

Structural Development of Hierarchical education and Social Stratification in the British Multan (1849-1920)

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Abstract

Educational development in Multan during the British period is a case study of Multan region and its educational growth under the British imperial policies because the colonial policies were neither uniform, nor preconceived and that they revolved over time. The British imperial power used education as a passport for her imperial rule, financial stability or western educational expansion in formal ways. The decision to introduce modern education in colonial Multan was a momentous step taken by the British Raj in front of indigenous vernacular educational system where Persian, Arabic or Sanskrit schools delivered education to the natives in the indigenous languages. There was no conception of education as a common form of training to be given to all alike because every education in Persian, Arabic, Sanskrit or Gurumukhi delivered with particular objectives. These all languages except Persian which given for governmental services were delivered religious type education and Madrasas, Maktabas, Patshalas and Gorokuls used as institutions where gave this education but other disciplines also taught as Logic, Arithmetic, Philosophy, Grammar and law but without any particular or organized system of discipline. The following topic demonstrates that how the actions of relatively small number of colonial Europeans working within a complex administrative framework retreated from such expensive and imaginative educational policy making and how government education soon became a town based system mostly for the children of elites.

British attitude towards Indigenous education:

Actually the imperial policy was to assert their own political or financial objectives behind their educational development of her annexed areas, for this purpose they used education as an instrument, especially by denying the old indigenous education because they thought that this system can't exist with their modern western education. With the imperial efforts, western modern Angialistic education was increasingly also satisfied by the efforts of private individuals as Missionaries or different Anglo-Vernacular movements or Anjumans which wanted to promote Anglo vernacular or indigenous education.

British imperial power introduced formal institutional educational setup in front of informal indigenous educational system. This colonial educational development geared to preserve the position of more privileged class for their own imperial rule. The imperial power claimed that the modern knowledge will teach higher degree knowledge or intellectual fitness to the natives. As Mr. Arnold after 1857 introduced the educational reforms in which he planned Halkabandi Village school system for the general population education especially in Punjab because it was an agrarian area which annexed by the British power in 1849 after two bloody wars of 1846-47 or 1848-49. The early British administrators attempted codification of this information and their major emphasize remained on pre colonial political developments. It could be due to the reason that during early years of annexation of the province British were primarily concerned with consolidation and establishment of British rule in India. It was created gradually and haphazardly as by product of the East India Company trading objectives. The Raj was the half century following the mutiny of 1857 which had abruptly ended company rule. British *Raj* meant by British government in India particularly during the period from 1858 to 1947.

Indigenous Education in Multan:

The pre-colonial Multan, like other regions was under the influence of indigenous communal education. The vernacular or indigenous education revolved around the religions, culture and society, and delivered to the people in simple manners with simple curriculum. The Patshalas, Menders, Gurukals, Mosques and Madrassas were used as education centres for indigenous education and supported by the government. Most of these institutions were established in the houses of elites. In these institutions Pundits (Brahmans), Gurus and Molvies were appointed as teachers to deliver religious and cultural knowledge to the children. The indigenous teachers used to teach History, Mathematics and Medicine along with religious knowledge and scriptural languages. The Hindu Pundits were taught instructions of astronomy, medicine and physics along with religious education of Dia-Karn (Composition and grammar of Sanskrit), Veda, Tanchabli and Granth. In Madrassas, Arabic and Persian languages and subjects of Ethics, Mathematics, Logic, Natural Philosophy, Hadith, Fiqah and History were taught. In villages, the houses of landlords were used as Madrassas and all facilities were provided to the students. (Durrani, 2009) In Maktabs subjects of Literature, Grammar, Nazam, Nassar, Afsana, Hikayat, History, Tazkia-e-Nafs and Asool-i-itlak were taught. (Nadvi, 1989)

Before British annexation, the Muslims were in strength and power, so they fully contributed to the indigenous educational development and established many institutions for the indigenous educational progress. A number of Sufi saints and Ulemas, who belonged to Central Asia came here and established their own institutions (Khankha) to give religious and basic education to the people. Yousaf Bin Abu Bakar Gardeez (1058-1138) established first indigenous Madrassa near Bohar Gate for indigenous or religious educational development of Multan. In 1212AD, Bahaud-din-Zakariya (1169-1267) came to Multan and constructed a mosque and Madrassa to give religious knowledge to the people in the old fort of Multan adjacent to the Parhalad temple, His students were trained in the art of business Islamic jurisprudence religious education in Madrassa. (Abdul Rehman Khan, 1985)

Most of the Ulemas and Sufis of Multan went in different areas of India to educate the people. By the time, Islamic missionary work by the Sufis impressed the local community, as their personalities and teaching attracted the infidels to embrace Islam. Some other Ulemas also contributed to vernacular educational development of Multan as Maulana Hafzi Jamal Ullah Multani (1747-1811) established a Madrassa near Aam-o-Khas Bagh, where Quran, Hadith, Fiqah and Tafseer were taught. Molana Khawaja Khuda Bakhsh Multani Khair puri (1737-1837) also constructed a mosque, called "Masjid Ders wali" between Dolat Gate and Dehli Gate in Multan to educate the people. (Umar Kamal, 1990) In the mosque, he served for almost forty years as teacher to give knowledge to the people of Multan. (Rahi, 1981) He was expert in disciplines of Maths, Geography, Physics, Astronomy, Medicine, and Akledas. (Tareen, 1989) His different pupils and caliphs also continued his work to educate the people. M. Ubaid Ullah Multani (1880D) established a mosque in "Mohala Qadir Abad" and taught Dars-e-Nizami, Mathematics, Astronomy and Sufism to the people of Multan. (Rahi, 1981) Some other Sufis also contributed to the religious or indigenous educational development of Multan. Sultan Mehmood Multani (1858-1909), started his work of Quran and Hadith in a mosque called "Mosque of Pine tree". (Rahi, 1981) Abdul Tawab Multani (1871-1947) established a Maktab with the name of "Maktab Al-Salfia" in Qadir Abad, used to teach the pupil and published books on law, Hadith and Tafseer and many other religious books.(Rahi, 1981)

The role of Indigenous Rulers:

Different rulers of different dynasties also contributed to indigenous educational development of Multan. These rulers not only established a number of institutions but also supported them by the grants, land revenues and funds. The teachers were also encouraged and honored by different titles and gifts. In thirteenth century of Sultanate period, Multan became a seat of learning under the patronage of Nasir-al-din Quabchah. He as a ruler of Multan took part in the Indigenous educational development and established a Madrassa in Multan, where Qutubud-din-Kashani worked as a teacher and taught Nakool, Kalam or other disciplines with religious education. (Abdul Rehman, 1985) After Nasir-ud-din, there was not any other ruler, who had done prominent work for the indigenous educational

development of Multan. But in Tughluq period, Multan again achieved peace and prosperity under the scholarly patronage of Muhammad bin Tughluq son of Ghiyath-ud-din Tughluq. There were appointed a number of poets and scholars by him as Amir Khusro and Hasan Dehlavi, who lived in Multan and contributed in literary educational development by their poems. In mid 15th century, Multan came under the Langha rule (1445-1525), (Durrani, 2009) and river Ravi was recognized as boundary between Langha and the Sultanate. Husain Langha, one of the Langha rulers, established a Madrassa at Multan, which became one of the famous Madrassas and a seat of higher learning for indigenous education in Multan. In 1525 A.D, Multan came under Mughal dynasty, where it became the largest province of Mughal Empire but there did not come a great change at socio, cultural and educational levels in this region. (Durrani, 2009) Somehow, the patronage and social innovations of the Mughals brought certain changes in the art of painting, architecture and in literature. (Durrani, 2009) The knowledge of Arabic, Persian and local language as Saraiki was developed, which provided an opportunity to other communities to understand their language and culture. A number of institutions by the Sikhs were established in different areas as Madrassa Bhai Juna Singh, Madrassa Bhai Lakhani Singh in Amritsar and Madrassa Bhai Ram Singh, where students were taught Guru-Granth, Guru-Balas, Mathematics, Viakran, Praan, Alankar, poem, Astronomy, Literature, History, and Lailavati. (Rehmani, 2006) There were 569 vernacular institutions that were working for indigenous education, where the Quran recitation, Persian, Sanskrit, Arabic, Mahajani and Gurumukhi were taught to the students.

The institutions of Indigenous education in Multan:

Most of the Hindu indigenous educational institutions were established in the city of Multan. Majority of Hindus lived in the fort while the Muslim community mostly lived around the fort. A number of indigenous schools were working in Multan circle. D. A. V. (Dyanand Anglo Vedic) High school near Haram Gate was opened in the house of Manend (lawyer), in which almost 900 students were enrolled by Lala Chettan Anend. In 1915 this school shifted in its new building near katchery under the supervision of Lala Moti Ram and Lala Bodh Raj. The Sanatan Dharm High School and Gurukul in Hazuri Bagh were established by the Arya Smajh. In other institutions there were included the Islamia High school, Dolat Gate, Normal School, Bohar Gate, Sanskrit Meha Vidyalaya (where Sanskrit education was delivered to the Hindu students), which was handled by the Vidyalaya Sanatan Dharm, a Hindu Panchaiti School, Ghala Mandi also was working, where knowledge of Urdu and other indigenous languages and education of Business were imparted to the students. (Ram, 1912)

G. W. Leitner was of the view that there were a number of patshalas for indigenous education attached with different temples in city of Multan but eight (8) Patshalas with sixty eight (68) students were not attached with any temple. The disciples of Chandraka, Amarkosh, Bhagwat, astronomy and Hindi law were taught in these patshalas. On the other hand, there were five Mahajani schools handled by

Rata Misser, Gang Misser, Ude Ban, Ganesha Misser, and Bhubta Misser. (Leitner, 1882)

For the Sikh community education, there were working (3) Gurumukhi schools in Multan as, 1st with 15, 2nd with 7 and 3rd with 8 pupils, where the Granth and Vashisht Jog were included in curriculum. Simultaneously, a number of Makhtabs were also working for the indigenous education of Muslim community. The largest maktab of indigenous education was established in Dugu Mal but was attached to the mosque, while some others were started in Shahpur, Haweli Mubarak Shah and Chauki Mohan, where there was imparted the knowledge of Persian and Arabic languages to the students. (Leitner, 1882) The Madrassa Nahaia too was working in Multan, with curricula of Dars-e-Nizami, in which included Nehav (Misba, Kafia ul bab), Fiqah (Hadaya, Principles of fiqah, asnad and sherah), rules of Buzdari, Hadith, Bezavi. (Fikari, 1979)

Missionary Education in Multan:

The British rule in Multan can be divided into two phases: The British East India Company period and The Crown or Victorian period, but these periods were not considered so glorious for the educational development of Multan. It remained a neglected area as compared to other areas of the province but the missionaries were contributing in the educational progress of Multan. The Missionaries entered in Multan in 1837, before annexation of BEIC. The missionaries' educational activities revolved around the Christian religious education and after the annexation were supported by the Company government through moral and financial favour. In Multan circle, there were two missionaries called Church Missionary Society (Britain) and Prysбетrian Mission (American) which took part in the educational progress of this region. These missions' activities continued even in BEIC and Crown periods, as these missions established a number of institutions.

The Church Missionary society came at Multan in 1846 under the supervision of Rev. T. H. Fitzpatrick, on the request of BEIC officials, to spread the Christian education. On the other hand, Sir Donald Friell McLeod (1810-1872) (Lake, 1873), Lieutenant Governor of Punjab also stated in 1856, that Multan should be a station of Church Missions' educational activities. So, the Church Mission commenced a number of educational institutions in Multan to develop education. On the other hand, the evangelical Church Mission was also working in Amritsar since 1851 and later established a number of schools in the western outpost of Peshawar (1854), Multan (1856), Dera Ismail Khan (1862) and Bannu (1865). Before 1857, this mission was supported financially by the British civilian and military officers with evangelical sympathies, which gave it unusually a close ties with British officialdom. (Allender, 2006)

Peoples believe that Punjab mission schools would be based on a flat, but generous, capitation scheme. (Allender, 2006) But, actually the government intended to develop modern secular education with the religious Christian or missionary education.

According to the report of Punjab education, there were 4 Mission Middle schools started in Multan circle in 1875-76. In the years, the collection of fee in the schools was also increased from Rs. 75 to Rs. 111. (Report on Popular Education, 1876) Other than these schools there were five aided schools, working for girls' education, belonged to the Church Mission in Multan. Many ladies were also appointed to visit these schools, as men were not allowed to visit but an inspector was permitted. These schools contained 75 girls, who were taught vernacular languages with religious education. (Report on Popular Education, 1876). On the whole, there were 599 boys and 230 girls enrolled in the missionary schools of Multan and other areas of Bahawalpur, Shujabad and Muzaffargarh. However, the Women Missions also came, which were trying to develop the female education in various colonial regions. (Robert, 1885)

The missionaries were much disciplined, paid, professional preacher institutions, which added a new dimension to religious propagation. The number of Christian converts in schools and society was increased and reached from 3,912 to over 19,000 in 1881, and reached nearly to 38,000 in 1901. (Metcalf, 1938)

British Education in Multan during (1849-1889):

In early years after annexation, Multan was handled by the civil government, Sukh Dayal Khatri, and Babu Baj Singh appointed by the BEIC as Qilladar, or keeper of Multan fort. (Durrani, 2009) The British East India Company also spent time in the administrative settlement and social welfare works of society. Later, in order to maintain law and order, it was divided into four units and declared as the district and commissioner in 1850s, but in 1884, it was given under the control of Lahore commissioner. It was separated and made again as an individual commissioner in 1901. (Maitla, 2005)

In this dispatch they focused on the modern educational development with the vernacular languages as medium of instruction. (Ram, 1926) Basically, Multan was deprived of the main educational facilities by the British and remained as a backward area.

In 1857, Lieutenant, E. H. Passkey of the 58th Regiment and Mr. Frank Browne, late Lieutenant H. M. 81st Regiment were appointed as inspectors of education in schools. The province educationally was also divided into two circles: the first or eastern part comprised on Lahore, Cis-Sutlej and Trans-Sutlej divisions, while the second or western part contained on Jhelum, Multan, Leiah and Peshawar regions. Both, Lieutenant Passkey and Mr. Browne were assigned the educational matters of first and second circles, respectively. (Report on Public Instruction, Punjab, 1857) However, the proportion of population of school going age under instruction was 4.2% in 1857-58, which had increased in next six years and reached at 7.8% in the province. By the time, the primary school of Multan district were tried to improve, as accommodation facility had attached to some of these schools. A number of unrecognized schools were aided by the government. Following table shows detail of different private aided schools in Multan in 1864-65: (Report on Public Instruction, Punjab, 1865)

(B for boys, G for girls, GK for Gurukul, C for colleges, H for high, M for middle, L. M. for Lower Middle, P for primary, W for widow, D for depressed classes, S for Sanskrit).

Seri al No.	Name of institution	Kind of inst.	Grade of inst.	No of students	No of std. read Hindi	No of teacher	Annual expenditure
1	D. A. V High School, Montgomery	Boys	High	557	557	21	18520 140
2	H. B A. S. High School, Shujaabad	Boys	High	44	30	4	4313 12
3	D. A. V. Middle school, Khanewal	Boys	Middle	198	61	9	4600 00
4	Arya Kanya Patshala, Multan	Girls	Middle	200	200	11	3600 00
5	Arya Kanya Patshala, Nawan Shahr	Girls	Primary	74	74	02	850 00
6	Arya Kanya Patshala, Arya Nagar	Girls	Primary	30	30	1	600 0 0
7	Arya Schools for Boys, Arya Nagar Th. Khnw.	Boys	Lower Middle	78	78	4	1158 20
8	Jaswant Patshala, Multan	Girls	Middle	190	190	06	1604 80
9	Gurukula Vidyalaya, Multan	Boys	Gurukuls	123	123	10	6000 00
10	Arya Orphonage & Widow Home, Multan	Boys & Widows	Primary	47	47	1	4070 10

The detail in the table shows that the indigenous education schools of different communities as, Sikh, Hindus from primary to middle levels.

Three new schools of private higher classes were aided by the government in 1866-67, viz. Anglo-Vernacular mission schools in Multan were limited to the grant-in-aid system but soon realized that the grant-in-aid was not sufficient for these schools, so the committee of management had founded to support these institutions. (Holroyd, 1867)

Educational Management bodies in Multan: (The District, Municipal, Town and School Committees)

In 1875, the Districts Committee was established in Multan for the educational development of district and in other related areas. A number of Arabic and Sanskrit teachers were appointed in schools from municipal funds and private subscription was attached to the middle departments. The Municipal expenditures on these schools were Rs. 190 per month in the year but increased to Rs. 223 besides fees (Rs. 25 per month). By the efforts of Municipal committee, the number of middle schools also increased from 9 to 16 under district officers. There were also three (3) Anglo-

Vernacular schools and one Vernacular school supported entirely on the grant-in-aid system by these committees. (Report on Popular Education in Punjab, 1876)

The report of 1876-77, explained that two Local Committees of Public Instruction of Multan and Jhang did a little work for the educational development. The School Committees were also established by the members of District Committees to monitor the educational progress of schools. These School Committees were established to monitor the management and educational condition of those schools which were situated out of the districts or in distance areas. These School Committees were contributing to the educational development of Multan. In these years, it was considered that the progress of education in Multan circle was satisfactory rather than the last years' education. (Report on Popular Education in Punjab, 1877)

In 1882, Hunter commission report was presented by W. W. Hunter, in which was focused that the privatization or local bodies contribution in educational progress should be increased by the government. So, in 1883, after this report, the educational responsibility of Anglo or Anglo-Vernacular education was transferred to the Town Committees, which were also responsible of the financial aids and expenditures of the schools. So, in 1883-84, government Middle schools were started in Sarai Saddu and Kehror Pacca with district high schools. In Multan district were working 46 schools, enrolled 3736 students in High (01 student), middle (182 students), or primary (3544 students) classes. Simultaneously, there were eight schools for girls' education, called aided primary schools in which enrolled 254 students. However, in the city of Multan there were two high schools, called the Municipal Board and the Mission schools, respectively. A number of Middle schools were also increased from four to six. Another, the Anglo-Vernacular aided school at Shujabad was given up by the Church missionary society in 1887, which carried on by the Municipality and Town Committees. By the time, the progress of primary school education was attached with high and middle schools. (Report on Public Instruction in Punjab, 1890)

At close of 1884-85, there were 71 schools in Multan region with 4,004 pupils. There were six secondary schools, 4 Anglo-Vernacular and 2 vernacular schools, supervised by the government. In the Anglo-Vernacular schools were also included a District School, a Mission school (both were teaching up to the high school standard) in the city of Multan. An Anglo-Vernacular school in Multan Cantonment and another in Shujabad under management of Multan Mission had also been working for primary education.

In 1880s the progress of primary education remained slow as compare to the higher or secondary education. ((Report on Public Instruction in Punjab, 1885) In fact the imperial power in Multan district just focused on the formal enquiry of the educational institutions and on the establishment of buildings. There was not any concern about the methods, curriculum and system of these institutions. Just statistical improvement seemed to be satisfactory for them.

The modern English education progress in Anglo-Vernacular schools at secondary level was 43%, while 30% was in vernacular schools. In Multan circle there were 68 Board Primary Schools in 1891-92 and in spite of these 14 aided indigenous schools were working as public primary schools. However, private schools 18 in number were also increased in the year. (Law, 1894) Moulana Manazir Hassan Gillani said that “the vernacular education system produced philosophers, mathematicians, thinkers, traditionalists, physicians, jurists, poets, writers, and Sufis strongly enough, all these variegated products come out of a single system.” (Imperial Gazetteer of India, vol. II, 1979) But under imperial rule more than one system were existed simultaneously but produced fake and illiterate people.

Educational changes during (1900-1920) in Multan:

In 1900, Multan region had one training school, one special, 13 secondary and 82 primary schools, and 26 advanced and 141 elementary schools, included recognized and unrecognized institutions. The chief institutions were the government Normal schools and three high schools at Multan city. There were also possessed five Zamindari schools for the development of agricultural classes. There was working an Unaided Music school for boys at Multan. (Imperial Gazetteer of India, vol. II, 1979) Multan also possessed five Zamindari schools where special concessions are made for the purpose of extending education to the agricultural classes. There was a school of music (unaided) for boys at Multan. The expenditures on education in 1903-04 were Rs. 89,000 of which fees contributed Rs. 25,000 municipalities, Rs. 16,000, the district funds Rs. 19,000 and provincial revenues Rs. 22,000 the rest coming from subscription and endowments. (Imperial Gazetteer of India, vol. II, 1979) On the whole ratio of educational development in Multan was lower rather than other areas of colonial power rule. Both Hindu or Sikh communities welcomed the modern education with their religious education that Muslims somehow neglected this and imperial colonial power also tempted to promote the Hindu community in the education but ratio of boys as compared with population attending schools in connection with government were much high as compared with population attending indigenous schools. (Imperial Gazetteer of India, vol. II, 1979)

It's clear that the ratio of educational progress in the Multan region, which is very slow as compare to the other regions of India, including Delhi, Ludhiana, Amritsar and Lyallpur where many govt. middle or higher educational institutions were established by the imperial power.

Normal (Teacher Training) Schools:

In the Multan district emphasized towards the teachers training because the large strength required to the imperial govt. educational institutions for the standardized educational progress. For this purpose some normal (teacher training) schools has been established. These Normal schools were although founded to train teachers for both middle and primary schools, but have been restricted to training for the latter alone since the organization of the central training college. The teacher training schools were under the control of inspectors in Multan.

The expenditure on education in 1900s was Ra.89000, of which fees contributed Rs.25000 municipalities Rs.16000 the District funds Rs19000 and provincial revenues Rs. 22000 the rest coming from the subscription and endowments. (Imperial Gazetteer of India, vol. II, 1979) There were 6 high schools, 5 in Multan city and one Kehror paka.

Table of govt. schools of Multan city and villages in district Multan (Chand, 1884)

Name of schools	English teachers	Persian teachers	Shastri teachers	No of students		English reader		Persian reader		Shastri reader	
				Hindu	Muslim	Hindu	Muslim	Hindu	Muslim	...	Total
Distt. School Multan	03	03	.....	111	25	111	25	111	25	...	136
Branches of Distt. madrassas	.....	14	.....	224	78	....	....	264	78	...	342
Middle Pers. school, Jalalpur	.....	03	.....	73	42	....	....	73	42	...	115
Middle school kehropka	....	04	....	107	46	....	....	107	46	...	153
Middle school Sraysidhu	.....	04	....	101	37	....	....	101	37	...	138
Tulamba school	....	04	.....	89	5	.....	....	89	25	...	114
Zamindari Madrassas	.....	35	....	420	966	.....	.....	420	966	...	1386
Madrassa Sadar bazaar Mult.	01	03	....	51	(40) musl. 39, chr. 01	16	11	51	40	...	91
Mission school Multan	04	05	.....	(132) 131 Hin. 1 Sikh	(76) musl. 73, chr. 3	(88) Hin. 25/Sikh.1	(11) musl. 10, chr. 1	(41) musl. 40, chr. 1	208	Urdu	208
Mission school Multan female	.....	9 teachers	.....	.....	.....	.....	.....	.....	73	Urdu	73
Mission school shujaabad	01	03	1 Hin, 6,shastri.	.....	117	19	23	5	29	6	136
Vernacular home madrassas distt. Multan	.....	49	...	132	356	.....	.....	35	181 arabic	175 persian	97
Number of total	09	136	.....	Shastri/hi ndi-1	1597	1710	238	488			Sanskrit-58/lalanda-39

The censuses were not of course about curiosity for its own sake, but for the expropriation of knowledge in order to better sustain the imperial edifice. They influenced communal awareness in two main areas. Firstly they called for an ever more precise definition of community and essentialised religious categories. Secondly, they fed the anxieties of minorities by publicizing the relative strength of communal groupings. (Talbot, 1996)

Halkabandi educational System:

In the Punjab rural areas the Zamindari education system has been introduced which supported by the elites or Zamindars of the villages in form of taxes. Mr. Arnold started the system of Halkabandi education in the Punjab village areas. Although he succeeded relative in the establishment of these Halkabandi educational institutions but his policy of village schools designed to link into them was prove much problematic. The order in which the village schools were established suggested that it would have been beyond the capacity of Arnold of oversee the establishment of them all. Some village schools had been built by government already in what was now the Lahore education circles.

In the Multan circle various improvements were made including the raising of the scale of teacher's salaries but the inspector think that more money might have been spent in the Multan and Lyallpur while in Rawalpindi much expenditure has been done as compare to the last year and minor spent in the Multan and Lyallpur. A selection is needed of a course closely related to actual life between all subjects a closer coordination, a reform of the language teaching and a prescription in many cases of better text books.

In 1911-12, the rate of progress of education is determined by three main factors, the desire of the people to obtain it, the supply of funds either from state revenues or private resources and the system under which education is imparted. The Multan inspector (Rai Sahib Lala Sundar Das Suri) writes about the investment and about old system of education that "The old system, which has been supplanted did not escape condemnation. The new plan is still on its trial." (Allender, 2006) in 1905 the govt. high schools one for each district was transferred from municipal to provincial management. In 1911-12 the private enterprise is conspicuous in the secondary education. The Arya Samaj and the Sikh community have displayed considerable energy in founding and conducting schools, while the Mohammaden Anjumans and Christian missions have been less prominent. Ordinarily two or three unrecognized middle schools are to be found in each division as in the Multan. (Gillani, 1938)

In 1914-15 many high schools established in the Multan, Maghiana and Dasuha by the Sanatanist Hindus, the Islamia Anjumans and Local Mohammaden Zamindars respectively. The Islamia schools at Multan and Pakpattan have added high departments. (Report on Public Instruction Punjab, 1908)

In 1917, the educational conference was held in Lahore, in which decided that the teaching of English and the use of vernaculars as medium of instruction, provident funds, grant in aid rules and the training of oriental teachers. The committee of district board finance recommended that the govt. should take over all Anglo vernacular schools at present managed by district boards. (Maitla, 2005) However, the implementation in Multan remained unsatisfactory. It created a gulf between the two which appeared in the outbreak of their struggle against colonialism.

The years 1918-19, was the transition period in which the education act of 1919 brought a great shift in the educational system and policies of the colonial India because after 1919 the imperial educational policies have been converted towards higher education and it also transferred from central to provincial educational management and boards. In the year Sadler commission came and presented the suggestions related to education and emphasized on the secondary and higher education. So, a shift came in the education of Multan as the primary educational policies converted towards secondary (collegiate) and higher education. In 1920, first intermediate college established in Multan.

Conclusion:

The British tried to satisfy the people by arguments that their educational system was introduced to bring modernization and scientific or technical revolution on same pattern as in Europe because this region was much behind in the scientific and technical education. They wanted to bring changes in theoretical framework and thoughts of indigenous communities. It introduced diverse policies, curriculum, and administrative structure for different institutions from primary to higher levels. The modern curriculum was not entirely secular, as it was the main source to deliver the cultural, traditional and other values of one nation to its generation. The elements of superiority of Christian religion and culture were dominated in it. The British education system and institutions were a part of hollow structure, which consisted of all facilities apparently but internally were deprived of many facilities and basic necessities.

Multan was also used as test case of imperial education because it was not succeeded to impose or introduced a proper system of education for this region. The primary education of Multan was also divided in different categories as compulsory, recognized, unrecognized and single teacher education. The municipal and district committees were responsible for the education and management of these institutions. The funds were too provided by these municipalities and district committees, while the schools committees were dealt with the rural education in villages. The Multan education was could say remained under the influence of unrecognized schools rather than the recognized schools because the fake system of education of government disappointed the people and turned them towards their own indigenous education, introduced by the private organizations.

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- Raja Sahrah, the chief of the Langha was the ruler of Sewi and the surrounding areas. He seized power from a local Shaikh M. Yousaf Qureshi in 1445A.D. and began to rule under the title Qutbud Din. During this period Multan became a principal link between Sub-continent and Qandahar of Iran, (quoted by Ashiq M. K. Durrani, *Articles on History*, p. 15).
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- Sir Donald Friell McLeod, Governor of Punjab, was born in Calcutta in 1810. His tenure as governor was marked by the development of secular and religious education or other social welfare works. He was appointed Commissioner of Jullundur in 1849 and Judicial Commissioner of the Punjab in 1854. He was a philanthropic administrator and one of the founders of Punjab University. He worked to encourage the communication of knowledge through the medium of vernacular languages or to the study of Oriental classics and literature. Simultaneously, he had tried to create vernacular literature for the people to secure the native indigenous community and to bring a regulation in the educational system of the province, (Quoted by, Major General Edward Lake, *Sir Donald McLeod* on pages: 1-10, 85-96 and 122).
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