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Dawn of a New Era: The Upgradation and Administrative Creation of Nankana Sahib as a Tehsil

Muhammad Hassan Rai

Assistant Professor, Department of History, Government Guru Nanak Graduate College, Nankana Sahib

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Abstract
This study examines a pivotal transition in the administrative history of Nankana Sahib: its formal elevation and structuring as a tehsil following the intervention of the Punjab colonial government. In the wake of the severe Gurdwara outrage, Governor Sir Edward Maclagan, accompanied by executive councilors, visited Nankana Sahib to directly address communal distress and restore public order. The colonial administration sought reconciliation by transferring the governance of the holy shrine to an eight-member Sikh management committee. This administrative handover, coupled with the official establishment of Nankana Sahib as a tehsil unit, represented a watershed moment. It ushered in a "new era" characterized by decentralized administrative authority, formal local governance, and enhanced institutional autonomy for the region.
Keywords: Nankana Sahib Tehsil, Sikh Committee, Gurdwara Governance, Colonial Administration, Tehsil Restructuring.

Introduction

The evolution of Nankana Sahib from an estate into a key administrative division reflects a dynamic intersection of colonial crisis management and regional administrative development. Following the tragic event at the Gurdwara(Saka Nankana in 1921), Governor Punjab Sir Edward Maclagan(1864-1952) visited Nankana Sahib alongside his executive councilors to offer public sympathy to the victims' families and restore stability. Beyond symbolic reconciliation, this visit marked a concrete administrative shift: control of the sacred site was officially transferred to an appointed eight-member Sikh committee. Concurrently, the regional governance framework was elevated to establish Nankana Sahib as a distinct Tehsil. This paper explores the socio-political context surrounding Sir Edward Maclagan's visit, the formation of the management committee, and how these combined developments heralded the "dawn of a new era" through the formal creation and administrative empowering of Nankana Sahib Tehsil. At the same time, Sir Edward Maclagan visited to Nankana Sahib accompanied by his executive councilors about the affair. He publically showed sympathy with the relatives and friends of the victims of the outrage. The possession of the Gurdwara was given to a committee of eight Sikhs. The committee comprised of the following members can be shown in below table.

Table: 2-A

Name	Position/Portfolio
Sardar Samporan Singh MLA	President
Sardar Narain Singh	Sr Vice President

Sardar Gurmukh Singh	Vice President
Sardar Aatma Singh	Assistant Manager
Sardar Basant Singh	Assistant Manager
Sardar Hazoor Singh	Assistant Manager
Sardar Poran Singh	Assistant Manager
Sardar Hazoor Singh	Treasurer

All were very prominent among local Sikh community. They devoted themselves for the betterment of the Gurdwara state as well as Nankana Sahib. They designed a comprehensive plan for social uplift and educational upgradation, details of which are as under.

1. 5th March was celebrated in the memory of martyrs of Saka Nankana.
2. Proper arrangements for child education of Sikhs and other communities of Nankana Sahib.
3. To build schools in the name of Sri Guru Nanak Khalasa and to introduce class work.
4. To arrange Seventeen cavalry battalions for protecting Gurdwara state.
5. To arrange electricity for city and Gurdwara.
6. To build a Khalsa library
7. To build rooms alongsideouter wall of Gurdwara
8. To build Langar Khana for pilgrims
9. To build Guru Nanak health unit
10. Toconstruct a road from Nankana Sahib to Mangattanwala
1. To reconstruct the compounds of both Gurdwaras Janamasthan and Baal Leela
12. Water supply from Jhalaar Ganga Raam[i]

At first committee paid special focus on education and built two primary schools. Boys school was made in the house of Mahant Narain Das and Girls School was established to the eastern side of the main road. Similarly, another school was opened in the North of Lala Mangat Ram cotton and ginning factory. The faculty was appointed by Shiromani Gurdwara Prabandhan Committee. This was the beginning of a new era of Nankana Sahib in real sense. *''Saka Nankana''* opened new ways of progress and opportunities for the people of Nankana Sahib and especially for Sikh community. Nankana Sahib was upgraded as a new Tehsil. Nankana Sahib appeared as a Notified Area Committee in 1913. Mahant Kirpa Ram became its first president and remained till the appointment of Tehsildar of SharakPur as president Notified Area Committee of Nankana Sahib in 1920.

The British Government, which was well aware of the bravery, unwavering and self-respect of the people of Sandal bar might had heard the bell of danger again. The government decided now to keep continuous check on people's activities for suppressing upheaval in future and to get more benefits after utilizing the resources of Nankana Sahib. At the same time, the government wanted to compensate the Sikh community of the region also. Soon Nankana Sahib's status was raised to Tehsil while on 1st April 1922, separating one hundred and thirty-seven villages of Syedwala from tehsil Jaranwala district Lyallpur and two hundred and thirty-nine villages from Tehsil Sharqpur district Gujaranwala under the notification No. 10428 by the governor of the Punjab. New tehsil consisted of three hundred and seventy six villages and total land of Nankana Sahib was 689 square miles.[ii] Two new police stations were built at Nankana Sahib (1922) and Warburton (1927) respectively. In the beginning just Tehsildar and DSP were appointed at Nankana Sahib. Tehsildar also rendered his services as a president of Notified Area Committee Nankana Sahib and ex-president served as a vice president till his death (1933).[iii]

After getting the status of Tehsil new residential colonies were constructed to the East of Nankana city. In this way new Nankana sahib was built alongside old one. Kirpa Ram paid full attention

to the development of road infrastructure inside as well as outside of the city. Nankana Sahib emerged as Municipal Committee grade two in 1933.[iv] Nankana Sahib Municipal Committee consisted of twelve members. Equal membership was given to the three communities of the area. i.e. Sikh, Hindu and Muslim.[v]Kirpa Ram's residence was very popular because of its architect and largeness.It was located in Mahala Kirpa Ram which was adjacent to Gurdwara Maalji Sahib.He was also manager of this Gurdwara.

Development of Education and Public Health:

The Christians and Sikhs were more advanced in education sector than Muslims of Nankana Sahib. The first ever primary school was established in Martinpur by a Christian Samuel Martin in 1898 at a church which later shifted into its own building in1910 during British era. It was upgraded to middle standard in 1947 and high school in 1950.Walking on the footsteps of Samuel Martin, Sardar Kahan Singh Dhillon Zaildar built a primary school at Chak No. 19 GB in 1904. The Sikh community "*Saini*" felt the importance of education, so they collected donations from the members of "*Saini*" community and built a high school named Saini Bar High School Chak No. 7 in 1916. Sardar Thakar Singh Lambardar of Chak No. 8 donated four acres land for school building. Saini Bar High School Chak No. 7 was very famous for its sports including Football, Hockey, Vollyball, Kabaddi and Tug of War. The school won a lot of medals and trophies in these games at district level.[vi] The other schools already established in Nankana Sahib before getting the status of tehsil included Syedwala(1822), Rehan Wala(1882), Pindi Cherry(1890), Chak No. 17 GB(1901), WaliPurBura(1902), Youngsonabad(1904), KotlaKalan(1910), Ratiyan Araiyan(1912), Imam Pura(1912), Marah Balochan(1913), Chak No. 12/68(1914), Chak No.14/68(1914), Bara Ghar(1914),Bucheki(1914),ThathaEsa(1918),Nathuwala(1918), Khairay Kalan(1920), Vanotian Wali(1921), Kot Nizam din 184(1921).[vii]

Although 1921 marked one of the darkest episodes in the history of Nankana Sahib, the years that followed witnessed remarkable recovery and transformation, particularly in education. In 1922, several new schools were established in the town and surrounding villages, including Patherwali, Kot Hussain Khan, Chander Nagar, Warburton, Dharowali No. 33, Miranpur, Jhanger Hakim Wala, ChakHaiderabad, Muhammad Pura, Chak No. 174, and ThathaBhattian. The Shiromani Gurdwara Parbandhak Committee (SGPC) further strengthened educational development by establishing Khalsa primary schools for boys and girls and laying the foundation of Guru Nanak Khalsa High School in 1925. The school, affiliated with the University of the Punjab, Lahore, commenced secondary classes in 1928. Its first matriculation batch (1928–1930) achieved a 100 percent pass rate, reflecting the dedication of its distinguished Sikh faculty, including Sardar Ajit Singh, Sardar Wadhawa Singh, Sardar Boota Singh, Gyani Das Dev Singh, Sardar Amar Singh, Master Gurbakhsh Singh, and Babu Atma Singh. Under successive headmasters—Sardar Kishan Singh, Sardar Wadhawa Singh, Sardar Amar Singh, Sardar Ajit Singh, and Sardar Phoola Singh (1928–1947)—the institution gained an outstanding reputation for academic excellence as well as co-curricular and extracurricular achievements, becoming one of the leading educational institutions in both East and West Punjab.[viii]

It was common lower primary schools for two classes and primary schools for four classes in the region for instance Punj Ahata Lower Primary School and Warburton Primary school respectively. University was conducted 8th standard (middle) examination because boards were not introduced yet. The examination was taken at Nankana sahib.ixFrom 1923 to 1947 thirty new schools were built in tehsil Nankana Sahib including Mali Burji(1923), Meherpur(1924), Borala(1925), Aliabad, Chak No. 122(1926), Iqbalpura (1927), Rasoolpur, Chak No.82 RB(1928), Nabi PurPiran (1929), Rajab(1930), ChandiKot(1932), Mangtanwala(1932), Chak Wattowan 638(1932), Chak No.16/69(1932),Nizampur, Chak No.80 (1934),Bhola Chak 178(1935), Syedwala(1935), Chak No.12/68(1937) Barkhurdar (1939), JogayKot(1940),

Parywala(1942), Ada Mangtanwala(1942),Nabi PurPiran(1947),Ramgarh Notha (1947), Kawanwali, Chak No.166(1947), Kartarpur,Chak No.177(1947), Marrar Chak45(1947).[x]

The Shiromani Gurdwara Prabhandak committee established a "*Khalsa Library*" in 1928 for promoting Sikh philosophy and culture of education among the people of Nankana Sahib. It was the only source to know about current affairs and news for common man at that time.For instance people came to know about the atom bombs blast by the USA at two cities of Japan including Nagasaki and Hiroshima during WWII(1939-1945) through newspapers which were available in "*Khalsa Library*". Library contained newspapers, magazines, and books on Sikh religion in Punjabi language also.[xi]

A hospital was built by the committee which ran on the income of Gurdwaras of Nankana Sahib.[xii] Guru Nanak Hospital offered free medication for patients.It was established in 1930 at Gurdwara Janamastan and Dr Jagjit Singh MBBS,LLB, of Nathowal,district Ludhiana, was its first medical superintendent (MS). He was very famous among his patients because of his medical knowledge and experience and human nature. He also took interest in advocacy in his free time. His paramedical staff including Karam Singh and Inder Singh, was hard working and dutiful. Dr Jagjit and his team served the people of Nankana Sahib till the partition.Another Dr Sohna Mall MBBS who was well educated and privately ran his clinic.He was very active in politics and became the president of Indian National Congress Nankana Sahib.[xiii]

Traditional medication (*Hikmat*) was very common in Nankana Sahib.Hakeem Noor Din, son of Umer Din established his "*Duakhana*" in 1922 at Nankana Sahib after his migration from Sharakpur to Nankana Sahib for better economic opportunities.[xiv]Later, HakeemAshique Ali took the foundation of "*Aab-e-Khizer Duakhana*" in 1927. He was very well known in his profession as well as in politics and remained the president of Nankana Sahib Muslim League chapter till his death.[xv] The development in education and health sectors made Nankana Sahib a vibrant society and paved the path for future developement[xvi].

Business:

There were four cotton factories in pre 1921 period which were owned by Hindu and Sikh owners. Sheikh families ran the business of grocery shops and commission shops at Nankana market along with Hindus and Sikhs. Some famous Sheikh business traders included Sheikh Muhammad Hussain, Sheikh Mahtab Din Yaqubi, Sheikh Ghulam Mohiudin,Sheikh Amjad and Sheikh Noor Ellahi . Commercial crops, brought to the markets, were cotton, lentils, wheat, jiggery and seasonal vegetable and fruit.

The population of Nankana Sahib was mostly divided into two classes including landlords and peasants or marginalized classes. There was lack of middle class among natives of tehsil Nankana Sahib because of dominating rural set up. More than 90% population lived in villages and the main source of their earning was agricultural products. Native feudal lords did not take much interest in latest techniques of agriculture and totally depended on peasants and business traders, so they were unable to get handsome profit out of their crops. On the other hand new settlers were more advanced in agriculture, so they earned more profit than the natives. Commission shop-owners exploited the farmers in both ways. First they gave loans on huge interest rate to farmers before cultivation of crop on the condition that they would sell their crops only to their shops and second they got commission on selling their crops. They earned money from both ways without doing any hard work.[xvii] The commission shop owners were becoming rich as they took advantage of illiteracy and feudal mentality of them.[xviii]

Political Awakening in Nankana Sahib: The rise of Multiple Political Parties, 1922-1938.

Tehsil Nankana Sahib had become highly decisive among other tehsils of district Sheikhpura on political issues.Earlier Indian National Congress (1885) was dominating in politics of Nankana Sahib. All India Muslim League (1906) was not established there yet and Unionist Party was

originally formed in 1923. Hindu economic interest was dominating in Nankana City. Kirpa Ram and Narain Das both were very famous Congress men in the city whereas some prominent rural based local leader ship of the Congress included Rai Sadiq Ali Khan Kharal of Abbianwala, Rai Ali Mohammad of Barkhurdar and Pandat Jeevan Laal of *"Ahata Khushi Ram"*(Chak No.590),who was first cousin of Indian first prime minister Pandat Jawahar Lalaal Nehru. He was very active member of Congress party and was sent to jail for many times on political grounds.[xix] Congress did not have any competitor in the Punjab politics as well as Nankana Sahib before formation of the Unionist Party in the Punjab. Congress was supporting Hindu usurers in urban centers than agriculturalists, so a clash created between bourgeoisie's interest and agriculturalist's interest. The Unionist party filled the gap by supporting rural community and raised the voice in favour of their rights.[xx] Consequently feudals from rural areas of Nankana Sahib, Rai Hussain Khan Bhatti of Kot Hussain[xxi] Ghulam Mohammad Maan of BahawalKot and Rai Ahmad Khan bhatti of Thatha Essa[xxii] joined the Unionist Party. That friction compelled Congress for over viewing its previous ideology and finally Congress was divided into two wings including right and left. It was a systematic hazard.

There were thirteen political and religious parties, actively working, before the creation of All India Muslim League branch in tehsil Nankana Sahib.[xxiii]During the period of five years from 1920 to 1925, three very strong organizations including Arya Samaj,Anjuman e Islamia, and Akali Dal were actively working to protect religious interests of Hindus, Muslims, and Sikhs respectively at Nankana Sahib. Hindus were in majority, so followers of Arya Samaj dominated over workers of other organizations. Lala Bota Ram and Bishan Ram both were president and secretary respectively of Arya Samaj chapter of Nankana Sahib. Anjuman e Islamia worked for the welfare, protected Muslims's interests and organized the celebration of Eid Milad Ul Nabi. The workers of the organization collected funds at marriage ceremonies of their Muslim brothers and sisters and financially supported those with organizing the whole function. Members were not allowed to eat meal at marriages if someone violated the precedent,one had to pay five rupees. Chuadry Siraj Gharhiban was elected its first president and Sheikh Muhammad Abrahim was secretary. The Shiromani GurdwaraPrabhandak committee Nankana Sahib played a pivotal role in the construction of modern city in the real sense.Akali Dal was its consequential organization but extremely active in religious affairs. Master Nand Singh and his team members including Sardar Gurmukh Singh, Sardar Bota Singh, Sardar Hernaam Singh and Sardar Indar Singh collected taxes (Gurdwara fees) from all Patwaris and sent to Amritsar.[xxiv] Hindu Maha Sabha was also present at Nankana Sahib.[xxv]

Before the establishment of the Muslim League in Nankana Sahib Tehsil, local politics was dominated by the Congress and the Unionist Party. The principal contest in the District Board election was between Rai Hussain Khan Bhatti of Kot Hussain, representing the Unionist Party, and Rai Ali Mohammad Khan Kharal, son of Rai Mohrey Khan Kharal of Barkhurdar, representing the Congress. Both the Bhatti and Kharal biradaris were politically influential in the region, prompting the two parties to nominate candidates from these communities. According to local accounts, Rai Hussain Khan Bhatti secured victory through electoral manipulation. Illiterate voters, including Nathoo Khan and Sohna Khan, alleged that the presiding officer forcibly recorded their votes in Bhatti's favour instead of their intended candidate, Rai Ali Mohammad. When informed of these irregularities, Rai Ali Mohammad protested the alleged rigging, but the presiding officer quickly declared Bhatti the winner and left the polling station. The dispute was later resolved through mediation by Nathoo Khan and Sohna Khan, resulting in Rai Hussain Khan Bhatti compensating Rai Ali Mohammad with a constructed house and a garden, after which both parties agreed to end their rivalry.[xxvi]

Above mentioned story tells us that power always remained corrupt in India. Educated feudal with the support of ruling class always dominated over illiterate and poor classes.As Rai Ali

Muhammad knew about rigging against him, he challenged his opponent for open fight that his challenge also reflects the mentality of *''Sandal Bar''s* people in general as they did not have any fear of fight even having inequality to their enemies because their ego was more important than life. The people of *''Sandal Bar''* were brave, egoistic, and fearless but having no direction, education and leadership of modern world which mould their minds towards new trends.
Punjabi novelist Zahid Hassan in his critically acclaimed novel *"TussiDharti"* vividly described it. He narrated the story of *"Sandal Bar"* from 1840 to 1947 in his novel. His novel beautifully depicted the culture of *"Sandal Bar"* and mentality of the people. They always resisted against invaders who came to occupy their properties and lands. They fought with dignity and protected their respect and assets according to their old legacy.[xxvii] As Jinnah became the president of All India Muslim League and mobilized the Muslims of India under the banner of All India Muslim League. His vision and ideology also attracted the Muslim masses of Nankana Sahib and they started thinking and behaving in more mature ways politically. The role of Nankana Sahib's workers was unforgettable in Pakistan Movement under the leadership of Quaid-e-Azam and on the platform of the Muslim League.

Muslim League in Nankana Sahib and Pakistan Movement, 1938—1947:
All India Muslim League could not perform well in 1937 elections because of incomplete preparation for elections and lack of representation at remote areas. The Muslim League won only 109 out of 482 seats allotted to the Muslims.ML secured only 4-8 per cent of the total Muslim votes. It failed to win a majority of seats in any of the four Muslim-majority provinces.[xxviii] Tehsil Nankana Sahib welcomed All India Muslim League in 1937 elections. Sheikh karamat Ali[xxix] won the elections of Punjab Legislative Assembly from Nankana Sahib constituency (Mohammadan rural) in 1937 elections.[xxx] He contested the elections on a Muslim League ticket .He defeated Ghulam Mohammad Maan of *"KotBahawal"* who contested the election on the ticket of the Unionist Party.[xxxi]After that massive defeat in 1937 elections, All India Muslim League launched a campaign at gross root level for increasing membership and establishing new chapters at district and tehsil levels. Meanwhile, Congress government badly exposed itself by introducing anti- Muslim schemes including hatred against ML and Quaid-e- Azam, national anthem *''BandeMatrum''*, *''Taranga Jhandaa''* , Wardha Education Scheme, and Vidhia Mandar Education Scheme.[xxxii] They especially targeted Urdu language and also started *Shudhi* and *Sanghatan* movements alongside.[xxxiii] Quaid-e-Azam Muhammad Ali Jinnah decided to bring to light Congress ministries after secretly collecting atrocities reports by the Muslim League workers across India. Muslim community of Nankana Sahib was politically isolated because Hindus and Sikhs with the cooperation of native Muslim feudal were dominant in politics under the banner of Congress and the Unionist Party.
A meeting was conducted on ''Seerat Ul Nabi'' by Hakeem Muhammad Ashique and Sheikh Muhammad Sharif on 27-28th June, 1938 at Haji Ghulam Mohio Din's residence. A lot of Congressmen also attended the event. Lakhmi Das Aarya, local leader of the Congress, came on stage and started criticizing Muslims openly. He said that the Muslims could never get *''Shaheed Ganj''* and that they should stop running against the objective.[xxxiv] He really disappointed Muslims by his speech. With that, a conflict started between Congress men and Muslims regarding religion. Later Lakhmi Das Aarya invited an Aarya scholar Shanti Prakash at Nankana Sahib for speaking on the topic of Quran and Vaid. He hurt Muslims by reciting and translating Quran wrongly on 01-03rd July, 1938. In response Muslims invited Hafiz Abdul Rashid and Muhammad Umer who recently embraced Islam from Hinduism. Both Muslim scholars replied all the questions which had been raised by Hindu scholar in quite an inspiring way[xxxv].
Muslims of Nankana Sahib founded the local branch of the ML on 25th July, 1938 in search of their proper identity. The meeting was held at "*Sheikhan Aali masjad*" Nankana Sahib and

presided by the then district president Hafiz Abdul Rashid. Both Hakeem Muhammad Ashique and Hakeem Mahtab Din were nominated as first president and general secretary respectively. Yearly membership fees was just two *''Aane''*. At first, forty-two members took the membership of Nankana Sahib Muslim League. Hakeem Mahtab Din[xxxvi] as general secretary sent his first report in the month of August on 9th August, 1938.[xxxvii]

According to Sheikh Mahtab Din's record receipt book No. 01, the names of those who paid the membership fees for Muslim League from two *''Aane''*to one rupee are Sheikh Muhammad Ali Tax Collector, Bao Rashid Ahmad Overseas, Mastri Muhammad Ramzan,Mastri, Nawab Din Lohaar, Mian Muhammad Sharif Dhanda (Shiekh), Mian Imam Din Changarh, Mian Muhammad Hussain Gardener of Rest House, Mian Manzoor Ul Haque contractor, Hakeem Muhammad Ashique, Master Muhammad Din, Sheikh Karam Alahi, Babu Barkat Ali, Sheikh Allah Baksh Kasooria, Mastri Hakeem Din Lohaar, Shiekh Hakeem Mahtab Din, Haji Abdullah, Sheikh Muhammad Sadique, Muhammad Sadiq Ali Electrition, Sheikh Muhammad Anwar Khursheed, Shiekh Muhammad Sarwar, Shiekh Muhammad Sadiq, Shiekh Muhammad ShafiSudagar.[xxxviii]

The Nankana Sahib branch of the All-India Muslim League was initially classified as a primary branch because the town's population was below 10,000, making affiliation with the Sheikhpura District Muslim League compulsory. Although it lacked funds to pay the affiliation fee of two rupees at its establishment in 1938, it formally joined the district organization in 1940. Soon after, the branch became politically active, passing condolence resolutions on the deaths of Mustafa Kemal Pasha and Maulana Shaukat Ali and confronting an increasingly assertive local Congress leadership. General Secretary Sheikh Mahtab Din attended the historic Lahore session of the Muslim League on 22 March 1940, where he met Muhammad Ali Jinnah before the Lahore Resolution was adopted the following day. During the 1941 Census, the branch enthusiastically implemented League directives by forming Anjuman Shumar-ul-Musalamin under Hafiz Ubaid Ullah to encourage Muslims to identify themselves as Muslims by religion, Pakistani by nation, and Urdu as their language. Contemporary accounts describe intense competition with Hindu and Sikh activists over language declarations, occasionally leading to communal tensions. The branch's effective census campaign earned recognition at district and provincial levels, resulting in the election of Hakeem Muhammad Ashique to the Provincial League Council and Sheikh Mahtab Din to the District League. To expand its rural influence, the Nankana Sahib Muslim League organized twenty-one public meetings across the tehsil during June and July 1941, significantly strengthening support for the Pakistan Movement.[xxxix]

Following its successful public meetings, the Nankana Sahib Muslim League significantly expanded its political influence by attracting several prominent local figures, including Rai Inayat Khan Bhatti, Rai Raje Khan, Rai Akbar Khan Kharal, Sharif Khan Pathan, and Sakawat Khan Pathan. In recognition of its organizational achievements, the branch was upgraded from a Primary League to a Provincial League after paying an affiliation fee of four rupees. It actively supported the All-India Muslim League's Wafood-i-Pakistan campaign by hosting student delegations in 1941–42 and arranging their tours to villages to popularize the demand for Pakistan. The branch also contributed financially to the Muslim Students Federation Conference at Rawalpindi in 1942, rejected the Cripps Mission proposals through a resolution addressed to the Viceroy, and raised funds for the Jinnah Fund, which were acknowledged personally by Muhammad Ali Jinnah. In 1943, the branch organized a unit of the Muslim National Guards despite restrictions imposed by the Unionist government, while its volunteers participated in major League gatherings, including the Sheikhpura convention of 1944. During the final years of the Second World War, when shortages of food and essential commodities affected Punjab, the Nankana Sahib Muslim League expanded its activities beyond politics by operating ration depots, assisting the poor, supporting families during Ramadan, addressing local disputes, and organizing

relief efforts. These welfare initiatives strengthened the League's grassroots support and enhanced its reputation as both a political and social organization in the tehsil.[xl]

Railway station of Nankana Sahib was situated at place which was mostly deserted and surrounded by lackluster area for miles. The Hindus had made special arrangements of drinking water (Hindu Water) for passengers at railway station in summers because bestowal of water in Hindu religion was considered to be as very sacred practice but they were very biased in distribution of water and did not allow a non-Hindu touch their pot because all non-Hindus were untouchable for them. Now after lamentable behavior of Hindus, Muslim passengers especially women and children had to face a big trouble. At this Nankana Sahib Muslim League decided to provide cold water at railway station in summer for this purpose a contract was decided to ice seller, pots were purchased and duties were assigned on 18th May, 1945. A proper set up of drinking water (Muslim Water) at railway station was established in which all volunteers obey the orders of Muslim National Guards, a volunteer who had the duty of the day must reach at the railway station before the arrival of the train, Allah Ditta Machi who was selected by the Muslim League get a glass or bucket from government employee Muhammad Ramzan who was appointed as waterman and both cooperated each other in drinking water. After leaving the train earlier man handed over the pots to new comer and then returned home. Late comers were fined two *''anas''* and absent one paid four *''anas''*, one who finds guilty more than one times must face strict proceedings. A Salaar could penalize more than mentioned above, a volunteer bring ice along with him and every volunteers provided the report of his performance on daily bases. Thus a complete system of drinking water was established at railway station against Hindu system. Notices were issued to those who were absent from duties. A letter was written to general manager of railway for increasing bogies on 15th June, 1945. He replied the letter in positive way on 16th July, 1945.[xli]

Nankana Sahib Muslim League performed very well during last seven years before partition of India after passing the Lahore Resolution not merely complying socio-political activities at Tehsil level but also actively participated in all conferences of All India Muslim League from Dehli to Karachi. The volunteers of Nankana Sahib mostly belonged to poor background but their enthusiasm about new homeland under the leadership of Quaid-e-Azam was touching the sky and their role was commendable in every aspect. For instance, All India Muslim League conducted its 30th annual meeting at Dehli in April, 1943 and expected tough competition with Hindus. Nankana Sahib Muslim League collected money for the expenditures of poor volunteers during this journey.Quaid-e-Azam came out in a car from railway station with huge procession, a worker from Nankana Sahib Muhammad Shafi Rangsaz(Dyer) climbed up on the bonnet of Jinnah's car and raised the slogans for whole journey.[xlii] At Chandani Chock, increased the fear of Hindu's assault on the procession because of loose slogans by Ahmad Abad corps of National Guards which was protecting and increasing the momentum of procession but they had failed to charge the participants that ordered the volunteers of district Sheikhpura came forward and cooperated Ahmad Abad corps. They charged the procession at large scale which resulted Muslims of Dehli came out from their houses and joined the procession which extended to three and half miles. Salaar of Nankana Sahib Sheikh Muhammad Shafi Yaqoomia attacked on Hindu intruders' leader and dropped him in knockdown and beated him by legs. Hindu intruders ran away from then on, a worker from Nankana Sahib, Sardar Muhammad Maskeen, was included in the team of Jinnah's security and he guarded Jinnah's circumstantial accommodation for whole night. Furthermore volunteers of Nankana Sahib Muslim League along with leadership fully participated in almost all important meetings or conferences which took place at different places including Sangla Hill(30-31th October,1943),Karachi Seassion(23-25thDecember,1943),Sailkot Conference(22-24th April, 1944),Warburton Conference(9th July,1944), and Jarhranwala Conference(28-29th November, 1944).[xliii]

Many prominent leaders of different political parties visited Nankana Sahib during four years from 1942 to 1945 including Sir Shahab Din , Sir Chotoo Ram, and Sheikh Karamat Ali(December,1942), Shiv Ram Siwak(February,1943), Moulana Zafar Ali Khan(October,1943)Master Tara Singh(November,1943),provincial minister Baldeo Singh(November,1943), Prof. Ganga Ram(November,1943), Laal Singh MLA(May,1944),Moulana Muhammad Muslim B.A(August,1944), Malik Khizar Hayat Tiwana(October,1943 and June,1945), Sri Mati Shano Devi(September,1945), Pandat Jawahar Lal Nahru(November,1945),Chuadhry Muhammad Hussain Chatha,Ghazi Sultan Mahmood and Sardar Jagjit Singh(Many times).

The real test of Nankana Sahib Muslim League was 1945-46 elections. Under Jinnah's presidency it was second election which Muslim League was going to contest and first of Nankana Sahib Muslim League from its inception. Nankana Sahib was a land of feudal and big Jahgirdars, so Unionist Party deeply rooted among farmers there alike all over the Punjab. On the other hand, Congress was very popular among Hindus at Nankana city. Apparently Nankana Sahib Muslim League was weak than its rival political parties because both parties mentioned above joined hands for that election against the Muslim League. The Unionist party awarded party ticket to a very strong candidate, Hussain Ali Hoyeeka of Hoyeeke, who had also support from Congress, Sikh community and government machinery and on the contrary Muslim League did not have such a strong candidate who could contest elections against him yet.[xliv] A letter was written to Quaid-e- Azam about interference of government machinery in election affairs by Hakeem Muhammad Ashique,president of Nankana Sahib Muslim League on 14th January,1946.[xlv]

Nankana Sahib Muslim League selected the nominee for the elections after consultation within party and their well-wishers and observed the ground realities of the constituency. They finalized Rai Shahadat Ali Khan Kharal S/O Rai Bakhu Khan Kharal of Kot Fazal, commonly known as *''Shahadat Bakhu Da''* who was also member of the Muslim League and belonged to Kharal family which was in majority than all other castes of Nankana and also native of *''Sandal Bar''* . He had good repute among all Muslim clans as well as his own clan. Nankana Sahib Muslim League sent his name to top brass of Muslim League for recommendation after finalizing from district chapter. All India Muslim League awarded ticket to him against the candidate of Unionist Party. Everyone was considering one sided election because both parties including Congress and Unionist jointly supported him in every way with the help of government machinery. Lala Karam Chand Tehsildar tried his level best for ensuring the defeat of Muslim League candidate. He did pre-polled rigging for changing lists of voters and appointed his own men on election duty.

It was common perception that the Muslim League would lose the seat with big margin but worker of Nankana Sahib Muslim League took it as challenge. They recorded their protest against pre-polled rigging to top leadership of the Muslim League. Hakeem Muhammad Ashique personally requested to Quaid-e-Azam for visiting Nankana Sahin to canvass the voters in favour of Muslim League candidate but Jinnah straightforwardly refused it because he thought that Nankana Sahib Muslim League was losing that seat, so he could not come to Nankana Sahib. Hakeem Ashique accepted Jinnah's challenge and said to him," Janab we will win the seat InshAllah", then Jinnah said, ''I will come". The workers of Nankana Sahib Muslim League started work day and night after the challenge. They went from village to village and canvassed the voters. Almost All Kharal biradary from Miranpur to Syedwala supported Rai Shahadat along with other prominent biradaries including Sadaat of Jogey Kot ,Aghas of ChakHaiderabad, and Gill of Chachke Gill . On poling day, a battle started between Rai Bashir Ahmad Khan Bhatti who was supporting the candidate of the Unionist Party and Rai Inyyat Ali Bhatti who was in favour of the candidate of the Muslim League. Rai Bashir jostled Rai Inyyat by blaming him that he forcefully canvassed the voters in his favour. Rai Inayyat called his servants for fight from the village at Nankana Sahib. As fight got more flagrant Hakeem Muhammad Ashique, timely interrupted and

undeceived his supporter that there was no need of any fight, we were winning the elections how he understood his president's message and obeyed the order of truce.[xlvi] In spite of support of both party workers and government machinery, the Muslim League won the elections with big margin and workers of Nankana Sahib proved that they could change the directions of defeat into victory by their passion, determination, and love for their new homeland. The victory was a clear indication of the Muslim League's land sliding success in that election. The message of Muslim League had reached at gross root level under the leadership of Quaid-e-Azam Muhammad Ali Jinnah about independence.

Conclusion

The official visit of Sir Edward Maclagan and his executive councilors served as the primary catalyst for the administrative creation and restructuring of Nankana Sahib as a Tehsil. By demonstrating official sympathy toward the affected families and transferring the management of the Gurdwara to the eight-member Sikh committee, the colonial government addressed both immediate communal grievances and broader administrative necessities. The formalization of Nankana Sahib into a Tehsil created a structural framework for regional governance and local representation, permanently altering its administrative footprint. Ultimately, this institutional shift marked the "dawn of a new era," establishing Nankana Sahib as a self-contained administrative unit with recognized local religious and civic management. While summing up, it can be assumed that the population of tehsil Nankana Sahib was comprised into four religions including Muslims, Hindus, Sikhs and Chirstians. They lived peacefully together even local Muslim chieftains supported Bawa Narain Das against Sikh invasion during *"Saka Nankana"*. The incident shows that they were unite against enemy. They did not compromise on the respect of their territory at any cost. The British government was raised to the status of Nankana Sahib as tehsil after observing the mindset of the people of the region for keeping tight check on the movement of people of tehsil Nankana Sahib. They had already worst experience during war of independence 1857.

On the other side Nankana sahib started flourishing day by day after *"Saka Nankana"* in the fields of education, health and business activities. The political awakening started in the region during 1937 elections. Sheikh Karamat ali who was contesting the elections on ML ticket, won the elections but he did not belong to tehsil Nankana sahib. They welcomed the slogan of ML and Jinnah's leadership. The chapter of Nankana Sahib ML was established in 1938. The workers of Nankana Sahib Muslim League performed their duties whole heartedly in different spheres of life including social work, participation in ML meetings and elections campaign. The candidate of ML, Rai Shahadat Khan Kharal comprehensively won the elections of 1945-46 even having strong opposition of Hindus and Sikhs and government machinery. The land of Sikhs and Hindus was transforming completely into a Muslim territory after massive defeat in the election of 1946.Both communities had realized that Muslim have become united under the umbrella of Pakistan Movement. Nankana Sahib had great importance for Sikh regarding their religious monuments so; they never wanted to leave the land of their Guru but Communal differences fully emerged now among three communities including Sikh, Hindu and Muslim all over Punjab and consequently partition of India was knocking at the doors.[xlvii]

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[xxxvi]- He maintained written record of Nankana Sahib Muslim League from 1938 to 1948 and reserved 819 chirographs in his record. Nankana Sahib had great significant due to the birth place of pioneer of Sikh religion therefore almost all political and religious parties established their branches at Nankana Sahib. Hakeem Mahtab Din recorded the data and prepared reports including monthly, six month, and annually and posted them to Muhammad Hussain Chatha at Sheikhpura, Nawab Iftikhar Hussain Mamdot at Lahore and Quaid-e-Azam at Bombay. He sent 227 reports of different meetings to mentioned above and year wise tally is as under.

Year	Reports
1938	08
1939	04
1940	05
1941	19
1942	29
1943	19
1944	80
1945	63

In 1947 police raided the office of the Muslim League and Hakeem Mahtab Din's house and seized a lot of record and carried with them.

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