

## **PHILANTHROPY AND INSTITUTIONAL PATRONAGE IN MULTAN PROVINCE DURING LATE 18TH AND EARLY 19TH CENTURY**

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### **Abstract**

*The word Philanthropy means charity and Patronage implies support, assurance or consolation of a benefactor, given to a man, penniless, religious celebrities, religious institutions such as Khanqahs, Gurdawara, Dharmshala, tomb or different foundations running under the support or help of the State. Patronage or Philanthropy amid the late eighteenth and mid nineteenth century, to a great extent implied the favour or support gave by the rulers to the individuals who commanded impact with the subject individuals and facilitated them in one way or the other to hold their well-known support. The Dharmarth gifts constituted a noteworthy segment of the State support under the rulers of the Multan Dharmarth. This research covers a time of almost one hundred years from around 1752 to 1849. In its recorded context, this period was isolated into three extensive parts. The initial segment from 1752 to 1818 was set apart from the foundation of an extensive number of realms under the Rajput, Muslim and Sikh rulers who ousted the Mughal and the Afghan control from the Multan and set up themselves as autonomous rulers. The second phase from 1818 to 1839, began with the victory of Multan by Ranjit Singh in 1818 and ended*

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*with his death in 1839, who possessed territories of Multan and appointed his governors. The third phase began after Ranjit Singh's demise in 1839, amid which the successors attempted to keep up the trustworthiness of the kingdom set up by him for a few years, yet inner strife among them prompted to the seizure of Multan by the British in 1849. Hence, one can realize that three unique sets of rulers governed over Multan during the late eighteenth and mid nineteenth century. In the present work, the patronage and philanthropy gave by them to every sector of religious as well as nonreligious and society has been examined.*

**Keywords:** *Nawabs, Ranjit Singh, Khanqahs, Dharmshalas, Gurdawaras*

### **1. Brief introduction of Muslim-Sikh supremacy in Multan:**

Although the Sikh rule in Multan started in 1818 and the period from 1752 to 1818 is known as Saddozai's rule, yet historians considered it Misaldari Period too. If we admitted this fact, then it would be true to say that the period from 1752 to 1849 is marked as Misdari Period.(Sinha, 1973).As indicated by historians, after the deterioration of the Mughal control, the Multan was captured by the Sikh Sardars known as Misldars who later on, partitioned it into twelve Misls and began governing over their particular regions.(Narnag, 1992).Rather than joining together and founding a state, these Misldars were always occupied with civil war, organizing and reorganizing in the battle for superiority. It required a solid hand to check these domestic clashes. (Cunningham, 1972). Luckily, Ranjit Singh seemed on the scene, he overwhelmed their domains and bound together the entire of the Multan.(Fakir, 1997).On the contrary, the new proof gathered during the most recent three decades has made it clear that the Sikhs were not by any means the only rulers of the Multan during the second half of the eighteenth century, there were Muslim rulers in the south-west of the Punjab.(Banga, 1978).The affixed atlas of the late eighteenth century Multan indicating regions under the belongings of the Sikh chiefs makes it clear that the Sikhs were the rulers of almost one-fourth part of the Punjab just while more than three-fourth was under the ownership of the non-Sikhs(Muslim Chiefs). (Singh, 2003)

Throughout the eighteenth century, when the grasp of the Mughal control debilitated, these middle people instead of paying income to the State began keeping it with themselves and procured more assets and power. They paid praise

to Ahmad Shah Abdali yet, when Abdali was not able to go to Multan and the Punjab, these chiefs had just to suppress acknowledgement and to safeguard themselves against their neighbors to wind up distinctly autonomous. (Sachdeva, 1993) The political foundation of the Sikh chiefs of Multan amongst the late eighteenth century was not quite the same as the Rajput and Muslim rulers. The Sikh rulers had really been relatives of normal subjects of the Mughal Empire concerning with the peasant class or to the classes related with it. (Sachdeva, 1993). They had to remuneration a long effort against the Afghans and the Mughals to build up their territories. In this procedure, the organizations which they developed Gurmata, Dal Khalsai, Rakhii and Misl helped them in their political process. (Sachdeva, 1993)

Ranjit Singh turned his regard for the hills and made the rulers of the territories of Multan to recognize his suzerainty. It was a chunk of his general approach to claim suzerainty over self-sufficient chiefs as a prelude to extension of their territories. He possessed Multan along with Peshawar, Dera Ghazi Khan, Bannu and Dera Ismail Khan too. (Gupta, 1956) The instructions of Ranjit Singh, nonetheless, were, tended to Nazims, Diwans, Thanadars, Jagirdars and Kardars of customs additionally separated from Chaudharys, Amilsiv, Muqaddams and Zamindars. (Foreign/Political Proceedings, 1852). Ranjit Singh delivered an instruction in name of Sawan Mal, the governor of Multan, while giving an endowment of a town worth one thousand rupees to Hukmnamiavi Sikhs in Multan. (Foreign/Political Proceedings, 1847). These authorities were there in light of the fact that Ranjit Singh had possessed Multan and designated his Nazim.

## **2. Patron officials and territories in Multan:**

Amid the late eighteenth century, the Multan came to be isolated into autonomous political units. A portion of the Muslim chiefs including Shuja Khan and Muzaffar Khan, the governors of Multan, set up free realms in Multan during the second half of the eighteenth century. Other than this, Bahawal Khan and Mubarak Khan of Bahawalpur, Allah Yar Khan of Sahiwal, Walidad Khan, Sahib Khan, Kabir Khan and Ahmad Khan Sial of Jhang, Muhammad Khan and Sher Khan Saddozai of Mankera and Nizam-ud-Din Khan and Qutb-ud-Din Khan of Kasur were governing freely in their territories. (Sachdeva, 1993). These Muslim chiefs had a place with three classifications. The first were Afghan governors who got to be distinctly free because of political changes in Afghanistan like the rulers of Multan and Mankera. Second were powerful people having a place with various religious gatherings who raised strengths, procured regions, gathered revenues and became chiefs while whatever remains of them were the earlier *Jagirdars* and arbitrator *Zamindars* under the Mughals. (Sachdeva, 1993)

### 3. Philanthropy and patronage of religious celebrities:

The Muslim people were supported by the rulers like Qadir Bukhsh of Goggera and Nawab Ishaq Khan of Multan. The early monarchs of Multan gifted the Muslim people like *Qureshis*, *Sayads*, *Qazis* and *Mullahs*. But very few grants were provided to the *sheikhs*. Jassa Singh gave gifts of five hundred rupees to Sayads. Bahawal Khan made money of eighteen rupees to Chirag Shah and Qadir Bukhsh, the Sayads of Dera Ghazi Khan. (Nagpal, 2010). Some other rulers to offer stipends to *Sayads* were Jan Muhammad Chattha, Muzaffar Khan and Kabir Khan of Multan. (Nagpal, 2010). Qureshi as a clan also overjoyed the support of former rulers. Muzaffar Khan is the single Muslim governor who paid attention to the *Qureshis* as he supplied Lal Shah Bukhari with two and half *bigas* of cultivable land in Multan. (Foreign/Political Proceedings, 1856). The *Chistis* and *Sheikhs* do not appear to have gotten grants from numerous rulers.

In contrast with the Hindu rulers, various Muslim chiefs have been discovered offering grants to Muslim, Sikh and Hindu celebrities and organizations. These incorporate Bahawal Khan, Kabir Khan, Walidad Khan, Muzaffar Khan and Ahmad Khan Sial. For the Muslim people, he also granted lavish gifts in Dera Ghazi Khan. Truth be told, the list of Muslim chiefs making donations to Hindus and the Sikhs however to Muslims is extensive. The list incorporates Ghulam Khan and Mubarak Khan of Bahawalpur, Mir Mustafa Khan and Fakir Khan Sial of Dera Ghazi Khan and Ghulam Mustafa Khan of Multan. Jodh Singh got seven grants of Rs. 1467 between the years 1810 and 1828 in Multan. Different *Dhupias* to get grants from Ranjit Singh were Sant Singh and Sohail Singh. Sohail Singh got a well of sixty rupees in Wazirabad in 1813 and three-fourth portion of a town in Multan in 1819. The *Sewapanthis*<sup>vii</sup> such as Bhai Hazari was provided cash stipends of Rs. 360 in Leiah. (Foreign/Political Proceedings, 1853). Bagh Singh, a *Hukmnamia* Sikh, got money of fifty six rupees and four *annas* in Jhang in 1817. Ranjit Singh fixed a town of one thousand rupees in Multan to eight *Hukmnamia* Sikhs Siva Singh, Rai Singh, Har Sahai, Ram Das, Jassa Singh, Bhag Singh, Hari Singh and Aroor Singh. (Khanna, n.d)

Correspondingly, Ranjit Singh designated *Nazims* over the units of Dera Ismail Khan, Kohat and Dera Ghazi Khan as well. The orientations of huge number of *Nazims* under Ranjit Singh are there due to this new partition of *Subas* into essential units made by him. Lal Singh, Ganda Singh and Aram Singh were some of the *thanadars* to be specifically talked by Ranjit Singh. Alike, Lala Gajju Mal was advised to pay the amount settled by Sawan Mal in Dera Ghazi Khan to Sevey, a visually impaired lady. (Foreign/Political Proceedings, 1847). A portion of the religious people was even granted an entire *Taaluqa* in donation. Yet, this

was extremely uncommon, the grantee may be exceptionally powerful or of some assistance to the grantor. Similarly, Ranjit Singh allotted a town worth Rs.1000 to *Nihangs*<sup>viii</sup> of Shahpur, in Pargna Sarai Sidhu in Multan. Afterward, the grantees spoke to the contributor that the assigned town did not produce more than 200 rupees, in this way, another *Jagir* of Rs. 1000 was provided to them. (Foreign/Political Proceedings, 1853). These exchanges do not appear to have taken long because, the rulers themselves made such improvements.

Ranjit Singh also provided various grants on obtaining of Wadni. Gajjan, a *diwana fakir*, got a town of 600 rupees in Wadni in 1807 from the said ruler. He gave concedes on his triumph of Kasur, Multan and Kashmir as well. (Plaha, 2007). He also provided grants after the success as well as during the battles. On the spot, money grants were given to the grantee and if the same was allotted from the customs department then the instruction was issued to the authorities or *kardars* of the customs particularly. (Foreign/Political Proceedings, 1853). Thus, Diwan Sawan Mal gave amount of fifty five rupees from Shujabad in Multan to Ghulam Mohi-ud-Din for giving free curative guide to poor people. (Foreign/Political Proceedings, 1853). A decent number of Muslim widows also attained benefits from Sawan Mal. About, a hundred rupees were disseminated amongst five widows of Dera Ghazi Khan in fluctuating proportions. A poor Hindu widow to get estrangement from Sawan Mal was Vissandera who got amount of three rupees yearly. (Foreign/Political Proceedings, 1850).

Aside from widows, Sawan Mal, definitely known for his generosity in Multan, gave two rupees per month to Dharmu in 1836 as she had been given up by her husband. He also awarded cash of sixty seven rupees in Multan and Dera Ghazi Khan to aged people. (Foreign/Political Proceedings, 1849). Diwan Mulraj, son of Sawan Mal, offered grants to such ladies in Dera Ghazi Khan as well. He also offered grain to Ahmad Bakhsh in 1839 for curing his sister and mother. (Foreign/Political Proceedings, 1851). Amongst the European officers of Ranjit Singh, Ventura gave awards of fifty rupees to widows in Dera Ghazi Khan, they were Bukhara, Bakhtawar, Zaiba, Izzat and Zainab. (Foreign/Political Proceedings, 1850). Amount in cash was given to old men and ladies amid the late eighteenth and mid nineteenth century. (Kohli, 1923). Fateh was given cash payment by Bahawal Khan for his weak and defenseless state in Multan. He likewise granted cash annuity of fifteen rupees to Aalam Khatoon for her outrageous destitution in Leia.

#### 4. Patronage of vernacular and other dialects:

The records of Cis-Sutlej rulers bore the *Hijri*<sup>ix</sup> logbook too. The Muslim rulers, as hoped utilized the *hijri* time on their *sanads*. Some of them were Nawab Shuja Khan of Multan and Bahawal Khan of Bahawalpur. (Foreign/Political Proceedings, 1856). Alike, the *hijri* period was utilized as a part of the report of Raja Bundu Khan of Gujarat while giving town Bhagnagar in Gujarat for a mosque. The supervisor of Muslim organizations did the same too. For example, a deed of funding of Shaikh Muhammad Yar, the *Diwan* of holy place of Baba Farid at Pak Patten, utilized the *hijri* schedule while awarding a sub-grant to a widow of a Bede in 1815. (Foreign/Political Proceedings, 1854). Yet, every official records of Ranjit Singh bear the *Bikrami Sammat*.<sup>x</sup> The dialect utilized as a part of the *sanads* during the late 18<sup>th</sup> and mid-19<sup>th</sup> century in Multan was Persian, because it was the governmental dialect. Strangely, the deeds composed in Gurumukhi are accessible too. Besides this, there are such examples too, where the people utilized Gurumukhi. (Foreign/Political Proceedings, 1853). In few circumstances, the grants were delivered in Persian however stamp appended on these were in Gurumukhi.

#### 5. Patronage of cultivable land:

For some instances, the grant was provided in the shape of land, and sometimes cultivable unused was also awarded. The units of measurement like *Bighas*, *Marlas* and *Kanals* were utilized. The term *Killa* has been used too. But in those days, two kinds of units, *Lahadi* and *Behr*<sup>xi</sup> were used for measurement. (Chhabra, 1994). Despite the fact much less repeatedly, land was given in shape of ploughs too. (Banga, 1978). Gian Singh Nakkai provided one plough of land and ten *maunds* of grain in Pargna Chunia to Bhola Das Bairagi. There are number of orientations of endowments given as wells.<sup>xii</sup> Muzaffar Khan gave a cultivable well of eight rupees to a Sayad Ali Beg in Multan. On many circumstances, destroyed or out of utilization wells were given to the grantees too. Dal Singh Akalgarhia gave an out of utilization well in a town Adam Ki in Pargna Wazirabad to Bede Kahn Singh and Chhar Singh in 1792. (Foreign/Political Proceedings, 1853). The wells with Persian wheels were given too. Daleep Singh also affirmed a well with Persian wheel of fifty rupees for *Misr* Rulia Ram Parohit in 1843. (Kohli, 1923) Commonly, a share of well was given rather than an entire one. References to donations of one-fourth, one-third and even half of a well are accessible too.<sup>xiii</sup>

Not just wells, even *Jhallars*<sup>xiv</sup> were given in endowments now and again. Such as, Mehr Singh Nakkai donated a *Jhallar* worth forty rupees in Pargna Fatehpur

Goggera to Sodhi Himmat Singh.<sup>xv</sup>(Foreign/Political Proceedings, 1856). Similarly in 1806, Nawab Sarfraz Khan provided a *jhallar* and a plot of land 190 rupees in Multan to Mai Suparan, a *fakir* as well. Later on, he increased the number of wells to five for a cenotaph of Mai Suparan.(Foreign/Political Proceedings, 1856). Ranjit Singh approved two wells and a *jhallar* of seventy-five rupees in Pakpattan in 1837.<sup>xvi</sup> (Foreign/Political Proceedings, 1858) He also passed a grant of five towns in Multan to Sodhi Amir Singh. Occasionally, the grantee himself asked for change in shape or place. Ranjit Singh also provided a well of sixty rupees to Sukhdial. (Foreign/Political Proceedings, 1852). A conversation of donation could be influenced in case the novel grant was not operational or fertile. Various grants of demolished wells were later annulled and new grants were allocated by the grantors. On many occasions, the type of endowment stayed intact after renewal of the grantor's *Jagir*, however in few cases, the shape was altered. Nand Singh Pindiwala allotted a well of thirty five rupees in Leia to Sodhi Kahn Singh in 1833, the well stayed in his ownership for a long time of six years after which the region was handed over to Sawan Mal who continued the well and gave a money in cash. (Foreign/Political Proceedings, 1853)

## **6. Patronage of religious persons and institutions:**

Other than the state support, the religious associations had been getting liberal donations from different people, *jagirdars*, the nearby functionaries and the *Zamindars* amid the Sikh rule. The Sikh rulers, similar to their Mughal ancestors, expected every one of the grantees not exclusively to appeal to God for the welfare of the state, or their regions, but also to enroll bolster in matters socio-political. Religious institutions patronized by the rulers and chiefs of Multan are as under.

### **6.1. Udasis**

The practice of giving awards of tax-free land to religious people and institutions of various beliefs was an old tradition in India. This practice proceeded under the new monarchs of the Multan. Prior to the ascent of the Sikhs, scarcely a dozen *Udasi*<sup>xvii</sup> hubs were existed in the Punjab. (Singh S., 1986). Towards the finale of eighteenth century, the number of *Udasi* organizations supported by the Sikhs, had reached almost fifty in number. In the mid nineteenth century, under Maharaja Ranjit Singh, their quantity crossed hundred and before the expiration of the Sikh reign in Punjab 1849, it had touched about two hundred and fifty. (Singh S., 1980). These organizations spread to further areas of Gujarat, Sialkot, Jhang, Multan, Kangra and Dera Ismail Khan. It is outstanding that all the Sikh

Chiefs provided tax-free endowments by method for *Dharmarth*.<sup>xviii</sup> Conversely, what normally not understood is that the non-Sikh rulers of the hilly and the field areas also estranged land revenue by method for philanthropy. Various Muslim chiefs gave stipends of lands and money to different *Udasi* people. These chiefs were Allah Yar Khan, Muzaffar Khan and Rukan Khan. (Singh S., 1999)

The *Udasi Dera* at Baba Nanak however got endowments from various chiefs such as Bagh Singh Kanhia, Sultan Singh Sialkotia, Natha Singh Shahid, Nar Singh Chamariwala and Nidhan Singh Daskewala yet the estimation of awards did not surpass 875 rupees. The Deras of Bhai Pirthi, Bhai Sucheta and Sant Prasad of Kasur, got grants from the rulers of the late 18<sup>th</sup> century. (Foreign/Political Proceedings, 1853). Muzaffar Khan was also benefactor of *udasideras* as well. (Sachdeva, 1993) There are orientations of six Muslim rulers who gave stipends of 633 rupees to *Brahmans*. These rulers were Wali dad Khan, Ahmed Khan, Kabir Khan Sial, Muzaffar Khan, Nawab Muhammad Azeem and Raja Azeemulla. (Foreign/Political Proceedings, 1853). All the *udasi* organizations in Lahore, Jhang, Sialkot, Montgomery and Multan gave lungar to the detainees and guests. They gave settlement to the voyagers, pilgrims and prisoners too. (Roe, 1878)

## 6.2. Temples, Gurdawara and Dharmasala:

Numerous temples (sanctuaries) were donated amid the late eighteenth century as well. Fascinatingly, other than the Sikh rulers, various Muslim rulers have offered grants to *Vaishnava*<sup>xix</sup> hubs. (Sachdeva, 1993) Zahid Khan and Shuja Khan gave property together with well in Multan for care of tombs. Muzaffar Khan estranged wells and money worth Rs. 567 for a sanctuary in Multan. (Foreign/Political Proceedings, 1856). He also gave three cultivable wells worth eighty rupees in Multan to Ram Das for a sanctuary too. Essentially, Bahawal Khan provided a well and a land of twenty two rupees in Multan for a *Thakurdwara*.<sup>xx</sup>

The *Gurdawara* identified with the life of Guru Nanak got the most extreme grants from authorities like *Diwans*, *Jagirdars*, *Kardars*, *Ghorcharas* and *Muqaddams* other than *Zamindars*. Nankana Sahib at Sheikhpura got grants from *Jagirdars* of Ranjit Singh. His prime minister, Dhian Singh Dogra and Sawan Mal were contributors to the same as well. Really, Sawan Mal and Dal Singh Minhas each offered grants to this organization at three unique circumstances. (Singh G. , 1995) Sawan Mal gave money of forty rupees in Dera Ghazi Khan to *anudasi fakir*. (Nabha, Encyclopedia of the Sikh Literature, 2006)



The *granthis* were provided donations by the authorities and chiefs of the Multan too. Hira Singh Commander-in-chief; Mulraj, the *Nazim* of Multan and Bhag Singh, a *ghorcharas* were some other benefactors who offered grants to the *granthi*. (Foreign/Political Proceedings, 1853). The *Brahmans* were offered endowments by the authorities of Gujarat, Gujranwala, Multan, Pind Dadan Khan, Jhang, Leia and Pakpatan. Sukh Dial and Badan Hazari, the *Nazims* of Multan, provided money worth eighty eight rupees of the customs from Shujabad in Multan to *Brahmans* in 1818 and 1821. (Sachdeva, 1993). Amongst the former Muslim rulers, Wali Dad Khan Sial granted fourteen *bighas* of land to Prem Das for a *dharmsala*. (Sachdeva, 1993) Ghulam Mustafa Khan of Multan manufactured two houses and a *Sarai* in Dera Ghazi Khan where guests could be stayed without charge. (Moorcroft, 1971). Besides this, grants were issued for *Shamshan Ghats* and burial grounds too. Badshah Chogatta of Multan is recognized to have alienated a well to *Jogi* Birnath for upkeep of a place for smoldering of Hindu bodies. Stipends were issued for *samadhs* as well. Ghulam Hussain of Bahawalpur provided well together with land of twelve rupees in Taaluqa Mailsi to *Jogi* Hid Gal Shah for a commemorative. (Foreign/Political Proceedings, 1856).

### 6.3. Tombs, Khanqahs and Samadhs:

Moreover, references of bequests provided by the Muslim chiefs for the upkeep of tombs are accessible. They are Shuja Khan, Sarfraz Khan, Ali Muhammad Khan and Zahid Khan of Multan, Nizam Khan as well as Hussain Khan of Kasur and Sadiq Khan of Lodhran. (Foreign/Political Proceedings, 1854). Shuja Khan provided a few villages as grant for *Khanqah* of Hazrat Makhdum Syed Din Muhammad Shah near Multan. (Multani, 1980). The Khanqahs got donations of Rs. 237 from at least ten other *Zamindars*. The Muslim chief like Saadullah Khan of Multan offered grants to the *Khanqahs*. A grant of seven rupees and eight *annas* for the oil at Balkh Shah's *Khanqahs* in Dera Ghazi Khan was provided by Diwan Sawan. (Nagpal, 2010). Diwan Ram Chand offered money of twelve rupees for oil for the *Khanqahs* of Sakhi Shah Habib in Multan in 1824. (Gilani, 1995). Diwan Mulraj gave money grants to the Muslims as well. He awarded six rupees to Buddha Shah of Dera Ghazi Khan. (Nagpal, 2010). He also issued the amount of one thousand rupees for the construction of *Khanqah* Hazrat Diwan Chawli Mashaikh in Mailsi. (Multani, 1980)

The *samadhs* and monuments elevated over the place of incineration, got donations from the rulers of the second half of the eighteenth and mid nineteenth century. Shuja Khan granted a real estate plot alongside a well in Shujabad for

legitimate care of his predecessor's tomb. (Foreign/Political Proceedings, 1856). Other than the samadhs of predecessors and relatives, tombs of imperative people were blessed too. Ganga Ram, a banker of Lahore, excessively sunk a well for this grave. The tomb of Heer appeared to have gotten consideration of Muslim rulers of Jhang, such as Kabir Khan and Walidad Khan Sial, who made distinct stipends for the same in Jhang.

### **Conclusion:**

In brief, The Sikh rulers estranged much bigger share of their incomes for the religious gatherings than their Mughal forerunners. Broad and substantial support of religious classes by the Sikh rulers was along these lines a statement of their handy great sense and an expression of their feeling of devotion and catholic stance too. The explanation behind such kindness may be ascribed to their impact with the general population and administration rendered by them to the general public. It may be included that there are many occasions when grants were given in lieu of service rendered in the war. It may be included that areas in the compensation of the Sikh Government, even recorded the installments to the groups of the dead and injured troopers to the mother, spouse or widow, child or brother. When contrasted with the Mughals and the early Sikh rulers, the state patronage prospered more amid the rule of Maharaja Ranjit Singh.

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<sup>i</sup> It is a combination of the forces of more than one Sardar for a specific purpose.

<sup>ii</sup> Development which took place during the period of Misls was the introduction of the Rakhi system which sowed the seeds of the Sikh political authority in the land. In the early stages, the Rakhi or protection was sought by the people from the Sikhs and later, in order to bring more territories under the Rakhi system, the offer of Rakhi was made to the people of the towns and villages of the Punjab and was actively pursued by the Sikhs, as a regular feature of their activities. The word rake literally means 'protection' and in practice, it was a tribute received by the Sikhs for the protection provided or guaranteed by them against external aggression to the people paying it. The circumstances which led to the creation of this system were correlated with the rise of the Sikhs power.

<sup>iii</sup> An agent, an official or a revenue collector of a Taaluqa or a Pargna.

<sup>iv</sup> A kind of revenue collector, interchangeable with Kardar as the administrator of Taaluqa.

<sup>v</sup> The head of a village or a part of thereof. It can be called a lambardar, who collects the dues paid to the muqaddams also called lambardari and Biswi.

<sup>vi</sup> A person for whom a written order "*Hukmnama*" was issued. In fact *Hukmnama* used generally for the letters of the Sikh Gurus to their followers.

<sup>vii</sup> It is a great traditional Sikh order, a sect of philanthropist was started by Bhai Kanhia.

<sup>viii</sup> It is also called Akali. Nihangs were the militant followers of Guru Gobind Singh who regarded themselves to be the guardians of the faith. They were employs in the army of Ranjit Singh and receiving Jagirs from the state.

<sup>ix</sup> Muslim period which began with the migration of Prophet Muhammad (PBUH) from Mecca to Medina on July 15, 622 A.D.

<sup>x</sup> It is actually an Era and its original name is Vikram Samvat, an Indian Calendar originated in 57 BC. It starts half a century before the Gregorian calendar and works on Indian calendar cycle.

<sup>xi</sup> Lahadi was used as measure of land while Behr was estimation of land. Behr also figures in the order of grant given by Ajeet Singh, the Raja of Kulu.

<sup>xii</sup> It is in fact, contrary to what Indu Banga says regarding the less frequency of grants in the form of wells. Yet, there are innumerable references to grant of wells given by the Muslims as well as Hindu and Sikh rulers.

<sup>xiii</sup> Ranjit Singh also specified in his order to an official to grant a village containing ten wells.

<sup>xiv</sup> Jhallar means a rivulet, stream or water flow.

<sup>xv</sup> Zahid Khan and Shuja Khan, both of Multan gave land along with well in Multan for care of tombs.

<sup>xvi</sup> Similarly, Murad Bukhsh Bhatti gave a land along with well worth twenty rupees in Pargna Hafizabad to Shah Muhammad, for a mosque in 1798.

<sup>xvii</sup> A word which has originated from *Udas*. The first meaning of this is to depart, take leave or forsake whilst the second meaning is dejection, sadness or low in spirit. In Sikhism, Udasi applies to both the mission tours of Guru Nanak Dev and to the sect of enunciates established by his son Baba Siri Chand.

<sup>xviii</sup> Literally, it is way of religious duty; land revenue alienated in favour of a religious personage or institution by a ruler, or acting in his place, by a Jagirdar, or an official.

<sup>xix</sup> Vaishnava is an order of ascetics.

<sup>xx</sup> Thakurdwara is a temple dedicated to Lord Vishnu or one of his incarnations.

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