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Socio-Economic Development in Tehsil Nankana Sahib, 1947-2005

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Abstract
This study examines the socio-economic development of Tehsil Nankana Sahib from 1947 to 2005 by analyzing the impact of the Partition of Punjab and the subsequent process of economic reconstruction. Before 1947, Nankana Sahib was one of the most prosperous commercial and agricultural centers of central Punjab, benefiting from its well-established Mandi (market) system, flourishing trade, banking network, and religious significance as the birthplace of Guru Nanak. The Partition disrupted this prosperous economy through the migration of the Hindu and Sikh commercial classes, causing the collapse of trade, industry, and financial institutions. The first three decades after independence (1947–1977) were characterized by economic stagnation, slow rehabilitation, and social adjustment. From the late 1970s onwards, however, the region experienced substantial economic transformation through agricultural modernization, and the expansion of the rice-processing industry. The paper also highlights the role of local Muslim trading families in rebuilding the regional economy after Partition and evaluates the changing socio-economic structure of the tehsil during the second half of the twentieth century. It argues that despite the severe disruption caused by Partition, Nankana Sahib successfully transformed itself into an important agricultural and commercial center through local entrepreneurship, institutional development, and economic resilience.

Keywords: Nankana Sahib, Partition of Punjab, Agricultural Economy, Mandi System, Rice Industry

Introduction

Tehsil Nankana Sahib has historically occupied an important position in the socio-economic landscape of central Punjab. Besides being the birthplace of Guru Nanak and one of the holiest places of Sikhism, it developed into a major commercial center during the colonial period because of its strategic location, fertile agricultural hinterland, and the establishment of the Mandi (market) system. Agricultural produce from surrounding villages and distant regions was marketed through Nankana Sahib, while traders, commission agents, industrialists, and financial institutions transformed the town into one of the leading grain markets of the region. The presence of several banking institutions, industrial enterprises, and prominent business houses further strengthened its economic significance before 1947.The Partition of India in 1947 fundamentally altered this economic structure. The migration of the Hindu and Sikh commercial communities resulted in the collapse of established markets, banking services, industrial production, and trade networks. Muslim refugees and local inhabitants inherited an economy that had lost much of its

entrepreneurial and financial base. Consequently, the period from 1947 to 1977 was marked by economic uncertainty, limited industrial activity, and gradual rehabilitation.
Despite these initial setbacks, Nankana Sahib underwent significant economic transformation during the last quarter of the twentieth century. Agricultural productivity increased through technological improvements, while rice processing emerged as a major industry that stimulated employment and commercial activity. This paper explores the socio-economic development of Tehsil Nankana Sahib between 1947 and 2005 by examining the transition from a prosperous pre-Partition market town to a region struggling with post-Partition reconstruction and, eventually, to a growing agricultural and commercial center. It also highlights the contribution of local Muslim business families whose entrepreneurial efforts played an important role in rebuilding the regional economy after independence.

Pre-partition Scenario

Nankana Sahib was the city which culturally, socially, and economically very rich in the region during pre-partition era due to its industrialization, status of Mandi town and sacred religious sites. Different communities lived together in harmony there. It emerged as a commercial market due to efforts and influence of Sikh farmers and landlords in 1912.[i] It was registered in 1921 by the then the British government after introducing *"Mandi"* (market) system in the same year. First registered Muslim firm was Mian Sattar Mohammad and Mahtab Deen which was registered in 1921 after British government introduced "Mandi" system in 1921. Major business of Mian Sattar's family was grocery and commission shop in Nankana Market. All businessmen who lived in villages now migrated to Nankana Sahib and Warburton because of business influence of those towns. Sheikh biraderi of both towns lived in village Faizpur which was adjacent to "Dhoka Mandi" (now Mandi Faizabad) on the bank of river Ravi. After flood in 1920 Faizpur village vanished, so the settlers of that village migrated to different adjacent towns. Mostly Sheikh biraderi went to Nankana Sahib and Warburton and permanently settled there. Market committee Act was passed by Legislative Assembly in 1939 due to untiring efforts of Sir Chootu Ram, in the wake of a lot of opposition from the opponents. Nankana Sahib Market Committee was established in 1942 under the Act.[ii] One and a quarter lakh maunds grain sold there in every year. According to an estimate, Six lakhs maunds paddy, four lakhs maunds wheat, four lakhs maunds cotton, two lakhs maunds sugar and jiggery and other agricultural produce came to Nankana Mandi every year before partition. Nankana Sahib was a central point not only its surroundings but also yield of far-flung areas before the creation of Pakistan. It was a sacred land for Sikhs; they brought all their goods there for selling and after pilgrimage on their return bought many things as sacrament. Herewith Nankana's shopkeepers earned a lot.
Five banks included United Bank of India, Central Cooperative Bank of India, Punjab National Bank, Imperial Bank of India, and Central Bank of India were operating in the region at the time of independence. The banks also did the business of *"Hundi"* , so commission agents, traders, and farmers got benefit a lot from it. Very strong and rich parties of businessmen were always present there to buy goods including Kirishan Parsad and company, Birla and Company, Kalla Ram Dev Chand, or Kalla Ram Pohdar and Company and others. All the companies belonged to Bombay and purchased goods over the year from Nankana Mandi, so the goods were sold out as they reached there. Only four prominent Muslim families were among all business classes which faced all challenges from Hindu and Sikh traders at Nankana Market: the families were Mian Sattar's family, Mian Ahmad Baksh's family, Mian Ghulam Mohiudin's family, and Mian Mohammad Ali Narang's family. Mian Sattar did business of grocery and commission shop. He was also strong politician who used to win his ward election. Once he became the chairman of market committee. Mian Ahmad Baksh was an owner of rice and ice factory which was located in the centre of the

city. His factory had special importance due to its location. His family also played an active role and was well reputed in politics. Mian Ghulam Mohiudin was a solely complete capitalist among Muslim community of Nankana city who always stood against his Hindu and Sikh rivals. He was the owner of many shops in a row at market. Mian Mohammad Ali Narang and his brother both jointly ran a factory.[iii]

Hindus and Sikhs were mostly money lenders in Nankana Market but above four families marked their presence in front of them in every field of economic life. Three families of Muslim communities, Kharal, Bhatti, and Qureshi, had large tracts of land than other communities of tehsil Nankana Sahib. The landed of Muslim community was mostly dealings with all four Muslim trading families. Mostly Kharal land owners brought their crops at Mian Sattar's commission shop for selling. Mian Sattar's family had also close ties with all Kharal families. They used to go to their beatitudes and bereavements. They had close connections with Kharals of Kot Rai Ameer Ali and Abianwala. Old men of both families often visited each other. Qureshi of Nabipur Peeran had similar ties with Mian Ahmad Baksh's family and Bhatti family had friendly relationship with Mian Ghulam Mohiudin's family. All three families due to their influences had a special place among Muslims of Tehsil Nankana Sahib. Sheikh traders financially supported them in rainy season when they needed and in response they sent their crops on commission shops. On the other hand, Hindus and Sikhs of Chakooks from one to twenty, Manawala, and Pensalian Da Chak etc. came to commission shops owned by Hindu and Sikh. Maan biradery was dominated in Manawala belt. Hindu and Sikh capitalists were richer than four Muslim families but much as Muslim traders competed them whole heartedly.

Two goods trains named *"Goods Stain Daily"* and *"Seven Up,Seven Down"*, travelled from Lahore to Shorkot and Shorkot to Lahore for carrying and bringing goods once in a month. A goods train had sixty to seventy compartments. If someone loaded one's luggage at warehouses of Nankana Sahib then turn came after one month. Thereby a rice special train which carried the rice to Karachi. Warerhouse was fully loaded for export all the time. Different products were brought to Nankana Sahib by goods train included oil, cement, and salt etc. All grocery items brought from Amritsar.[iv] Till 1965 Nankana Sahib had only two links which connected it to other cities, Nankana- Maangtanwala road connected at Mangtanwala to Lahore to Lyallpur road and other one was Lahore-Shorkot railway line.

Another market was established at Warburton by J. P. Warburton who was honorary magistrate. Rai Bahadur Lala Sundar Das Chopra[v] purchased Warburton Market from J. P. Warburton in 1921.[vi]The famous owner of commission shops at Warburton market were Karam Chand Khatri, Haji Sheikh Ghulam Ali, Hazari Laal Saraf and Sardar Gopal Singh and others in pre-partition era. All were very rich and famous stakeholders of Warburton Market. Warburton had same circumstances like Nankana Sahib. Both Hindu and Sikh communities dominated over business of Warburton market.

Post-partition development

The colourful life of Nankana Sahib became black and white immediately after partition of the Punjab. Peopled and prosperous city abandoned within two months after partition because all members of both communities who were gathered at refugee camps finally moved to India. Ninety percent non-muslim population of Nankana city and both Hindu and Sikh living in rural areas, vacated after the partition. All Hindu and Sikh traders migrated to Indian Punjab. Only Muslim Sheikh Family remained behind in both market towns, Nankana Sahib and Warburton. Sheikh family dominated the business of tehsil Nankana Sahib because they were already established businessmen in pre-partition. Native landlord families did not have any interest in business during pre and post partition. They were habitual of spending luxurious life. They had vast lands, so they did not like to do job or business. Majority of them were illiterate. They lived stereo type lives from generation to generation, so they missed the opportunity to establish themselves as businessmen even having great opportunities. Migrated families included Arain, Rana Rajpot, Rahmani and Malik and others soon established their business empires by their hardwork and intelligency. After the partiion almost all towns and territories developed but unfortunately, Nankana Sahib's economic decline started. One can see it easily how agriculture produce decreased at fast speed during from 1946 to 1962 in below table.

Year	**Quantity of Yield in Nankana Mandi(Market)**
1945-46	12, 54,656 mounds
1952-53	08, 27,264 mounds
1956-57	04, 23, 904 mounds
1961-62	03, 26, 816 mounds

The researcher has prepared this table with the help of multiple sources including daily newspapers including Imroze and Pakistan Times etc. of 1960s and record of Market Committee Nankana Sahib.

But after partition the whole scenario suddenly changed. There were many factors behind decline of Nankana Market.

1. Almost all Sikh and Hindu traders left Nankana sahib forever, in the wake of partition of Punjab.
2. Land of Gurdwaras which were allotted as *"Allot Allowance"* to poor and unbaked people, so they halfheartedly worked in fields because they were uncertain about their allotment. Finally, production of such land reduced at a larger scale.
3. No proper road infrastructure was introduced in fertile areas of Nankana Sahib including Gangapur, Sainibar, Sahibwala, Sardarwala, Martinpur, and Youngshanabad and others. Those areas were backbone of fertility in the region but had not any road link to Nankana city, so farmers helplessly sent their crops to other markets. The distance was just five or six miles between above villages and Nankana city.
4. Nankana Market was the only famous market in the region before partition but many new markets were established in the region including Warburton, Shahkot, More Khunda, Dhoka Mandi, Mananwala, Bucheki, and Sharakpur.[vii] Town duties of Nankana Market were higher than all other Marketis, so farmers preferred other markets[viii].
5. Purchase scheme monopoly of government was also one of the reasons behind the downfall of market. For instance, in 1961 the rate of paddy per mound was just thirteen rupees but it was eighteen rupees outside the market, no one dared to sell his goods on cheap price there after paying the extra expenditures of transportation also. 0.6 million mounds paddy came to Nankana Market but then it reduced to only 0.1 million mounds, though in 1946-47, the cultivated area of rice was 55,198 acres and in 1960-61 it increased to 63,783 acres but surprisingly import of that market decreased.[ix]
6. Consecutive floods hit the region in years of 1948, 1950, 1956, 1957, and 1960, so 1, 26, 345 acres of land wasted out of 4, 40, 986 acres due to water logging.[x]
7. Mostly commission agents were not financially sound. They did not have enough money to run such vast business. The farmers who were the owner of five or six *"marabaa"* [xi] (square) land, after coming to Nankana city they also looked after the business of commission shops. They had not enough money to portend their business, so they only sold out their own products.They did not have the courage of competition each other.[xii]

Only one lakh maund paddy, fifty thousand maunds sugar and joggery, fifty thousand maunds wheat and handful other crops were brought to the Mandi in 1960.[xiii] Mandi required a good transport system for carrying goods from one place to another, Nankana Mandi had no such issue in this regards. A Sheikh family popularly known as *"Kooba"* family was handling the business of grocery and vegetables. Later, they started transport business with one or two trucks and introduced a transport company with the name of Central Goods. After partition they became the owner of Central Goods Karachi. Transportation of every kind of item of the region was monopolised by that company.[xiv]

After the independence of Pakistan only one, Central Cooperative Bank survived but its domain became limited then. After pledging goods, the bank issued industrial loans till 1960 but then the bank threw over boarded releasing new loans, so commission agents and factory owners did not have money to purchase crops. In reaction farmers started taking their crops to other Mandis rather than Nankana Mandi. The continuous decline can be seen easily in quantity of yield at Nankana mandi in above table.

The land of Nankana sahib started to produce more rice than cotton. There were certains reasons behind it. The crop of cotton needs dry land. The land of Sandal Bar or especially Nankana region was an ideal one for cotton crop before introducing the canal system at gross root level in Ayub's regime. Paddy crop required a lot of water till harvesting. Ayub Khan also introduced tube well system to fulfil the requirement of water for agriculture. Through after reforms in canal system and tube well system the supply of water increased at mass level which attracted the farmers to cultivate paddy crop along with the cotton. Abundant water created moisture in soil which is favourable for paddy crop and although moisture is counterproductive for cotton. As paddy crop planted at large scale, its side effects badly influenced on cotton crop and its production. Another very important factor was that there were many *"chabs"*[xv] which contained a lot of water after rainy season or inundated in *"Dek Nala"*[xvi] which crossed Tehsil Nankana Sahib entered from the North and exited from the South after falling into the Ravi River. Government did not identify the problem. She could not prepare such a seed of cotton which could easily sowed in wet land. Farmers still relied on LSS seed of British era and was for dry land. In Past, farmers liked that seed due to its more production than other one. Next there was no existence of epidemics in the region but after water insects were also born at mass level. Cotton crop is very easy target for insects, so it shifted to dry regions of South Punjab such as Multan, Rahim Yar Khan and others.

Nankana Sahib was a prosperous mandi and very important commercial centre in the region but it had lost its glory during the period from 1947 to 1961due to many factors. There was no road link between district and its other tehsils: Pre-partition industrial units closed gradually. There was no bank after the downfall of commercial activities in Nankana city.[xvii] Fall of economic activities also affected the population of Nankana city. According to the census report of 1951, total population of Nankana Sahib was 17600. The birth and death record of Nankana Municipal Committee a showed the increase in population at rate twenty-four percent. On that speed or percentage, the population of Nankana Sahib should be 21800 but in 1961 census report it was just 17100. Almost 4600 people migrated to other cities of the Punjab due to poverty. People's financial conditions were so bad that the owners denied transferring their houses. It clearly showed that 494 owner of the houses refused transferring their houses in the list of a draw by Tenant department.[xviii]

Sheikh biradery absolutely dominated both markets after the partition. After a few year as refugees settled, some native and few migrants' families started their business in both markets. Some prominent families who established their business after independence in Nankana Sahib market, were Arain, Rahmani, Maan, Wattoo and Malik(Teeli) etc. The prominent owner of commission shops were from Arain family including Chaudry Mohammad Deen, Chaudry Abrahim and Chaudry Mohammad Iqbal, from Rahmani family including Haji Ismail Rahmani and Haji Noor

Ahmad Rahmani, from Maan family including Haji Mohammad Hayat Maan and Haji Mohammad Anwaar Maan, from Wattoo family including Malik Ahmad Deen Wattoo and from family including Malik(Teeli). The Nankana Sahib market started to re-establish itself again during Ayub Khan's regime because of agricultural reforms.

Industrialization in the Regions

British government encouraged industry after introducing railway system in India. Government gave free machinery for establishing new industry. In Nankana Sahib Evacuee land was allotted for new industry. People constructed factories so that industrialization could be encouraged in the country. Pre-partition Nankana Sahib was richer in industrialisation than post partition. There were four cotton factories which ran in abloom. Simultaneously four oil mills were also present which produced oil and *"Banola"*, eleven *"Hallar"*[xix] machines (rice mills) were also there.[xx] "Baba Dhane wali machine" was famous among them which located at Mangtanwala road. Many flour mills and four ice factories were running on the eve of partition. Mostly ice and rice factories were together. Waris ice and rice factory was very popular at that time thereafter *"Gharhey Wali factory"* and Karim ice and rice factory were also famous.[xxi]

A chemical factory was located at Shora Kothi made crystallised saltpetre by using local method.[xxii] Saltpetre brought from outside, first prepared crude saltpetre. A Sikh family was founder of it but later it was allotted to Mian Sattar''s family in 1962 and finally Rana Arshad purchased it. The factory kept running till 1992 under the banner of Hanif Saltpetre Factory. It was used in making of acid, firework and glass. It was a technical job, not a child's play. The family, *"Shoragarh"* which was expert in making of it, were famous for it since Mughal era. It was a local formula of Muslims who made gun-powder from it and used it in wars. *"Shoragarh"* family was migrant who lived near Riaz Cotton Factory.[xxiii]

Most of industry belonged to Hindu and Sikh communities than Muslim communities before partition. *"Gharhey Wali factory"* first allotted to one of migrant family after partition, later was purchased by owner of Muslim General Store and finally, Mian Sittar's family won the bid of it in official *"Nelami"*. They changed its name with Yaqoomia Rice and Ice factory. First ever rice Sheller was established at Nankana Sahib as well as in Pakistan in 1967 by Sheikh Ghulam Sarwar Yaqoomia of Khangan Dogaran (district Sheikhpura). Before it *"Hallar"*[xxiv] machines were common in Nankana Sahib. Every rice factory had six *"Hallar"* machines. Almost eleven *"Hallar"* machines and six rice Shellers were working before nationalization in Bhutto's era. From 1947 to 1977, only six new rice shellers were established.[xxv] Only industrial development occurred in thirty years. All factories went under the control of ministry of rehabilitation after partition, so evacuation of Hindus and Sikhs created in the city. A ministry for rehabilitation was established to look after all issues relating to the property of migrants. Government of Pakistan started allotting industries temporarily for rehabilitation purpose among refugees. Later, the whole property went under the ownership of government of Pakistan. The ministry for rehabilitation looked after all issues relating to the property of migrants. The ministry gave all factories on contract after allotment without giving the right of ownership. Later, allotment was confirmed through auction in Ayub's era.

All four cotton factories included Ranjeet Cotton Factory, Lala Mangat Ram Cotton Factory, Devi Dittamal Prem Singh Cotton Factory and Chopra Cotton Factory were replaced with new Muslim owners and were now named as Sharif Cotton Factory owned by different commission shop owners of Nankana Sahib and Warburton collectively, Riaz Cotton Factory owned by Hafiz Raiz, Moorniwala Cottton Factory owned by Mian Mahtab Din's family and two brothers Mian Rafique[xxvi] and Mian Yahya[xxvii] from Chiniot jointly, and *"Charhyanwala"* Cotton Factory was owned by *"Charhe"* bothers[xxviii] respectively. In 1962 Khan Sardar Khan allotted Devi Dittamal

Prem Singh Cotton Factory in his name by providing his claim and Mian Mahtab Din's family got Sharif Cotton factory in an auction. All four cotton factories produced thirty thousand cotton bales during pre-partition but later it reduced to ten thousand in 1951, 6128 in 1959, and 5719 in 1960, and it was more reduced in 1961.[xxix]

Only six new rice Shellers were established from 1967 to 1977. Except six rice factories, no new industry in other fields was encouraged. And already established cotton industry was dying day by day. Only two cotton factories remained before industrialisation and finally Lala Mangat Ram Cotton Factory demolished and its machinery was sold out but other two out of three were transformed into rice factories. Under Bhutto's industrial nationalisation, all seventeen rice units including six shellers and eleven *"Hallar"* units were occupied by the government. The names of those six shellers were Mian Sittar Rice Mill owned by Sheikh Mahtab's family,Nankana Rice Mill owned by Chuadry Mohammad Deen and Noor Ahmad Rahmani, Yaqoomia Rice Mill owned by Mian Sarwar, Jalandhar Rice Mill owned by Iqbal K.2, Haji Abdul Hameed Rice Mill owned by Haji Abdul Hameed Rahmani,Malik Eid Mohammad Rice Mill owned by Malik Eid Mohammad and brothers. Another prominent family was Sheikh Waris,[xxx] the owner of a factory and ran business of transportation. The main business of that family was leather. They collected animal skins for it at their collection centre which was located at *"Gool Chakar"* (now Imam Bar Ghah). It was notorious perception about the family that they looted or plundered loaded trucks by themselves and told the owner that his luggage was looted by someone else. [Ref:Sheikh Ayub's interview]

Three ginning and a rice factories were also in Warburton. Every factory also consisted of flour, ice, and oil units in it at the same time. Steam engine ran all four units at a time. The name of factories were Lala Toola Ram cotton and ginning factory owned by Lala Toola Ram,Virk cotton and ginning factory owned by Chuadry Sardar Mohammad Virk,Sodhi cotton and ginning factory owned by Sardar Kirtar Singh Sodhi, Sheikh Mohammad Ameen rice factory owned by Sheikh Muhammad Ameen.[xxxi]Total production of rice was 0.2 million bags in 1977. A single sheller produces same number of bags. Almost 65 rice units were established till 2005. Barkat Ali Ghayyur, secretary development committee Nankana Sahib in a letter to editor.

"Sir—Nankana Sahib the birth place of Guru Nanak was a prosperous business centre before independence. But since independence the town has steadly been moving towards ruin. Economic conditions are deteriorating day by day. Business has come to a virtual still stand and its market is now deserted. For example, last year only 3,26,818 maunds agricultural produce was brought to the market of Nankana Sahib in comparison 12,54,356 maunds in the year 1946. The population of Nankana Sahib is more than 20,000 and an equal number live in the adjoining villages. All of them are facing hardships. So the population is migrating to other towns at a fast speed. This historical town is visited by thousands of foreigners every year. Its backwardness leaves upon them a very bad impression about Pakistan. This deterioration can be checked if the authorities take early steps to provide some basic needs of the areas. This town has no road link with other cities of the province, not even with the district headquarters. The construction of Nankana- Mananwala and Nankana- Shahkot roads (only 24 miles) can remove this handicap. The *"ilaqa"* (territory) is very fertile and various crops are raised here but no industry exists. The installation of a textile or sugar mill will be a great help to the poor inhabitants of this area. These mills can depend on the area for the supply of the raw material.

All the agriculture land within the radius of three miles of the town belongs to the Gurdwara trust. The present policy of leasing out this land is not conducive to the people's economic well- being. It must be changed at least the period of lease should be extended from three to 10 years. The income derived from this trust land, amounting to lakhs of rupees per year should be utilised only for educational and public welfare projects.

Educationally the area is very backward as there is no arrangement for post- matric education. A college and a technical school are the genuine needs of the area. The income of the trust land is more than sufficient to maintain these institutions.
It appears strange that the government spends a lot on new satellite towns to meet the requirements of thickly- populated cities, but at the same time takes no notice of the fall of an established town where the expenditure of a few lakhs of rupees can save property worth millions. —Yours, etc,. Barkat Ali Ghayyur, Secretary, Development committee, Nankana Sahib".[xxxii]
Barkat Ali Ghayyur was the only voice who was weeping on the gradual downfall of Nankana Sahib. He was not son of the soil but had great love for Nankana and Pakistan. He continuously wrote about miseries of Nankana Sahib in different newspapers including Pakistan Times, Imroze,Nawa e waqt, and Jang and others. According to above letter Nankana Sahib had lost all its previous glory till 1962 but after two decades by untiring efforts from people like Barkat Ali Ghayyur, Nankana Sahib came back on track.
Nankana Sahib finally started awakening from nightmare. New industry created new hopes for the people of Nankana Sahib. After spending twenty years together both natives and migrants started living friendly. They worked hard to re-established industry in the region,so Nankana Sahib came on industrial track again.
Both quality life and prosperity are based on Economic growth. The transitional phase of Nankana Sahib's Economic growth had been converted into constant increasing Economic growth after the establishment of rice industry in the region. In result of high yield of paddy, new markets were flourished including Faizabad market, Bucheki market, More Khunda market and Syedwala market. All the six markets were growing day by day as increased the production of paddy. There were many reasons behind the growth of rice industry in tehsil Nankana Sahib.Mostly land of the region is fertile which is more suitable for paddy crop especially land located near the bank of the river *"Ravi"*. In the past, land owners of the region had vast land,so they totally depended upon their servants and *"Mozarah"* **(**Aorist). They were only interested in money which servants or Aorists gave them against their crops. Both servants and aorists were also happy on the half sharing of the crop without any check and balance but now the whole situation has been changed. The owners sold out land at nominal price when emergency emerged especially on the marriage ceremonies, while playing gambling and enjoying *"Mujra"* Party. New generation has less land than their predecessors, so they have to work hard by themselves to meet both ends. They have more awareness about suitable seeds, fertilizers and pesticides than past. They have easy excess to market due to better road infrastructure. They have excess of supply of water which is very essential element in paddy crop. Latest machinery and equipments are very common than past.
Both Nankana Sahib and Warburton markets were oldest in the region. Three out of four new markets including Faizabad, Bucheki and More Kunda which were established after the partition more flourished than old markets of the region in rice production. Faizabad market was the leading among other five markets in tehsil Nnankana Sahib. Large numbers of rice mills were also established in Faizabad, Bucheki, More Kunda,Nankana Sahib,Warburton and Syedwala respectively during twenty eight years from 1977 to 2005. Three families were very prominent in the rice business including Sheikh, Arain and Rahmani. Both Arain and Rahmani were migrants. Over all migrants families were more successful businessmen than natives. Urban families were more hard workers than natives in the field of business because they totally depended upon their business while natives had vast tracks of land, so they did not have taste of business like urban migrant families.
Below table shows the total no. of rice mills descending order in all six markets till 2005.

Sr. No.	Market Name	Rice Mills

01	Faizabad	37
02	More Khunda	24
03	Bucheki	19
04	Warburton	14
05	Nankana Sahib	09
06	Syedwala	08

The researcher has prepared this table with the help of multiple sources including Market Committee Nankana Sahib record provided by Sub-inspector Asif Bhatti and Interviewed with Malik Abdul Rahman and Rai Mansha both are owner of rice mills.

Above table shows that top three markets flourished more than bottom three. The reason was that all three markets situated on an old Lahore- Faisalabad Road which passed through tehsil Nankana Sahib. The land is more suitable for paddy because it is located near river *"Ravi"*. Syedwala is also located on the bank of river *"Ravi"* but did not have proper road infrastructure, so it could not make progress in rice industry like above mentioned markets.

The sugar industry, besides rice, also flourished a lot in the region because both crops needed similar conditions. Haseeb Waqas Sugar Mill was established in 1992 by Mian Illyas S/O Mian Miraj Deen at Kot Hussain on Nankana - Bucheki Road. A unit of machinery repairing was also installed in *"Haseeb Waqas Sugar Mill"* for quick repair. A factory which produced raw material for wine was also established at adjacent land of *"Haseeb Waqas Sugar Mill"* of the West by the same management.[xxxiii]Two Spinning mills were established at *"Bijili Ghar"* on Lahore-Faisalabad Road including *"Garnada Spinning Mill"* by an owner of Faisalabad and *"Bashir Spinning Mill"*.by Baba Rafi of Lahore almost in 1993.[xxxiv]Al-Ghani Oil Mill was also established at *"Bijili Ghar"* by Sheikh Zulfiqar and Mohabbad Ali Dogar in 2005.[xxxv]Warburton made more progress in this context. Two units with the name of Shahzad Flour Mill and Fahd Flour Mill by Syed Fahd Shah were established at Warburton city.Eleven units of textiles including spinning, ginning and weaving at Warburton to Feroz Watto'an Road including Sapphire Spinning Mill No. 5, Bisma Textile Mill, North Star Textile Mill, Gulshan Spinning Mill No 3,Shadman Cotton Mill No. 2, Shadman Cotton Mill No.3, Cotton Yarn Private Limited, Al-Aziz Spinning mill, Idrees Textile Mill, Abid Kaleem Spinning Mill and Taha Spinning Mill during from 1993 to 2005.[xxxvi]

The major factors behind the industrial development in tehsil Nankana Sahib were that Nawaz Sharif government (1990-1993) introduced industrial loan scheme on low interest rate and the investors welcomed it whole heartedly. Another factor was that the industrial decline started in Europe due to heavy salaries of labours, so industrialist turned towards developing countries like Pakistan where labour was cheap than Europe. They established new industry across Pakistan.[xxxvii]

Conclusion

The socio-economic history of Tehsil Nankana Sahib between 1947 and 2005 demonstrates the profound impact of the Partition of Punjab on a flourishing regional economy. Before independence, Nankana Sahib had developed into an important commercial and agricultural center supported by an efficient market system, active banking institutions, prosperous industries, and a diverse business community. The migration of Hindu and Sikh traders and industrialists in 1947 severely disrupted this economic structure, resulting in declining trade, industrial stagnation, and financial instability during the first three decades after independence. Nevertheless, the resilience of local communities and the entrepreneurial efforts of Muslim trading families gradually revived the regional economy. Agricultural modernization, the rapid expansion of rice-processing industries and improved market infrastructure, transformed Nankana Sahib into one of the emerging economic centers of central Punjab by the end of the twentieth century. The reconstruction of its economy illustrates the ability of local institutions and business communities to overcome the consequences of Partition through adaptation and sustained investment. The experience of Nankana Sahib provides an important case study for understanding regional economic development in post-Partition Pakistan. It demonstrates that long-term economic growth depends not only on natural resources and agricultural potential but also on entrepreneurial leadership, institutional support, and the capacity of local society to respond to historical challenges. This study therefore contributes to the broader historiography of Punjab by documenting the economic transformation of a historically significant region over nearly six decades.

References

[i]. Nawa-e-Waqt, 08-06-1961.

[ii]. Muhammad Akram Shahid: ‘‘Nankana Sahib Mazi o Haal ke Aaine ma”, Magazine Mazrab,Government Degree College ,Nankana Sahib ,October,1995-1996,85,86.

[iii]. Interviewed withSheikh, Ayub, Mahallah Sheikhan,Nankana Sahib, 23 April,2017.

[iv] Ibid.

[v]. Rai Bahadur Lala Sundar Das Chopra belonged to *“Danga”*, district Gujrat. He was famous contractor of Railway. He lived in ‘‘Chitti Kothi’’ which was J.P. Warburton’s residence before him.

[vi]. Raja Rasalo,*La Preet Ajahi Muhammad*,(Lahore:Pakistan Punjabi Adabi Board,2008),27.

[vii]. Ibid, 09-08-1961.

[viii]. Ibid.

[ix]. Ibid.

[x]. Ibid.

[xi]. A unit of land which consists twenty-five acres land.

[xii]. Ibid, 09-08-1961.

[xiii]. Nawa e waqt,08-06-1961.

[xiv]. Ibid.

[xv]. A deep land between agriculture land.It was used to store extra water in rainy season.

[xvi]. It mostly flows in rainy season. It flows between river Ravi and Chenab.

[xvii]. Daily newspaper Amroze,03-08-1961.

[xviii]. Ibid.

[xix]. It was used for a small level. It consisted of 6*6 set and imported from England and Germany.

[xx]. Interviewed with Sheikh Ayub.Ibid.

[xxi]. Ibid.

[xxii]. In the beginning raw saltpetre was prepared after taking it from unproductive land and spread it on the plane land in open air. Even a filter was prepared for it which was made of wicker. It was covered by clay and sprinkled water on it for two days. Such as saltpetre after extracting flowed to outside beds, due to heat water was flitted and saltpetre remained. Finally, it was processed into a factory. It was boiled in large pots such as all four things included salt, clay, water, and saltpetre became separate automatically. When saltpetre came on top so after extracting it was separated.

[xxiii]. Ibid.

[xxiv]. It was used for a small level. It consisted of 6*6 set and imported from England.

[xxv]. Interviewed with Sheikh Ayub,Ibid.

[xxvi]. He was Mian Mansha’s uncle.

[xxvii]. He was Mian Mansha's father. They were six brothers.Mian Mansha's forefathers were already established businessmen of textile and leather in India pre-partition.After partition they migrated to Pakistan. Both Mian Mansha's father and uncle came to Nankana Sahib after the allotment of Devi Dittamal Prem Singh Cotton Factory with Mian Mahtab Din family's co-share.They had been running their business in Nankana Sahib till 1962. After a clash with two brothers, Rai Ahmad Khan Bhatti and Rai Sarwar Khan Bhatti, Bhatti's brothers were famous gangsters at that time in Nankana city, they beat Mian Rafique on the issue of cotton in above mentioned factory. After that they handed over the factory to their co-owners after feeling ashamed and went to Faisalabad.Mian Mansha was born in Devi Dittamal Prem Singh Cotton Factory. Both families jointly took the foundation of Nishat factory. Mian Mahtab Din's family had 25% share in that factory but later they felt insecurity about such a big set up, so they decided to take out their share of 2,50000 rupees. After it Nishat group established 43 factories in Pakistan.

[xxviii]. They were very popular businessmen at that time in Punjab. They were owners of thirteen to fourteen factories across the Punjab.

[xxix]. Nawa e waqt, 08-06-1961.

[xxx].Sheikh Waris's family was entirely different from all other sheikh families which resided in Nankana Sahib because their nature and origin were not same.They belonged to a village *"Badho Murade"* district Sheikhpura and remaining from village Faizpur.

[xxxi]. Abdul Karim Tabussam, *Tarikh-e- Warburton*, (Nankana Sahib:Tabbassum Publishing, 2003),112.

[xxxii]. Pakistan Times, 31-12-1962.

[xxxiii]. Interviewed with Rai Walyat Khan Bhatti, Village Cha Pakkah, 06 August,2017.

[xxxiv]. Interviewed with Sardar Ibrahim Dogar who is Sardar Mohabbad Dogar's son, Village Chaindpur, 06 August, 2017.

[xxxv]. Ibid.

[xxxvi]. Interviewed with Mohammad Ashraf Wahla, sub-inspector at Market Committee Warburton, 07 August, 2017.

[xxxvii]. Interviewed with Aftab Gohar, owner of Gohar Textile Mills Faisalabad, 02 August, 2017.