

## Socio-cultural Condition of South Punjab: A Case of Muzaffargarh District

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### **Abstract**

Muzaffargarh is located between the two rivers Indus and Chenab. People of the district have a simple and traditional culture. Saraiki is the major language of the district. Agriculture is considered the major occupation of the people in the district. This paper primarily deals with the socio-cultural development in Muzaffargarh District. Socio-cultural aspects of people are connected with the life of the people and it always considered important regarding socio-political and economic norms, traditions and customs of the people of any region. The region remained a cradle of civilizations in the past. The socio-cultural and political condition of the people almost resembles in the entire region of South Punjab with some minor differences. Only religion is the key factor in this perspective. To analyze the entire region a small region of the province Muzaffargarh District is a micro level study as a model to explore the above subject. Although Muzaffargarh District is considered a backward district of the Punjab in Pakistan. After the emergence of Pakistan we have looked a remarkable change in socio-political development as owing to the changes in the people, their population, education, dress, occupation their religious thoughts and their ways of life and political representation. This paper is an attempt to highlight the socio-cultural development in Muzaffargarh.

**Keywords:** Punjab, Muzaffargarh, District, Region, Social, People, Development, etc.

### **Introduction**

Muzaffargarh is one of the southern district of Punjab located between Sindh and Chenab. The town was built by Nawab Muzaffar Khan Sadozai the ruler of Multan in 1794. The region faced many political ups and downs in the history. After Sadozai rule it was governed by Sikh

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and British respectively. With the annexation of Punjab it announced as a district in 1849. The region is mostly considered as underdeveloped during the colonial era while Barons and Land lords were the upper class of the society with political dominancy because literacy rate was very low and poverty was also a major factor in the social and political uplift for the people. After the emergence of Pakistan in 1947, Government tried to uplift the society through different reforms. The paper explores the socio-political development of the people which is considered a reflection of Punjab.

### **Research Methodology**

To research on socio-cultural history is not an easy job and historic method of research has been adopted to complete this topic. With the help of various research tools as documentary and non-documentary sources have been used with all primary and secondary sources.

### **Review of Literature**

Literature review is the basic component of any research and it is very unfortunate that the local writers and intellectuals did not work on its social condition, only authentic information about the people of the district is the census reports and district gazetteer before the emergence of Pakistan. Due to the shortage of documents, census reports and gazetteer are very important and might help for the social history of the people of the district of Muzaffargarh. The most concern literature is based on Provincial Gazetteer, Census Reports of India, District Census Reports, Revenue Reports, Elections Record, and Educational Record. With official data books as Tareekh Makhzan-e-Punjab, Tareekh-e-Multan, Tareekh-e-Dera Ghazi Khan, Tareekh-e-Muzaffargarh, Tareekh Layyah have been consulted to complete this research.

### **Discussion**

Muzaffargarh is a historical city located in the middle of two rivers in the Indus Valley. If one looks at the geographical position of Muzaffargarh, one can estimate how important this area is. Its western border is subject to the stormy waves of the Indus River on one side and Chenab in the east on the other. While the area bears witness to its antiquity in the form of river crossings, the living evidence of which is large sand dunes, the area is also famous for its fertility with lush green fields and orchards. Muzaffargarh represents itself whether it is a scientific or literary forum or a question of economic and social development. Politically too, this region has been the hub of important movements of the subcontinent and not only prominent personalities from here took part in the struggle for independence of Pakistan and faced prison of jail, after the establishment of Pakistan, the governor and the chief minister, thanks to the political position of the area.<sup>1</sup>

Whether it is the district board elections or Fatima Jinnah's victory from Muzaffargarh in the Awami League dictatorship, it is a proof of the political consciousness of the regional residents. This area has a historic role in welfare affairs. The welfare services of Sardar Kode Khan Jatoti and the establishment of Anjuman-e-Islamia by Abdul Hameed Dasti are the achievements of a time when such humanitarian work was not even imagined in Europe and no NGOs. The establishment of schools, hospitals and orphanages are examples of personal services that have become the hallmark of this district. Contributed to the full development

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of the nation. Similarly, Sufis and intellectuals are not far behind in regional development.<sup>2</sup> Among these Sufis are Hazrat Pir Dawood Jahanian, Alam Pir, Abdullah Shah Bukhari, Ghous Hamza Pak. All of them played a role in lighting the candles of Islam and spirituality. Khan also burnt this area from one place. Therefore, Muzaffargarh is a very unique area historically and culturally with a special soil and a small effort to highlight its regional significance by taking a bird's eye view of its history. Here is a summary of my humble attempt to write the history of Muzaffargarh in chronological order.<sup>3</sup>

Muzaffargarh is an ancient literary and historical site. It is said that the Hindu holy books Ramayana, Mahabharata and Vedic sciences were written sitting on the banks of the river Indus. Apart from this orthodoxy, it is also clear that in every era this area has been under the control of invaders. Due to which the population of this region continued to migrate. Later this area remained in the possession of the local Hindu rulers. During the fall of the Delhi Empire, the region was ruled by several families, including Nahar, Lingah, Baloch, Durrani, Saduzai, Sikhs and the British.

The word social means people. The study of the people in the society, in other words the study of their lives, ways of living and the standard of life that how people live in an area. It also means the condition of the society. As well as Culture is a composite identity and is made up of some elements like as behaviour patterns of the people, artifices and creative achievements & religious system of the people. The district Muzaffargarh is situated between the rivers Indus and Chenab. During the fifteenth century, the river Indus had been flowing in the middle of present Thal. Layyah and Muzaffargarh were situated in the West at that time. Now they are located in the East. In 1778 river Indus changed its way.<sup>4</sup> The social condition of the people was very unbelievable before 1960. Deputy Commissioner Masood has described the social condition of the people as under; "In district Muzaffargarh landlords and barons were the owner of the maximum agricultural land. They cultivated their lands through tenants. The tenants cultivated the land. But they had no authority to make a good planning about the cultivation against the will of the landlords and barons. Landlords and barons were cruel and they occupied the land of poor illegally. The Hamdani Syeds of Budh were very cruel and they tyrannized the poor people and sent them to Sindh. The district was totally under the control of the landlord and barons. These land lords and barons very cruel to the poor subjects." <sup>5</sup>The total area of district was 5613 square miles in 1981 & The total population of Muzaffargarh district was 21, 64,253 according to the census of 1981 with an intercensal percentage increase of 40.1% since 1972 when it was 1,564,995 souls the average annual growth rate was 3.4 per cent during this period. The population density of persons per square kilometer as against 182 persons observed in 1981 indicating a fast growth rate of the district. According to the census report 1981 Layyah, Muzaffargarh, Alipur and Kotadu are prospectively big as a population. <sup>6</sup>

#### **Population of the district since 1881-1981.**

Year	Male	Female	Total	Density	Increase	Sex.Ratio
1881	240190	201037	441227	79	-	1080
1891	267574	226340	493914	80	10.7	1165
1901	285976	241705	527681	95	6.39	1165
1911	308350	261111	569461	102	7.9	1153

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1921	308605	259873	568478	102	- 0.2	1158
1931	324764	266611	591375	108	4.0	1185
1941	-	-	712849	127	20.5	1193
1951	403871	347379	751250	134	5.4	1163
1961	530512	459366	989878	176	31.8	1154
1972	846541	718354	1564895	278	58.8	1178
1981	1145062	1019191	2164253	149	38.3	1146

Population of District Muzaffargarh in 1951 was as under;

Area	Total	Male	Female	Sex.Ratio	Density
District M.Garh	751250	403871	347378	1140	134
M.Garh Tehsil	234856	126830	108026	1148	256
Alipur	211182	113059	98123	1132	228
Kotadu	143009	76800	66209	1138	107
Layyah	162202	87182	75020	1140	67

  

Area	Total	Male	Female	Sex.Ratio	Density	Growth
Distt. M.Garh	989878	530512	459366	1134	176	3.5%
Tehsil M.Garh	290986	155125	135861	1124	260	-
Alipur	241029	128413	112616	1123	317	-
Kotadu	184639	98992	85647	1135	138	-
Layyah	273224	147982	125242	1154	113	-

Area	Urban			Rural		
	Total	Per.%	1941	Total	Per.%	1941
Distt. M.Garh	54361	7.2%	670610	696889	92.8	670610
Tehsils M.Garh	15679	-	208709	219177	-	208709
Alipur	10677	-	191989	200505	-	191989
Kotadu	10507	-	126625	132505	-	126625
Layyah	17498	-	143287	144705	-	143287

Population In 1961

Area	Urban				Rural			
	Total	Male	Female	Per.%	Total	Male	Female	Per.%
Distt	72953	39009	33944	7.3	916925	491503	425422	92.7
Tehsils M.Garh	19845	10654	9191	-	271241	144471	126670	-
Alipur	11753	6258	5495	-	229276	122155	107121	-
Kotadu	16180	8639	7541	-	168459	90353	78106	-
Layyah	25175	13458	11717	-	248049	134524	113525	-

*Socio-cultural Condition of South Punjab: A Case of Muzaffargarh District***Population In 1972**

Area	Total	Male	Female	Sex.Ratio	Density	Growth		
District.M.Garh	1564895	846541	718354	1178	278	4.0		
M.Garh Tehsil	420514	227296	193218	1176	458	3.2		
Alipur	335707	182602	153105	1192	362	2.9		
Kotadu	313137	169207	143930	1175	233	4.6		
Layyah	495537	267436	228101	1172	204	5.2		
Urban					Rural			
Area	Total	Male	Female	%	Total	Male	Female	%
Distt. M.Garh	119888	64726	55162	7.7%	1445007	761815	663192	92.3%
Tehsils M.Garh	31923	17498	14425	-	388591	209798	178793	-
Alipur	21203	11550	9563	-	314504	171052	143452	-
Kotadu	24759	13162	11597	-	288378	156045	132333	-
Layyah	42003	22516	19487	-	453534	244920	208614	-

**Population in 1981**

Area	Total	Male	Female	Sex.Ratio	Density	Growth
Distt.M.Garh	2164253	1145062	1019191	1146	138	3.9
M.Garh Tehsil	574892	304985	269907	1121	241	3.7
Alipur	473351	251328	222023	1131	197	4.1
Kotadu	449493	237160	212333	1116	129	4.3
Layyah	666517	351589	314928	1116	106	3.5

Urban					Rural			
Area	Total	Male	Female	Per.%	Total	Male	Female	Per.%
Distt. M.Garh	1945458	1028738	916720	89.8	218795	116324	102471	10.2
Tehsils Alipur	425687	226174	199513	-	47664	25154	22510	-
M.Garh	510255	269951	240304	-	64637	35034	29603	-
Kotadu	405771	214095	191676	-	43722	23065	20657	-
Layyah	603745	318518	85522	-	62772	33071	29701	-

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**Material Status of population**

Year	Total	Married	Never-Married	Widowed	Divorced
1921	-	113926 118165	172058 110597	19989 12590	-
1951	M-403871 F-347378	157696 145992	230142 184257	15874 15744	157 1385
1961	M-530512 F-459366	206845 214011	299318 213331	23074 31186	1275 838
1972	M-566121 F-463563	306521 308610	231703 116552	26756 37423	1141 978
1981	M-610495 F-533735	439087 427665	149552 58891	20712 45306	1144 1873

\* M for Male& F for Female

**Important Urban Localities, their Population & Area**

Locality	1901	1911	1921	1931	1941	1951	1961	1972	1981	Area
M.Garh M. C	4018	4387	5386	6110	8265	11271	14478	24736	53192	2.0
Layyah M. C	7546	8173	8476	9578	13037	14914	19608	33549	51482	4.5
Kotadu M.C	-	-	-	4925	6960	10507	13107	21409	37479	1.5
Jotoi T.C	-	-	-	-	-	4744	5384	8068	21422	0.5
Alipur T.C	2788	3312	3434	3931	4829	5933	6369	8106	17592	1.5
Khangarh T.C	3621	3349	3184	2863	4402	4408	5371	7187	11445	0.5
Karor T.C	3243	3503	3539	3491	4696	2584	5567	8454	11290	3.0
Shehr Sultan T.C	-	-	-	-	-	-	-	5029	8650	0.5
Daira Din Panah T.C	-	-	-	-	-	-	3073	3350	6243	0.5

There were 1632 Mauzas (a smallest revenue unit) in 1981 of which 52 had population over 5 thousand. 527 had 1 to 5 thousand populations, 857 had two hundred to one thousand, and 196 had fewer than two hundred persons while 73 were un-inhabited.<sup>7</sup> There are 1921 villages at present besides 705 colony Chaks in the district.<sup>8</sup> Detail of village is as under in the table.

**Villages**

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Area	1881	1901	1931	1951	1961	1972	1981
District. M.Garh	643	718	761	823	921	1673	1632
Tehsils M.Garh	309	378	332	401	398	-	-
Alipur	115	182	167	175	203	-	-
Kotadu	116	140	147	148	143	-	-
Layyah	*103	*118	115	159	177	-	-

**Population by Religion**

Year	Total	Muslim	Hindus	Sche. castes	Christ.	Budh	Sikh	Parsi	Others	Ahmadi
1901	527681	350177	52221	-	-	-	-	-	-	-
1921	568478	493369	69878	-	356	-	4869	-	05	-
1951	751249	751206	-	24	19	-	-	-	19	-
1961	989878	986647	22	260	2949	-	-	-	-	-
1972	1564895	1557154	30	360	4000	-	-	-	3351	-
1981	2164253	2149056	594	-	12212	04	16	34	485	1852

The district Muzaffargarh is a well-populated area of the country that's why different types of ethnic groups are living in the district. Some of them are local and a number of them are migrated groups. The most famous tribes and races are as under; Dasti, Khar, Qureshi, Jatoi, Hinjra, Langrial, Thahim, Gopang, Bukhari, Gilani, Rajpot, Jat and Arian. There are some migrant's families also like Shairwani, Rajpot, Sheikh and Qureshi.<sup>9</sup> In Islam there is no superior all are the son of Adam (A.S). All the Muslims are equal. The noble one is that who is respectable before the God. "O people we created you from a man and woman and made your castes and tribes so that you may recognize each others."<sup>10</sup> The word tribe means group of three or more than three person.<sup>11</sup> In the encyclopedia Bertanica the word tribe is defined as "In cultural anthropology, theoretical type of human social organization based on small groups defined by tradition of common descent and having temporary or permanent political integration above the family level and shared language culture and ideology".<sup>12</sup>

Jats	Sials, Tahims, Chajra, Sumras, Prehars, Gorahas, Hinjras, and Makwals, Bhattis, Dahas, Bhutas, Saho and Jhangales.
Bloch	Dasti, Jatoi, Mastoi, Sakhani, Ghazlani, Gurmani, Pitafi, chandia, Surhani. Lashari, Gopang Gishkori. Qaisrani, Buzdar
Syed	Bukhari, Naqvi, Rizvi, Kazmi, Mashahdi, Zaidi and Gillani
Qureshi	Siddiqui, Hashmi,
Rajput	Daha, Rangar, Dogar, Chohan, Joyah, Gujar, Bhatti, Panwar
Other	Pathan Jhabel, Sheikh,

*Socio-cultural Condition of South Punjab: A Case of Muzaffargarh District***Tribes & Castes and their strength**

Sr. No.	Caste	1881	1891	1901	1921
1	Arain	3991	8134	8999	
2	Awan	626	2964	3232	
3	Bloch	58399	68346	76586	108413
4	Jat	109352	105738	117362	211191
5	Khoja	714	1995	2424	
6	Khokhar	951	4368	4020	----
7	Kumhar	6621	6984	7204	----
8	Lohar	1477	1907	1697	----
9	Mochi	11102	-----	12935	----
10	Jolaha	13623	12608	16090	----
11	Chorha	11306	15058	4119	---
12	Syed	-----	-----	-----	11222
13	Pathan	-----	-----	-----	3748
14	Qureshi	----	-----	-----	4472

The Jats own the largest are of the land and they are spread over the entire district. Jats is the major tribe of the district and there are many stories about the Jats. Large number of groups of Jats is located in the district; some of them are Bhattis, Dahas, Bhutas, Saho and Jhangales. Mostly they are peasant in Muzaffargarh the well known branches of Jats are Sials, Tahims, Chajra, Sumras, Prehars, Gorahas, Hingras, and Makwals. In the economical point of view mostly they are agriculturist and they are cultivator in the district. The Jats call him zameendar or often as Jat. They work in the fields' dawn to dusk. Like men, women and children also work in the field's whole day.<sup>14</sup>

There are many stories are famous about the Jats, like as Mr. O, Brien said in the Muslims, which are not Syed, Qureshi, Bloches, Pathan, these are called Jats by caste. Col. Tod, he called them the Scythian and Cunningham said Rajputs were Aryan and the Jats were from the Scythian race.<sup>15</sup> Jats are usually content to cultivate his field and pay his revenue in peace and quietness if people let him do so; when he does go wrong he takes to anything from gambling to murder, with perhaps a preference for stealing other people's wives and cattle. A saying is famous about them; "The soil fodder, clothes, hemp, grass fiber and silk these six are best beaten and the seventh is the Jat. Jat, a Bhat, a caterpillar and a widow woman these four are best hungry. If they eat their full they do harm. The Jat like a wound is better when bond. In agriculture no other caste is equal than Jats. They are more experts than others in agriculture. Jats men, woman and children work whole day in the fields. The important branches of Jats are as. Thahim, Khar, Hinjra, Sayal, Jakhar, Khar, Bhutta, Budh<sup>16</sup> It is said that the Rajputs are the sons of Rajas. They settle in the district. From Karnal and Gurdaspur. Many Jats tribes also claimed that they are Rajput. Elphinstone says that the Rajputs are belonged to the lunar race, which was lived between the Gunga and Jumna. The migrated from there and then settled in the bank of Indus and its tributary rivers. The entered Phagal and then came in Bahawalpur and then other districts.<sup>17</sup> Their history is well known. They came in the district from Sindh during the period of Summas. Later on many other tribes of Rajput came from Rohtak, Karnal and Gurdaspur to the district. Many other groups of Jats also mixed in Rajput and they are thought Rajput now. The Rajputs who have migrated from Rohtak belong

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to Panwar group of Rajput. In the independence war they played vital role against the British army service is their first choice. A Rajput of Rohtak shot major Neel dead in 1887. Mount Stewart Elphinstone said that the Rajputs belonged to the Lunar and Solar races.<sup>18</sup> In the district large numbers of them are agriculturist now. Some main branches of Rajputs are Daha, Rangar, Dogar, Chohan, Joyah, Gujar, Bhatti, and Panwar It is said that the Bloches are belonged to sametic race. They came from Makran to Dera Ghazi khan and then they advanced to the district. Mir Jalal khan was the chief and ruler of all the Bloach. He left four sons, Rind, Lashar, Hot and Korai and a daughter Jatto from whom the Rind, Lashari, Hot, Korai and Jatoi tribes. Bloch had their splendid past when they were remained the ruler of Dera Ghazi Khan for 200 years.<sup>19</sup> The Bloch have a strong hold in Tahsil Alipur and they decrease from south to north. The first group of the Bloach tribe was Bloch Chandia who came to district earlier. Their traditions and customs are very different from Jats and other tribes of the district. But now they have mixed with others tribes. The Bloach tribes are large in numbers and they are different from each other. But the common bond is the name of Bloach. In the district the Bloches are not different from the others tribes. Their language is Sraiki now. The major branches of Bloches are Dasti, Jatoi, Mastoi, Sakhani, Ghazlani, Gurmani, Pitafi, chandia, Surhani. In the district Dasti tribe is politically powerful. Earlier Sardar Abdul Hameed Khan Dasti the great Muslim lawyer of the district, vice chairman of district board, Founder of Anjman-e-Islamia, President District National war front, president Punjab Red crescent. He worked very hard for the welfare of the Muslim in the district before the creation of Pakistan. After 1947 to 1958 he always remained as a minister in every provincial government. He also remained a Chief Minister of West Pakistan.<sup>20</sup> His son Sardar Amjad Hameed Khan Dasti elected MPA seven times. It shows that the Muzaffargarh city is under the total control of Dasti tribe.<sup>21</sup> The other tribe of the district is Jhabels. It is said that this tribe belongs to Sindh and they came from Sindh and that's why they speak pure Sindhi. We don't know about their arrival. They are also called Jam. They live near the river. They live mainly by fishing and making basket. Some of them have taken to agriculture. They are mostly live in the tehsil Alipur and in the southern area of tehsil Muzaffargarh. They are thought and counted good Muslims. It is said that both these are same. Kihals and Mores are one tribe. In the North side of the district they are called MOR, they eat Crocodiles, tortoises and many others reptiles. That s why the Muslims don't associate with them. In South they are called Kihals and don't eat reptiles. Kihals considered good Muslims. If we look their life they live near the river. They live by fishing but some of them have taken to agriculture now.<sup>22</sup>

Yed are also a major caste in the district. They are thought as a religious leader of the people in the district. It is also thought they are the superior caste than the others. They do not give their daughter as married to the other castes or tribes except Syeds or Queshis. Their main branches are Bukhari, Naqvi, Rizvi, Kazmi, Mashahdi, zaidi and Gillani.<sup>23</sup> The other important tribe in the district is Qureshi. Mostly they are landlord in the district. They were respected in the different governments, especially in the days of Dewan Sawan Mal. It is said that they are the representative of symatic race mostly they are in the District. They are thought superior then other tribes and races. They keep shrines and tombs as a religious institute. They do not give there daughter as married to the other castes or tribes except Syeds or Quashes.<sup>24</sup> Pathan introduced during period of Multani rule. When Multan was under the

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Sadozais.Nawabzada Saif Ullah Khan and his son Nawabzada Nasar Ullah are very important and famous Pathan personalities of the district. Jat and Bloch are the most dominant Multan was under the Sadozais.Nawabzada Saif Ullah Khan and his son Nawabzada Nasar Ullah are very important and famous Pathan personalities of the district. Jat and Bloch are the most dominant tribes in the district as shown in the table.

Sr.No	Caste	1881	1891	1901	1921
1	Jat	109352	105378	117362	211191
2	Bloch	58399	68346	76586	108413

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Mostly populations of the tribes are professing Sunni (Brailvi) faith. The people of the district are Pir minded. Visit to the shrines of saints are very common. In the district every persons have their own Peer and he try to follow his teaching. He takes oath to follow his Pir and it is called "Bayat". Bayat is a contract between the Pir and the Murid that the Murid will always be remain faithful of his Pir.<sup>26</sup> Hazrat Din Panah, Hazrat Alam shah Bukhari, Hazrat Pir Jahanian Hazrat Ghous Hamza are very famous saints. The Urs of these saints are held annually at their shrines.

The language, which is spoken in the district, it is called Jtaki in the local words. The language was called Multani, Riasti and Lehnda also. After the creation of Pakistan the language called Punjabi as shown in the census reports. But in 1961 the scholars of this language decided in a meeting that the undisputed name of this language is Saraiki, there fore the language is now called Saraiki. The 90% population speaks Saraiki and the 86% people used it as a mother tongue. Saraiki is the predominant langue being spoken in the district. It representing 86.percent of the total population, followed by Punjabi, Urdu, Blochi, Pushto, Sindhi, Brahvi, Anddari etc. The people who speak Urdu, Punjabi and Pushto are urban than rural area.<sup>27</sup>

Year	Eng	Bengali	Punjabi	Sindhi	Urdu	Blochi	Pushto
1951	01	06	*690043	08	60933	10	244
1961	04	23	*943559	89	44250	205	1678
1981	-	-	13%	-	4.4%	-	0.9%
Year	Persian	Arab	Other			Sraiki	
1951	01	03	Brahui			-	
1961	27	-	25			-	
1981	-	-	-			80.5%	

Without Khawaja Ghulam Farid Saraiki language and literature is not complete. He is the well known poet and scholar of the Saraiki language.<sup>28</sup> The main occupation of the people of the rural areas is agriculture. Some other important occupations are like the ban making, Baskets, Ropes, Mats of date-palm leaves of the occupation of the men, while the women and children are also assist the males in their agricultural and the other means of livelihood. There fore the agriculture and the other cottage industries are very much important for their livelihood.<sup>29</sup>

- The stockbreeding is also an important occupation of large number of people. Because good cattle are very necessary to the people's requirement.
- Large numbers of people are workers and they are also engaged in trading occupation. The strength of the people in this profession is increasing very rapidly.

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- Money-lending is also a most important occupation of the district. In this profession bankers, insurance agent, Moneychangers Brokers.
- Some people following trade in the textile, wood, furniture, metals, building materials, pottery and much kind of articles to earn their livelihood.<sup>30</sup>

**Important Service Occupations**

Year	Engineer Architect	Office Worker	Railway worker	Police & Fire service	Professor Teacher	Physicians	Health worker
1929	-	1784	03	06	-	-	-
1951	06	3004	10	387	246	160	75
1981	11	6222	45	992	1768	327	134

Year	Business executive	Sales Workers & Shopkeeper	Unskilled workers	Domestic workers	Other service workers	Transport manager & Pilots	Road Transport er
1951	778	4989	25066	3351	2031	-	1289
1981	2667	13078	57000	23000	7426	-	5729

**Agricultural & Related Labour**

Year	Labour	Cultivator	Herdsmen & Animal Breeder	Other Breeder	Hunter	Dairy & Poultry Keeper	Orchard Nurseries men
1951	17080 4	163356	3679	-	-	130	-
1961	21235 5	224437	9037	02	08	103	333

Year	Bees Keeper	Silk-worm Keeper	Driver Tractor	Unemployed	Malis	Market Gardener
1951	523	-	-	1566	1550	-
1961	15	12	59	-	426	42

**People Engaged Different Occupations**

Sr. No	Occupation	Males	Females	Dependants
1	Pasture & Agriculture	114797	2620	244720
2	Fishing & Hunting	550	08	675
3	Textile	5073	2174	9382
4	Wood	4123	129	8544
5	Ceramics	3038	41	6237

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6	Industries	8458	198	17848
7	Transport	4757	10	9099
8	Trade in Goods	3192	465	7644
9	Trade of other sorts	9291	98	20455
10	Religion	1339	68	3283
11	Domestic service	2101	86	3092
12	Others	9442	1142	18522
13	Beggars	6185	1098	9525

**Worker of different Occupations**

Year	Manufacturing	Trade & Commerce	Govt. & Municipal Services	Domestic & Personal Services
1951	12000 22%	6000 11%	3000 05%	5000 09%
Year	Metal	Wood	Glass Ceramics	Leather
1951	1387	1818	1298	2601

**Economically Active Population**

Year	Land Owner	Agricultural	Defense	Forestry	Fisheries	Manufacturing Building	
1951	103976	101816	02	-	-	480	
Year	Trade	Transporter shipping	Govt. Service	Other professions	Imam Religious	Hakims Health	Beggar
1951	786	110	475	27	38	102	----

**Literacy Ratio of the Distt.M.Garh**

Year	District M.Garh	Tehsils Alipur	M.Garh	Kotadu	Layyah
1901	03.6%	-	-	-	-
1931	07%	-	-	-	-
1951	16.2% M-8.0% F-14.4%	-	-	-	-
1961	8.12%	5.77%	7.33%	9.93%	9.80%
1972	11.3% M-18.1% F-4.2%	-----	-----	-----	-----
1981	16.8% M- 25.8% F-06.3%	12.1%	15.9%	19.4%	18.9%

**Students of all Nations on 31<sup>st</sup> March 1929**

Caste	High School		Others Schools		Total	
	1929	1906	1929	1906	1929	1906
Brahmins	49	20	191	71	240	91
Non-Muslims	1129	170	5503	1178	6632	1348
Sikhs	19	14	92	19	111	33
Muslims	683	117	17109	1437	17792	1554

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Others	3	3	233	11	236	14
Total	1883	324	23128	2716	23011	3040

Anjman-e-Islamia Muzaffargarh established Muslims Hostel and Islamia School. The Anjman worked for the education of the poor Muslims. It was very popular among the Muslims.<sup>31</sup> In 1933 there were 133 primary schools in the district, in these 133 schools 127 were under district board and 6 were under committees. After the establishment of Pakistan many schools were established and in 1961 the literacy ratio was round about 14%. In 1964 the district rank was 29 in West Pakistan of education.<sup>32</sup>

**Educational Institutes**

Institutes	1881	1951	1961	1972	1981
Degree College	-	-	01	-	04
Intermediate college	-	-	04	03	03
Professional college	-	-	01	01	03
High School	01	03	14	20	68
Middle school	86		28	114	266
Primary School & *Vernacular	58	282	621 & *113	1268	3084
Special School / *Normal	01		25 & *01	-	-
Advanced/ *Poly Tech.	14		*01	-	-

According to the district gazetteer 1908, in 1901 3677 Muslims were literate out of 350177 Muslims population, only 119 females were literate out of 3677. In 1905 Muzaffargarh high school was the single high school of the district. And there were 319 students in it. Middle school had 132 students, a vernacular school had 189 students and 60 primary schools had 2296 students. There were 4 girl's primary schools and the students were 120.<sup>33</sup>

In 1961 30 persons were postgraduate 20 males and 10 females, 283 persons were graduate 261 males and 22 females. 4808 persons were Matric pass 4586 males and 226 females. Middle pass were 12659 males were 11650 and females were 1009, while primary pass were 26744, males were 24691 and females 2554. Only 99 persons were law graduates. In district numbers of high schools were 10, middle schools 23 and primary schools were 505.<sup>34</sup>

**Professional Degrees & Diploma Holders were as under;**

Year	Education	Medical	Law	Engg.	Agri.	Commerce	Others
1961	T-2097	293	99	252	187	27	93
	M-1922	281	99	251	171	27	93
	F-175	12	0	01	16		0
1981	2671	253	545	1451	294	445	120

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**Enrolment of students**

Year	primary	Middle	Matric	Inter & Degree	Higher Degree
1951	22184 *3300	7232	2221	468 34	131

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		699	96		08
1961	24691 *2554	11650 1009	4586 226	871 95	200 10
1981	24632 *6978	11725 2251	5500 1577	2103 400	958 144

**Scholarships 1929**

Sr. #	Kind Of Scholarship	No. of Scholarships	Amount	Sources
1	Open	24	4 Rs.	District Board
2	Close	40	4 Rs.	District Board
3	Victoria	44	4 Rs.	District Board
4	Khan Bahadur Kaure Khan Jatoi	20	4 Rs.	Khan Bahadur Kaure Khan
5	Khan Bahadur Makhdom Ghulam Qasim Hailey Wala	1	10 Rs.	KhanBahadur Makhdom Ghulam Qasim Estate
6	Military	6	4- 8 Rs. 2- 2Rs.	Provincial Fund

**Scholarships1964**

Sr. No.	Kind Of Scholarship	Numbers of Scholarships	Amount Rs.	Sources
1	Residential	7	20 P.m	Provincial
2	Non- Residential	15	50	Provincial
3	Open	28	4 P.m	District Council fund
4	Kaure Khan Jatoi	5	4 P.m	District Council fund
5	Depressed class	1	4 P.m	District Council fund
6	Military Scholarships	2	4 P.m	District Council fund

People wear different type of dress in different areas. The headdress of men in the plain areas is called turban and they wear pajama and a piece of cloth, which is called Dhoti. But in the urban areas the people especially among those who are leading the official life they wear pent and shirt in the office. Some people wear Kurta it is a loose and wide shirt and it is reaching up to the knees. In the cold winter waist coat or a loose coat wadded with cotton was worn. A pair of shoes completes the working day dress of a farmer. A Chadar or a Lungi is also carried on the shoulder. The women used Bochan (Dopatta) as head dress, a shirt (Chola) of short length and a Ghghra (skirt like dress). The usual dress of a boy is Chadar, Chola and Ghaggra or Shalwar. The festival dress of a man consists of colored Pagri, Shirt and Manjhla. The women use clothes of bright colour. But with the time lot of changes were seen in the people, s dress in villages and towns. In the towns people used the cloth manufactured in west countries, like as pent shirts. The women of the district are very fond of the jewellery. There

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are different type of jewellery were known in the district. Such kind of ornaments is for the arms, wrists, fingers, feet, nose, ears, neck, head and ankles. The jewellery was invariably made of the gold and silver. The worn of jewellery is depends on the financial condition of the people. The most valuable ornament is a gold Necklace. In some areas of the district men also show any link for jewellery and they also content to wear a ring or pear of earing.<sup>36</sup>

Fairs are also important recreations among the villagers of the district. That's why religious festivals and Mealas are also held in the district. Such kinds of mealas are called Urs. Many fairs are held in the district Muzaffargarh .A village fair is held s at the shrine of Hazrat Daud Jahanian at the distance of three miles away from south of Muzaffargarh who is a famous saint of the district and is known as the name of Pir Jahanian. The fair is usually holds in the months of Chet and Sawan on every Thursday. Large numbers of visitor are come from the adjoining districts and the local district. They devotees offer *fatiha* and give their Vow (Mant) after achieving their goals. They bring a Sheep to cook and 20 kg Flour to make bread, which is distributed among the poor. This kind of Vow (Mant) is called Atta-Ghatta in the local language. Large numbers of visitor are come from the adjoining districts and the local district. They devotees offer *fatiha* and give their Vow (Mant) after achieving their goals. They bring a Sheep to cook and 20 kg Flour to make bread, which is distributed among the poor. This kind of Vow (Mant) is called Atta-Ghatta in the local language.<sup>37</sup> Another fair is held at the shrine of Hazrat Sheikh Mohammad Tahir known as Hazrat Bagga Sheer in the village of Khanpur which is located at the distance of 6<sup>th</sup> miles from the Muzaffargarh. This fair is held on every Monday in the months of Sawan and Bhadon. Another famous Urs is held at the shrine of Hazrat Abdul Ullah Shah. A large numbers of devotees are attracted to come at the shrine near the Muzaffargarh. A fairs is also held at the shrines of Hazrat Mohib Jahanian in the village Haji Metla and a very important fair is held at the shrine of Hazrat Lal Eason at Karor to pay homage to this famous saint, The fair is continue about 10 days in the month of August. An other very famous fair held at the shrine of Hazrat Din Panah at Daira Din Panah from Monday to Sunday in the Month of Har to Bhadon.<sup>38</sup> In the rural areas of the district Hukka is very common. People sit with each other and they are habitual of smoking hukka. It is placed at a common place and the surrounding people get round it. It is made with fresh water and the earthen cap with Tobacco under fire is placed on it. They talk light thing, make gupshup and convey news to one another. It refreshes them and prepares them for further work.

The people of the district are very fond of sports and games. The children play many kinds of games especially some local games are very popular in the district rural areas. They play a Gitti Danda or tip- cat; Kabadi, Chidde (marble) and hide seek in the village while the boys of towns and cities play Cricket, football, Voli-ball and hockey. The girls play Sheend, Dolls usually. But they are deprived from the modern games due to the strict traditions of the society.<sup>39</sup>

Muzaffargarh has a much literary taste. It has unique place in the literature. Lot of scholars and poets were born in the district. Such of them Kaure Khan, Kushfi Multani, Maher Abdul Haq, Abdul Aziz Pirharvi. Janbaz Jatoi and Naseem of Layyah. Muzaffargarh is a fertile land of literature. It is mentioned in Multan Nama that there were many Hindus poet and they belonged to district Muzaffargarh. They served the literature very nicely till migration. Dalu Ram Moji was born in Khairpur Sadat tehsil Alipur in 1880. His one of famous verse was as,

*Socio-cultural Condition of South Punjab: A Case of Muzaffargarh District***Nohrin ajkal neak Sdavin****Nal suson de Jherey Lavin****Shore mchavin Lok Khilavin****Akhin das tun kia khawa,ay**

Atan Chand Sadhu Lal was born in 1899 at Banda ishaq. He had great relation to the Muslims and often come to the poetry Majlis. One of his famous verse is,

**Ay Malik Tu Karam Krin****Men Ayeb Kitin Ghari Ghari**

Besides these Lachanas Tabasum Aliuri and Shabab Lalat of Khangarh were very famous poets of the district. All these had a special place in the literature.<sup>40</sup> It is said that music is the food of soul. The common people sing Kafies of Khawajah Farid and the Dorhas (Saraiki songs) of the local poets in a shrill voice and in sad tune. The most popular poet of the district is the Classical Saraiki poet and a famous saint Khawajah Ghulam Farid of Kot Mithon.<sup>41</sup> Education has improved and many women are come forward and elected as member of local councils as well as provincial assembly and national assembly like Mohtrma Tehmina Dasti. Khalida Mohsin Qureshi and Hina Rabbani Khar are most famous. In the district the registration of the vehicles had started in 1940. according to the information of excise and taxation office there were only 24 registered vehicles in 1947 and they were increased up to 35 in April 1948. Now there are more than 40 thousand registered vehicles in the district. <sup>42</sup> Some famous persons who had vehicle before Pakistan

Sr.No	Name	Vehicle
1	Khan Abdul Hameed Khan Dasti	Car
2	Mian Mushtaq Ahmad Gurmani	Car
3	Mian Ghulam Jellani Gurmani	Car
4	Manzor Hussain Rangpur	Car
5	Habib Ullah Khan	LTV
6	Major N.A Qureshi (surgeon)	Car
7	Sh.Abdul Hameed (SDO)	Car
8	Syed Niaz Hussain D.C	Car
9	Sh. Isahaq Elahi (D.E)	Car
10	Malik Mohammad Yar Khar	Car
11	K.B Mohammad Hussain Hon. Magistrate Seetpur	Car
12	Khalil Ahmad Shah	Car
13	Mian Ijaz Ahmad PAS	Car
14	Sh.Ghulm Mohammad	Car
15	Niaz Ahmad Gurmani	Car

Sardar Kaure Khan Jatoi S/o Sardar Said Khan Jatoe devoted his property for the well fare of the people. It was 10344 acres, which was transferred to district board in 1897. This property, was 3/9 of his total property. Last will was written on 05-10-1884. He was died on 15-05-1896. The property was consisted on irrigation system and it remained on lease till 1960. In 1961-62 district council divided this property in 247 lots and each lot was consisted on 400 canals. <sup>43</sup>

**Detail of Sardar Kaure Khan, s Property 1-Lots district Muzaffargarh**

Sr. No.	Moza	Tehsil	No. Of Lots	Area (Kanal)
1	Qaisar Ghazlani	Jatoui	3	69-3

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2	Jatoi Gharbi	do	7	545-15
3	Jatoi Shumali	do	35	2259-1
4	Rao	do	2	198-5
5	Beat Sulaiman	do	2	53-12
6	Sahu	do	1	2-15
7	Wadu Wala	do	2	214-9
8	Chak Wala	do	1	160-7
9	Mir Wala	do	4	555-2
10	Mochi Wala	do	15	2982-4
11	Kotla Band Ali	do	4	257-16
12	Jhugi Wala	do	1	21-17
13	Thatha Chandiran	do	4	418-2
14	Wadey Wala	do	1	32-08
15	Shahbazpur	do	1	1-19
16	Saidpur	do	17	3227-11
17	Dera Kaura Khan	do	45	7878-8
18	Rampur -1	do	90	18569-3
19	Rampur -2	do	85	16740-3
20	Rampur-3	do	84	17641-11
21	FatahPur Janobi-1	do	1	25-10
22	Fatahpur Janobi-2	do	1	42-12
23	Dhaka	do	1	93-16
Total	23		406	72149-3

**2- Lots of Rajanpur**

Sr. No.	Moza	Tehsils	No. of Lots	Area (Kanal)
1	Beat Ghazlani	Rajanpur	1	287-0
2	Noorpur	do	1	74-11
3	Taung	do	1	15-2
4	Raba Nasee	do	1	160-0
5	Kachi Bukhsh	Jampur	1	1938-17
6	Dinpur	do	1	7973-10
7	Gulab Shah	do	1	29-4
8	Qasim Wala	do	1	62-15
9	Kotla Mughalan	do	1	63-12
Total	9		9	10604

District	No. Of Moza	No. Of Lots	Total Land kanal / Marlas	Acres
Muzaffargarh	23	406	72149-3	9019
Rajan Pur	9	9	10604-11	1325
Total	32	415	82753-14	10344

**Income Chart of the property of Sardar Kaure Khan**

Year	Target of recovery by lease	Recovery
1961-62	63160	26000

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1962-63	63160	26135
1963-64	63160	51831
1964-65	63160	15708
1965-66	63160	69737
1966-67	25600	41456
1967-68	25600	34141
1968-69	25600	100300
1969-70	25600	35511
1970-71	25600	35511
1971-72	114900	40331
1972-73	114900	38154
1973-74	114900	151924
1974-75	114900	335612
1975-76	114900	324241
1976-77	78000	429465
1977-78	78000	335247
1978-79	78000	184000
1979-80	78000	229054
1980-81	78000	114344
1981-82	432730	125650
1982-83	590000	258880
1983-84	590000	387838
1984-85	590000	305015
1985-86	590000	583559
1986-87	590000	5864923
1987-88	1068000	392912
1988-89	1068000	327376
1989-90	1068000	8613000
1990-91	1068000	433500
1991-92	2659000	1046897
1992-93	2659000	746710
1993-94	2659000	3095750
1994-95	2659000	5051000
1995-96	8981000	4805000
1996-97	8981000	5853440
1997-98	8981000	6922521
1998-99	8981000	4012000
1999-2000	8444000	4803540
2000-2001	8444000	9228314

**Conclusion**

Muzaffargarh is one of the southern district of Punjab and it located between the two rivers Indus and Chenab. People of the district are mostly agrarians and simple inhabitants. There

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social and political life was almost simple. With agriculture different other professions were also adopted by the people while religion, language and cultural traits are almost same with minor dialectic or language. Illiteracy is also an issue in the uplift of the society. Local tradition have enough influences on the lives of the people. Sufism has also an important contribution in the social construction of the society not only but also provides the spiritual guidance for the society. The discussion is summed up with this the socio-political condition of the people improved gradually with social and political norms and people have become more aware due to education and other tools. This paper will help to research scholars and students in future for their social and political condition of the people.

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