



Muslim Reform Movement in Punjab: Anjuman Movement,

Ahmadiyah Movement

In this, I have discussed about the Muslim social, religious reform movements that began half in 19th century in Punjab province. These movements started in Punjab with the getting objectives of reducing social and religious evils in Islam. These movements were promoted religious, social and political questions in light of modern ideas and encouraged upper light of modern ideas and encouraged upper and middle Muslim class to take to western education. These movements had main purpose to spread the western and modern education and remove social abuses in society, like Purdah system and polygamy. During the period 1880-90, its impact on Muslim association likes Anjuman Movement in Qadian (District Gurdaspur) in Punjab & Ahmadiya movement were organized. The Anjuman associations in Punjab have many several Muslim associates and these associations work in the field of promoting modern education system in Punjab. These movements like other religious communities aimed to change the religious outlook and social uplift of Muslim society. At that time, the other socio-religious reform movements of other communities like Namdhari, Singh sabha movement, Arya Samaj, also played in Punjab, and due to these movements, many evils of the Hindu religion and Sikhism has ended.

The causes of Rise of Muslim Reform Movements:

There were many reasons for which the Muslim society was inspired to eliminate the social evils and become the advance in the society. During the annexation of Punjab in 1849 & the revolt of 1857 various social-religious reform movements were started in India as well as Punjab.

There were various causes which bound Muslim society to start movements for uplift of Muslim community in the society. These are above:

1. All movements were trying to remove eliminate the problem of untouchability in society so this community also wanted to remove it from its own society.
2. The impact of western culture and modern education were being encouraged by Christian missionaries in Punjab, under which Muslim seemed to have their own existence. They were not upgraded or educated which made down their status in the society.
3. The Christian Missionaries were converting the religion of lower caste people of all the communities so the religion of this community was also in danger.
4. These missionaries had done various efforts to Christianize their Schools, Colleges, Medical Missions, Famine and Orphan Relief work. It made directly impact on this community.
5. The entrance of various movements of other communities in Punjab during 1850 and 1860. English people were giving opportunities for jobs to Bengali people and set up Brahmo Samaj at Lahore (1863) Rawalpindi (1867) Amritsar 1873, Multan 1875, etc.
6. Then Dev Samaj movement & Arya Samaj movement encouraged female education, the sole, sole savior and source of external bliss, opposed sex segregation, widow remarriage etc with reformist zeal, stressing morality and social radicalism, it appeared to the educated upper caste Hindu elite.

All these actions appealed Muslim educated people to start new movements in Punjab to raise the position of the Muslim People there. During this time Mirza Ghulam Ahmad came out and he laid the foundation of Ahmadiya movement and other associations like Anjuman's in Punjab. The Muslim reformism of the 19th century Punjab was deeply affected the Hindu, Sikhs, and the Christian Missionaries of the Punjab. These Missionaries were influenced by Western Ideas and Modern education; hence they set themselves to the task of purifying and the strengthening Islam and promoting Islamic learning. The Muslim reform movement's also express strong disapproval to the caste system among Muslims movements for socio-religious reforms among the Muslims emerged late actually most Muslims feared that western education would endanger their religion as it was Un-Islamic in character.

Anjuman Movement

Rise of Several Anjuman's opened in Punjab:

This reform movement was basically dedicated to the eradication of social evils. While modern education did not have this agenda. The Anjuman are basically

association to promote modern education system. This movement is an Islamic Social political and the intellectual welfare organization to promote Muslim society during 19th century. This time, the English were educated Punjabi. It was chiefly responsible for causing a paradigm shift in favor of western knowledge. He was one who sired Muslim Anjuman. Many Muslim Anjuman institutions were opened in Punjab, each and every Muslim Anjuman was bound to undertake for charitable work. According to “Edward Churchill,” there were 83 Muslim Anjuman and societies, institutions, organizations in Punjab Province during 1860-90, which were either founded by the Muslim. They played a very important role in development of Muslim community. These societies had very comprehensive plans of Muslim community's welfare and eradicate of illiteracy. Thus the emergence of these Anjuman represented a new consciousness and responsiveness among the Muslim's, Anjuman-I-Islamia Lahore, Anjuman-I-Islamia, Amritsar, Anjuman-I-Himyata-I-Islam, Amritsar, were some important associations which played very active role for the development of the Muslim affairs. The main purpose of these Anjuman was to propagate Islam, to appoint preachers, to publish pamphlets and journals and to make arrangements for the religious instructions of the Muslim boys and girls so as towards off adverse affects the teaching of other religions.

The members of these associations strived for social reform and moral improvement of the Muslim community. They established several schools, orphan homes, and publishing houses. However the membership of these Anjuman, except a few was not the large level enough it usually was confined to the range of 100-400. The members of these associations of the middle and upper middle classes such as aristocrats, honorary magistrates, lawyers, traders and govt. officials assumed the leader ship of these Anjuman. These Anjuman contributed effective role in the field of education. The Muslim community setup schools for boys and girls both in Batala, Ludhiana, Jalandhar, Shimla, Ropar, Amritsar, Lahore, Rawal Pindi and Multan. Although the education imparted in these institutions was not of incredibly high standard but they fulfilled the great need of the Muslim community. The leaders of this community placed special emphasis on religious and moral base education on Muslim people. All Anjuman stood for the Muslim unity and opposed organized self-resistance activities of the Hindu rivals and Christian missionary's societies. The British policies also stimulated their assumption of communal overtones and politics, despite their religious and

political rigidity these Anjuman played a vital role in history of Punjab especially in the field of Muslim education. It also played a great role in religious and social reforms.

These two societies sought to defend Islam from external and internal threat. They represented Islamic Liberalism reinforcing each other in the defense of Islam or in service to the community. These Anjuman societies advocated social reform with claims to represent all sections of Muslim population. They promoted the study of English, modern science, Modern languages, and Islamic studies. In 1869 established the Anjuman-i-Islamia of Lahore began its work by seeking to restore the mosque of Lahore, Badshahi Masjid, Sonehri Masjid, Taxali Darwaja and Tabarkat-i-Aalia, which had been allowed to disappear. The aim of this was to believe in inter faith unity, social reform, educational upliftment of Muslim community, reduce social abuses, including scheme of “Qarze Hansa” for the poor students protection and extension of Muslim Aqaf, and taking up the Muslim rights with the Government through delegation and memories. The Anjuman interrupted government policies and articulated Muslim responses. The Anjuman branch of Amritsar, founded in 1882 took over all the management of the Anglo vernacular school in the city. It is originally setup by the Lahore branch. Intended it is opened primarily for the Muslim youth. The school was opened to other religions as well. It was also contributed Mohammad Hanif Shahid. Iqbal our Anjuman Himayat-i-Islam. It also contributed of wealthy Muslim. The leaders of the Anjuman Himayat-i-Islam, Anjuman-Islam & Shah Din was earliest body run by its sole spokesperson in Anjuman whole represent body. Barkat Ali Khan with its membership and influence to well to do classes. Sayyid Ahmed Ali in approach stirred humanity Wahabi reaction by the Anjuman Hamdardi-i-Islam. The later society failed to galvanized any significant role among the largely unorthodox, Bareilly Muslim of the Punjab and was eclipsed by modernist Anjuman-Himayat-i-Islam.

Rise of Anjuman-Himayat-i-Islamic movement in Punjab

The Anjuman-Himayat-i-Islamic association is an Islamic social, Political and the intellectual welfare organization of 19th century. The 1857 Revolt against the British Empire was an important and historical milestone in the history of India. Various social- religious reform movement were later inspired by this Revolt. Aligarh movement (Muslim Reform Movement) U.P and the founding Aligarh Muslim University (founded in 1878) was one of it. The Anjuman-i-Islam

association was also inspired by Aligarh movement. This movement founded in Lahore 1884. It was a grand version of the Anjuman-I-Islamia with a familiar Ring in their method. Its foundation was triggered by an incidence of that year which took place outside the Delhi Gate. This time a Christian missionary's preacher apparently made some defamatory remarks about prophet Muhammad, to which Munshi Chiragh Din, a government official objected strongly. Silenced and virtually thrown out of the gathering, Chiraghdin approach Munshi Muhummad Kazim. Together they mobilized a circle of friends including Shamsul Ulema Shamsuddin Shaid and Hazi mir s hamsul ulema Shamsuddin Shaid and mir shamsul ulema shamsuddin and Hazi Mir shamsuddin. After about six months of deliberations, their efforts when a grand assembly of 250 leading Muslims met at Lahore's Masjid Bakar Khan in Mochi Gate and they decided to set up the Anjuman Himayat-I-Islam. This movement was one of the positive effect of the Aligarh movement, founded Sir Syed Ahmad Khan. This organization is a non-governmental organization, and this was one of the oldest and largest organizations in sub-continent Punjab state founded by a group of the dedicated Muslims peoples in 22 september 1884. It was to propagate Islam and to counter the disgraceful and created propaganda and created Propaganda and information against Islamism by anti Muslim movement and Christian missionaries and prejudice Hindus Exploiting poor Muslims for their conversions. The Qazi Hameed-ud-din was the first president of this organization, Ghulamullah Qasuri and Abdur Rahim were appointed general secretary and treasurer, Chiragh Din gave up his government job and devoted own time to the Anjuman's work. Than other Eminent Punjabi Muslim persons to associate organization is Allam Dr. Muhammad Iqbal, Khalifa Shuja-ud-din syed Mohsin shah, Shahzada Mirza abdul Ghani Gorkani, Shamsul Ulema Dr. Hafiz Nazir Ahmad khan Delhvi, Nawab sir Muhummad Zulfiqar Ali khan, Sir mahammad shafi, Nawab Fatch Ali khan, Barrister Hakim Muhummad Amiruddin, Sir Abdul Qadir. Some of its most prominent members included the famous poet sir muhammad Iqbal, who recited his first poems at the different- different sessions of the Anjumans. The Anjuman decided to work towards the following aims and objectives.

To provide the Religious and general modern education of Muslim boys and girls.

To propagate and defends Islam against the Christian missionaries and Hindu Revivalists Reform Movements.

To counteract the propaganda against Islam through speeches and Publications, and Modern Education and elite Muslim class.

Various works by Anjuman's in Religious and Education field :

The Anjuman society took on board various objectives like Religious Instruction, Propaganda and Education of Muslim boys and girls. The Improvement of the Muslim community in moral, Education and social base pursued relentlessly. The Anjuman's did excellent work in various fields. They offered food and shelter in the miserable and indigent during famine, shortage and hunger. The Anjuman society created orphanage in Lahore 1884 for sheltering the poor and needy Muslims. The Anjuman appointed Sayyid Ahmad Ali Shah of Delhi for bazaar preaching and set up orphanages, Primary and the secondary schools in the Lahore, Amritsar province. The Anjuman's launched a monthly magazine in 1885 "Risala-E-Anjuman's-E-Himayat-E-Islam. The Anjuman's established education Institutions to encourage science and Technology, Art, modern Education provide for men and women and Anjuman's also Established widow's home for shelter widow women and poor and old women Moplah orphans. The earthquake that struck Bihar and Quetta and the people who were destroyed in the partition of 1947 got shelter in these orphanages and widows home. In 1886, Anjuman society also established a Madrassa which named "Talim-ul-Quran" than after few years which was renamed as "Hamidia Madrassa in (1897). The Anjuman also introduced in school in Religious Education, encouraged female Education. During 1874-90 some twenty one schools open by Muslim Societies, including the two high schools of the Anjuman-i-Islamia, Amritsar and Anjuman Himayat-I-Islam Lahore. The Anjuman all over covered most part of the Punjab with Anjuman branches and opened schools at qasur, Ambala, Amritsar, Jullandher, Ludhiana, jhang etc. every schools had own specific, special orientation and programmes. In 1885, the Anjuman's membership stood at approximately 6000. The Himayat-I-Islam school in Lahore was raised to middle school in 1888, to high school in 1889 and to collage in 1892. This institution Anjuman's also played a vital significant role in the development of female education and open high school at Lahore.

This school had 501 girls enrolment in 1902. The Anjuman's organization, the Anjuman's Islamia also played good role in the educational uplift of the community and flourishing High School at Amritsar. This school gives education to Hindu and Sikh students also. It had 344 muslim, 125 Hindu and 41 Sikhs and

01 Christian student in 1888. These institutions generally followed and certificated teachers were appointed in the Muslim Anjuman schools run by the Muslim.

In many years the Punjabi Muslims had watched the Punjabi Province in Educationally backward area, the Nirankari, Brahmo Samaj and Dev Samaj is very efforts the educational work and gives the right of Hindus and the Sikh peoples. That time some Muslim elite started various institutions for educational advancement in Punjabi Muslim people. In many years the Punjabi Muslim depend on Christian Missionaries and this government institutions, and these institution were not modeled is not the ideal, tradition of Muslim Madrassa. These schools were not unaffordable for the Muslim people. Then this time came the Hunter Report, and it was recommended by to Lure Muslims in to public school and colleges. The Anjuman of Lahore and Amritsar both branches had been to raise Muslim educationally and empower them through membership of representative bodies. On 1871 the government of Lord Maya invited the opinion of provincial government on its proposal for encouraging education of the Muslim. The proposal is suggested and accepted. The promotion of secondary and higher education through the vernaculars, encouragement of Arabic and Persian literature, the appointment of qualified Muslim teachers in Muslim districts would be done. The grant would be provided to these schools.

In 1872 the university senate approved this proposal. But the Muslim Societies had very limited funds to undertake community uplift programs to store up funds, the Anjuman Himayat-I-Islam has many works like. He collected animals hides on the occasion of ‘ Eid ’ and received private donation in cash. The Anjuman’s Himayat-I-Islam ladies would put a handful of flour before kneading and twice daily towards the Anjuman fund. The Muslim writers gave to the Anjuman the manuscript of the book he had written in defense of Quran. Muslim shop owner gave the money in Anjuman funds. In 1886 the Anjuman’s publishing and selling next-books too. In 1887 a leading Muslim for Ferozepur donated a house to the Anjuman organization. The Anjuman paid nominal salaries to give its teachers. The Propagation of Islam was as important as education itself. The Anjuman Himayat-I-Islam published a” Dinyat ‘series to instruct the pupils in religious observance and teaching of Islam. The main base is Anjuman of religious teachings in Islamaia school. It also published religious literature, Primers, to inculcate the fundamental principles of Islam. The Anjuman gave very importance to Urdu Language, and publishing Urdu, Persian and Arabic books. Girl’s

Education is main their motto and girl's school were also maintained, while adhering to strict Purdhan than the Anjuman they used modern education as the vehicle of self expression, social transformation self- awareness, consciousness and political empowerment of the Muslim Community.

The Ahmadiya Movement among Punjabi Muslims:

The Ahmadiya movement is the most important and its significant role in India. It began arose towards the end of the nineteenth century in Punjab, amidst the turmoil of the downfall of the old Islamic society and the advent of new thoughts new culture new culture, new objects, with new attitudes, its Christian missionary on slaughter, and the new Aligarh Islam. This movement was emerged as a protest against Christian missionaries and the success of Christianity, and this movement also against Sir Sayyid Ahmad Khan's movement (Aligarh Movement) Rationalism and Westernization, and this movement at the same time the Religion of Islam was going towards the downfall, the evils that Islam was coming, was also apposed by the Ahmadiyah movement.

After the annexation of Lahore by Maharaja Ranjit singh to 1849 the second Anglo Sikh war, the Punjab province witness Sikh rule. At this time the Religious benefits, Religious sentiments, devotion to Muslim society was very cough. The Muslim society was badly wounded in many social evils, Superstitious and the existence of their Islamic teachings was also seen in danger. This situation created an atmosphere in Punjab that required the correct concealment and the new Religious movement that gave the correct interpretation of these theories. In response to this crying need of the Muslims there were numerous personalities and the movement in the Muslim world.

Mirza Ghulam Ahmad:

The Ahmadiyahs started with the career of one man, Mirza Ghulam Ahmad (1835-1908). He was the "Prophet "of the Ahmadiya movement. He was born in the village of Qadiyan in a minor landowning family, Qadiyan as a small town in the Punjab. His family once held extensive estates that were seized by the Sikhs when they gained control of the Punjab. The young Ahmad grew up an atmosphere of the frustration over the decline in his family's position, status and wealth. Mirza Ghulam Ahmad was educated Private tutors, Fazal Ilahi, a resident of Qadiyan and a scholar of the Hanafi schoo; of law. In 1845, he was studies with Fazal Ahmad, a member of the Ahl-I-Hadith, and who tutored him in Arabic grammer. At the age of seventeen he start to work with the Shiah tutor "Gul Ali Shah of Batala and

become acquainted with Muhammad Hussain, a fellow student of Gul Ali Shah. After completed his education, his father sent him to Sialkot. There he read law and oversaw a number of legal case instituted to regain the family's lost estates. During his stay at Sialkot, he met various Christian Missionaries. In 1868 he returned to Quadiyan and in 1876 his father died. After father death he ceased to concern himself with the family estates and turned his attention to the Religion way. He debated, mostly through newspaper, with Pandit Kharak Singh, a Christian convert and with Pandit Shiv Narayan Agnihotri, then a leader in the Brahmo Samaj movement and then he turned in Dev Samaj Movement.

Rise of Ahmadiyah Movement :

Ahmad was very broad deep extensive work the Barahin –I- Ahmadiyya. Mirza Ghulam Ahmad was written a number of treatise and repeatedly attacking to Christianity and Hinduism. He depended on Islamism from the onslaughts of the Brahmo samaj, Arya Samaj, Dev Samaj movements and Christian missionaries. Soon after the publication of this work, a life was gradual change and his way of life start to take place. This work appeared in six issues of "Ishhat" and was published in four volumes in from 1880. He described his book basic ideas on Islamism. His claim to special authority and his program for rejuvenating Islamism in this work "Barahin." Through this book, he stressed the basic fundamental principles of Islam and the duties of all Muslims. His claims to religious authority rested on the visions and message he received from God. He also refused the doctrines and basic principles of other Religious leaders both within and outside Islamism. On December 01, 1888 Ghulam Ahmad Published Ishtihar. He writes have been commanded that who are desirous of the truth, true "Iman" (beliefs), true Righteousness, true love of God Almighty- should do Bai at (Initiation).

The Arya Samaj and its founder provided him with a dramatic enemy and one close to home. Mirza Ghulam Ahmad clashed with Arya Samaji leader Sharampat Rai, a resident of Qadiyan and secretary of the local Arya Samaj. He sends a copy of the "Barahin" Gulam Ahmad Work to Swami Dayanand and debate him over the truth of Islam and its superiority over Hinduism. Davanand failed to respond. The Mirza Ghulam Ahmad in March 1889 issued a pamphlet in Ludhiana and he writes God desires a community of the faithful to manifest his glory and power. He will make the community to grow and prosper. A group of person devoted to God. The members shall serve as model of Islamic blessings. There shall always rise among them. The followers will chosen him as god in all respect. He does as

he wills and Mirza Ghulam Ahmed started Bai at (oath of allegiance) formally from March 23, 1889.

He invited “People who are seekers of truth to pledge allegiance and true beliefs, and the Real Purity of faith, the way to love God.” This way the Ahmadiyah as on the organization was established. After few years he named it as the Ahmadiyah Muslim jamaat (community). The members of Arya Samaj, Christian missionaries and leaders of “Ulemas” offering in public and participated in a number of debates. In 1890 he published three works and publicly claimed that he was the Masih Mouud (promised messiah) and the ‘ Madhi.’ He was the future savior of both Islam and Christianity. Various “ Ulemas” like Muhammad Hussain of Batala, Abd-al-Haqq Ghaznavi of Amritsar, Nazir Hussain of Delhi and Ahmad “ Allah of Amritsar, Immediately condemned him. All Ulemas dispute Mirza Ghulam Ahman and arranged for “ Fatwa” against that were signed by a number of Ulema represent differently groups with the Islamic community, then Mirza Ghulam Ahmad travelled to Delhi and his debate with Nazir Hussain, the main leader of the Ahl-I-Hadith movement, and this confrontation took place in the Jama’s Masjid and culminated in near riot, a fairly common occurrence and one that grew from the extremely bitter personal, then party out of response to the critical statement issued by many Ulemas a meeting of Ahmad’s adherents was held in Quadian on 27 Dec, 1891. This was the first General meeting and gathering of the movement. Eighty members attended and such a meeting was held each years afterwards. In, 1892, 500 members travelled to Quadian from Punjab and the north- west Area. The peoples came from as far as east as Aligarh and from as far west as Mecca. At 1892 meeting, the Ahmadiyah declared many goals. In 1897 they began Publish the Newspaper “ Al-hakam” to explain Mirza Ghulam’s Teachings and the doctrines.

Teachings and Purpose of Ahmadiyah Movement :

The Ahmadiyah as a simply and worthy, energetic Muslim missionary society. The Ahmadiyah faith emerged from the Sunni tradition of Islam and its adherents believe in all the five thoughts and pillars and articles of faith required of every Muslim person. These five principles are

01.Shahbadh (Testimony): Muhammad is God’s Messenger

02.Sulat (Prayers): Prayers five times a whole day

03.Sawn (fasting): Fast and self control during Ramdan (ninth month of Islamic colander)

04.Zukat (Support): Give one's saving to the needy person or help needy person.

05.Hajj (Pilgrimage of Islam) Pilgrimage to Mecca.

Then other goals of Ahmadiya movement is

To Propagate Islam, to think out ways and means of Promoting the welfare of new contorts to Islam in America and Europe.

To further the cause of righteousness, purity, piety and moral Excellence throughout the world, and to eradicate evils, habits and customs to appreciate with Gratitude the Good work of the British Government.

Clashes of Ahmadiya Movement:

The Ahmadiya movement to expand their Membership through Proselytism and continually engaged in contests with a wide variety of opponents. This time controversy with other Muslim reached its height in the year 1898-99. Over Mirza Ghulam Ahamad claim to Massiah status, his interpretation of the word " Jihad "and over numerous other theological issues were condemned. Finally British Government intervened, impelled to act by his habit of prophesying the demise of his opponents. On 24 feb 1899, after a court hearing, Mohammad Hussain sighed a statement in which he promised to stop using abuse language against Mirza Ghulam Ahmad who in turn agreed to cease predicting the death of his critics. This did not end of the controversy. In the process come to consider his own followers as a separate from the body of Sunni Muslim. On 4th November 1900 he called for the Ahmadiya to list them separately on the census of 1901. At this time "Al- Hakam" listed 1098 members officially recognized in this society.

This time other different Islamic group come in society, the Mirza Ghulam Ahamad emerged in a struggle with various Christian, particularly the Punjabi converts, Imad-al-din, thakur das and "Abd" Allah Asim. One public dispute with " Abd" Allah lasted for fifteen days. It was held in May – June 1893 at village of Jandiyala." At the root of this controversy lay the Mirza's claim to be the 'Masih Mau'ud."

Controversy in Arya Samaj and other Movement:

Various books Published in Mirza Ghulam Ahmad in Urdu, Arabic and the Persian language. His work list about eighty eight books. These books are be divided into two phase. He seeks merely to prove the validity of Islam and repudiate other Religion. This work is no claim of being the Massiah. Then second phase, he claim and went on being making several other claims about

him. It shows that his study were the different religious, particularly Christianity, Sanatan Dharma and the Arya Samaj. His main work “Brahin- I – Ahmadiyah” on the main focus was the Divine origin, truth reality of God, and Prophethood of the Messenger of Allah and other hand he was to Refuse Christianity, Sanatan Dharam and Dev Samaj, Arya Samaj and Brahmo Samaj etc. Mirza Ghulam Ahmad Repeteadly responded with numerous attaks against different element of the Arya Samaj Ideology. Then 1880 Pandit Lekh Ram the Arya Samaji write and speak against view in Islamic and Mirza Ghulam Ahmad. In 1887, he published his answer to the claims of Mirza Ghulam in “Tqkzib-I-Brahim-I” Ahmadiyah (false the proofs of Ahmadiyah) then Nur-ud- Din Ahamad answered in 1890 with “ Tasdiq-I-Barahin-Ahamadiyah (verifying the proof of Ahmadiyah movement) and Mirza Ghulam in 1891 with Taid-I-Brahin-I-Ahmadiyah (confirming the proofs of Ahmadiyah movement). Later, Lekh Ram condemned all Islamism in his treatise on the “Jihad”. Then Mirza Ghulam Ahmad repeatedly attacks in Dayanand Saraswati and his Arya Samaj. He attacks on Dayanand’s teaching and principles. He attacks on Dayanand’s concept of “ niyog.” The idea of that barren women or virgin widows might have children without being married. Ghulam Ahmad Published “ Radd—I-Niyog” (The Rejection of Niyog) in 1895.