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JUMAN-I-HIMAYAT-I-ISLAM

LAHORE

A SHORT ACCOUNT OF ITS
CONSTRUCTIVE ACTIVITIES
WITH
AN APPEAL TO THE PUBLIC

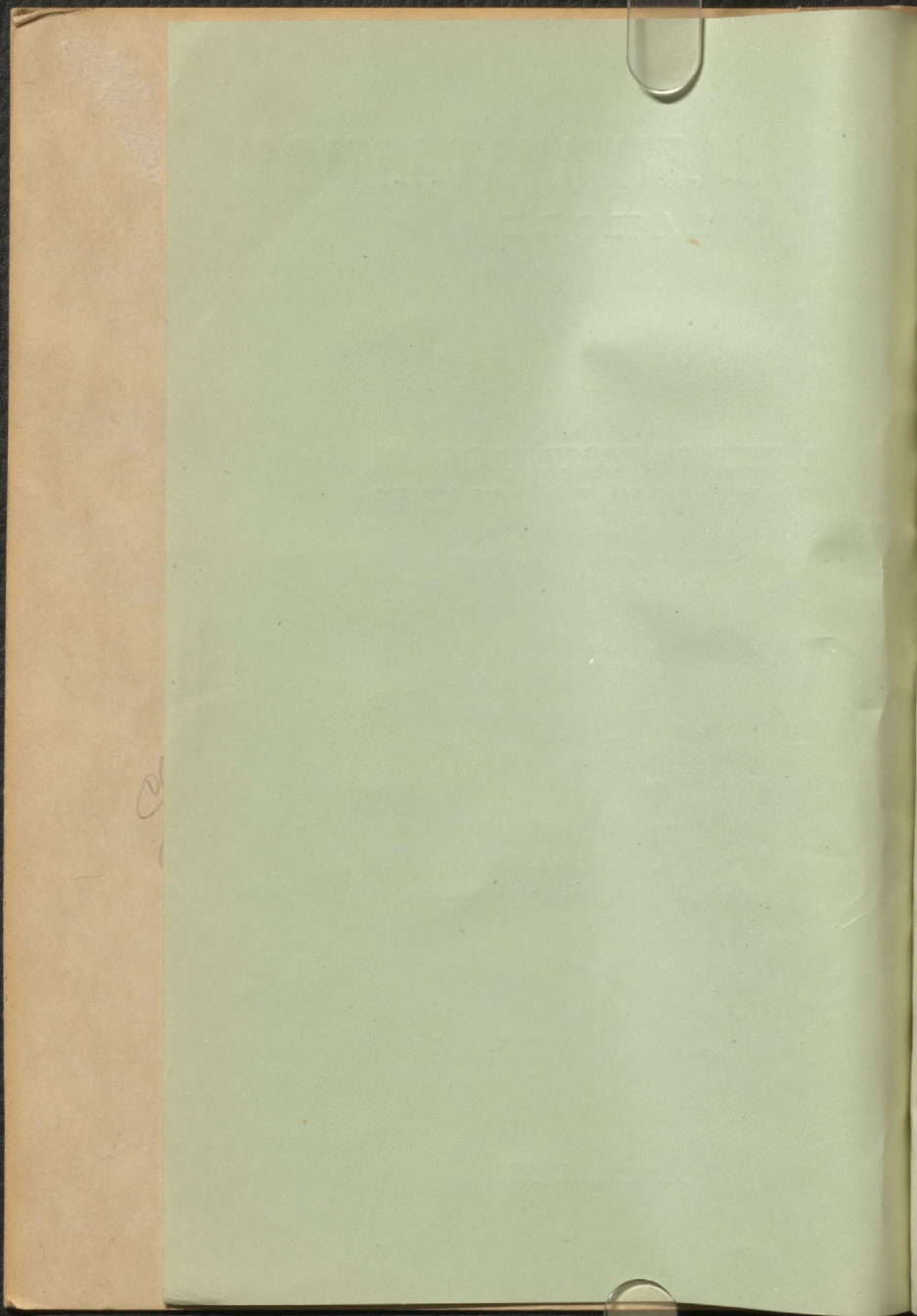
By

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Advocate, Honorary General Secretary

MARCH, 1952



In the name of Allah, the Beneficent, the Merciful

INTRODUCTORY

آن کہ من در بزم شوق آورده ام دانی کہ چیست
یک چمن گل - یک نیستان ناله - یک خمخانہ سے !

"Provided I the court of zeal
Ought you to know with what supplies !—
A garden full of flowers gay,
A ready forest full of cries,
A tavern full of choicest wine,
In cellars of the heart that lies."

ANJUMAN-I-HIMAYAT-I-ISLAM, LAHORE

has for the last sixty-eight years served the Muslims of Indo-Pakistan sub-continent through its educational and beneficent departments and has made a substantial contribution towards rekindling the fire of that enthusiasm, which eventually took the form of a strong craving for self-assertion and has now culminated in the achievement of Pakistan.

The Anjuman not only opened schools and colleges to provide easily approachable founts of modern learning, but it also tried to establish that religious, moral and cultural back-ground for Muslim education, which was in danger of being neglected and forgotten.

Who can ignore the services rendered by the Anjuman in introducing Iqbal to our world and in contributing to the development of his thought by making its platform available to his genius to assert itself and expand? Similarly who can forget the ennobling effect produced on the Millat by the presence of Muslim thinkers and writers like Hali and Shibli on its platform at the time of its anniversaries—who by the expression of their thought used to thrill the Muslim audience. In fact, the anniversary of the Anjuman provided to the Millat the only opportunity for listening to the learned discourses of its leading men.

This is the Anjuman, whose constructive achievements are a matter of pride for the Millat and it is but proper that a brief survey should be made of its gradual development to demonstrate the miracles achieved by sincere determination and selfless application. Further, a record of such acquisitions is helpful in generating in the mind of the public a desire for national service and in selecting institutions, whose worth has been tried for years and which as a result thereof have established their claim to popular support.

ITS ORIGIN

In the last quarter of the nineteenth century the Muslims of Northern India in general and of the

Punjab in particular were in a fearful predicament. The onslaughts of the Christian Missionaries on the one hand and the new-fangled militant Arya Samajists on the other were calculated to apostatise the Muslims. Such intolerable conditions could not fail to rouse into activity those, who had the good of the community at heart—and in 1884 Maulana Qazi Hamiduddin, a scion of the family that had borne aloft in the capital of the Punjab the torch of Islamic learning and culture even during the time of the Sikhs, conceived the idea of founding the Anjuman-i-Himayat-i-Islam Lahore for the purpose of imparting to the Muslim boys and girls secular as well as religious education and for propagating Islamic teachings.

THE CONSTITUTION OF THE ANJUMAN

The Anjuman is a body registered under the Societies Registration Act XXI of 1860, and has an elaborate constitution with a full code of rules.

Ordinary membership is open to every adult Muslim on payment of Rs. 12 per annum as membership fee and life-membership on payment of a lump sum of Rs. 250.

The administration of the Anjuman vests in its supreme executive called the General Council, which is elected every three years from amongst its members and

which in turn elects the office-bearers of the Anjuman namely, the President, Vice-Presidents, Secretaries, Financial Secretary, Examiner of Accounts, Auditor, Engineer and Store-keeper, all of whom are honorary.

The management of the various colleges, schools, orphanages and other institutions maintained by the Anjuman is entrusted to different committees elected by the Council every year and exercising powers of control in practically an autonomous manner.

Leading men of the Community are elected from all parts of Pakistan as Members of the General Council of the Anjuman.

The States of Bahawalpur, Khairpur, Kalat, Kharan, Makran, Las Bela, Amb, and Chitral as well as the various provinces of Pakistan *viz.*, the Punjab, the Frontier, Sind, Baluchistan, Karachi, and East Bengal, the Azad Kashmir Government and the Universities of Dacca and Sind are represented on it.

It will not be out of place to mention here the names of the Office Holders of the General Council and its various committees.

I. GENERAL COUNCIL

1. *President :*

Hon'ble Dr. Khalifa Shujauddin, M.A., LL.D.,
Bar.-at-Law, Speaker, Punjab Legislative Assembly.

2. *Vice Presidents :*

- (i) Moulvi Ghulam Mohi-ud-Din Khan, Advocate.
- (ii) Maulana Ahmad Ali, Amir Aujuman-i-Khudam-ud-din, Lahore.
- (iii) Seth Mohammad Yasin, M.A., Import Agent, Lahore.
- (iv) Syed Sir Maratab Ali Shah, C.B.E.

3. *Honorary Secretaries.*

- (i) Sheikh Akbar Ali, B.A., LL.B., Advocate.
- (ii) Khwaja Ghulam Dastgir, Accounts Officer.

4. *Financial Secretary.*

Sheikh Mohammad Zahur-ud-Din, Retired Inspector of Schools.

5. *Honorary Examiner :*

Khwaja Abdul Majid, Local Funds Accounts.

6. *Honorary Auditor :*

Babu Nizam-ud-din, Superintendent. Military Accounts Office.

7. *Honorary Engineer.*

K.B. Chaudhry Inayat Ullah Khan, Retired Executive Engineer.

8. *Honorary Storekeeper.*

Mr. Mohammad Azhar Quraishi, Proprietor Lahore Ice Factory.

II. ISLAMIA COLLEGE COMMITTEE.

- (i) *Chairman*—Hon'ble Mr. Justice Mohammad Sharif, Judge High Court, Lahore.

- (ii) *Secretary*—Hon'ble Mr. Justice Mohammad Khurshid Zaman, Judge High Court, Lahore.

III. ZANANA COLLEGE COMMITTEE

- (i) *Chairman*—Hon'ble Mian Sir Abdul Rashid, Chief Justice of Pakistan.
 (ii) *Secretary*—Syed Mohsin Shah, B.A., LL.B., Advocate.,

IV. FINANCE COMMITTEE

- (i) *Chairman*—Khalifa Jalal-ud-Din, Income Tax Officer.
 (ii) *Secretary*—Sheikh Mohammad Zahur-ud-Din, Retired Inspector of Schools.

V. SCHOOLS COMMITTEE

- (i) *Chairman*—Sheikh Azim Ullah, B.A., LL.B., Advocate.
 (ii) *Secretary*—Sheikh Mohammad Latif, B.A., LL.B., Advocate.
 (iii) *Inspector*—Qazi Mohammad Ashraf, B.A., LL.B., Advocate.

VI. ORPHANAGE COMMITTEE

- (i) *Chairman*—Maulana Gul Mohammad, Khatib Jamia Masjid, Nila Gumbad.
 (ii) *Secretary*—Seth Karam Illahi, Import Agent.

VII. JAIDAD COMMITTEE

- (i) *Chairman*—Khwaja Imtiaz Ahmad, Deputy Controller Food Accounts.

- (ii) *Secretary*—Malik Ghulam Anwar, Timber Merchant.

VIII. TALIF-O-ISHAAT COMMITTEE

- (i) *Chairman*—Sheikh Nazir-ud-Din, B.A., LL.B., Advocate.
 (ii) *Secretary*—Mr. Ayub Ahmad Makhdoomi, B.A., LL.B., Advocate.

IX. TIBBIA COMMITTEE

- (i) *Chairman*—Shafa-ul-Mulk Hakim Mohammad Hassan Qarshi.
 (ii) *Secretary*—Syed Shamim Hussain Qadri, M.L.A. Advocate.

X. ZANANA ORPHANAGE COMMITTEE

- (i) *Chairman*—Lady Abdul Qadir.
 (ii) *Secretary*—Begum Saheba Mr. Farrukh Hussain.

XI. ZANANA TALIM COMMITTEE.

- (i) *Chairman*—Begum Saheba Sheikh Azim Ullah.
 (ii) *Secretary*—Miss H. B. Fazal Ali, Professor Queen Mary College.

XII. AKHBAR BOARD

Convener—Mr. Abdullah Butt, Editor British Information Services.

XIII. MARKAZI DAWA KHANA BOARD

Convener—Qazi Ikram Hussain, Retired Deputy Inspector of Schools.

GIGANTIC GROWTH OF THE ANJUMAN

The records of the Anjuman show that in the first year of its existence its total income was Rs. 754 and its total expenditure amounted to Rs. 344 only. As against this the budget of the Anjuman for the year 1952-53, as it has emerged from the Finance Committee of the Anjuman, shows that whilst the ordinarily expected income amounts to Rs. 13,31,284 the expenditure proposed amounts to Rs. 21,41,258—the budget thus has during its sixty-eight years of existence shot up thousands of times. This excess of about eight lacs of expenditure over income looks, no doubt, alarming, but on account of the programmes of expansion and improvement necessitated by the growing needs of the various Anjuman institutions the Anjuman cannot but make provision for the same relying mainly on the expected traditional help by the public.

When we look to its humble origin and compare it with its condition of to-day we find that while in the beginning it rented for its Office a small place at Rs. 2-8-0 per mensem it now owns its own Offices and other properties worth about Rupees seventy lacs apart from properties worth about ten lacs in India, practically lost to it on account of the partition.

Similarly when we look to the number of institutions maintained by the Anjuman we find that as

against only two Primary Girls Schools at its beginning it now maintains several colleges, schools, orphanages, and other institutions. In the same way while in the beginning there were hardly sixty students on the rolls of its schools the total number of students on the rolls of its various institutions now, is about ten thousand.

"TABLIGH" RELIGIOUS AND EDUCATIONAL

To combat the Arya Samajists and Christian Missionaries and to counteract their nefarious propaganda the Anjuman at once appointed "Mubalighins," issued pamphlets and started its journal now known as the weekly *Himayat-i-Islam*, Lahore. It also opened madrassahs to impart instruction in the Holy Quran, Hadith and Fiqh.

The Aujuman also compiled and published its well-known "Diniyat" series to instruct Muslim boys and girls in the religious tenets and observances of Islam. The said series has held the field and served as the main basis of religious grounding for students in Islamia schools. The Anjuman also published its Urdu, Persian and Arabic readers that have practically monopolised the field of Muslim schools throughout India and provided the nation with textbooks calculated to impart secular education in a set-up of Islamic spirit.

The Anjuman has lately approved of a gigantic scheme aimed at the production and reproduction of our religious, cultural, historical and literary treasures with special attention to the development of Urdu language, and it is hoped that the Anjuman will be able to accomplish it with the active and liberal monetary help from the public.

The greatest achievement of the Anjuman is the printing and publishing of an edition of the Holy Quran after years of patient labour and huge expenditure, which apart from the purity of calligraphy and the magic of artistic beauties openly and boldly claims to be devoid of all slips and errors. In the words of Syed Sulaiman Nadvi relating to the edition "every letter to the eye is a pearl and every line a string of gems. The writing is so absolutely correct that the Anjuman openly announces a prize of one gold Ashrafi to any one pointing out a single error or slip in it."

ANJUMAN'S ORPHANAGES AND WIDOWS HOME

A glaring incident of apostasy took place in 1886 when a poor Muslim widow entered a Missionary Hospital at Ludhiana for the treatment of her ailing child. The authorities baptised both the child and its mother. The Anjuman succeeded in bringing them back to the fold of Islam, and in 1887 opened an orphanage to give shelter to the helpless orphans.



Male Orphanage



Boy Scouts of the Orphanage

In 1890 a separate orphanage for boys was added and since then these two institutions have been bringing up and educating orphan boys and girls from all parts of India. A Widows Home Section is also attached to the Female Orphanage. There are to-day 348 orphan boys in the Male Orphanage and 96 orphans and widows in the female section.

The female section is at present located in a Government building, which the Government now requires for its own purposes, and the Anjuman is trying to shift it to some suitable premises, which can only be acquired or constructed at a huge cost. The Male Orphanage is located in its own buildings at Nawankot, but the congestion is so great that very substantial additional accommodation is urgently required for this purpose. The Anjuman has enough space in the form of lands but needs huge amounts for constructing additional buildings.

Country-wide services at all times rendered by these orphanages are brought out clearly by a glance at the past—for example, when as a result of the Moplah rising untold cruelties were practised on the Muslims of Malabar the Anjuman at once arranged to receive Moplah orphans in its orphanages, and helpless Moplah widows were accommodated in the widows section. Similarly on the happening of the Bihar tragedy the Anjuman received in its institutions the unfortunate widows and orphans. The sufferers of the Quetta earthquake of 1935 and the Burmah

tragedy also were afforded protection in its orphanages. The Anjuman has lately provided asylum to many Mohajir orphans and widows, and had also to provide for the educational facilities of a large number of Mohajir students inspite of its limited means.

The Anjuman is at present incurring about 1½ lacs of rupees as recurring expenditure every year on account of maintaining these orphanages.

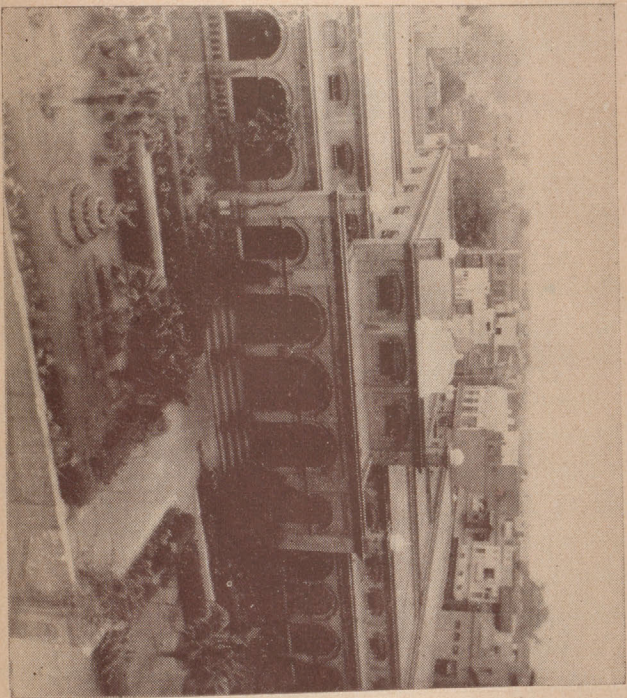
The girls are given religious and secular education, are made to learn handicrafts and domestic science, and on reaching a marriageable age are given in marriage with due regard to their future.

The Anjuman has chalked out a programme for the introduction of technical education in the Boys Orphanage and requires very large funds for starting an ideal technical institution. The boys are given education, and taught small industries. The more brilliant are further helped to receive higher college or professional education, and many of them are occupying good positions in life.

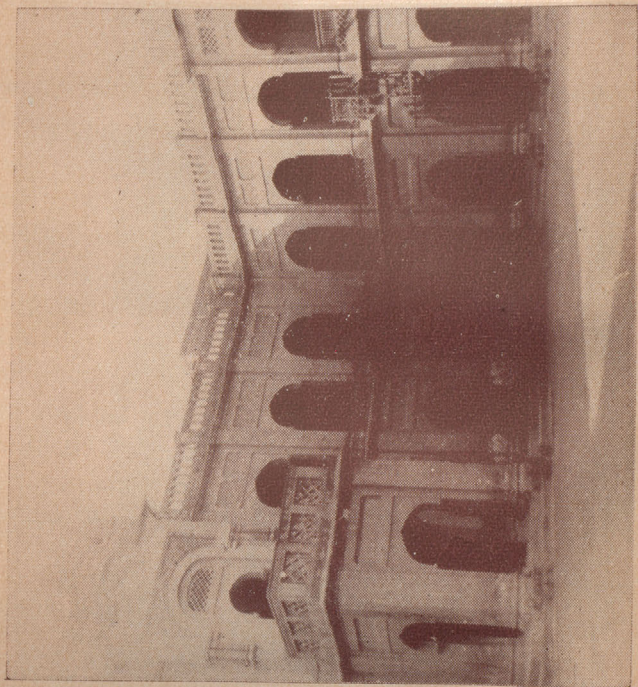
EDUCATION

(a) PRIMARY AND SECONDARY

The Anjuman began its activities in this connection by opening two female primary schools. By and by a net work of primary, middle and high schools for boys and girls was spread. The Anjuman thus maintains at present one big Islamia High School for



Islamia High School, Bhati Gate



Female Orphanage

girls, and five huge high schools for boys with primary sections attached to some of them.

Anjuman's Islamia High School at Gujjar Khan in the Rawalpindi District may be specially mentioned as the main important institution that caters to the educational needs of our well-known martial Tribes. On account of huge growth in numbers further accommodation in each school has to be provided at a very big cost.

(b) PROFESSIONAL

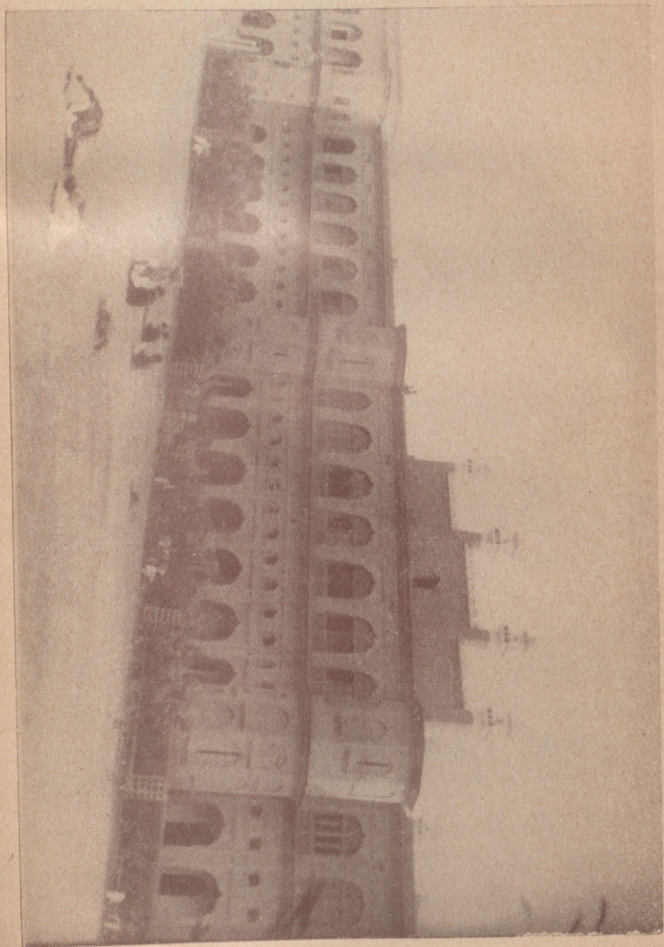
Under this heading may first be mentioned the Tibbia College, Lahore which has since 1907 kept alive the Unani system, which admittedly suits our temperament. The Anjuman has recently sanctioned a scheme of improvement according to which education will be imparted in the modern sciences of anatomy and physiology along with the Tibb-i-Unani so that the graduates of the College may be conversant with modern methods of treatment. This scheme when put into force will impose an additional expenditure of rupees fifty thousand a year on the Anjuman.

The next institution to be mentioned in this connection is the Junior Anglo Vernacular training classes attached to Anjuman's Islamia High School for Girls.

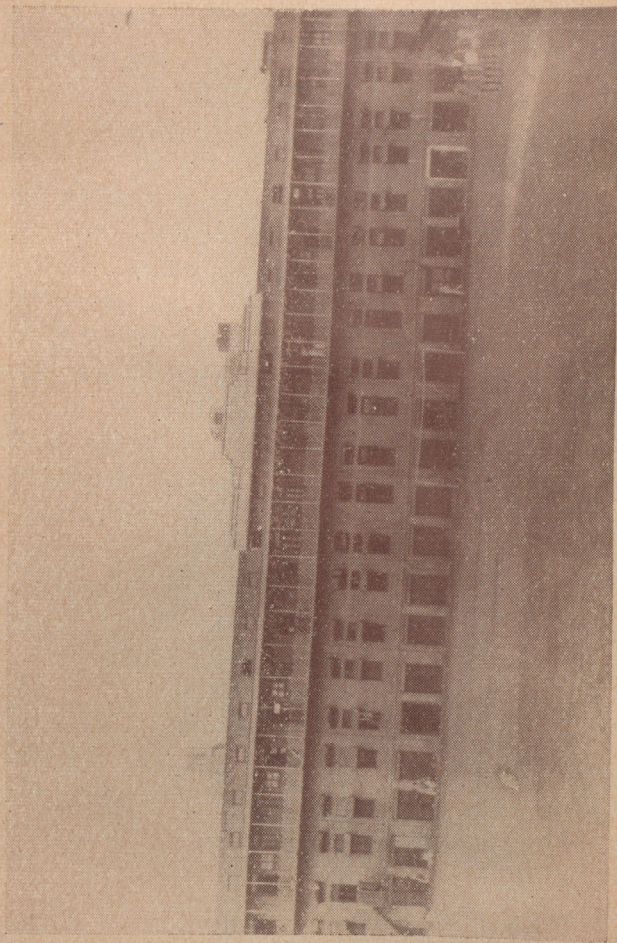
(c) HIGHER

(i) *Islamia College, Lahore*

Islamia College, Lahore has been the torch-bearer of education in West Pakistan and has afforded opportunities to the poor and middle class people of the community to receive higher education. It has practically been the centre of intellectual and cultural activities and, apart from its old boys, its students and staff rendered most valuable services to the nation for the achievement of Pakistan. At the call of the late Qaid-i-Azam they came out of the bee-hive and swarm like overwhelmed every nook and corner of the Punjab during the notorious Unionist regime resulting in the astounding victory of the Muslim League in the elections fought on the issue of Pakistan. This college today justly claims to be the biggest college in Pakistan having on its rolls two thousand one hundred and forty-four students out of whom there are eleven hundred and eighty-eight on the science side, and there are eighty-six professors and lecturers imparting instruction. The College thus is also the biggest Science College in the whole of Pakistan, and to meet the daily growing requirements the Anjuman has added hostels, turned verandahs into class rooms and introduced a system of many shifts in the laboratories and yet it finds itself unable to keep pace with the demand. The Anjuman is, therefore, trying to acquire some spacious premises for the time being pending the



Islamia College



Tibbia College

erection of new buildings at a suitable site, which is the long term policy of the Anjuman in this behalf.

(ii) *Islamia College for Women, Cooper Road, Lahore*

The need of providing higher education for our women induced the Anjuman to start this college in 1939. This Purdah College is affiliated to the Punjab University up to the M.A. standard. The need for qualified lady doctors is being keenly felt in Pakistan and thus the need of introducing science in the College being imperative, the Anjuman has added the science section to it. New class rooms and laboratories are being shortly constructed and set up at a huge cost.

APPEAL

Such is this premier Anjuman of Pakistan that deserves support and encouragement from all sections of the people to enable it to maintain, run and promote its beneficent activities and rock-like to brave the storms of changes and changed conditions.

Further, from the national point of view it is always desirable that education of a people should be in their own hands and the fact of an Islamic State having been established in Pakistan does not relieve its nationals of their responsibilities in this behalf.

The Anjuman and its Programme earnestly call for help from all quarters, and it is hoped that there

will be a willing and ready response to replenish its treasury. The Anjuman appeals to its traditional Patron, the public in the following strain :—

شیشہ مے سے کوئی میری زبانی کہدے
خوش نہیں آتی ہے یہ پنہ دھانی تیری !

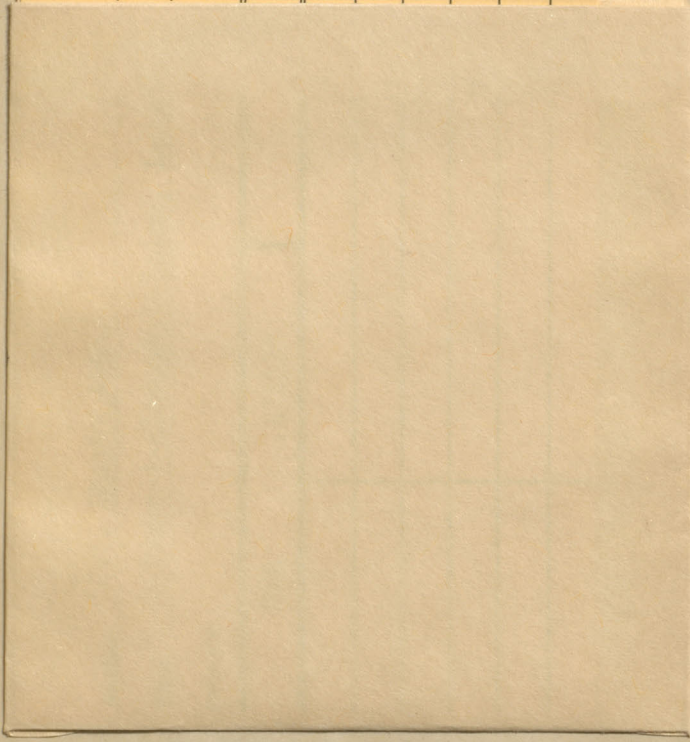
“ To crystal goblet of the wine
My message let some one convey
That stoppered is if neck of thine
It would displease and cause dismay.”

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