

Impact of Feudal on Pakistani Politics: A Case Study of District Vehari

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Abstract: *Federalism Feudalism is a system in which some personalities take part and take control of all the activities of this system. These prominent personalities are called feudal lords. This system has remained in different countries in different forms. The research topic is "The Impact of Feudal in Pakistani Politics: A case study of district Vehari" which shows that Pakistan is one of those countries that have feudal systems. The researcher focused mainly on the impacts of feudal in three tehsils (Mailsi, Vehari and Burewala) of district Vehari. The sample size was 300 from three tehsils of Vehari in an equal basis for survey conduct. The researcher constructed a questionnaire as a survey tool which was given to the respondents according to their gender, education, age and residential areas. On the behalf of gathered data, the researcher concluded that the feudal in district Vehari has dominate impact on Pakistani politics.*

Key Words: Feudalism, Feudal, Politics, Pakistan, Impact

Introduction

Every society has a socio-political and economic system throughout history. Asian and Western European States had strong Feudal system in past. Asian countries particularly India have a Feudal system in Mughal Sikhs and even in British Rule. British Government also promoted the Feudal system to divide the people in have and have not by adopting the policy of divide and rule. After independence Pakistani Government promoted Feudalism in Punjab as well as Sindh province. The Province of Punjab has many feudal politicians like Qureshi, Gillani, NawabZada and Makhdooms. South Punjab's famous families specially in District Vehari includes Doltanas, Khakwani, Khichi, Manais, Bhabhas, etc. These Feudal families have a strong influence on the Beaucracy, General public as well as on the socio-political and economic system of District vehari.

The word feudalism was derived from feu, feud or feudum. It was a form of property. But in the Frankish language, it was converted into feodalite and before this, it was named as life. When William the Conqueror conquered England and distributed lands among his companions. This distribution of land was called life in the Frankish language. The care takerof the fief was to provide army and horses to the king. Laws were established for those who had fief. Those laws were called feudal laws. Libri Feudalism was a famous book of feudal laws. (Critchley, 1978)

Feudalism was a system in which out-turn instruments and single tools were made easily, income procedure was individual and division of work was in initial form. (Kosambi, 1956)

Politics and feudalism are on very good terms. Feudalism cannot be explained without the study of politics. History is divided socially, politically, and financially into many

revolutions of time so that people may understand about behaviors, thoughts, ideas and inclinations that are produced in a specific time. The age of hunting comes after the basic historical period and the period of feudalism comes after age of salivary. The age of feudalism starts in Europe due to specific situations. The structure and countenance of this system in other civilizations or societies of the world remained different. History gives an important lesson that institution, values, customs, visions and ideas are formed to fulfill needs. The feudal system has been changing its structure with the passage of time and has been absorbing new tradition. When this system failed to hold its tradition then a new system came instead of the old system of feudalism. (Critchley, 1978)

Feudalism in Europe came into existence after the declination of the Roman Empire and the victories of German tribes. The evolution of this system started step by step. When the tribe of German attached the cities of Italy and Gal. the rich people left for cities. The communication system between cities and villages was out of order. In this position, every village has a need to become self-sufficient. The village was not only for agriculturists but shoemaker, weaver, blacksmith, architect, and skillful came to help the village for making self-sufficient. During the reign of this political destruction, a chief who used to have his own army power, wanted to hold the respect among the peasants. On the other hand peasants had needed to protection for their crops and houses. So, peasants accepted to come in the protection of the army chief. Consequently all the administrative systems were shifted to a feudal lord who started to look after the dealings of the village. He had his own court where he used to make decisions of the preliminaries and disputes. At among the 3rd and fifth centuries, the Feudal lord became the head protector and care taker of peasants. They provided military services to their chief. They gave taxes and surplus production to their feudal lord so that he might fulfill the expenditures of the army, dwelling, and personal expenses.

The base of Feudalism was loyalty and mutual relations. Peasant provides army service and in return for which he was given land for cultivation as patrimonies. He was allowed by the chief to use the oven for cooking meal, mill for grinding flour, instruments for extraction wine and forest for cutting wood. (Darunt, 1950)

The feudal system in Pakistan is quite different from the European feudal system and the feudal system of India. The property was given as wages or salary in India and it had no private value.

After the creation of Pakistan, the Feudal system got a chance to gain power, because an educated middle class of Hindus went to India from Punjab and Sindh after freedom. Therefore feudal class dominated the politics of country in the absence of educated Hindus. (Ali, 2012)

In the beginning after freedom, the constitution was not made and the election was not held at that time. Muslim league comprised on feudal class and total control without any competition. This feudal class increased their relationship with bureaucracy and the military. Feudal were made powerful when cultivated land was given to them for the service of the nation and country.

There was no distinction in the regards of feudal class in Pakistan during the regimes of military dictatorship and martial law. The feudal class restored the authorities due to deep relations with bureaucracy and the military. (Ali, 1995)

District Vehari, like other districts of Pakistan, has feudal system. Prominent persons of capitalist family in district Vehari take a keen interest in politics. If analyze public opinion, their voter according to the voter list, are less than three percent. But the middle class or poor having 97 percent vote are under control and unfortunately, they have no access to take part in politics. If a poor had tried to participate in politics, the feudal of district Vehari would have forced him to turn aside from politics. Politics is fun in which Grandees take part. Politician take interests. All funds are distributed according to their

will. All facilities are given to the masses due to their intercession. These politicians have the capacity on the middle class like a sunshade. All kinds of economic policies are established with the help of their intercession. They succeed to get meditation greater than that of the masses. From 1925 to the present few families have been holding authority in the politics of district Vehari. Doultana, Khakwani, Khichi, Bhabha, Munhais and Syed are the feudal in politics of district Vehari. The feudal system remained strong in the history of district Vehari. Feudal lords gave their properties of land to the peasant for cultivation. British Government awarded thousands acres of land to the feudal of district Vehari. Some of the feudal used to help the British Government and they received land. Some of them disturbed the system of society and British Government did not want to branch out the dismal situation in the region. Therefore parts of land were distributed to those people who multiplied confusion in the area, so that they might create peace. These feudal lords like to live in cities especially in Multan and Lahore. They are financially sound and strong. They did not provide the basic necessities of life to the poor people of Vehari. (Afzal, [2001](#))

Literature Review

Ali ([2012](#)) described in his book "JAGEERDARI" that History explains that those societies in which feudalism remained were suffering from a different situation. People were deprived from the basic facilities of life. People who worked, were said to be low caste or sub ordinates. When ruling societies specified all the facilities for their own advantages then deprived societies remained unbalanced. When the system of feudalism in Europe failed, the other people of societies got a chance to proceed with the help of their abilities such a situation were created in Japan due to magi revolution. Feudalism destroys the abilities of poor people. The feudal system crushes the dignity of man and the ways of education for the poor. People are closed in the feudal system. It is very easy for the feudal to

make servants. These people are displaced from their rights. This system has introduced an educational system in which the cultural of servants is established. The feudal system in Pakistan especially in Sindh and Southern Punjab is in the worst form. The system has abolished the life of agriculturists except deprivation. Agriculturist gives a lot of profit to the feudal but he remains unhappy because he does not gain profit according to the needs of his family. Feudal belong to a well to do family and are respected by the agriculturist. They think that it is a moral duty to respect the feudal by workers. Feudal lords have concluded that this system is old and quite correct. So it is stated that this system can be purified with the help of thoughts and political struggle.

Jafri ([1995](#)) demonstrated in his book "PAKISTAN KAIY SIYASI VADERY" that feudal lords have controlled the political activities of Pakistan. His book contains nine political families of Pakistan such as Paracha, Tivany, Doultany, Sardar, Syed, Abasi, Qurashi, Mukhdoom Zady, and Nawab Zady. Ahsan-ul-Haq Paracha was the minister of transport before the election of 1988. He had accepted the leadership of Banazeer Bhutto but he was famous to join and leaving the political parties. Paracha family used to deal in cloth. These families who used to earn their livelihood from cloth were said to be pracha but those families who used to deal in cleans were famous to be known as "Farash". Saifullah Pracha and his father Hafiz Muhammad Habib Ullah Pracha participated in politics for a long time. In this book, Nawab Umer Hayyat Khan Tivana was one of the famous feudal of Pakistan. Malik Fateh Sher Khan helped the English people during 1857 and he was given the name of Khan Bahadar and he received lands and a pension. Malik Ghulam Muhammad Tiwana and Khuda Bukhsh Tiwana participated in politics and worked for the betterment of society. A famous feudal family of Pakistan came forward in politics is said to be the Doultana family. Doultana family is known to be Joiya Rajpoot. This family is among the thirty six famous Rajpoot families of India. Ghulam

Muhammad Luddon settled a village whose name is Loddon in District Vehari. Mian Mumtaz Muhammad Khan Daultana S/o Mian Ahmad YarDaultana is famous in the history of Pakistan politics. MianJavedMumtazDaultanaS/o MianMumtaz Muhammad Khan Daultana took part in politics and participated to the election in District Vehariagainst Zargham Khan Khakwani. The sardar family was settled in Kasoor. Sardar Hassan was the prominent leader of the Sardar family. Sardar Ahmad was the S/o Sardar Hassan. He has two sonsSardar Noor Muhammad and Sardar Burhan who became Magistrates. Sardar Ahmad Ali and Sardar Asif Ali are the prominent leaders of the Sardar families. In the politics of Jhang Shah Jivna family earned a good name in the field of politics. KernalAbid Hussain was the leader of his family and his daughter SyedaAbida Hussain and her husband Fakhra Imam are known as feudal in politics. Syed Faisal Salah Hayyat is participating in politics and performing his duty till now.MukhdoomZady of Rahim Yar Khan, NawabZadey of Gujrat, Qureshi family of Multan and the Abbasi family are the feudal lords in politics.

Rasheed (2005) mentioned in his thesis “MIAN MUMTAZ MUHAMMAD KHAN DOLTANA KA PUNJAB KI SIYASAT MEIN KIRDAR” that Feudal have an important role in political history of Pakistan. The politics of Punjab contains feudal. The history of the Dultanafamily is very important in Punjab. The history of feudal lords tells that Dultanafamily is not primitive. It is clear that Dultanafamily has played an important role in politics of Punjab before and after the creation of Pakistan. The forefathers of this family settled in the bank of the river Satlujand in the area of Mailsi. Doulat khan was the head of Doltana family. He was respected by the people of Veharibut the leader ship of khan could not remain for a long time. Budhan shah who was a member of the Doltana family used to support the criminal people and his name was changed as luddan. The British government gave sixteen thousand acres in return for which he will never create a dismal

situation in the region. Afterword Ghulam Muhammad built foundation of a village. This village was called luddan. He was called GhoGha. Ghulam QadirKhan Dultana was the son of Ghulam Muhammad Dultana was a very intelligent and wise person. He took the responsibility of Luddanarea. Mian Ahmed Yar Dultana was the son of Mian Ghulam QadirKhan and MianMumtazMuhammad Dultanawas the only one of MianAhmedYarDultana. He got his education from oxford university and became a prominent person in the politics of Pakistan, especially in Punjab.He selected the Muslim league and is was his good luck that he got a chance to work under the leadership of a great personality Quaid-e-Azam Muhammad AliJinnah. It was a good opportunity for the Punjab Muslim league that MianMumtazMuhammad khan Dultanatook responsibility for this party. Historically the time of fortune starts from the reign of Ghulam Muhammad GhoGhaand reaches its full swing during the regime of MianMumtazMuhammad khan Dultana. Chief Minister of Punjab MianMumtazMuhammad khan Dultanaestablished fundamental rights for the people of Punjab. When he retired from his practical politics then ups and downs started in the politics of Dultanafamily. His son MianJavedMumtazDultanastarted to take a keen interest in politics like his father MianMumtazMuhamad khan Dultana. But he didn't follow the principles of his father. MianAzeemDultanastarted to enter into the political activities in District Vehari. He was selected to elect in the Pakistan people party and he was lucky person that he became a member of the national assembly. Man is helpless before the will of Allah. None can evert the decree of fate. Azeem khan couldn't live along life and he died. (May his soul rest in peace).At present, a woman is taking part in a political activity whose name is TehminaDoltanaamong the family of doltana. She is in an active form in the field of politics in district Vehari.

Aalamgeer (2011) illustrated in his research “IMPACTS OF BIRADARIES ON

THE POLITICS OF DISTRICT KHANEWAL” that Biradari is derived from a Persian word and its meaning is brotherhood. The word biradri was introduced in the sub-continent. It is used to introduce the family and social status. According to the American encyclopedia, biradri is a system that passes from one generation to another generation in Pakistan, Srilanka, and india. Biradarism started in the sub-continent when Arians settled in this land. Daroors lived in this land before the arrival of Arains. Daroors were simple and hard workers. They were peaceful and didn't like to create disputes. When Arains entered into the sub-continent and made daroors slave. Arains set the foundation of the caste system. Every village has a feudal who was responsible to maintain the whole system of that village. Gutumbodh was a prominent head of bhudhism. He eliminated the caste system. There were no feudal systems and all persons had equal rights and status. But unfortunately, Hinduism rooted out budhism. When an election campaign starts, political parties try to get a chance of success. In general election mostly feudals get a chance to elect. These feudal in politics want to control the leaders of different biradari. In rural areas, the biradari system is very strong and powerful landlords force subordinates and sometimes they torch them if they don't accept the dicissions of their landlords. Big biradries support those parties who are good for them. They think that political parties are the source of happiness because these parties support for getting government jobs. If we have some work in the department of police, courts, health and education, the recommendation of any politician is necessary in this way. Politicians are the source of recommendations. M.P.A and M.N.A are basically feudal. Sometimes there is no understanding between them and the development process disturbs them. When central and provincial government don't work properly. Politicians are pressurized by the big biradaries.

The Rationale of the Study

The research design in the impacts of feudal in the politics of district Vehari will offer an insight study of politics on grass roots level. Feudalism is important for politicians but not good for democracy and workers who work under feudal lords. This research design will help to understand the relationship between politician and voters. This research design will support the teachers, doctors, students, men, women, and workers to understand the real nature of feudalism. It will also give chance to understand the impacts of feudalism in district Vehari. People will aware the disadvantages and advantages of feudalism. (Nawaz & Ammar, [2007](#))

Objectives of the Study

The prime objectives of this research will be such as;

1. To know about the causes, facts history and exact nature of feudalism.
2. To indicate both politicians' and voters' point of views regarding feudalism and try to find why, feudalism is important for them.
3. To get to know about the impacts of feudalism on national integration and development.
4. To find possible measures and options to stop this influence on national politics.
5. To develop a conceptual and peacefully based mechanism to overcome the issues of feudalism by using secondary sources (books, articles and internet etc) of information gathering.
6. Finally to conclude by giving useful suggestions and policy recommendations after having a through and comprehensive assessment of the collected research material gathered.

Hypothesis

Is the politics of district Vehari influenced by feudalism?

Methodology

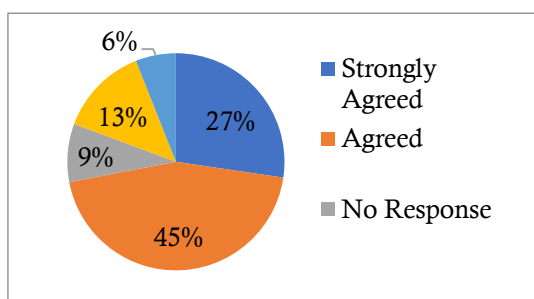
Research methodology is a procedure adopted for making research. The researcher selects the survey method as a research design to dig out "The impact of feudal in Pakistani politics: a case study of district Vehari". In this study all population of Vehari considered as the universe of the study. A different group of

society like teachers, students, businessmen, household women, labors, employs and jobless are the population of this research. The researcher applied quota sampling for the gathering of data and the sample size is 300 including male and female, educated and uneducated respondents of district Vehari. The researcher used the Simple percentage method for data analysis.

Results

Table 1. The Feudal of District Vehari have Dominant Impacts on Politics

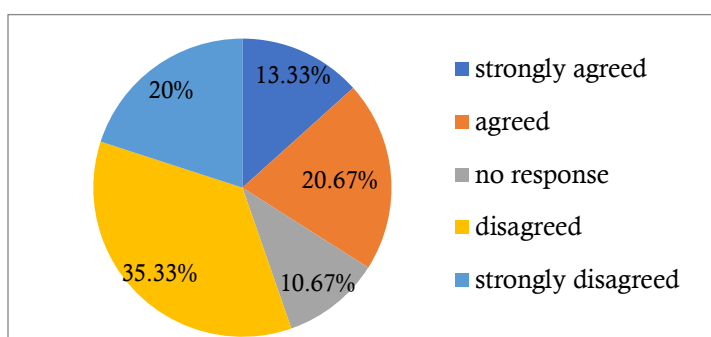
Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	82	134	26	40	18	300
Percentage	27.33%	44.66%	8.67%	13.33%	6%	100%



The above table shows that 134 (44.66%) respondents are agreed with the statement "The feudal of district vehari have dominant impacts on politics while 82(27.33%) respondents strongly agreed .40 (13.33) are disagreed that feudal of district vehari have a dominant impact on politics while 18 (6%) people are strongly disagreed and 26(8.67%) people gave no response about it.

Table 2. Feudal have Co- an operative Attitude solving the local Problems of the Masses.

Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	40	62	32	106	60	300
Percentage	13.33%	20.67%	10.67%	35.33%	20%	100%

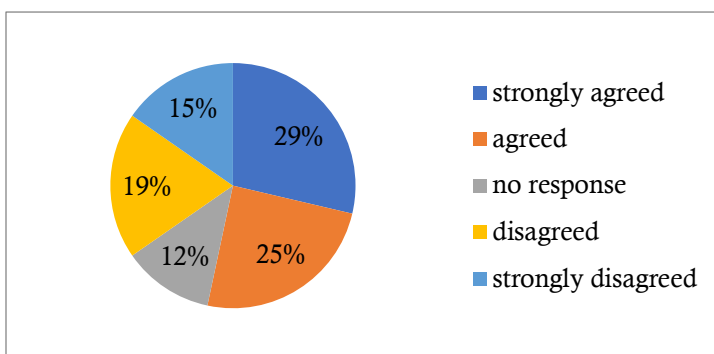


In this table, it is clear that 106 (35.33%) people are disagreed that feudal have co – an operative attitude in solving the local problems of the masses .while 62 (20.67%) respondents

are agreed with the question .60 (20%) people are strongly disagreed .40 (13.33%) people are strongly agreed and those people who have no answer about the question are 32(10.67%)

Table 3. Feudal have an Authoritative Attitude in solving the problem of the Masses.

Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	86	74	36	58	46	300
Percentage	28.67%	24.67%	12%	19.33%	15.33%	100%

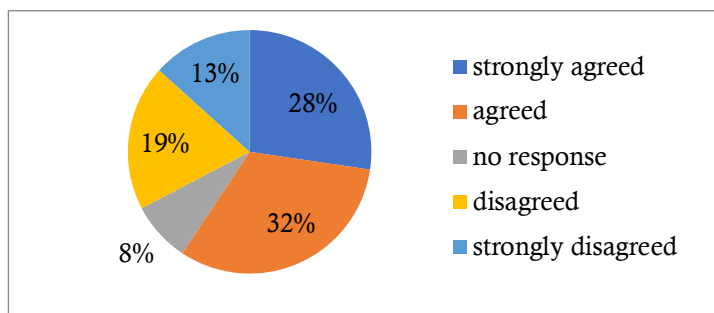


Haring come to know through this table that 86 (28.67%) masses of district Vehari are strongly agreed and 74(24.67%) people also

agreed. while 58(19.33%) people are disagreed and 46 (15.33%) are also strongly disagreed. 36 (12%) people haring no reply.

Table 4. Feudal Compel their tenants to vote for Particular Candidates.

Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	82	96	24	58	40	300
Percentage	27.33%	32%	8%	19.33%	13.33%	100%

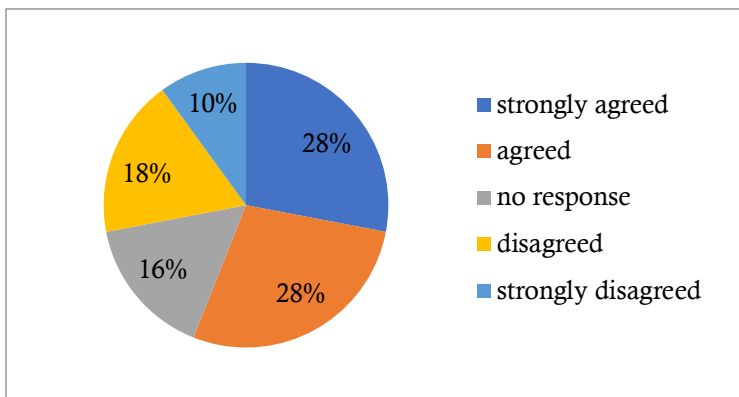


It come to know through the above table that 96 (32%) respondents are agreed that feudal compel their tenants to vote for particular candidates and 82(27.33) people are also

strongly agreed about it .85 (19.33%) people disagreed and 40 (13.33%) masses are strongly disagreed. 24 (8%) people gave no opinion about it.

Table 5. Feudal believe in Biradarism.

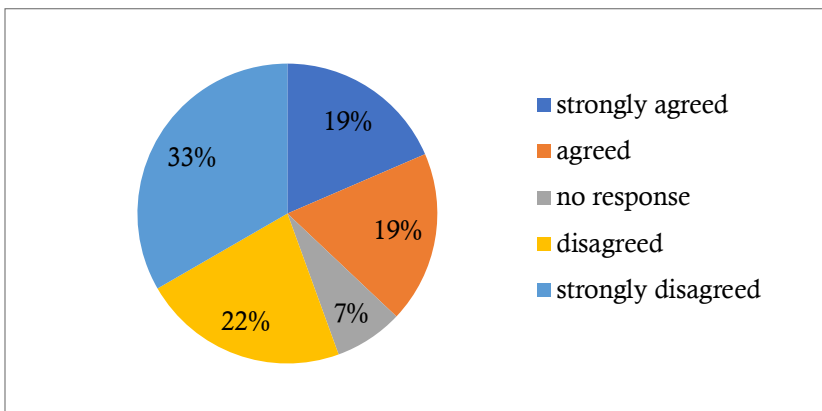
Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	84	84	48	54	30	300
Percentage	28%	28%	16%	18%	10%	100%



This table clearly that 84 (28%) masses are strongly agreed and 84 (28%) people are as agreed about it. 54 (18%) people are disagreed and 30 (10%) masses are strongly disagreed .48(16%) people had no reply about it.

Table 6. Feudal follow democratic values.

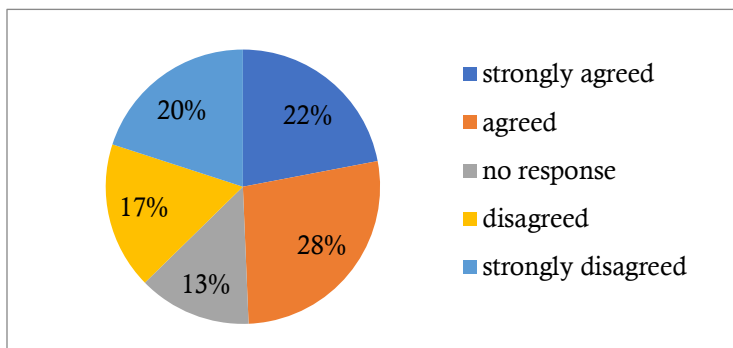
Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	80	50	20	60	90	300
Percentage	26.67%	16.67%	6.67%	20%	30%	100%



This table clears that 90 (30%) people are strongly disagreed .while 80(26.67%) people are strongly agreed .60(20%) disagreed .50(16.67%) people are agreed .20 (6.67%) people gave no response about it.

Table 7. Feudal believe in the Polities of Revege.

Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	66	82	40	52	60	300
Percentage	22%	27.33%	13.33%	17.33%	20%	100%

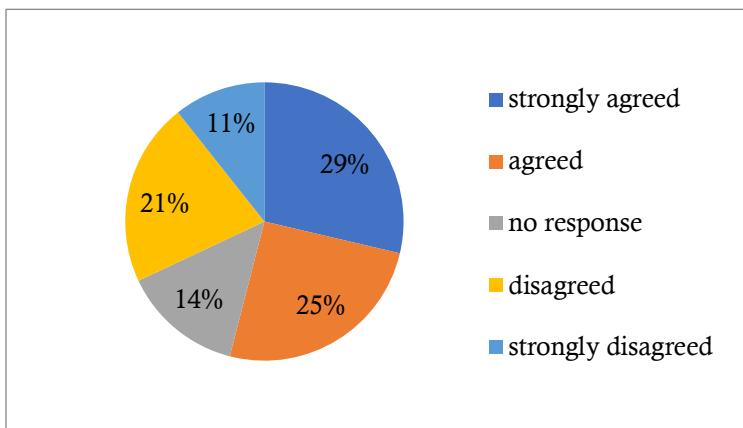


This table shows that 82 (27.33%) respondents are agreed and 66(22%) people are strongly agreed .60 (20%) people are strongly disagreed

and 52(17.33%) are disagreed. 40 (13.33%) people have no response about the statement “feudal believe in the politics of revenge.

Table 8. Feudal Approach only Biradair Chiefs and Leading Person in Election

Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	86	76	42	64	32	300
Percentage	28.67%	25.33%	14%	21.33%	10.67%	100%

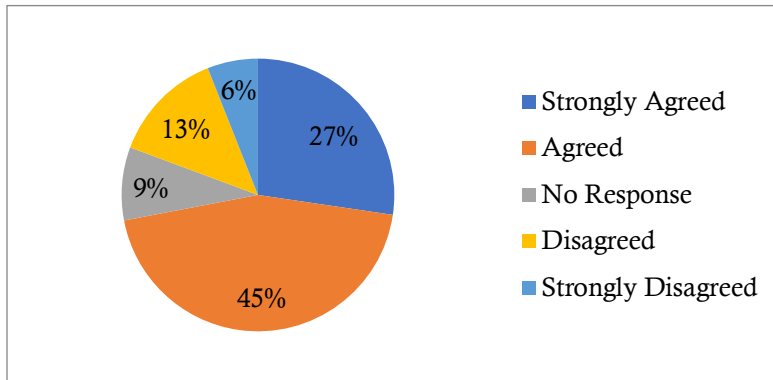


This table explains that 86 (28.67%) people are strongly agreed with the statement “feudal approach only biradair chiefs and leading person in the election” and 76(25.33%) masses are also agreed. The result is soon that 64 (21.33%) people are disagreed and 32 (10.67%) people are strongly disagreed 42(14. %) masses gave no response during the survey.

Central Hypothesis Statement

Table 8. The Feudal of District Vehari have Dominant Impacts on Politics.

Response	Strongly Agreed	Agreed	No Response	Disagreed	Strongly Disagreed	Total
Frequency	82	134	26	40	18	300
Percentage	27.33%	44.66%	8.67%	13.33%	6%	100%



The above table & figure shows that 134 (44.66%) respondents are agreed with the statement "The feudal of district vehari have dominant impacts on politics while 82(27.33%) respondents are strongly agreed .40 (13.33) are disagreed that feudal of district vehari have a dominant impact on politics while 18 (6%) people are strongly disagreed and 26(8.67%) people gave no response about it. So, the research hypothesis is proved.

Conclusion

The result of the study supported the hypothesis and objectives of the research. The

majority of the people according to the central hypothesis statement gave the opinion that the feudal in district Vehari have a dominant impact on politics. Respondents gave positive result to support the hypothesis. 134 (44.67%) people agreed and 82 (27.33%) respondent strongly agreed that the feudal of district Vehari has dominated the impact of politics. On the other hand 40 (13.33%) people were disagreed and 18 (6.0%) masses were strongly disagreed. 26 (8.67%) had no response. In cumulative 216 (72%) respondents remained in the support of the hypothesis that the feudal of district Vehari has to dominate impact on politics.

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