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The Development of Shi'ite Madrasa Education in Multan: A Socio-Historical Analysis

Ghulam Haider
Department of History and Civilization Studies, BZU, Multan

Dr. Muhammad Yasir Ali

Associate Professor

Department of History and Civilization Studies, BZU, Multan

yasir.ali@bzu.edu.pk

Abstract

Religious education plays an essential role in shaping social realities, institutional dynamics, cultural scripting and socio-economic trends within multicultural post-colonial states. In Pakistan, the traditional madrasa system operates under distinct central sectarian formally organized 'Wafaq al-Madaris. Religious seminaries academically preserve denominational identities and significantly impact actively local and regional socio-political life. This study presents a historical analysis of the origin, growth, and structural evolution of Shi'ite madrasa education in Multan, a prominent cultural and historical city in southern Punjab. Tracing its historical contexts from early Islamic academic traditions and the institutionalization of the Hawza 'Ilmiyya system in Najaf and Qom, through its transmission into the South Asian subcontinent via Lucknow, the study examines the key role played by most notably Allama Syed Muhammad Baqir Naqvi Chakralwi (Baqir-i-Hindi. He laid the institutional basis for modern Shia seminaries in Multan. Furthermore, the paper presents a comprehensive institutional profiling of key contemporary seminaries in the region, systematically analyzing their educational structures, administrative governance, patronage networks, and contemporary socio-educational challenges within Pakistan's broader national educational ecosystem.

Introduction and Theoretical Framework

Contemporary world witnesses the revolutionary role of Education in the human development, social consolidation, and internal cultural transformation of communities. Education enables individuals to enhance cognitive skills and learn analytical tools to comprehend their surrounding world. It also enables societies to process historical challenges and frame contextual responses (Rahman, 1982). Analyzing patterns of historical development, institutional structures, and curricular orientation of education provided within a particular locale helps in understanding the socio-economic structures and cultural priorities of that society (Metcalf, 1982). Educational model presents the level of systemic uniformity in a centralized state and society. This systematic uniformity facilitates and ensures the integrative and administrative aspects of nation-building (Zaman, 2002). In multicultural social contexts, diverse educational systems emerge. Although this pluralism reflects historical sub-cultural richness, yet it can foster structural socio-religious division and institutional insularity (Haqqani, 2005).

Educational landscape in Pakistan manifests social stratification along class, linguistic, ideological, and regional lines. Public schools, private institutions, and non-formal religious seminaries work as distinct spheres, reflecting social divisions (Nayyar & Ahmad, 2003). Religious education, organized within the traditional madrasa network, occupies a central place in this context. Historically, religious schools in Pakistan functioned under five recognized sectarian central boards,

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known as Wafaq al-Madaris: Wafaq ul Madaris Al-Arabia (Deobandi), Tanzim ul Madaris Ahl-e-Sunnat (Barelvi), Wafaq ul Madaris Al-Salfiyya (Ahl-e-Hadith), Rabta-tul-Madaris Al-Islamiyya (Jamaat-e-Islami), and Tanzeem-ul-Makarim / Wafaq-ul-Madaris Al-Shia (Shia) (Fair, 2008; Malik, 1996). In recent years, state regulatory reforms under the Ministry of Federal Education and Professional Training have expanded this administrative structure, allowing multiple accredited boards per sectarian denomination to facilitate state integration and curriculum standardization (Riaz, 2008).

Examining religious education in Pakistan essentially requires the understanding of historical genesis of madrassa as a distinct institution. Recent Madrassa tradition reflects the moden patterns of structural formations as this kind of institutional organization did not exist in the earliest phase of Muslim history (Makdisi, 1981). The mosque, traditionally, served as the primary center for spiritual, educational, judicial, and political activities (Tibawi, 1972). Specialized study circles expanded with the diversification of Islamic knowledge, encompassing Quranic exegesis, jurisprudence, prophetic traditions, logic, and linguistic arts. This intellectual growth gave birth to theological and philosophical discourses. Intellectual debates and instructions gradually shifted into dedicated physical spaces, eventually formalizing as the autonomous madrassa system (Makdisi, 1981; Nakosteen, 1964).

1.1 Early Pedagogical Transmission in Early Islam

Dar al-Arqam in Mecca and subsequently to Masjid al-Nabawi in Medina served as the early centers of Islamic academic tradition (Tibawi, 1972). In Shiʿite tradition, Prophetic legacy was followed by Ali and his disciples, including Kumail bin Ziyād, Salmān al-Fārsī, Miqdad bin al-Aswad, Abu Dharr al-Ghifārī, Ammar bin Yasir, Malik Ashtar, and Maisam al-Tammār (Jafri, 1979). This academic tradition was systematically preserved and extended through Ali Zain al-ʿAbidīn (Fourth Imam), whose teaching circle included scholars with diverse intellectual capacities, such as Jabir bin Abdallah al-Anṣārī, Rushaid al-Hijrī, Salīm bin Qais al-Hilālī, Abu Hamza al-Thumālī, Abbān bin Taghlib, Qāsim bin Muhammad bin Abī Bakr, and Abu Khalid al-Kabūlī (Modarressi, 2003). Notably, Ali Zain al-ʿAbidīn utilized a distinct social and educational methodology. He purchased enslaved individuals, provided them with religious, intellectual, and legal education for a full year, and liberated them on Eid day, seeking them to return to their native towns as teachers and moral exemplars (Lalani, 2000).

1.2 The Ja'fari Educational Movement and the Conceptual Foundations of Hawza

Amidst power shifts and political rivalries between the declining Umayyad Caliphate and the Abbasid dynasty in the eighth century, Imam Muhammad al-Bāqir and his son Imam Jaʿfar al-Sādiq efficiently leveraged the political transformation to initiate an extensive, open intellectual movement (Jafri, 1979; Lalani, 2000). Imam Jaʿfar al-Sādiq systematically expounded upon Exegesis, prophetic Traditions, Jurisprudence, Principles of Jurisprudence, and natural philosophy, contesting ideological deviations, socio-religious superstitions, and dogmatic extremism (Donaldson, 1933).

It was the era that witnessed the theological fragmentation, with competing doctrines advocated by groups such as the Khawārij, Muʿtazila, Ashʿarī, and Tanāsukhiyyā regarding free will, divine attributes, and political authority (Watt, 1973). In response, Imam Jaʿfar al-Sādiq laid the basis of formal study circles for scholarly training in legal reasoning, textual criticism, and dialectical theology (Modarressi, 2003). This movement influenced considerable number of students, including prominent jurists and thinkers from both Shia and Sunni fiqh traditions. It was a beginning in the establishment of the structural and academic model for the Hawza ʿIlmiyya (traditional Shia seminary) (Momen, 1985).

1.3 The Institutionalization of Ijtihad and the Global Hawza System

A Hawza ʿIlmiyya represents traditional Shia seminary system where religious scholars get multi-tiered education under the guidance of senior jurists (Marajiʿ al-Taqlīd or Grand Ayatollahs) (Momen, 1985; Walbridge, 2001). Najaf (Iraq) and Qom (Iran) serve as historical, authoritative hubs of the Shia academic world, secondary Hawzas have been established across cities such as Karbala, Isfahan, Mashhad, Beirut, Lucknow, Lahore (Litvak, 1998; Fischer, 1980).

The traditional Hawza curriculum is organized around comprehensive mastery of classical and rational Islamic disciplines that include

- Islamic Philosophy (Falsafa) & Logic (Mantiq)

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- Jurisprudence (Fiqh) & Principles of Jurisprudence (Usul al-Fiqh)
- Traditions Studies (Ilm al-Hadith) & Biographical Evaluation (ʿIlm al-Rijāl)
- Theology (ʿIlm al-Kalām) & Mysticism (ʿIfran)
- Arabic Linguistics, Syntax, and Literature (Sarf, Nahw, and Lugha)
- Quranic Exegesis (Tafsīr al-Quran) & Quranic Sciences (ʿUlum al-Quran)
- Comparative History (Tārīkh)

Education in the Hawza is divided into three progressive levels (Fischer, 1980; Roy, 1994): 1. *Muqaddamāt* (Preliminary Level): Focuses on Arabic grammar, logic, basic jurisprudence, and foundational literature. 2. *Sutuh* (Intermediate Level): Involves rigorous textbook study of advanced legal principles, jurisprudence, and theology. 3. Dars-i-Khārij (Advanced Research Level): A fluid, lecture-driven research phase beyond textbook boundaries where students critically analyze legal argumentation directly under a Marja' to achieve the level of independent legal derivation (Ijtihad).

1.4 Najaf, Qom, and Women's Seminaries (Hawzat al-Khwahirān)

Shaikh al-Tūsī laid the basis of the Hawza ʿIlmiyya Najaf, in 430 AH (1036 CE). Hawza ʿIlmiyya Najaf stands as the oldest continuous seat of Shia higher learning (Litvak, 1998). Directed across the twentieth century by influential jurists such as Grand Ayatollah Abu al-Qasim al-Khoei (d. 1992), it is now headed by Grand Ayatollah Syedd Ali al-Sistānī alongside Grand Ayatollahs Muhammad Ishaq al-Fayyadh, Bashir al-Najafī, and the late Syed Muhammad Saʿid al-Hakīm (Luizard, 1991). In Iran, Grand Ayatollah Abdul-Karīm Ha'eri Yazdī reorganized Qom seminary in 1922 by, invigorating an intellectual tradition that had flourished under the Safavid dynasty with scholars like Mulla Sadra and Shaikh Bahai (Fischer, 1980; Algar, 1969).

The institutionalization of female religious education (Hawzat al-Khawāhirān) strengthened in the mid-twentieth century (Rostami, 2012). Early modern women's seminaries in Qom included Dar al-Zahrā, established in 1973 under Grand Ayatollah Muhammad Kazim Sharīʿatmadari's Dār al-Tablīgh, and Maktab-i-Tawhid, established in 1974–1975 (Mir-Hosseini, 1999). Besides Qom, regional centers included Maktab-i-Fatimah in Fasā (1961), Maktab-i-Zahrā in Shiraz (1964), Maktab-i-Fatimah in Isfahan, Zahrā-i-Athar in Tehran (1966), and Madrasa-i-ʿilmiyya Narges in Mashhad (1966) (Kalantari, 2008). After Iranian Revolution, women's religious seminaries were centralized under governing bodies such as Jamiʿat al-Zahra in Qom and Markaz-i-Mudīriāt-i-Howzha ʿIlmiyya Khawāhirān), facilitating formal curricula and global student enrollment (Rostami, 2012).

2. Shia Madrasa Tradition in the Subcontinent

The South Asian subcontinent, historically nurtured diverse Muslim intellectual traditions, attracting generations of academics, traders, Sufi saints, and political migrants from Arab, Persia, Iraq, and Central Asia (Rizvi, 1986). Early Shiʿite settlements in Sindh and Multan trace back to the eighth century CE, marked by ʿAlavid migrations seeking refuge and resisting political authority of Umayyad and Abbasid (Aslam, 1987). By the late tenth century CE, Multan appeared as the capital of an Ismaʿīlī Qarāmatian dynasty, containing early ideological impressions before its political dissolution under Mahmud of Ghazna (MacLean, 1989). Following centuries of integration within the Delhi Sultanate, Shiʿite academic and institutional revival occurred during the Mughal era, strengthened by Persian immigration, political patronage under Awadh rulers, and the significant intellectual and academic leadership of religious scholar Syed Dildār Ali Shah Naqvī Nasīrabadī (Rizvi, 1986; Cole, 1988).

2.1 Jamiʿah Nizāmiyya, Lucknow

Jamiʿah Nizāmiyya is marked as one of the earliest and most influential formal Shia seminaries established in North India (Cole, 1988). The seminary was established by Ayatollah Syed Najmul Hasan, in 1890, in Lucknow (Rizvi, 1986). Having studied jurisprudence under Mujtahid Syed Muhammad Abbas and subsequently attaining formal authority (Ijāzā) from the Hawza of Najaf, Najmul Millat designed Jamiʿah Nizāmiyya to structure Shia education in British India, introducing systematic examinations, tiered certification, and institutional oversight (Graff, 1997).

2.2 Sultān al-Madāris, Lucknow

Established in 1892 by Syed Muhammad Abdul Hasan, Sultān al-Madāris developed into a premier institution for Shia higher learning in India (Rizvi, 1986). The institution expanded significantly in 1911 under the patronage of Nawāb Mahdī Hassan Khan of Awadh, with the foundation stone of its modern campus laid by Sir John Prescott Hewett, the Lieutenant-Governor of the United Provinces (Cole, 1988). Sultan ul-Madaris established structured academic tracks including Darjāt-al-Taniya (Primary), Darjāt Fauqaniya (Secondary), Darjāt ʿĀaliya (Higher), Sanad-al-Afādhil (Master's level), and Sadar-ua-Afādhil (Advanced Specialization). It produced some of the most notable twentieth-century Shia scholars, including ʿAllama Syed Ali Naqī Naqvī (Naqqan), Syed Ibn-i-Hassan Naunahārvī, and Maulana Mujtahid Syed Wasī Mohammad ʿAbidī (Graff, 1997).

2.3 Madrasatul Wāʿizīn, Lucknow

Maharaja Mohammad Ali Mohammad Khan of Mahmudabad laid the basis of madrasa in May, 1919, in memory of his deceased brother Sahibzada Mohammad Ali Ahmad Khan. Madrasatul Wāʿizīn served as specialized postgraduate research and missionary seminary (Cole, 1988; Rizvi, 1986). The seminary catered specifically to researchers who had completed foundational seminary degrees, offering advanced coursework in dialectical theology, comparative religion and rhetoric. Graduates completed a three-year academic program followed by two years of obligatory missionary field assignment across British India or internationally before receiving the title of 'Wāʿiz' (Preacher) (Graff, 1997).

3. Emergence and Growth of Shia Seminaries in Multan

Early twentieth-century witnessed Shia educational revivalism in rural and semi-urban centers such as Chakrala in Mianwali District, led by religious scholars like Pīr Muhammad Amjad Naqvī, a Lucknow-trained jurist originally from Bilūt Sharīf in Dera Ismail Khan (Rizvi, 1986). After his demise, his family and spiritual descendants, including Syed Fateh Noor Shah, Syed Gul Muhammad Shah, Syed Murid Haider Shah, Syed Talib Hussain Shah, and ʿAllama Syed Muhammad Baqir Naqvī Chakralvī maintained these educational efforts, teaching basic Quranic studies, Arabic syntax (Sarf and Nahw), and legal logic to local students (Zaman, 2002).

Most influential figure behind modern institutionalized Shia madrasa education in Multan and across Punjab was Allama Syed Muhammad Baqir Naqvī Chakralvī, widely known as Baqir-i-Hindi (Rizvi, 1986). Born in Mianwali into a family of religious scholars, he received initial training in Arabic grammar from his elder brother, Syed Talib Hussain Naqvī. Eager to enhance his intellectual faculties, Chakralvī pursued higher studies in Ludhiana under Maulana Sharif Hussain and briefly resided in Lucknow before being enrolled at Oriental College, Lahore. He obtained the degree of Munshi Fazil with distinction and served on the faculty for three years (Zaman, 2002).

Baqir-i-Hindi had deep commitment to legal jurisprudence. He traveled to Najaf Ashraf, Iraq for higher education in Hawza (Litvak, 1998). During his years of study in Najaf, his scholarly exceptionalism got noticed by Grand Ayatollah Syed Abu al-Hasan al-Isfahānī Ayatollah Isfahānī asked him to return to Subcontinent to establish formal religious seminaries and safeguard the community's intellectual tradition. Returning around 1914, Chakralwi started an institutional movement, founding pivotal seminaries across Punjab, including Madrasa Ilmiyya (Chakrala), Madrasa ʿIlmiyya (Chak 38, Khanewal), Jamiʿah ʿArabia Makhzan al-ʿUlūm al-Jaʿfariya (Suraj Miani, Multan), Madrasa Baqir al-ʿUlūm (Badh Rajbana, Jhang), and Madrasa Baqir al-ʿUlūm (Kotla Jam) (Rizvi, 1986; Zaman, 2002).

3.1 Madrasa ʿIlmiyya (Chak 38, Khanewal)

After establishing seminary in Chakrala and starting career as religious scholar, Baqir-i-Hindi migrated to Chak 38, Khanewal, establishing Madrasa ʿIlmiyya. He taught for nineteen years there (1925–1944) (Rizvi, 1986). This institution served as a seat of intellect and learning for the premier generation of twentieth-century Pakistani Shia leadership. Among its alumni were Allama Syed Muhammad Yar Shah Najafī, Syed Akhtar Abbas Najafī, Syed Ghulam Ali Najafī, Syed Ghulam Abbas Naqvī, Khwaja Muhammad Lateef Ansarī, Syed Mehboob Ali Shah, Syed Agha Mohsin Shaheed, ʿAllama Hussain Bakhsh Jarra, ʿAllama Muhammad Hussain Najafī, Syed Hassan Ali Naqvī, and Maqbool Hussain Dhakku (Zaman, 2002). These personalities dominated the scholarly tradition in Madaris and also had an immense influence in

Majalis tradition as well. Their focus on reformation of Shia beliefs and practices in Punjab brought for them an intense wave of antagonism from within the Shia community.

3.2 Jamiʿah ʿArabia Makhzan al-ʿUlūm al-Jaʿfariyya

In response to persistent petitions from the Shia community of Multan, Syed Gulāb Ali Shah Naqvī, a notable disciple of Baqir-i-Hindi, agreed to settle in Multan to establish a central seminary (Rizvi, 1986). He was supported by local community leaders and received land endowments from the hereditary Pirs of Sher Shah. Syed Baqir Naqvī and Syed Gulāb Ali Shah laid the foundation of the seminary in 1941, with Syed Gulāb Ali Shah serving as its founding principal and primary instructor.

Initially operating in a residential building, the seminary shifted into a formal campus in 1951. It was expanded in 1998 into a three-story building comprising twenty-seven classrooms, guest rooms, student hostels, and an attached mosque (Hazrat Imam Musa Kazim Mosque). The seminary library contains one thousand specialized volumes on jurisprudence, exegesis, philosophy, and history. Admission in the seminary requires secondary school certification and basic religious knowledge. Married students receive monthly stipends to ensure educational continuity. Students are trained in public speaking, writing, and homiletics, actively participating in public addresses during religious commemorations. Muhammad Taqī Shah is representing the seminary in a prestigious manner.

Makhzan al-ʿUlūm serves as the administrative headquarters for Makhzan al-Madaris al-Jaʿfariya Pakistan, a central body established to standardize curricula, rank regional seminaries, conduct centralized examinations, and issue degree equivalencies (equivalent to an M.A. in Arabic/Islamic Studies via Wafaq al-Madaris). This certification has facilitated hundreds of graduates to secure formal employment as Arabic teachers and oriental scholars in public and private education sectors. The seminary also runs Al-Mustafa Model School and Madrasa al-Zahrā for elementary and secondary education, and publishes a quarterly scholarly journal, 'Al-Makhzan'.

3.3 Madrasa Bāb al-ʿUlūm

Madrasa Bāb al-ʿUloom was founded in 1925 by an assembly of Shia elites at Hassan Kūshak, the residence of Khan Bahadur Hassan Bakhsh Gardezī in Multan (Aslam, 1987). It Aimed at providing foundational education for children before sending them to Lucknow for advanced studies. The project gained strength when Khan Bahadur Hassan Bakhsh Gardezī endowed 125 acres of agricultural land and subsequently purchased a four-kanal urban land parcel in 1932 to construct a permanent facility.

The seminary began operations in 1932 under Muhammad Yār Mamtāz, who led the faculty from 1932 to 1965. Its premier student was Syed Muhammad Yar Shah Najafī. Syed Abdul Jaleel Shah Gardezī assumed administrative guardianship after the death of his grand Father Khan Bahadur, endowing an additional 50 acres of agricultural land. Over seven hundred students have graduated from Bāb al-ʿUlūm, gaining expertise in courses covering Tafsir, Usūl al-Fiqh, grammar, philosophy, and ethics. The institution works under the collective governance of the Gardezī family, including Syed ʿAun Gardezī, Syed Hur Riyāhī Gardezī, and Syed Roshan Shah Yousaf Gardezī (IX), with faculty leadership currently provided by Maulana Muhammad Nawaz Karbalaī.

3.4 Jamiʿah Imam Ali / Ali University

In October 1987, a group of Shia religious scholars and Gardezī family notables—including Syed Safdar Hussain Najafī, Syed Riaz Hussain Najafī, Syed ʿAnayat Ali Naqvī, Makhdūm Syed Raju Shah Gardezī, Syed Ahmad Nawaz Gardezī, Syed Muhammad Baqir Gardezī, Syed Talʿat Hussain Gardezī, and Syed Khurshīd Gardezī generated funding to establish Jamiʿah Imam Ali on Bosan Road, Multan (Riaz, 2008). Construction began in 1987, and formal teaching started in 1994.

The building of the seminary includes twelve classrooms, administrative offices, hostel halls, and a library containing over two thousand specialized books. Affiliated with Makhzan al-Madaris al-Jafariya, the seminary mandates that enrolled students complete their formal intermediate certification from the Board of Intermediate and Secondary Education (BISE), Multan, besides their religious degree. Financial governance is supervised by a board of trustees comprising

Gardezi family elites, including Syed Khurshīd Abbas Gardezī, Syed Aun Gardezī, Syed Zulfiqar Gardezī, and Syed Nasir Zaman Gardezī, with principalship currently held by Jawad Hussain Khan.

3.5 Jamiʿah al-Shahīd Al-Mutahirī

Established in January 1985 through the combined efforts of Syed Arif Hussain Hussaini, Qazi Shabir Hussain ʿAlvī, Pir Syed Mureed Hussain Shah, Dr. Riffat Hussain Hāshmī, and Farrukh Abbas Sial. This seminary was constructed on a one-kanal and three-marla land donated by Pir Mureed Hussain Shah (Fair, 2008). Qazi Shabir Hussain ʿAlvī served as its founding principal.

The physical infrastructure includes four classrooms, twelve residential rooms, administrative facilities, and a library of over one thousand texts. Functioning specialized departments—including Hifz-i-Quran, Tajwīd, and Paish Namaz training—the seminary give emphasis to public preaching through its student organization, Bazm-i-Shahīd Muthahirī, and regularly encourages student transitions to international Hawzas in Qum and Najaf.

3.6 Madrasa Miṣbāh al-ʿUlūm al-Jaʿfariyya

Located in Sūtarī Watt, Muhalla Hussainabad near Dera Adda, Multan, Madrasa Misbāh al-ʿUlūm was established by Akhtar Hussain Naseem, a distinguished and notable student of Syed Gulāb Ali Shah Naqvī (Rizvi, 1986). The physical property was gifted by Mehr Hussain, who offered his entire residence to the seminary upon his death.

The building includes nine large classrooms, a prayer hall, residential quarters, and a library containing over three thousand volumes on exegesis, syntax, logic, and jurisprudence. In addition to training young clerics, the seminary conducts higher religious education programs and holds regular public educational gatherings.

3.7 Secondary Regional Institutions

Jamiʿah Saqlain was established by Muhammad Husnain Al-Sabiqī. This seminary dynamically served the urban Shia community until financial limitations and lack of leadership following the founder's death. His death led to its temporary closure.

Madrasa Jamiʿah al-ʿAbbas (Jalalpur Pirwala): Founded in 1994 near the shrine of Hazrat Sultan Ahmad Qattāl by Ghulam Mustafa Ansarī and Dr. Riaz Hussain Buzdar, this seminary was formally incorporated into the Auqaf Department in 1998, operating on a 150-acre agricultural land endowment.

4. Analytical Synthesis and Contemporary Challenges

The historical development of Shia religious seminaries in Multan shows a distinct structural evolution, transitioning from informal teaching circles in rural Punjab to formal, state-recognized educational institutions integrated into national administrative institutions (Zaman, 2002; Riaz, 2008). These religious schools have performed a dual historical role: preserving dedicated denominational identity while facilitating socio-economic mobility for their students through state degree equivalencies (Fair, 2008).

However, contemporary Shia madrasas in Multan face significant institutional challenges:

i. Curricular Modernization vs. Pedagogical Fidelity: Striking a balance between traditional scholastic rigor (Sarf, Nahw, Usul) and modern socio-scientific education remains a primary challenge. While institutions like Jamia Imam Ali mandate concurrent BISE matriculation/intermediate studies, integration across older seminaries remains uneven (Nayyar & Ahmad, 2003).

ii. Financial Sustainability and Governance: Many seminaries rely on traditional land endowments (Waqf) or private donor networks. As seen in the case of Jamia Saqlain, institutional sustainability frequently hinges on individual charismatic leadership, leaving seminaries vulnerable upon a founder's passing (Malik, 1996).

iii. State Integration and Administrative Reforms: Recent federal regulations requiring registration under modified Wafaq frameworks require seminaries to update security protocols, financial transparency, and curricular alignment with state standards, creating administrative pressures for smaller regional madrasas (Riaz, 2008).

5. Conclusion

The development of Shia educational seminaries in Multan reflects a synthesis of classical Islamic pedagogical traditions, South Asian 'modernity', and localized institutional scholarship. From the early educational initiatives by Syed Muhammad Bāqir Naqvī (Bāqir-i-Hindi) to modern standardized religious seminaries like Jamiʿah ʿArabia Makhzan al-ʿUlūm and Jamiʿa Imam Ali, these institutions have played significant role in preserving religious scholarship, facilitating social cohesion, and shaping the educational landscape of southern Punjab. As these seminaries adopted state reforms and modern educational imperatives, their historical legacy continues to inform religious and socio-cultural dynamics across Pakistan.

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