

## A SOCIO-CULTURAL HISTORICAL SURVEY OF GUJRANWALA DURING THE BRITISH RAJ (1849-1947)

*Muhammad Kashif Ali<sup>1</sup>, Javed-ur-Rehman<sup>2</sup>, Ghulam Shabbir<sup>3</sup>*

### ABSTRACT

*The present study intends to investigate the regional history of the Punjab, specifically of Gujranwala, during the British Raj. The Grand Trunk Road or Gerneli Sarrak is known for numerous monuments and towns; one of them is Gujranwala Town, which was once the capital of the Sikh Empire before it was shifted to Lahore by Ranjit Singh. Though the site of the town has been an element of discussion regarding its antiquity, it was the Sikh regime when this town got its fame, while its modernization is a result of the British colonization in the 19<sup>th</sup> and 20<sup>th</sup> centuries. It was a city of multi-religious groups before the partition of India in 1947 and had different fairs and festivals associated with Muslims, Hindus, Sikhs, and Jain. All the communities lived in coexistence for a long time. This study is an echo of the days when all communities had an opportunity to share their joys and grievances with others. This study intends to give an analysis of British Gujranwala, focusing on the socio-cultural developments in the town.*

**Keywords:** Gujranwala, British Raj, Cultural history, British Punjab

Gujranwala is a town in the Punjab province of Pakistan, located on the Grand Trunk Road to the north of Lahore. Gujranwala's history can be traced back to the distant past of the Indian subcontinent, as the Grand Trunk Road has seen the passage of various army troops throughout history. Gujranwala was a notable town in the Punjab on the Grand Trunk Road during the era of Sher Shah Suri. Abdul Malik (1939) writes about the name of the region, saying that there are many localities in the region which are associated with the Gujjars. One of the examples is Gujranwala in the Rachna Doab. Another version related to the name of the town is that there was a well which was associated with Chaudhry Gujjar and he had a large flock of cattle, and the grazing was called Gujranwala. Mufti Ghulam Sarwar (1877) explains, "About 300 years ago, Khan Jutt Sansi was the one who populated this area. He named this area as Khanpur Sansi. After this, the *Gujjar* invaded

---

<sup>1</sup> Lecturer, Department of History & Pakistan Studies, University of Gujrat, Gujrat - Pakistan

<sup>2</sup> Lecturer, University of Central Punjab, Gujranwala Campus, Gujranwala - Pakistan

<sup>3</sup> Lecturer, Department of History & Pakistan Studies, University of Gujrat, Gujrat.

and occupied this land and named it Gujranwala." It is recorded in the Gazetteer of Gujranwala District that the region is very ancient as it was bordered by an ancient kingdom and its capital was Sakala or Sagala (Gazetteer of Gujranwala, 1895). But it does not verify the antiquity of Gujranwala.<sup>4</sup>

A Chinese Buddhist monk named Hiuen Tsang visited the Indian subcontinent in the seventh century A.D. from 630 to 644 A.D. He records in his work a kingdom named Tsekhia and its capital was somewhere around Sialkot (Douie, 1916), perhaps it was Gujranwala. The Gujranwala had passageway status during the longer Mughal era for approaching Kashmir or Afghanistan. It is observed in the early settlements; we find four villages along with *Sarai Katchi*, the other villages include *Thatha*, *Sarai Kambohan* and *Sarai Gujran* (Qurashi, 1958). In the Punjab, Charat Singh, grandfather of Maharaja Ranjit Singh, is considered the pioneer of the Sikh Empire. His father, Naudh Singh, according to some Latif, was a bandit and he was also a member of the *misl* Fazalpuria headed by Nawab Kapoor Singh. Naudh Singh died in 1752, while Charat Singh was born in 1721 (Latif, 1994). Therefore, after the death of his father, he held his position and soon was separated from the *misl* of Fazalpuria. In the era of anarchy, it suited him to try his fortune and he occupied some villages in Gujranwala and Khyali was his headquarters (Latif, 1994). With the annexation of the Punjab in 1849, Gujranwala also witnessed the beginning of British rule; it was the beginning of a new era for Gujranwala. Initially, it was under the Administration Board in *Rachna Doab*. Later, in 1851-52, Sialkot was carved out as a separate district from Gujranwala, and now Gujranwala was the district headquarters. Gujranwala was divided into four tehsils in 1856: Hafizabad, Sheikhpura, Ram Nagar, and Gujranwala (Gujranwala Gazetteer, 1895).

The total population of Gujranwala was 6,16,892 in 1881, while the total area of the district was 2,587 square km. The Muslims were in the majority with a numerical strength of 4,52,544 while the rest of the population was as follow:

▪ Christians	194
▪ Jains & Buddhists	577
▪ Sikhs	36,155
▪ Hindus	1,27,422 (Census, 1920)

### **RELIGIOUS PROFILING OF GUJRANWALA DURING THE BRITISH RAJ**

Though Gujranwala was a multi-ethnic town, religious harmony was one of its jewels; almost all had respect for the creed of each other and were free to celebrate their religious festivals. The town was least known for its sectarian issues until the time of the partition of the Punjab in 1947. The religious harmony is recorded in the Gujranwala

---

<sup>4</sup> The site Sangala or Sakala is not yet identified however it is suspected that this ancient city was around modern Sialkot, for detail see. Arrian, *The Campaigns of Alexander* (London: Penguin Books, 1972), 286-290.

District Gazetteer that the Muslims and the Hindus, both communities, were used to celebrating the *mela* of Gulab Shah in Ram Nagar. The fair was celebrated in the month of March by the Hindu devotees and in June by the Muslims every year at the shrine of Gulab Shah (Gazetteer of Gujranwala, 1895).

### THE HINDU COMMUNITY OF GUJRANWALA

During the British Raj, the Chopra, Arora, Khatri, Kapur and Malhotra families of the Hindu community were heavily dominated in terms of business, commerce, and trade. Some of the above-mentioned families started to rise in the Sikh regime and later in the British Raj. They flourished in their business to a great extent due to development and betterment of communication and transport. The chiefly populated areas of the Hindus and the Sikhs were Shaheen Abad, Guru Nanak Pura, Garjakh, Guru Goband Garh and Baghbanpura (Chattah, 2011).

The festivals of *Holi* and *Dewali* were major festivals of the Hindu community. As a gesture of religious tolerance, an old man, Iqbal Qureshi recalled the past when it was a common social trait of Hindus to share sweets on the eve of *Dewali* and *Holi* with their friends belonging to different faiths, especially Islam. The Hindus were used to celebrating the *Ahval* fair in Rasul Nagar<sup>5</sup> and Ali Pur<sup>6</sup>, this fair was one of the major attractions and was known across the country (Qureshi, 2016). The three most prominent temples in the town were Mandir Tomri Sahib, Bhabray Wala Temple and Devi Wala Talab. Bhabray Wala Temple has been vanquished. Devi Wala Temple has been encroached upon by migrants since 1947. The complex of Tomri temple is situated in Badoki Gosayain village. The village is the birthplace of Sidh Baba Saahi Daas, the head of the Gosayain community, and he was a contemporary of Guru Nanak (Gazetteer of Gujranwala, 1895).

During the period under study, relations between the Hindus and Muslims were satisfying and friendly. One of the informants from Gujranwala, Haji Ghulam Sabir, who was 16 years old at the time of partition in 1947, recalled the memories and said that the Muslims had good relations with Hindus and Sikhs and it was a normal tradition for them to participate in weddings and funerals of all three communities. The Hindu clergy, *Pandit* and *Shastri*, had no glitches in leading and performing religious ceremonies in the temples. On the religious basis, the least violence has been reported and all matters of disputes were solved by the elders of the locality (Sabir, 2018). It was a time of great disturbance during the partition of the Punjab in 1947, and almost the whole Punjab was burning with religious genocide. Keeping the situation in view, the elders of three religious communities gathered at the residence of Charn Singh, a famous business man, and all were convinced to avoid violence. Though in 1947 there was violence, robbery and killing, all of it was because of

---

<sup>5</sup> Formerly Ram Nagar

<sup>6</sup> Formerly Akal Garh

criminal-minded people and backed by politicians, not on religious grounds (Chattha, 2011).

### **THE SIKH COMMUNITY OF GUJRANWALA**

For the Sikh community, Gujranwala is an important city on the grounds of politics, religion and culture. Nankana Sahib was an important part of the district of Gujranwala till 1919. Nankana Sahib is a revered place for the whole Sikh community as the birthplace of the founder of the Sikh faith, Baba Guru Nanak (Gazetteer of Gujranwala, 1895). Gujranwala was the seat of the Sikh Empire. Ranjit Singh and the founder of the Sikh Empire, Ranjit Singh, were born and bred in Gujranwala. It was in Gujranwala that the Sikhs retained power. This city was the cultural hub as well as the community. According to the district Gazetteer of Gujranwala, the Sikhs were 16 percent of the Gujranwala tehsil and 11 percent of the district, but they had control over business and a fair number of them were in the army (Ibid.).

The district of Gujranwala had been the cultural and political hub of the community, so there were many practising Gurdwaras in the city before the division of the Indian subcontinent in 1947. The most famous were Rori Sahib, Damdama Sahib, Chuk Ram Das, Chaki Sahib, Guru Kotha, Khara Sahib and Gurdwara Bhai Lalu Ji (The Sikh Encyclopaedia, 2017). Gurdwara Rori Sahib is considered the most sacred of all the mentioned gurdwaras in Gujranwala. Amardeep Singh (2016) writes, "In 1520, Guru, Nanak, the first Sikh Guru visited Saidpur village, now renamed as Eminabad. Here he spent a night on a heap of *rori* (broken stones), where today stands the magnificent Rori Sahib Gurdwara." The architecture of Gurdwara Rori Sahib is unique and worth praising, and Salman Rashid (2005) notes that the gurdwara is not less than an architectural fantasy and a great showcase of brickwork. The development of bold forms, which are based on classical precedent, has increased the use of bricks to previously unimaginable levels. The builder of the gurdwara was no doubt a great and trained architect and might be impressed by the Spanish architect Gaudi.

At the same place, a *mela* of Besakhi was held, and both communities, the Hindus and the Sikhs, were known to celebrate with zeal and joy (Gazetteer of Gujranwala, 1895). Though the Besakhi was a distinct Sikh festival, all three major communities had been celebrating the festival to share the joys of life in the district, and it served as a bridge between people of different faiths.

### **THE JAIN AND THE CHRISTIAN COMMUNITIES OF GUJRANWALA**

Aatma Ram Ji, also known as Achary Vijy Anand Suri, was born in the district of Ferozpur in 1837 and was the spiritual leader of Jainism. He belonged to the Svetambara sect. Like other religious and spiritual leaders of the Indians, he travelled a lot throughout India and spent many years travelling in Rajhistan, he died in 1896 in Gujranwala (Suri, 1918). In the district of Gujranwala, the number of Jains was not greater; primarily they

were associated with baking and jewellery. The shrine of Vijy Anand Suri, or Aatma Ram, still exists in the cultural and historical landscape of the city. The Buddhist and Jain communities were not counted individually in the 1881 census, but they were counted as one community. The Jains and Buddhists under the census of 1881 were counted as a single community. Shiva Parsaad, an Indian scholar, produced a research article titled "*The difference between Jain and Buddhist*" and in detail discussed the major differences among the Buddhists and the Jains (Dodson and Hatcher, 2012). According to the Census of 1881, there were only 194 Christians in Gujranwala, while under the Census of 1931 there were 35675 in Gujranwala, 9883 in Wazirabad and 3806 in Hafizabad (Punjab District Gazetteer, 1936).

The American U.P Church Mission built the first church in Gujranwala in 1865, and mission schools were also established where boys and girls from all communities in the district were offered education (Gazetteer of Gujranwala, 1895).

An institute of technical training named the Christian Technical Institute was founded for the enhancement of the skills of youth. The Roman Catholic Mission was also dynamic in Gujranwala and many institutions were established in Hafizabad, Eminabad etc. The Headquarter of the Scottish Mission was in Sialkot, and the Mission High School in Wazirabad was looked after by the Scottish Mission (Ibid.). The Christian community in the Punjab was only a few thousand in the late nineteenth century. The rapid rise of the Christian community in the areas of Gujranwala, Sialkot, and Sheikhpura was recorded in the 1930s due to missionaries and their institutes. In 1941, Christians made up 7% of all the population of the three above mentioned regions. The majority of converts came from villages and remote areas, where they were associated with low-quality services and were regarded as inferior (Cox, 2002). During the British Raj, the chemistry of relations among Christians and other major communities in the area, including Muslims, Sikhs, and Hindus, was satisfactory and based upon tolerance. Due to the partition of the Punjab and the migrations of 1947, a large number of Hindus and Sikhs migrated from Pakistan to India, and then Christians became the second largest community in Gujranwala (Sabir, 2017).

## **THE MUSLIM COMMUNITY OF GUJRWALA**

The Muslims were the largest community in Gujranwala during the British Raj. However, the Hindus and Sikhs were far ahead of the Muslims in terms of finance and trade. Primarily, Sikhs were landlords and Muslims were tenants, though there were Muslim landlords as well, but comparatively fewer in number. Most Muslims were averse to skilled labour and manual labour (Chattha, 2011). According to the 1881 Census, Muslims made up seventy percent of the district's total population. The census of 1931 reads 224932, 173496 and 122915 in the three Gujranwala, Hafizabad and Wazirabad tehsils, respectively (Punjab District Gazetteer, 1936). According to Salman Rashid, perhaps the ancient mosque of Gujranwala belonged to the period of Sher Shah Suri which is located on Chaman Shah Road (Rashid, 2005).

## THE SUFI TRADITIONS OF GUJRANWALA

The Sufis (saints) played a vital role in spreading the Islamic faith in the Indian Sub-Continent. Sufis like Hazrat Ali Bin Usman Hajeveri alias Data Gunj Bakhsh, Hazrat Mian Meer, Hazrat Baba Fareed Ganj Shakar, Shah Hussain, Bahu-u-Din Zakria and Baba Bhully Shah inspired more people to join Islam in the Punjab. Gujranwala's Sufis were not reluctant to play an active part in the promotion and spread of Islam. *During the British Raj, Melay (festival) and Urs (religious congregations of annual death anniversary on shrines) were major cultural components of Gujranwala, and Muslims, Hindus, and Sikhs used to participate in fairs.* The most famous fairs were *the melas* of Abdul Rehman, Gulab Shah, Pir Nurul Haq and Hazrat Sakhi Sarwar (Rehmani, 1998).

## NOTABLE SUFIS OF GUJRANWALA

In the Muslim world, especially in the Indian subcontinent, there are four major orders of Sufism; Qadria, Chishtia, Soharwardia and Naqshbandiya. Sufis of all orders passed through Gujranwala, leaving significant imprints on the area's spiritual landscape, as the region is located on the Grand Trunk Road, which connects the ancient routes of the Indian subcontinent to Central Asia. The most revered Sufi, Hazrat Data Ganj Buksh and other Sufis who passed through the land, came from Kabul to Lahaore and further to Delhi (Shahbaz, 2017). History records that hundreds of Hindus and Sikhs embraced Islam due to the teachings and preaching of Sufis in Gujranwala (Qadri, 1987).

Hafiz Muhammad Jhanda Naqshbandi is one of the famous Sufis of the region during the British Raj. He was born in Gujranwala in 1849. He is considered a Sufi, poet and religious scholar of the time (Raza, 2017). Khawaja Barkat Ali Chishti, Pir Ahmed Gillani, Pir Nizamul Din and Sufi Muhammad Shafi Sabri were the famous saints from the Chishti *silsla* or order while from Naqshbandi order Hazrat Noor-ul Hassan Bukhari, Ghulam Rasul Naqshbandi Mujadadi and Khawaja Rukn-ud-Din Naqshbandi were famous saint of the district (Ibid.).

Compared to other Sufi orders, the Qadria order had deep roots in the region and had made an impact on the society of Gujranwala. The most famous saint of the Qadria order was Shah Jamal Qadri Noori, who was a spiritual disciple of Hazrat Mian Meer of Lahore, in order of his mentor, migrated to Gujranwala. Originally, Shah Jamal was born in Dera Ghazi Khan in 1573, and later he left for Lahore to seek guidance from Mian Meer. Hazrat Mian Meer referred Shah Jamal to Shah Abu Saeed, his disciple. In compliance with the order of his mentor, he moved to Khiali, Gujranwala, and then the region was populated by Hindus and Sikhs. Muslims were very low in numbers and he became the source of the conversion. His shrine is situated outside Khiali Gate, Gujranwala and before the partition it was visited by the Sikhs and Hindus as well (Raza, 1990). Another famous Sufi of the Qadri order was Molana Noor Ahmad, who was born in 1753 and was a disciple of Sufi Shah Muhammad Faiz. Noor Ahmad was good at poetry as well. After spending a long life, he died in 1859. The shrine of Noor Ahmad can be seen in Kot Pero (Ibid.).

One of the most revered saints from Gujranwala of the Qadria order was Molvi Mehboob Alam, who was born in 1824 was the grandson of Molana Noor Ahmad. Molvi Mehboob Alam was brought up by his grandfather because his father had died in his early childhood. He had been a member of the Madaras Male Committee, a member of the Municipal Committee and a Magistrate (Raza, 1990).

Qadria Khawja Muhamamd Umar Abbasi is the most famous and most revered Sufi from the Qadria order and he was born in 1807. Qadria Khawja Muhamamd Umar Abbasi was the brother of Sakhi Ahmed Yar Abbasi. He got early education from his elder brothers Sakhi Ahmed Yar Abbasi and Molvi Karim Ullah. Sheikh Noor, father of Dr. Allama Muhammad Iqbal, was a follower of Khawaja Muhammad Umar Abbasi's representative, Abdullah Qadri Sialkoti (Ibid.). Abbasi claims that at the age of four years, Allama Iqbal, along with his father, had the fortune to meet Khawaja Muhammad Umar when Khawaja Muhammad Umar was on a visit to Sialkot to meet Abdullah Qadri (Abbasi, 2013). In August 1891, Khawaja Muhammad Umar died at the age of 84 and his shrine is situated in bazar Kharadan Wala, Gujranwala. Prof. Muhammad Iqbal Javed called Gujranwala as the city of Iqbal's *murshid* and he claims that several times Allama Iqbal visited the shrine of Muhammad Umar with overnight stays (Ibid.)

## SOCIO-ECONOMIC ASPECTS

The Punjab had very distinct social norms and values from the rest of the Indian subcontinent. Gujranwala was a productive agricultural region in the Rechna Doab.<sup>7</sup> The major economic units of the Punjab were the villages where the Hindus, Muslims, and Sikhs lived in coexistence and were used to celebrating fairs and festivals altogether (Chaudhry, 1982).

The dependency of Gujranwala during the British Raj was basically upon agriculture. *Rabi* and *Kharif* were the two harvests of the year. The *Kharif* crops were cultivated in May-June while *Rabi* crops were cultivated in October-November each year (Ali, 1988). The farmers had not big landholding and mostly had to rely upon the borrowed money from *baniya*<sup>8</sup> for their expenses between two harvests. The debt system of *baniya* was based upon usury; high and unreasonably high rates of interest. Due to inhuman usury, the small farmers were very poor and in pathetic condition (Kismat, 1996). Sometimes the farmers had to lose their agricultural lands to pay off the debt. *Baniya* was a non-agrarian caste and, according to law, he could not buy the agricultural land, so he had another legal way of confiscating the lands; *benami*<sup>9</sup> lands. The land was transferred to a private individual (benami) rather than directly to *baniya* (Ibid.). Sir Chhotu Ram of Rohtak of the Unionist Party was strongly against this practise (Ibid.). The Unionists came to power in the British Punjab after the elections of 1937 under the Indian Act 1935. Sir Sikandar Hayat

<sup>7</sup> The land between the Ravi and Chenab rivers.

<sup>8</sup> Money lender, most of the time the Hindu by faith

<sup>9</sup> Name less

became the Premier of the Punjab while the Revenue Minister was Mr. Chhotu Ram. The Punjab Alienation Act of 1900 was imperfect with a lot of flaws. Chhotu Ram, the revenue minister, struggled hard to amend it with the help of other members of the assembly. The *Benami* lands would be given to real owners under the modified Punjab Alienation Act 1900, and all outstanding debts would be forgiven (The Punjab Legislative Assembly Debates (From 4th March to 29th March 1940 Vol. XII, 1941).

The farming of those days was simple and indigenous. Mechanized farming had not yet been introduced and the canal system was also not much developed, so most of the land was *chahi*<sup>10</sup> lands. Oxen were very important for farming because they were used in ploughing and driving the Persian wheels and carts. From all this, it can be well-assessed that the farmer was not very prosperous, economically (Kismat, 1996).

There was a joint family system in Gujranwala, like in the whole Punjab. As a result of the joint family system, people were used to adopting the professions of their forefathers with the least innovation. Only the villages that were close to cities were more progressive economically. In short, the social order or organisation of the villages was based upon professions, social status, and economic status (Sharma, 2004).

### **URBAN LIFE OF GUJRANWALA DURING THE BRITISH RAJ**

The walled city of Gujranwala had eleven gates during the period of Maharaja Ranjit Singh. The British Raj looked after not only the gates of the walled city but also initiated different projects to enhance the progress of the city. The Civil Line Area is remembrance of the British period, nearby the District Courts and Jail. The building of the church and residencies for missionaries and Europeans were also constructed (Chattha, 2011). According to the district Gazetteer of Gujranwala, the total urban population was 22,884 souls in the 1880s. The sanitation system of the town was satisfactory and there was a market for agricultural crops (Gazetteer of Gujranwala, 1895). According to Iqbal Qureshi, the town had a number of educational, health, and public-interest institutes during the British Raj. A substantial portion of the population was Muslim, but the Hindus and Sikhs were the elite, and a few Muslim families were wealthy, like Babu Din Muhammad's family. Babu Din Muhammad eventually became the Chief Justice of the Lahore High Court (Qureshi, 2016). According to Prof. Iqbal Javed, the town was full of foodies even in the days of the British Raj. For instance, the Haji Allah Rakha *tikka*<sup>11</sup> shop was established in 1930 (Javed, 2016).

During the period under study, Gujranwala was home to traditional Punjabi games and sports like *kabaddi* and *pehlwani*<sup>12</sup>, pigeon flying, kite flying, bull race while some modern games were also being introduced like volleyball, football, hockey and cricket, all

<sup>10</sup> The land irrigated by the well driven by oxen.

<sup>11</sup> BBQ shop

<sup>12</sup> Free style wrestling



these modern sports were not common. However, Gujranwala had a reputation and name in *Pehlwani*, not only in the Punjab but in Great Britain as well. Gujranwala was called the city of wrestlers. In the 19th century, Rustam-I-Hind Rahim Pehlwan Sultaniwala (1862-1942) was the most famous wrestler who is well praised in the history of wrestling in Gujranwala. According to records, he almost defeated in the ring almost all contemporary wrestlers and got the title of Rustam-i-Hind or *Pehlwan* of Hindustan. His most thrilling and famous contest was with Gama Pehlwan, Rustam-i-Zaman (Pehlwan of the Time). It was a four-hour long wrestling match which ended in a drawn match; neither could defeat the other (Pehlwani: The Art of Punjabi Wrestling, 2017).

The Silver Jubilee celebrations of King George V in Gujranwala were held in 1935. Wrestling matches were the main attraction in the city. Mr. Hudson Cramer, the Canadian world champion, was also a participant as a competitor. He was a young man of twenty-eight years, while at that time, Pehlwan Rahim was seventy-two years old. However, the strength of youth was defeated by experience; Hudson was defeated by Pehlwan Rahim (Ali, 1935). Younas Pehlwan, a disciple of Rahim Pehlwan, kept alive the traditions of his mentor.

### **MAJOR LOCAL INDUSTRIES IN THE DAYS OF THE RAJ**

According to Mr. Lockwood Kipling (father of Rudyard Kipling, the famous author), principal of Mayo School of Art, Lahore, the cutlery industry was booming at Nizamabad, near Wazirabad, and knives were being shipped all throughout India from there (Ibid.). The Punjab Exhibition, held in 1881, featured brass and copper items made in Gujranwala. The other items, like bangles, small boxes, paper casters, etc., were also exhibited. The blacksmith families of Gujranwala were very skilful. Those families were associated with their profession since the Mughal period. When the railway system was introduced to the region, industries boomed. A railway station was built in Gujranwala, and a railway junction was built at Wazirabad. There were 26 iron workshops in town until 1908. The Daigawala bazar was the focal point of the steel trade and work (Latifi, 1911). Daska was also famous for metal work (Bose, 1894).

Leather working and shoe making were another local trade. Gujranwala, Wazirabad, Pindi Bhattian, and Ram Nagar were shoe manufacturing centres (Gazetteer of Gujranwala, 1895). Oil crushing was a notable small-scale industry and oil was extracted manually by animals. The soap industry was also flourishing in those days (Latifi, 1911). In furniture items, cabinets, stools, boxes, and walking sticks were made. A large amount of wood was brought from Kashmir through the river Chenab (Gazetteer of Gujranwala, 1895).

Gujranwala was famous for sanitary work and sanitary fitting during the Raj, with the most famous skilled people being Banarsi Shah and Charan Singh (Chattha, 2011). The articles related to sanitary were supplied to the whole country and the factories were

fictional at the time of partition. The Arora family was associated with this business and it migrated to India after the partition, and their factory was allotted to a migrant from Ambala. Later, the factory was purchased by Rafiq Anwar, who renamed it as Anwar Mechanical Industry (Ibid.). This city was quite familiar throughout India for its industry and skills. Other than the sanitary items, utensils, China pottery, and jewellery in silver and gold were the famous industries of Gujranwala (Sharma, 1987).

## **CONCLUSION**

Gujranwala has received the least amount of attention as a study topic, particularly during the British Raj. Its glory during the Sikh period has been elaborated and recorded by various researchers, but it was the British period when Gujranwala was turned into a modern city with modernization in agriculture and industry. The city witnessed the improvement of the canal system and urbanisation in the period under study.

It has always had importance throughout history due to its location on the old Grand Trunk Road connecting the Indian subcontinent with Afghanistan. This was a heterogeneous city before the partition of India in 1947, and different religious communities lived in coexistence. The partition of 1947 witnessed genocide on both sides of the borders when the Punjab was divided into "two Punjabs". There was an impact from the transfer of the population on Gujranwala; the Hindus and Sikhs left for Baharat. There are many smadhis, gurdwaras, and temples in Gujranwala, but they are all dying. Sikhism is one of the world's largest religions today; Gujranwala had a close relationship with the Sikh community and the Sikh faith. Therefore, policymakers should realise the importance of the town and that it may be converted into a large tourist attraction for the Sikh, Hindu and Jain communities from the world. It will not only project a soft image of Pakistan but also earn enormous revenue.

**REFERENCES**

- Latifi, A. (1911). *The Industrial Punjab: A Survey of Facts, Conditions and Possibilities*. London: Longmans Publishers.
- Abbasi, S. K. (2013). *Iqbal aur Gujranwala*. Gujranwala: Abbasi Publishers.
- Ali, I. (1988). *The Punjab Under Imperialism 1885-1947*. New York: Princeton University Press.
- Ali, K. S. (1935). *Silver Jubilee Celebrations in the Gujranwala District*. Gujranwala: District Government.
- Arrian. (1972). *The Campaigns of Alexander*. London: Penguin Books.
- Bose, P. N. (1894). *A History of Hindu Civilization during British Rule*. Calcutta: W. Newman & Co.
- (1920). *Census of India Vol. XVII*. Calcutta: Government Printing.
- Chattha, I. (2011). *Partition and Locality: Violence, Migration and Development in Gujranwala and Sialkot 1947-1961*. Lahore: Oxford University Press.
- Chaudhary, M. I. (1982). *Pakistani Muashara*. Lahore: Aziz Publishers.
- Cox, J. (2002). *Imperial Fault Lines Christianity and Colonial Powers in India 1818-1940*. California: Stanford Publishers.
- Dodson, M. S. (2012). *Trans-Colonial Modernities in South Asia*. New York: Routledge.
- Douie, J. (1916). *The Punjab, North-West Frontier Province and Kashmir*. London: Cambridge University Press.
- (1895). *Gazetteer of the Gujranwala District Revised Edition 1893-94*. Lahore: Civil and Military Gazetteer.
- Javed, I. (2016, August 10). Gujranwala under British Raj. (Javed-ur-Rehman, Interviewer)
- Kismat, M. H. (1996). *Punjab Ky Dhahat*. Lahore: Izhar Sons.
- Latif, S. M. (1994). *Tarikh-i-Punjab*. Lahore: Takhliqat.
- Malik, M. A. (1939). *Shahaan-i-Gojar*. Lahore: Gujjar Academy.
- Pehlwani: The Art of Punjabi Wrestling*. (2017, July 17). Retrieved from Pehlwani: <http://www.pahelwani.com/#/rahim-sultaniwala/4544812222>
- (1936). *Punjab District Gazetteer: Gujranwala District, 1935*. Superintend Government of India.

- Qadri, M. B. (1987). *Fakhr-e-Askhia*. Gujranwala: Al-Karim Academy.
- Qureshi, I. (2016, December 12). Gujranwala under British Raj. (Javed-ur-Rehman, Interviewer)
- Qurashi, W. (1958 Feb-May). Gujranwala Past and Present. *Oriental College Magazine*.
- Rashid, S. (2005). *Gujranwala: The Glory that Was*. Lahore: Sang-e-Meel Publications.
- Raza, A. (2017). *Auliya-e-Gujranwala*. Gujranwala: Qadri Publishers.
- Raza, M. A. (1990). *Jamal-e-Faqar*. Gujranwala: Idara Talimaat.
- Rehmani, A. (1998). *Punjab Society and Culture*. Lahore: Bashir Printer.
- Sabir, H. G. (2017, July 10). Gujranwala under British Raj. (Javed-ur-Rehman, Interviewer)
- Sarwar, M. G. (1877). *Tarikh-i-Mukhzan-i-Punjab*. Lahore: Nawal Kishore Press.
- Shahbaz, M. (2017, August 8). Gujranwala under British Raj. (Javed-ur-Rehman, Interviewer)
- Sharma, R. K. (2004). *Rural Society*. Delhi: Atlantic Publishers.
- Sharma, S. C. (1987). *Punjab: The Crucial Decade*. Delhi: Nirmal Publishers.
- Singh, A. (2016). *Lost Heritage: The Sikh Legacy in Pakistan*. New Delhi: The Nagaara Trust.
- Suri, V. (1918). *The Chicago-Prashnottar or Questions and Answers on Jainism for the Parliament of Religions held at Schicago U.S.A in 1893*. (S. Atmanand, Trans.) Agra: Damodar Printing Works.
- (1941). *The Punjab Legislative Assembly Debates (From 4th March to 29th March 1940 Vol. XII)*. Lahore: Superintendent Government Printing Punjab.
- The Sikh Encyclopedia*. (2017, July 16). Retrieved from The Sikhencyclopedia: <https://www.thesikhencyclopedia.com/historic-gurdwaras-in-pakistan>