



RESEARCH PAPER

Role of Muslim Collaborators in Socio-Economic Transformation of Gujrat District of Punjab Under the British Rule (1849-1947)

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ABSTRACT

This qualitative study brings focus on the different aspect of social change and role of Muslim collaborators in transformation of British rule on district Gujrat and present the understanding regarding the policy of collaboration by tracing the British rule in Gujrat and explaining the role of mediators who shape the politics of region. The political control of British affected the socio-economic transformation of the agrarian society of district Gujrat during 1849 to 1947. So, it is widely acknowledged that cooperation of local elites was of essential importance to strengthen British control in Gujrat. For support the British enabled the powers with only a handful of soldiers and officials, in shape of *zaildars*, *lambardar* and provincial *Darbari* to rule vast area of land and huge population. The case study sources excess from Punjab Archives Lahore, district local sources and official family records. These sources portray impact of British rule on Gujrat through case study approach.

KEYWORDS Collaboration, Colonial Rule, Gujrat District, Muslim Elites, Political Control, Socio-Economic Transformation

Introduction

Punjab received special attention from British policies because of its strategic and political significance to the empire. Then the British gave attention to the district of Punjab for new transformation in the diverse field comprising education, justice, cultivation social institutions, transportation, and irrigating. By the mid-nineteenth century, colonial policies had developed a class of rural leaders who worked closely with the administration. The British were constantly searching for allies among the region's rural people from the 1860s onwards. They worked hard to identify every notable family in each community, and *biradries*. The colonial rulers were utilized local elite class as an intermediary between the ruler and the ruled. As a result, a class whose Jagirs and privileges were depending on colonial management might become a vital collaborator in sustaining imperial rule in Punjab (Ali, 1996). The British rulers achieved political stability and economic transformation through collaborators. In the district Gujrat context, the Muslim leading elite became important support of the colonial authority.

To study the political control under the British rule needs to highlight the basis of collaboration network and explaining the role of mediators who shape the politics of district Gujrat. Because the transformation was based on British influence and model of collaboration (Robinson, 1972). In this collaboration was two-sided relationship of patron and client. Therefore British need local elites for their administration to rule successfully. This study focuses on the theory of collaboration and the contribution of abundance of collaborators in developments of the district Gujrat. The British recognized the local elite groups including village chiefs, landowners and traders, and bound them to their rules through patronage. In exchange, the local elites supported governance and maintained law and order (Darling, 1947). The Muslim rural managers worked as honorary magistrates, district board members, and members of legislative councils with the process of collaboration.

The British introduced new changing policies that influenced the development in the Gujrat district under administrative board through political power structure. The political power was exercised by Muslim *jagirdars*. The Muslims were 87 percent of the district population and had economic and social influence but traditionally lacked political power during colonial period. The British government handed over the political powers to the main leading figures in different district of Punjab for different economic and administrative reasons. Through this political control of British the power holders transformed the district Gujrat. Through study the administrative structure of Punjab this article highlighted the emergence of Gujrat district in different aspects under the British rule. Gujrat had significant importance because after the war of 1849 this district known with the remainder of Punjab came under the British rule. But it focused on different aspect, role of Muslims, and how it affected and transformed into collaboration. Because the Gujrat district had undergone unprecedented changings on different fronts throughout the colonial period.

Literature Review

This article addresses this gap in literature to highlight the political control of British through collaborative interaction in district Gujrat under British rule. Literature on political and administrative rule and concept of collaboration of colonial Punjab helped in developing our understanding for the political control of the British in district Gujrat. The eminent scholars who have studied this theme, (Talbot, 1988) discusses the British and their allies in detail about the colonial politics of the British carried out in the Punjab. His focus of the analysis is British allies with rural elites, Muslim landowners, and Pirs, Sikh, and Jat peasants in the Punjab province which were the mainstream of British policy in the period. because the main aim of British was to stable economic changes to get political stability. The British used its authority and acted as the central organizer and protector of an indigenous structure of local, kin-based social organization (Gilmartin, 1988). While Tahir Mahmood presents a different perspective on the politics of cooperation and military recruitment during the colonial rule by taking Shahpur District as a case study. It has proven that “collaboration was a dynamic two-way process, rather than, as it is often portrayed, a top down one way relationship.” (Mahmood, 2016)

Similarly, (Mazumdar, 2003) discusses the conceptions of collaboration, recruitment and military essentials in the expansion of agriculture in Punjab. (Javid, 2011) studied this theme with another perspective that the relationship between the land-owning class and the British state was one of common benefit, and highlights the process of institutional development. (Ali, 1988) the importance of Punjab and significance economic development under the British rule, this importance was established on the construction of a wide-scale canal network system in western parts of the province. He also explains the resulting autocracy of the local elite’s power and political development. By taking threads from these works, this study describes the administrations and political control in district Gujrat. However there has been no detailed on local level study of the importance of the contribution of the Muslims elite cooperation in district transformation.

Material and Methods

The study aims to investigating the socio-economic transformation and political control under the British colonial rule in the Gujrat district (1849-1947). It argues that the political control affected the socio-economic transformation of the agrarian society of the district Gujrat during British colonial rule. This study focuses on the history of Gujrat through local historical approach with the theme of political control. This article addresses this gap in existing literature. Although local level studies have been ignored because of lack of access to local level sources. This article has become possible as the barriers in the way of access to local level sources have been overcome by the author. These original sources are extremely important as to portray history such as Muslim collaborators of

Gujrat District during British rule. This research focuses on the British policy to run the local administration in which the theory of collaboration incorporated through the patron-client relationship. By using this theory, it revealed substantial development occurred as a two-sided process of change in the district. This process proved that collaboration was “a dynamic two-way process, rather than, as it is often portrayed, a top down, one way relationship.”

Results and Discussion

Local and Municipal Government

The British decision was to provide opportunities for Muslims in government service, as well as the establishment of separate electorates in Municipal Committees. The Gujrat Municipality was established in 1867. The structure of the municipal committee changed over time. It was also responsible for the administration of the municipal tax and the proper utilization of the fund. However, before the establishment of the Committee different communities were relying on their respective communal bodies to advance their community interests. Municipal committee was gradually introduced the element of election. Like in 1918 the Punjab government made it clear to the Lahore Municipal committee that it was not opposed to the municipality choosing its own non-official president. The district committee is made up: chief executive officials and leading landowners of the district with the deputy commissioner as chairman. Muslims largely owing to control the hold and manage the administration of the district the Punjab government gave an order to the local self-government department that “the Assistant Registrar, cooperative societies Gujrat circle, shall cease to be a member of the district board of Gujrat.” (Ahmad, et. al., 2015). Basically, it was a power-sharing process for political and administrative control of public works through grant for specific purposes, engineering establishment, veterinary hospitals, schools and roads (*Imperial Gazetteer of India*, 1908).

There were four municipalities in Gujrat district, Jalalpur jattan, Dinga and Kunjah. There were also three notified areas lala-Musa, shadiwal and Mandi Baha-ud-din. Gujrat was the largest municipality (Rafique, et. al., 2023). The total population of the district Gujrat was (745,634), Muslims were 87 percent of the district population in which Hindu were 6.62 percent and Sikh was 5.99 percent. The district of Gujrat was divided into geographic circles containing from 64 villages in each 100 square miles. Further *zails* were divided into 47 *zails* eight territories. *Zail* was chosen to serve as a link between the local community and management. The population of the district was almost entirely rural with little variation. After the annexation the colonial government were handover the authority and power to local leaders (William, *settlement Report* 1918). The initial efforts were created to inspire the town's powerful men. Their participation was necessary in addressing the critical problems, such as utilizing municipal and town funds.

Additionally, the colonial administration used deliberate strategy to maximize support and goodwill by presenting honorary titles and prizes to notable Gujrat elites, like *choudhary Hussain Khan* Warraich of Hariyawala; he was divisional *Darbari* and assessor in session house Gujrat in 302 cases. According to the judge the notification letter to Hussain khan

“It gives me great pleasure to record that I found him to be an assessor of exceptional ability. He took keen interest and was taking notes of the evidence recorded. At the close of the trial, he delivered his opinion in a very impressive manner and was anxious to support the same by argument some of which he advanced in a very able manner. If assessor were all as intelligent and as qualified as Ch. Hussain khan, am I thinking the session judges would find their task much facilitated.”

Through the loyalty of influential people British justify the cases on the recommendation of assessors and take final decisions. This example shows the role of collaborators and state patronage gave her strong position to as assessor and divisional *Darbari* and member of municipal committee. (Notification, Session House 1931)

In Gujrat rural areas, they established the *zail* and headmen systems, as well as a municipal committee and a board of honorary magistrates in the local administration. All these policies were implemented to strengthen their grip on power by better connecting the district administration to the people. Then Influence was not limited to tribally defined *zail* boundaries at the time but often extended beyond them. Through incentives and revenue-free grants, these local leaders were linked to the administration. In 1890, a deputy commissioner stated that "in the revision of *zail* boundaries at the settlement, preference should be given to *zaildars* who owned land." A wealthy *zaildar* could act and exercise with more influence for government (*Administration Report*, 1902). As the example of Raja Sultan Khan *jagirdar* of pothi, he was very influential men always help British in all affairs of administration and gave donation or fund to government. As example of British gave certificate,

"This certificate is presented to Raja Sultan khan *jagirdar* pothi by order of the honourable the lieutenant-Governor of the Punjab, in recognition of the good and willing service he rendered in the census operations of 1891, and as a mark of approbation." (Superintendent Censes Certificate, 1891) This letter was the example of loyal service of Raja sultan as Muslim collaborators.

Power Politics through Collaborators

The British introduced new policy of power structure to manage the local administration of district Gujrat which was not entirely different from that the rest of India. There are few uncommon traits of local administration due to various local socioeconomic and cultural realities. This signifies the importance of this theme having focus to shed light on those features of power politics in Gujrat which have not previously been discussed. The institutionalized authority established political system in developing nations given high popularity to such kind of phrases like "Power Politics." These political tactics is the phenomenon of personalization of power backed by socio- economic underdevelopment. As a result, resources are distributed unfairly, which promotes the growth of different power elites. Numerous social groups, including kinship, caste, and *biradaries*, influence and regulate this power politics phenomenon (Talbot, 1947).

The major task of colonial administration, which terms the "source of its true genius, was to identify and win local allies to its side." (Robinson, 1972) It was accomplished by the liberal distribution of patronage and the direction of economic and agrarian policies may favour of these native society groups whose support was crucial for maintaining order. They voluntarily accepted the role of collaborators because it increased their influence and power among the rural clients' networks. (Mahmood, Abbas, 2017) gave another worthy point that political control systems of the British government, in addition to patronage, was the system of mediatory politics in the Punjab depended on the institutionalization of the civil-military cooperation wherein the civil and military department acted in cooperation (Mahmood, 2016).

For these purposes according to the Punjab district board Act 1883 they nominated the khan Bahadur *Chaudhry* Sultan Ahmed, retired Deputy Commissioner, of Hariyawala have been elected members of the Gujrat district board. Due to the loyalty and services British gave the title of *khan Sahib* to sultan Ahmed (*Punjab Gazetteer*, 1926). Likewise, British people embraced a power-politics strategy in form of collaborative elites to command and control the administration of Gujrat. As the other example of letter from Secretary to government Punjab and its dependencies,

“I am directed to forward herewith, for communication to the leading gentlemen of your division, a copy of a letter from the secretary to the government of India’s, expressing the part of Governor-General in council his appreciation of the loyal feeling shown by the chief and leading men of the Punjab on the recent assemblage at Rawalpindi. The portion of the India letter which hears directly on the excellent attitude observed by the native chiefs of the province has been communicated to them through their Motamids in attendance on the government.” (*Letter foreign department, 1985*)

Through this relationship of cooperation of British and Muslims, explore the traditional basis of collaboration networks in the Gujrat district through power politics. Through letters and certificate British government appreciate the leading men for her excellent services towards Punjab province. These tend to concentrate on the ceremonial and material links that the British had with their rural allies, such as land gifts in hospitable areas like the Jhelum Canal Colony. The leading men were work as collaborators for British. So, Collaboration was a result of the substantial conditions established by the cultural contours and British government of the society in which it was created. The existing literature frequently ignored the latter element. The British patronage increased influence and power of the collaborators who were inspired to seek out the outside to enhance their position in the struggle with local disruptive competitors.

Role of Abundance of indigenous Collaborators

The concept of the abundance of collaborators from the theory of “collaboration”, it proposes that British political controls rely on an abundance of indigenous collaborators, like commercial, traditional, Educational, administrative and divisional collaborators. According to Ronald Robinson “a secret of a Successful system from the European standpoint lay in this variety of choices and combinations, for the chances of achieving influence, keeping political control, promoting changes and of containing xenophobic reaction” (Robinson, 1972). I have focused on all the indigenous collaborators elites’ support to British for highlight the political control of British rule in the Gujrat district.

Collaborative interactions took place in the district. This viewpoint represents a significant addition to the current understanding of the British political control in Gujrat district which manipulate through collaborative behaviour. The new realities emerging from the development are reflected in politics controlled by Muslim landlords (Gilmartin, 1988). Although the Muslim class took maximum advantage of the district developments. The Muslims used to advance their community interest through, newly acquired political power in which mostly belong to jat, Rajput, and Gujjar caste. The study further argues that the varying impacts of colonial control were not exclusive to groups and castes but also divided into several other contexts. Through this concept tracing the British rule in Gujrat regarding the policy of collaboration and explaining the role of Muslim collaborators who shape the politics of district.

The British were willing to patronize the Jat population in their efforts to improve their status after their attempt to engineer the emergence of a landowning elite failed. They saw the Jats *biradries* cooperation as important since it offered the Hindu personalities needed for a provincial inter-communal rural alliance. This political influence explained why Muslim influential Jats, were so influential. In the example of jalalpur jatta town, there were so many cases of robbery. So, the management of the district established village police for maintaining law and order. In village police, services added all community and class persons but the representation of Muslim Jats was more as compared to others (Meer, 2002).

The colonial regime did not reward local elites with patronage simply, because they possessed power and influence. It needed to be accompanied with a demonstration of political allegiance. During the Sikh Wars and the Mutiny, the British had a great priority

on the landlords' "steadfastness". Significantly, most of the elite groups which developed the closest ties with the British had sided with them at these times of difficulty. As the example of the letter from deputy commissioner office,"

"Dear *Chaudhry*, Hussain khan I am much obliged to you for all the trouble which you have taken about acting as a presiding officer at the recent election. I am afraid that it made a serious inroad into your official time and into your leisure and that it involved a lot of trouble in some work about filling up returns. Apart from some errors about the filling up of returns the elections seem to have everywhere in this district gone of very well. I am much obliged to you and to all your assistants for help." (*Letter Deputy Commissioner, 1920*)

This letter shows the importance of influential Muslim collaborators who always stand with British at time of difficulty. So, the British government was thankful to collaborators and rewarded them through titles, and letters.

Muslim Collaborators

The British patronage enhanced influence and authority of the collaborators who were inspired by the desire to seek out this external assistance strengthen their position in the struggle with regional factional rivals (Ali, 1996). The number of collaborators which played a vital role in transformation of Gujrat district but mostly they were Muslims, in which,

Nawab Sir Fazal Ali, during 1857 a chief of village Ajnala namely sultan Ali Gujjar stood firm against the raiders who tried to pour into district Gujrat from Jammu. Sultan Ali maintained peace in this area of district. His struggle was admired by the people and the British government, who bestowed the vast land free of government revenue because of dignitary. After that Fazl-e-Ali son of sultan Ali rendered great services for the development of the district. In 1900 he was appointed as "honorary magistrate". In 1906 he got the title of "khan Bahadur" and "member of British empire" All the people of district loved him and gave respected him to such an extent that the British government conferred him title of 'Sir' and "Nawab". He established cooperative societies and bank for the betterment of cultivators and farmer and appointed as a president of central cooperative bank in district Gujrat. In 1931 to 1942, he remained as a chairman of district board Gujrat. In 1914 he establishes the zamindar educational society, and under this society he formed zamindar high school in 1915. He was also known as a "Punjab sir Syed" because in 1936 he laid the foundation of zamindar College. His services in the field of education, politics and social welfare of society were well acknowledged. Nawab Sir Fazal Ali khan was the first who became the chairman of district board of Gujrat in 1928 and then member of legislative assembly of Punjab. He became the permanent member of governor council. The Gujjar were recruited in military and police in world war I. According to the report of Captain Mackenzie wrote in his report of 1861; "A few years ago they were not accepted for army, but in recruiting for the Great War they have done very well and shown that they make good soldiers. They are now accepted for good soldiers." (Rahi, 2012).

Warraich was the predominant in the Gujrat *tehsil* (Meer, 2002). They also had influenced on people of village community. *Chaudhry* Hussain Khan Warraich was from hariyawala district Gujrat. He was the son of *Chaudhry* Muhammad Hayat khan (Robert,1890). Ch. Hussain had cordial relationship with Chotu Ram. Chotu Ram was busy to promote Jat ideology and this small group emerges into national unionist party of Punjab. Ch. Hussain khan supports the flourishing of this party. Later on khan becomes the founder member of All India Jat Saba. He supports the basic interest of Gujrat Jats. He encourages tribble society of Jats to move towards political ideology and politics of institution instead of traditional ideology. He always supports the British as Muslim

collaborators and British gave certificate and gift because of his loyal services. As example of certificate to;

“The Hussain khan of hariawala Gujrat district by order of this excellence the commander in chief in India in recognition of service he rendered in assisting to obtain recruits for the Indian Army during the Great War and as a mark of approbation, a silver watch is also presented.” (Deputy Commissioner Certificate, 1916)

In 1916, he got the certificate and watch from the British government for services into recruitment. In 1917-18 when recruiting was being pushed on the Warraich clan was reluctant to enlist perhaps because their wells need more man than the barani lands of other tribes, but eventually they too gave their share of recruits. In 1921, he nominated as a divisional *Darbari* in Lahore Darbar. According to notification, “Ch Hussain khan has been permitted in this office, 11th August 1921 to address of Deputy Commissioner Gujrat to receive a chair when visiting civil officers in the division.” This example shows the influence and importance of Hussain khan in front of British Government.

Raja Muhammad Khan Chib Rais, Rajgaan Pothi Jaghir, the Chibs were an ancient Rajput tribe spread through low range of hills between the Jhelum and rivers Beas in district Gujrat. Sultan khan Rais pothi was noble men in chibs. At the time of affiliation of positions in pothi Dak, bhalwal and phulrwan allot jaghir Rs of 1692 to sultan khan Rais of pothi. He gave best services in 1857 in return of British gave 500 net cash. Raja sultan was died in 1902 and then his son Raja Muhammad khan was an elder person of this family. From the British the jagir of Raja Muhammad khan was 3000, annually. He was provincial *Darbari*, and his brother was honorary magistrate in Sialkot. This family was very influential in British time period. Raja sultan gave splendid and prominent services to the British government. So, from Viceroy and governor General of India to Raja Sultan khan chib of pothi in the Gujrat District in the Punjab, “I hereby confer upon you the title of “khan Bahadur” as a personal distinction.” (SANAD, Viceroy of India 1891)

During 1849 and the time of *ghadar* he helped the British gave 60 soldiers and 25 horse riders. He also commanded the district magazines and control the resistance against British also helps to stable the peace. For his great services British rewarded with jagir of Rs, 500 and so many certificate. He gave prominent services to British in World War I and gave donation in war period. British gave SANAD, according to notification from Punjab Government, “This *sanad* is presented by the Punjab Government to Raja Muhammad khan *jagirdar* of pothi Gujrat in recognition of valuable services rendered during the Great War (1914-1918).” (SANAD, Punjab Government 1919) According to services British gave so many certificates and 12 square of land to Raja Muhammad khan. He was also provincial *Darbari* and *zaildar*. (Kalrwi, 2020)

As a result of new allies, in the district, a class of Muslim landowners arose to support the British. They wanted to secure and strengthen them not only to control the people, which were primarily tenants and peasants. Those tenants were connected with the land of the *jagirdars*. So they allotted them titles, revenue free lands, and chairs to get their loyalties. In the example of *chudhary* Hussain khan Warraich, Raja Muhammad khan *jagirdar*, and Nawab Sir Fazal Ali, they gave their excellent services to British government. The socio-political structure of power revolved around these influential based on Muslim collaborators model. The political power is explained by the elite model between the ruled and the ruler.

British Patronage for Collaborators

The colonial doctrine based upon a principle of reward for collaboration and punishments for resistance. Those who guaranteed their loyalty to the British government were given important administrative positions. A class of landowners that dominated

Gujarat politics was created by the British. Muslims became dominant over Hindus in the fields of politics for several benefits. By the mid-19th Century, a class of rural leaders who closely mirrored the management had been produced by colonial policies. The British used the *jagirdars* as bridge between the ruled and the ruler. So, this class which was dependent upon British management for its privileges and Jagirs become key collaborating element and maintaining imperial control and rule in Gujrat (Talbot, Tiwana, 1996). Gilmartin traces "colonial control in the rural structure of colonial authority which was administrated in the divisions of *zails* through the agency of *zaildar*." He reveals the fact that British "found few established tribal leaders in the Punjab to be appointed as *zaildars*." (Ali, 1996)

Because the British were few in numbers, they had no control over the local rural population; however, maintaining control over village lands and communities was necessary for revenue collection as well as the collaboration of influential people, in order to keep administrative decisions. The mechanism of control was rationally created by adopting specific administrative policies. The British attempted to maintain sufficient authority to establish a more effective link between colonial rule's infrastructure and the masses of the ruled. They also ensured the support of local elites whose cooperation had become important to the protection of imperial interests. The British granted significant autonomy to the villages through the co-option of influential men in the villages and locality; the cooperation procedure was initiated through *zaildars*. (*Report, Revenue Administration, 1866*) For example, the British appointed Raja Muhammad khan as a *zaildar*, according to the certificate of *zaildar* position in which, give detail about the nomination of *zaildar*. Raja Muhammad khan was appointed as a *zaildar* and the government also gave the detail of the duties of *zaildar* in the *SANAD* of *zaildari*;

"*Zaildar* position responsibilities were given a report to police and magistrate about the *zail* and also gave information about the bad characters of the tribe. He had a hold on the unit of a group of villages, to check *patwari* and *lambardar* how they perform their duties. He must be given attention to the public and government buildings and roads. Through the influence, he should implement the orders of government. When government officers come to the village for a round the duty of the *zaildar* is to go with officers. *Zaildars* was the revenue collector and responsible for maintaining law and order in her *zail*." (*Zaildari SANAD, Gujrat 1921*)

Socio-Economic Transformation Aspects

Socio-economic changes and development in Gujrat district under the British rule were grounded on patron-client relationship. The main arguments are on the British's motives which depend on Muslim collaborators that led to a vast social transformation and its impact on the society of the district. The process of socio-economic transformation in Colonial Punjab was started with the different aspects the important aspect for Gujrat district was Jat recruitment in the Army. The Jat Warraich predominates in the Gujrat *tehsil*. In 1917-18 when recruiting was being pushed on, the Warraich clan was the reluctant to enlist, perhaps because their wells need more men than the *barani* lands of other tribes, but finally they too gave their share of recruits (*Gazetteer Gujrat District, 1921*) According to this aspect of recruitment the Muslim landlord class work as collaborators and controlled the politics. (Byungmin, 2018)

As the example of *Choudhry* Hussain khan Warraich of hariyawala, he encouraged the Muslim Jat to recruit into the army because they want the Jat also contributed and will learn the new tactics of using the weapons. The example of the transformation was coded by the Hussain khan in her personal diary that,

"Hussain khan said its pleasure for us because the Jat soldiers are determining off they are no longer tilled down in front of arrogant men who had governed before. They are

bringing with them the smell of Gun powder. They have acquired the sense of her own worth and dignity. They believe in their own strength and understand the cause of big trouble by the cruelty of colonists.”

This example shows the aspect of recruitment of Jat played an important role in the transformation of the district. Through the decision to send the Jat into army the people were aware of her self-status and learned the new tactics, they finished the fear of the British and were also educated. For the excellent services of *Chaudhry* Hussain khan Warraich of Hariawala, the British government gave a certificate of thankful and also presented a silver watch. The major change in the socioeconomic sector came with the political policies because prosperity in the canal colonies meant that there would be healthier peasants to be recruited in the army with regard to socio-economy transformation.

In the Jhelum Colony, colonists chosen from the Shahpur, Gujrat and Gujranwala districts belonged to families of *lambardars*, *pattidars* and even *zaildars*, that is, they were of better standing than peasant colonists. Canal colonies had also impact on political environment of the district because the British gave land grants who had influenced on peoples for maintain law and order. While rural control was well organized, and it provided a chain of authority and influence down to the village level. The British had tended to focus on the material and official that established ties between the British and their rural allies, including land grants in fertile district like the upper Jhelum Canal Colony (Talbot, Thundi, 2004). As from the British “Certified that Raja Muhammad khan Sahib of pothi is included in the category of *sardars* and *jagirdars* mentioned in entry 6 (d) in schedule I to the Indian Arms Rules, in 1924.” British gave certificate to Raja Muhammad khan as honour because they increase the influence of Punjab chiefs through orders (Punjab Government, *Certificate*, 1924). The other example of Muslim landlord Raja Muhammad khan he gave her services as collaborators in shape of provincial *Darbari*. “British government notified and gave certificate to Raja Muhammad khan of pothi district Gujrat is a provincial *Darbari*.”

Conclusion

This study has highlighted the role of Muslim collaborators in socio-economic transformation of Gujrat district under the British rule. All the changings and transformations of the district were possible through the cooperation of an abundance of collaborators to the British state. Because they helped the British in important aspects of transformation like, contribution in recruitments, education, transportation, justice and irrigation. Gujrat also became the primary recruiting Centre for its army due to providing loyal services in war times. By the beginning of the twentieth century, Gujrat had assumed immense importance to British imperial interests. It was particularly necessary to win the support of the Muslim class leaders and large landowners who acted in effect as the British supporter. Powerful rural families (Muslims) established their close ties with the British. They benefited from the general prosperity that British control brought to the countryside and remained engaged in the colonial administration through complex patronage networks.

The key determinant of the transformation in Colonial Gujrat was the paternalistic British rule referred to as ‘collaborative relationship’. “The relationship was a dynamic two-way process rather than a one-way and top down relationship.” The major change in the socio-economic setup came with the political policies and power sharing. Local collaborating elites also manipulated the state for their own advantages. Through the administrative policies of British it is appropriate to mention here that there was a major socio-economic shift due to change in trade patterns from river based transportation to the newly established railway network in Punjab during colonial period.

The British motive which depends on Muslim collaborators as the example of *chaudhry* Hussain khan Warraich, Nawab Fazal Ali Gujjar, and Raja Muhammad khan *jagirdar* of pothi that led to a vast social transformation and its impact on the society of the district. The study also contends that the varied impact of the British rule was widespread and reflected in a number of ways. The British did all in an attempt to transform the district through political control with the help of local support in shape of collaboration. This article emphasizes multiple aspects of transformation, the British influence and the ways in which it worked upon the local level.

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