

## **An Analytical Study of the Role of District Mianwali in Pakistan Movement:**

By

<sup>1</sup>Ameer Farooq, <sup>2</sup>Muhammad Asif

### **Abstract:**

*This article provides an important overview on Mianwali district regarding my said topic. Mianwali district has a very important significance in all aspects like historically, politically and culturally. It is very important for me to quote that it has all type of resources like lands, Minerals, weather and geographical significance. Historically, Mianwali district also has its own importance. According to my said topic, People of Mianwali indulged their best efforts in making of Pakistan. Achieving of Pakistan became their primary goal. That's why; they put their all efforts in Pakistan movement and paid attribution to Muslim league and Quaid A Azam by all means. Moalana Abdul Satar Khan Niazi was the hero of this agitation from district Mianwali. He was the man who raised the slogan of "Pakistan Zindabad" for the first time in Lahore resolution ceremony. Ameer Abdullah Khan Rokhari and Nawab of Kalabagh took part in Pakistan movement to get a homeland for the Muslims of Sub continent. Beside this, all the common people of Mianwali played an important role in Pakistan movement, that's why Muslim league secured both two seats of Mianwali constituency in 1946 elections.*

**Keywords:** Mianwali, Movement, Pakistan, etc.

### **Introduction:**

Mianwali had remained the part of district Bannu, but in 1901, a new district had been made with headquarter Mianwali city. Initially, it had four tahsils Mianwali, Esakhel, Bakhar and Layyah. In 1909, Layyah separated from Mianwali and became the part of district Muzaffargarh.

---

<sup>1</sup>M.Phil. Scholar Department of History University of Balochistan Quetta Pakistan

<sup>2</sup>Muhammad Asif, Lecturer, Department of History University of Balochistan Quetta Pakistan

Therefore, Mianwali had remained the part of Rawalpindi division but in 1963, it became the part Sargodha division in 1982, Bakhar also separated from district Mianwali and settled as new district. Recently, Mianwali has three tehsils Mianwali, Esakhel, and Piplan. (Government, 1915)

Mianwali is very rich in cultural and archeological aspects as well. Ruins of Maari, ruins of Rokhari, ruins of Namal and ruins of Kafir kot are the archeological sites of District Mianwali. In the northern parts of district, most of archeological sites are there, it means there had no evidence of any populous government in southern side. So that Kafirkot is located near the Khasoor range. There are two forts, though their condition is not good, but still have maintained their originality. One fort also lies near the Kundal. Last Hindu rajas of these forts were Raja Til and Raja Bil.

Ruins of Maari also located in Maari Indus. There are two temples same like Kafirkot. Although, both are in tottering conditions but still telling the story of art and architectures of that time. Various kinds of coins have been found there with the stamping the impressions of horse and other side bullock.

Ruins of Rokhari also discovered after the retrieval of Sindh River in 1868. Different kinds of items like ivory, stenciled stones, coins and other archeological items had been found. A statue was also found there which seems likely near to Greek era rather than the Hindus. Some burnt bricks also been found there coating with white material plaster.

In the Namal, the area of khudri and salt, there found some ruins of Sirkapp era, and it is to be said that Sirkapp was contemporary of the Raja Rissalo of Sialkot. The outer wall is still existed but not in good condition. it is made on the top of hills and seems like great garrison had existed there. So up lifting water from stream to the top of hills is still a question mark. Besides this, lot of archeological sites had not been discovered which must need to be workout. Between Namal and Sakasar, there is massive looking tomb dressed with blocks and stones and lot of encroachments have been found in this area.

Baoli of Wanbhachran was also presented there, which was constructed by Sher Shah Soori in his era. Though this baolli is not in good condition but still it is the great art of that era. A similar baoli is also presented in Shahpur. Mianwali had various names, historically its name was Hanuman later, and its name was Jamnagar and was also called Anagram. Due to its location on the bank of river, it was also called cache. In reign of Mughal emperor Akbar, a sufi saint Sheikh Jalap u Din came with his son

Muhammad Ali for the purpose of propagation of Islam and settled on Easter bank of Sindh River. At that time, whole area was under the patronage of Gakharrsand their rulers' names were Sultan Shalat and sultan Moqarab. Sheikh Jalal u Din went back but his son Mian Ali remained there. Due to residence of Mian Ali, Kachi name changed to Mian Ali (village of Mian Ali) and in Urdu called Mianwali.

Historically and geographically, Mianwali had remained the part of Sindh valley. A sacred book of Aryaans Rigveda had been arranged or written here. Aryans, then came from Siopto Sindho (Sindh River) and introduced new civilization and Gangojamna and then came Bihar and Bengal. It is said that Rigvaid was arranged at the place of "Kundri" in present, Kundri and Kundal are two cities in Mianwali. It is strongly possible that this happened in one of them. Hatred views of Aryans about inhabitants of Indus civilization who were black in color and had lightly flatted nose. From their race, Mussali are still in the still inhabitant in Mianwali. In Rigvaid, Sipto Sindho (Sindh) Kobha (Kabul) Gomati (Gomal) Kromor (Karu) Rivers are prescribed.

Garrison writes in his book linguistic survey of Pakistan, He distributed languages of Sindh valley in two parts, first Sindhi language and other Lenhdi. He writes that speaker of western language (including Mianwali) has created two sacred characters named and Ramaain and Mahabharat.

A narrative that Mahabharat had been written between 1500 BC to 1900 BC and Ramaain was arranged before Mahabharat. At that time there were two strong states Gandhara andKekya. Sindh River, a very important character of was from Kekaya. According to Mahabharat, there were a strong conflict between two families Kroo and Pandoo, after the defeated from kroo, Pandoo went to forests. These all happened in Mari Indus in Mianwali. At the time of arrival of Islam, in Arab, there were strong influence of Buddhism in Punjab and Sindh. In the seventh century, it became a center of their attention of governors of Banu Umyaya. In the reign Hazrat Amer Muavia R.A, Abdu Rehnam Bin Samra was the governor of Seistaan, He conquered Kabul. A sardar of his army Muhlib Bin Safra came Sindh valley routing Kabul and Peshawar. There was a strong fort on the western bank of Sindh River in Mianwali. It was under the patronage of Kashmiri Hindus. The name of raja of this fort was tall, according to research of prof. Malik Muhammad Aslam, this fort was conquered by Muhlib bin Safarain 44 Hijra. There are many graves still there in front of main door of fort. Mostly wall of fort are saved and in good conduction. In the fort, a Mandor is also available, according to

Waliullah khan; these are Manooti manders and her worship of Sihvakiwas being done by Hindus. In Chajnama, there is a description of a state which name was Suveira and it was located between the area of Multan and Kohistani namak and Mianwali was the part of this area.

From the 10<sup>th</sup> century to mid of 18<sup>th</sup> century, this area was played a role of gateway to all Afghani and Turk invaders. In this area, Islam spread faster in the reign of Ghori. Many tribes of Niazi came and settled Easter bank of river and Mianwali history starts from this reign. According to “Tabqata Nasri”, after the defeat from Changiz Khan, Jalaludin Khawarizami came Mianwali; he resided in Kolorkot for some day and went to Faris by routing Sindh.

Ameer Taimoor selected the desert area named (Choli Jlal) to reach Multan. Babur used the same way to reach Bheera.

Shershah Soori also came in Mianwali, a monument of his still available in Wan Bhachran Mianwali in shape great well. In 1738, Nadir Shah entered in Bannu and from there, he came in Rokhari and resided for two months. He attacked on the city of Gakhars named Munazam Nagar. Ahmad Shah Abdali also defeated Gakhars in Mianwali. Graves of Sadozoi invaders are still in graveyard of Wandhi ghundwali who were killed in that war. A kutba (plate) is fixed stenciled with name Prince Suleman. (Khan, 2015)

If we see district Mianwali in pre historic era, we come to know that at that time how the importance it had. According to Yaya Amjad, Dara1 sent his professional adventurer named Skylax to Sindh valley for information that how travelling would be possible through Sindh River. According to Herodotus, he came from Patokia travelling along with Kabul River and reached Sindh River. At Kalabagh, He started to travel by boats. So, in early history of Mianwali Kalabagh a city of Mianwali has mentioned. After the adventure of Skylax, Dara occupied on this area and he made Sindh valley as his 20<sup>th</sup> district of his empire. (Amjad, 1997)

When Barvia was killed by Dara1, many states of his under control rebelled against Dara army like the state of Elam, Babul, Maad and Arminia. Rebillion effects also had been found in Persia the capital state of Dara. Researcher described that during this mutiny, people of Thathagush also picked arms against Dara army. This Thathagush area which the Greek historians mentioned it as Sattagadae. So, the different views have been found in historians about its location. Budhparkash have mentioned it as the part of Gomal valley. According to him that Thathagus

that the land of seven rivers. He also copied the thoughts of Toyn Bee that Thathagush had not called Punjab or whole Sindh valley; it was just part of District Sindh valley.

Yahya Amjad analysis this debate about Thathagush that the whole area of Punjab and Sindh which conquer by Dara, Thathagush was the only area of Mianwali and Esa Khel. This area was called Thathagus.

Harz field also writes that, Hakha Manshi had made pictures of mountain and sketched on stones, people of Thathagus were also seen by wearing dhooti. According to AelofKero, word Khattack is derived from Thathagus. Therefore, the inhabitants of Thathagus, people called Khattack.(Core, 1958)

According to Budh Parkash who copied Herodotus, the other area of Sindh was Hirravatash. Greek writers called this area Arakosia and later it called Daman and Thamonai. According to Toyn Bee, the areas there now a day Saraiki language is spoken, were consist of Arakosia. According to Yahya Amjad that, “personally I think the word Saraiki feels from word Arokosia”. In formally Saraiki language is the language of Sarrai nation. Herodotus described that empire of Dara had also these two concered area under his empire. He gave the Pakkosati as thirteen numbers and Thamani as fourteen. SofPakto was the area of Pathans and Thamnai are Daman were Saraiki”. (Amjad, 1997)

Mianwali district also had been remained a center of Gandhara and also the part of Dara empire. Ghandara civilization was consist of Pothohar, Hazara, Rawalpindi, Attock, Jhelum, Mianwali, Khushab, Bhakkar, Layyah and Muzzfargarh. One more strong narrative proving Mianwali as Historical district that According to yahya Amajad, “Chandar Gupt Morya was born is Pipliwan means jungle of Chillis. Now Piplan of Mianwali is the various shape of Piplidan. So, the Piplan is the birth place of Chandar Gupt Morya, the founder of Moyria Empire”. Yahya Amjad also narrates that, Maha Bharat was arranged at the place of Kundal. So Kundal which is in tahsil Esa Khel is also a historical city of Mianwali. (Amjad, 1997)

If we see the inhabitants of Mianwali, many tribes are existing in Mianwali. If we see the clain of Niazi tribe, we able to know that Niazi are from Pathan tribes and Lodi’s were their ancestors. Niazi was the son of Ibrahim Lodhi and then had three sons Jamal, Khaku and Bahi. The whole Niazi tribes are from this ancestral chain. Niazi tribes were spending pastoral and vagrant life and they always had remained in findings of water and grazing fields. So here, on the bank of Sindh River they settled

here after the displacement from Tank and Sulman Khel area. All sections of Niazi tribes settled in the different part of district. Wattakhel, Ballukhel and Shgah bazkhel were settled in Mianwali. Tajakhel in Moch, Musa khel tribes settled in western side of dhak hills and Sultan Khel tribes were settled in Northern hilly areas of district Mianwali. (Khan G. A., 1988)

If we see the settlement history of Niazi tribes in district Mianwali, few miles away from city Mianwali there was a site named Muazam Nagar and rulers of Muazam Nazgar were Ghakars. Mughal king Akbar awarded his Ghakkar chief this land and area to his. Therefore, Ghakkars dominated the upper areas of district. During the expedition on Delhi of Nadir Shah in 1738-39, he passed there and expelled the Ghakkars to the eastern side of Muazam Nagar. At the time of Ahmad Shah Abdaali in 1748, a lieutenant of Abdaali army snatched this area from Ghakkars and Niazi tribes took over the control of this area. They settled there but due to family clash between Musa khel And Sultan khel tribes, Musa khel tribes migrated from Muazam Nagar and settled the western side of Dhak hills by expelling the Ghakkars more to the eastern side of Dhakk hills. Muazam Nagar was fully destroyed by expanding the Sindh River in 1870.

So actually, Niazi tribes permanently settled there about 250 years ago. In the reign of Sher Shah soori, Sumbal Khel tribes and Habatkhan a commander of Soori army fought a war. Sumbal Khel killed a nephew of Sher Shah named Mubarak shah due to some immoral acts. Mubarak khan was the son of slave woman. He wanted the hand in marriage of the daughter of chief of Sumbal tribe. The chief refused to do so because he had already huge haram with many women. However, Mubarak shah gave a harsh warning. Therefore, for that reason Sunmbal family killed Mubarak Shah. After the death of Shershah soori his son Islam Shah Soori took over the charge of Soori government. He sent Haibat khan to Sunmbal tribes for the revenge of Mubarak Shah. About nine hundred men of Sunmbal tribe were killed in that Massacre war by Soori army and remaining left this area to save their lives. It is very necessary to mention here that Ancestor of All Niazi tribes was Sarhang except Sumbal Khel. (Caoroe, 1958)

Awan tribes are also the resident of District Mianwali, it has huge population in Mianwali, Khushab, and Chakwal districts. Different narratives have been discussed in research thesis. Ancestral blood of Salar Qubat Haider Shah had chosen the name of Awaans. Before this, Awaans were called as Alvi Awaans. All Awaans writers listed Hazrat Sultan Baho R.A (Jhang), Khawaja ShamsudSialvi (Syal sharif), Hazrat Baba Sajawal

(Mansehra) and Hafiz Muhammad Ibrahim (Soon Sakasar) in Awaan Tribe.

Awaan writers also claim that the purpose of the arrival of Alvi Awaans were the propagation of Islam. They also claim that in the era of Mehmood Ghaznavi, when he invaded on Sindh and Multan, ancestral blood of Alvi Awaans was the ruler of Multan. At that time, offsets of Hazrat Ali were not called Awaans but Alvi, Muhammadi and Umari. However, they all are offsets of Hazrat Ali R.A, so they all deserve to call Awaans. (Hussain, 1986)

Quraishi, Mashadi, Bhachars, and some other castes are also resided in Mianwali district. Mughals and Baloch tribes are also there. Arrival of Baloches in Mianwali had occurred in earlier, they related to ruling race. So on their arrival, they snatched the land of local Jatts by power and in some areas, and they bought it. In recent, a very less population of Buchesis resided in district Mianwali. They are resided in Mohalla Balochan and some families are settled in mohalla Hashim Shah. Most population of Balochs are settled in Dab Balochan and Piplan. These Baloches called Jatt Baloches perhaps they are from Jatoi Baloches, some of Lashari Baloches are also settled in District. (Chalesjel, 1916)

Now comes to administration of of Mainwali before the partition of subcontinent In the final report of third regular settlement of district Mianwali in 1928 which was prepared by Sardar Ganda Singh, which was the chief in charge of that, settlement operations at the time of settlements of district Mianwali. He described about district Mianwali widely and briefly. He also mentioned Tehsildars, zaildars and other administrators at that time. So that, it was very effective work on it as that contemporary. For the settlement, he described the main two areas. Before the partition, the main source of communication and transportation was railway. Roads were not existed at that time so that, the main travelling source were railways. However, trading through Sindh River was also being done. Boats and local ships were used to transport their goods from Kalabagh, Mianwali to Lower Sindh and vice versa. Road transport was not up to required level. Farmers used formal ways to cultivate their crops. No authentic and scientific methods were used at that time. Lack of machinery was the main issues at that time with farmers. Therefore, the cultivation of ordinary and old ways, the crop production rate was very low at that time. So, all goods and crops were transported by railways, and were by the river. (Singh, 1928)

People of Mianwali played an important role in Pakistan movement. Maolana Abdul satar khan was the hero of this agitation. He was president of Muslim student federation. His significant role in agitation led it to its destination. He was the close friend of Quaid A Azam and had attached with Muslim League until the creation of Pakistan. He secured his seat in Mianwali constituency in the elections of 1946. Ameer Abdullah Khan Rokhari was also a member of Muslim league. He removed the union Jack from DCO office Mianwali during a rally. He was put into the jail until Khizar Hayat Khan Tiwana released him to press ganged by public.

Nawab of Kalabagh Malik Ameer Muhammad khan was also firm member of Pakistan Muslim league. He played the vital role in the succession of both league members in Mianwali in elections of 1946. All the religious and political embodies played the important role in Pakistan agitation. Hakeem Abdul Rehman participated in Delhi convention of Khaksaar party. He travelled from Mianwali to Delhi by keeping shovels on their shoulder on bicycle. When fire was opened on the convention by the order of administrators of government, these sons of Mianwali were also there. This was occurred in the start of March 1940. The people of Mianwali condemned this massacre. A strongly and historical protest procession was taken out in Mianwali.

Saraiki poets of Mianwali played a vital role in Pakistan movement. This movement stated from Akbar Chidarvi who was great Saraiki poet. He was banned by DC to say verses especially which helped in Pakistan movement. In the tale of Heer and Ranjha, he loved the character of Kedu. He made disrespect of Heer. According to him, that Heer had no right to cause disrespect for her parents and her husband after the marriage. He also legated the Rangha that he had no right to keep eyes on other women. He called his as Kanjar (characterless). According to his poems, Kedu was the symbol of respect and modesty. Beside it, he was weak and handicap from one leg, he instigated the people for honor and respect. He was bitter enemy of British. He could not say verses openly due to banned by British's government (Anjam). Therefore, all the embodies performed their best role as they could.

### **Literature Review:**

The Punjab tragedy by Prof. Barbara Singh 1949; in this book; the writer highlighted the all the factors about riots in Indo-Pak especially in Punjab. In this book, the writer highlighted disturbance during partition that occurred in Punjab. The writer highlighted looting occurrences that



occurred in most of the districts of Punjab like, Multan, Muzzafar Gharh, Bahawalpur state, Gujarat district, Gujranwala, Jhang, Jehlam, Lahore, Lylypur, Montgomery, Dera ghazi khan, Shekhupura and Mianwali related to my said topic.

Tareekh-e- Pakistan by Yahya Amjad; Yahya Amjad was very renowned historian of Pakistan was born in Kundian district Mianwali (1943-1997). His work for history was amazing. He wrote Tareekh-e- Pakistan qadeem vol 1 and vol 2 about central era. Therefore, in his second volume he gave the detail history of all invaders who invaded in present area of Pakistan started from Alexander to end of Mughal rules. He not only prescribed the war skills of invaders, but also their administrator reforms in this area, in his topic, he described pro to Pakistan which according to him, recent Pakistan covered between Indus valley and Ghandara civilization which Kashmir were also included. He briefly graded the rules of invaders era vise. He started from Alexander his aggression, war with Poras, mentioned Taxila University.

Punjab districts gazetteer (vol XXA) by Punjab government in 1916; in the gazetteer, which was published in 1916 has given the detailed history and geography of district Mianwali. In my research, gazetteer would be very useful to introduce district Mianwali, its history and administrative activities. In the gazetteer, briefly images had shown of district Mianwali and given the details of clan of families who were the inhabitant of Mianwali. In imperial gazetteer also described the ruins of Kafir Kot, Mari hills and old sight of Rokhari. It also has given the details about minerals in Mianwali, agriculture, weather, boundaries of district and detail description of towns tehsils and about their inhabitants.

Tareekh-e- NiaziQabail by M. Iqbal Khan Tajakhel; Muhammad Iqbal Khan Tajakhel was a renowned historian and researcher of Mianwali. His marvelous work on Tareekh-e Niaziqabail was amazing. His book, Tareekh-e-Niaziqabail has six editions; in all his editions, he wrote brief history of Niazi in South Asia. He mentioned how Niazi's came in Mianwali and their era also. He mentioned the Niazi's appointed at the key posts in the era of different rulers. In his book, he also gave the genealogical clan of Niazi's either settled in Mianwali, Lukki, Di Khan, Taank and other parts of the country. He also mentioned history of Niazi tribes and their arrival in Mianwali.

Tareekh a Mianwali by Dr Liaqat Ali Khan; Dr Liaqat Ali Khan has done the great work by writing this book. He explained widely about the all

aspects of district Mianwali. He described culture, history, geography, sports, culture, its leaders, administration and all other aspects he well tried to cover in this book. He also has given the touch about tribes in Mianwali in this book. He also has discussed in this book about Saadat of Mianwali, Sultan khel tribes and other tribes that are living in Mianwali. He also described all the famous areas of Mianwali like, Esakhel, Kundal, Maarri Purr, Sikandaabaad, Mouch, Chidru, Chikrala, ChashmaBeraj, kundian, Waan bharaan and Shadia etc.

Tuhfatul Awan by Shah Dil Awan: This book published in 2016 in Rawalpindi, a very renowned writer of this book named Shah Dil Awan. He described briefly the Awan tribes in his book. As we know Awaans are second large tribes after Niazi in Mianwali district. So this book would be very helpful to describe Awan tribes in all aspects like origin, race and tribal chiefs etc.

### **Conclusion:**

This was all about my said topic that I have tried to express the tremendous efforts of public of Mianwali during Pakistan movement. It was movement that mobilized the people of Mianwali for the first in political aspect. In my research thesis I have mentioned all the eminent personalities that participated in Pakistan movement. Ameer Abdullah Khan Rokhari and Moalana Abdul Sataar Khan Niazi elected the members on league tickets in Mianwali constituency in the elections of 1944. In 1935, Allama Niazi wrote book along with Mia Muhammad Shafi on the topic of what is Pakistan and how will it possible to its destination. In this book, every problem regarding in kilafat theory was enlighten (Qasoori). Nawab of Kalabagh Malik Ameer Muhammad supported them in elections. Malik Fateh Sher Jhummat was the head of all polling agents from Muslims side in Mianwali. Therefore, public of Mianwali cooperated well with league leadership. Moalana Abdul Satar Khan Niazi was the hero of this movement in Mianwali. Amanullah Khan and Zafarullah Khan Sherman kel were the active members of All India Muslim league. Ameer Abdullah Khan was the person who removed the union jack from deputy commissioner office in Mianwali. Hakeem Abdul Raheem Khan Khanki khel travelled from Mianwali to Delhi on bicycle to Delhi convention. In the president ship OF Maolana Niazi, Muslim Student federation organized the Lahore resolution ceremony.

Muhammad Khan Advocate was also a personality of Muslim League. He was very active, enthusiast and intellectual member of Pakistan

Movement. During the election of 1946, he became the lawyer of every Muslim league candidate without any fee. According to Anwar Kamal lodhi that, "I am very thankful to Mr. Muhammad Khan Advocate who has given me the important legal advices during my Buldia elections". Ameer Abdullah Khan Rokri, Malik Fateh Sher and Nawab of Kalabagh and Khan Muhammad advocate played the vital role believer of Pakistan theory the friends of everyone. (Khan D. L., Tareekh A Mianwali, 2015)

Miana family of district of Mianwali played vital role in Pakistan Movement. Mianas are ancestral bloods of Mian Muhammad Ali from which Mianwali name invented. Therefore, these are all offspring's of Mian Ali and his son Mian Zakria Sultan. The shrine of Mian Zakria Sultan is situated in the western side of city near to Sindh River. Therefore, Mian Zakeria Sultan Sofi (saint) all the Muslims inhabitants of Mianwali respected him as a holy man and Watta Khel of Mianwali devoted him lands. Later the famous personality raised in Miana family named Mian Muhammad Akbar Ali. This was the person who constructed the mosque at Ballokhel road and a Madrassa. Moreover, all were performed well during Pakistan movement as they could.

**Bibliography:**

- Amjad, Y. (1997). Tareekh a Pakistan wasti ahad. In Y. Amjad, *Tareekh a Pakistan wasti ahad* (pp. 62-64). Lahore : Sang e Meel Publishers.
- Anjam, W. M. *Akbar chidrvi*. Lahore: Punjab University.
- Caoroe, O. (1958). *The Pathans*. London: S.T Martin press.
- chalesjel, D. (1916). Punjab castes. In D. chalesjel, *Punjab castes* (pp. 40-44). Lahore: Superidentant, Government of Punjab.
- Core, O. (1958). The Pathans. In O. Core, *The Pathans* (p. 442). London: St Martin.
- Government, P. (1915). Gazzeteer of Mianwali. In P. Government, *Gazetteer of Mianwali* (pp. 12-30). Lahore: Superintdant printing, Punjab.
- Hussain, M. (1986). Awaan tareekh k aaene me. In M.Hussain, *Awaan tareekh k aaene me* (p. 91). Karachi: Ali Book Publishers.
- Khan, D. A. (2015). *Tareekh a Mianwali*. Lahore: Sang A Meel Publisher.
- Khan, D. L. (2015). Tareekh A Mianwali. In D. L. Khan, *Tareekh A Mianwali* (pp. 206-26). Lahore: Sang a meel publishers.
- Khan, G. A. (1988). Naizi Qabeele ki Dastaan. In N. M. Khan, *Niazi Qabeele ki Dastaan* (pp. 164-165). Lahore: Idara tehqeequl ansaan.
- Qasoori, M. Akaabir a tehreek a pakistan.
- Singh, S. G. (1928). *Final report of third settlement of district Mianwali*. Lahore: Supertendant government of Punjab.