



RESEARCH PAPER

Impact of Politico-economic Changes on the Resettlement of Kharal Tribe in Punjab

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ABSTRACT

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Punjab is in an exclusive location of south Asian region with reverence to its, administrative and Political history and its politico-economic system. The socio-political setup of Punjab has been matter to many ups and downs in the past. The impact of its historic contextual past on the features of population and their behavior requires not to be overlapped. The features and approach of population in Punjab, precisely economic and socio-political setup, either openly or indirectly is intensely interconnected to its long formed history. Economic activities and Social customs of the people of this area are interconnected with their traditionally earned traditions and behavior. It can be, therefore, valuable to have a brief analysis of a tribe of its historical background with its link to the Economic and political changes. The research work in this point is a serious effort to look in this regard with introduction of an important Kharal tribe of the Punjab region.

Introduction

The leading tribes of Punjab move from one place to another to adjust to political changes and make effective use of meadowlands available in different places for different reasons. Exodus and subsequent conversion of identity are what chronological development is all about. If counterattacking relocation is not historical, so is remembering the memorial of one's original surroundings one travelled from after an interval of centuries. Collaboration between Harappan and Aryans people way back in time left unforgettable marks and wounds that well-defined the subcontinent for all epochs to come. People have marched for centuries in search of food and security that had effected their beliefs, living styles numerous times. The tribes have taken nomenclatures from the name of their forefathers. Kharal is very important tribe of the Punjab and the nomenclature of the Kharal is from their forefather Kharal son of Khiva. What was the identity of Kharal tribe before the person Kharal born? This can be considered as an important and wise question. In the fourteenth century, during the reign of Ibrahim Lodhi, Rai Kamal

Khan Kharal, the autonomous leader of Fateh Noor area, due to sudden changes in the socio-economic conditions of the area migrated from Delhi to the forests of Hindal Nagri, and in Hindal Nagri he met Rai Hamand Kharal. Kamal Khan Kharal stayed in Hindal for a time being due to the worsening situation of law and order in the area and in search of permanent settlement he decided to leave area and ultimately reached that was renamed after him as Kot Kamal. Kot Kamal that later on become Kot Kamaliya and nowadays Kamalia, a Tehsil of Toba Tek Singh district has its own socio-economic worth in that era being a fertile land alongside the Ravi River and in the center of two important provinces of Multan and Lahore (Mushtaq, 2013).

Literature Review

This book is very important as it forms a part of the understanding base for upcoming generations. Henceforth any symbols or comments appreciated are left deliberately to reserve its factual nature. In this work author has presented the details of important families and people in the region of Indian Subcontinent. This book is an important effort for the current study as it shed light on some important features of Kharal community that is part of this study in hand. The Politico-economic condition of tribes and families in India can become important study and the study in hand is one of the important effort in this regard (Wikeley, 2015).

Ain e Akbari is very important document and it was translated into English that made this book very important for the academics and scholars of the new generations. The willpower to reservation of centuries old manuscript bring revolution in modern world of knowledge. Abu Alfazal was important office barrier of Mughal emperor Akbar the great and he wrote down the details of court work of Akbar and explained the system of government of Mughal era. He provided details of the different regions and administrative division of the Akbar era's Indian subcontinent in which he provided details about the areas, taxes, and people. These details made this work of Abu Alfazal important for the study in hand (Fazal, 1777)

Adopting Nomenclature

Looking at the pedigree of Kharal the name of Surya or Suraj (Sun) is well-known in the historical record and people of Kharal tribe still in larger scale use to give the identity of being Surya Bansi (Sons of Sorya) or solar family. There are number of tribes living in Punjab with same identity of Sorya Bans. Kharal in Punjab area profoundly claims to be descendants of the Raja Surya dev of Surya Kingdom (Steedman, 1882). and pedigree of Suraya is as Suraya son of Kashyap Son of Natrij Son of Brahmaji Son of Sree Krishna Son of Purb Son of Hind Son of Ham Son of Noah. Looking at the descendants of King Surya one was Kharal, which is Kharal son of Khiva and Khiva in many scriptures is also known as Bhopa son of Ranu son of Dahrara son of Jassa son of Jajja son of Ahra son of Bhuta and Bhutta in many scriptures is also known as Bota Sultan or Boti Sultan; a renowned

Muslim Martyr and fighter from ancient town of Jaisalmir son of Deerath son of Chalak son of Solaggey son of Ghirdad son of Karn son of Mol Raj Son of Teeser Son of Uda Deep Son of Panawar Son of Beni Das Son of Hans Raj Son of Dharma Son of Man Dhana Son of Dev Das Son of Jasrath Son of Jed Son of Aadh son of Adar Son of Nakhour Son of Karan Son of king Surya or Suraj (Sun) the forefather of solar family and the name of mother of Karan was Maa Kuntaan or Kunti who was daughter of Surasena and sister of Vasudev the father of Karishna (Rose, 1911). The socio-economic condition and tribal pride of the Kharal tribe brought them against almost every important ruler who acted against their interests. In some accounts the first one who accepted Islam in the Kharal tribe was Rai Jaisal converted by Makhdum Jahaniyan Jahangashat and some say Rai Bhupa whom they call Khiva was the first converted by Makhdum Jahaniyan Jahangashat along with his son Kharal. Rai as title was introduced by Alauddin Khilji for the officers in charge of the department of commerce and the department of commerce was called Diwan-e-Riyasat and the officer's in-charge of this department was called Rais-i-Mumalik. Alaudin Khilji attack Ravi area that was Kharal area in 1306 and won the battle and Jaisal as leader of Kharal tribe was arrested and brought in Delhi and in custody he met Hazrat Makhdum Jahaniyan Jahangashat. The socio-economic condition of the whole tribe must had forced the leader reconsider his approach toward his beliefs and relations with the rulers. Meanwhile the preaching of Hazrat Makhdum Jahaniyan Jahangashat to Jaisal Kharal in custody helped to take the decision to accept Islam. The conversion to Islam could have played role in conversion of the nature of relations between the tribe and ruler. On the request of Hazrat Makhdum Jahaniyan Jahangashat the ruler of that time Alauddin Khilji decided to release Jaisal Kharal and to give some important post of his status, who assigned him a government responsibility in the Ravi area with title of Rais-i-Mumalak of Ravi area and Jaisal Kharal after it adopted the title of Rai and become Rai Jaisal Kharal and till date the descendants of Jaisal Kharal are using that title of Rai. The official with title of Rais (Rai Geeri) had power to decide the ratio of tax and to collect it (Qureshi, 1971). It is important to note that the Province was called Iqita and head of Iqita was called Muqati and wali in Khilji era. District was called Shiq and head of Shiq was called Shiqdar or Siqdar and Tehsil was called Pargana and head of Pargana was called Chuhdhary and Amil and village was called Gram and head of village was called Muqaddam and Khut (Ali, 2006). So Rais or "Rai geeri" was revenue post given to Jaisal Kharal. In another account Kharal not his father accepted Islam on the hands of Jalaudin Bukhari renown as Jalludin Surkhpush 1250 to 1292 in the reign of Ghiasu Din Bilbon. Some gave credit to Bahawal Haq Multani and some to Baba Farid Ganj Shakar instead of Makhdum Jahaniyan Jahangashat for the blessings of Islam on Kharal tribe (Griffin & Massy, 1890). Anyhow there must be some important work of Kharal son of Khiva that descendants of Kharal use to remember him and proudly use his name as nomenclature for their tribe. Other than the Rai, there are lot of other titles being used by the Kharal in Punjab and Indian subcontinent i.e Malik, Chuhdhary, Mian, Pir and sub identities i.e Randhaira, Lalhaira, Rubera, Lodikey, Churiara, Khar, Bhandra, Gogera, etc. the reason behind the titles is position in tribe and in using

sub identities is the name of any prominent personality that has affected their socio-economic condition in the history. For instance, in some areas of the Punjab people of Kharal tribe are using the sub identity of Randhaira. Using the analogy argument, it can be understood that an important person in the Kharal tribe whose name was Rai Randhair Kharal, who could have a prominent work for the betterment of Politico-economic condition of his tribe became another example of personal nomenclature of people of Kharal tribe and sub identity within the tribe. For empathetic knowledge here is pedigree of Randhir to establish his relationship with Kharal. Rai Randhir was son of Kirta (Kirta in many scriptures is also known as Ghulam Shabbir) son of Uppa son of Jassu son of Walsehn son of Serij (Serij in many scriptures is also known as Ser Hek and Sirjdeen) son of Adhrath son of Deo Rai son of Gudan (in many scriptures is also known as Gudan Shaheed or martyr) son of Budh son of Kharal. The living evidence of this pedigree are people of this tribe still using this title of Kharal and sub-title of Randhaira in 21st century in Punjab. Counting it from the person living in 2017 till the person Rai Randhir Kharal, Randhir was a person nearly fourteen generations ago from his descendant Aman Ullah who proudly use title and subtribe's nomenclature with his name as Rai Aman Ullah Randhaira Kharal son of Khan Muhammad son of Bahlay Khan son of Qanda khan Son of Sharu (also known as Shehryar) son of Peer Muhammad son of Mauzzam son of Qaim son of Jalal son of Jamal son of Fateh Sher son of Jamsher son of Bhuwa son of Lehseya son of Randhir (Khan, 2016). It is matter of fact the tribes in search of fertile lands and water resources migrated from one place to another. The predecessors of Kharal tribe started their journey from Hastinapur to fulfil their needs reach ancient Jaselmir and later on settled in Fateh Noor. During the rule of Sulatns of Dehli they kept marching on and reached Kamalia, and spread in the region. In the Mughal era, according to Ain Akbari, there were seven district of Rachna Doab division in the Multan province, one of which was named as Kharal and Kharal tribe was living in this district in majority from which two thousand soldiers were in the infantry and 300 soldiers were in horse-riding and collection of tax was nineteen thousands rupee with thirty-eight thousand Bighas of land and there was a district Khanpur, in which the Kharal were inhabited. Five hundred foot soldiers and 30 horsemen were in the Mughal army. While this area covers nineteen thousand Begha of land. Similarly, in Multan province Chinar Doab division has eight districts, three of which are named Erijpur Deg, Chowkhandi and Dali Bhatti where the Kharal tribe was populated in majority. The total 4500 foot soldiers from this area were part of the cavalry and 220 in infantry. Nearly 2.5 million rupee amount of tax was collected and the area comprises forty-eight thousand Begha of land (Fazal, 1927). The Kharal remained loyal to Muslim rulers and supported Mughal Empire rejecting the Sikh rule. When the leader of the Sikh nation, Banda Bahadur, revolted against Mughal empire in Lahore province, he succeeded in many areas, In the Lahore province Sayyd Aslam Khan was deputy governor of Lahore because actual governor was prince Muazz Uddin the eldest son of Bahadar Shah Awal the Muhal King and he handed over the administration of Lahore to Sayyad Aslam Khan. Sayyad Aslam Khan raised green flag of Islam named Haideri flag and gave call for Jihad against Banda Singh. Sayyad Aslam Khan deputed Mir Atta ullah a gentleman from east and Rai Muhib

Khan Kharal or Rai Muhabat Khan Kharal a Zamindar of Faridabad to join Jihad with force of 5000 horse and 10000 of foot soldiers in 1710 (Singh, 2015). On February 5, 1710 the Mughal throne was taken over by Farrukh Sair and with this change the difficult days began for Banda Bahadur. New Mughal emperor appointed Abdul Samad Khan in the province of Lahore, who started victories against Banda Bahadur and after the expulsion from the areas of Sirhind, Banda Bahadur raised his head in Upper Bari Doab. A problem persisted for few months in Upper Bari Doab areas and finally Abdul Samad Khan sought help from the Kharal tribe of Rachna and Chinar Doab against Banda Singh Bahadur meanwhile Delhi Central Army also reached to support Abdul Samad Khan who arrested Banda Singh and brought him in Gurdaspur and after it sentenced him to death with his followers. In 1761 Ahmad Shah Abdali took over Punjab and appointed Khawaja Abid Khan as governor of Lahore after it the Gujranwala and Hafizabad region came under the governorship of Khawaja Abid Khan. To crush the Sikh Misl in the Gujranwala, Hafizabad region Khawaja Abid Khan attacked this region from Lahore and recruited large number of sikh in his camp and they in Gujranwala rebelled against him and he with a few followers fled in the night to Jaukalian. Then he asked the Kharal of Hafizabad to reinforce him to counter attack. accompanied by 500 horse and foot of Rai Ismail Khan Kharal of Hafizabad and Mian Khan Chatha accompanied reinforced him with 500 horse and foot soldiers and he reached Sharaqpur wherefrom he was conveyed to Lahore (Lal, 1888). On another front the Politico-economic condition of the Kharal of Kot Kamalia became so potent to take part in active politics that they Killed Nahar Singh chief of Nakai Misl in 1768 at Kot Kamalia in a battle. His younger brother Ran Singh succeeded him. Hira Singh was founder of the Nakai Misl, who had lost his life while fighting with Sheikh Subhan Chishti of Pakpattan. His son Dal Singh being a minor, was succeeded by his nephew Nahar Singh, son of Natha Singh, to the command of the Misl. After the killing of Nahar Singh by Kharal, his younger brother Ran Singh succeeded and Ran Singh proved himself the most powerful of the Nakai chiefs. He extended the possessions of his Misl and raised its prestige considerably. He held the talukas of Bucheke, Faridabad, Jethpur, Chunian, and part of Kasur, Sharakpur, Gugera, and at one time Kot Kamalia, the head-quarters of the Kharal tribe. Though this Misl was not as strong as several other Sikh confederacies, yet it commanded an annual revenue of nine lakhs and a force of 2,000 horsemen with camel swivels and a few guns. Ran Singh's seat of government was at Baharwal (Gupta, 1966).

Another branch of the Nakai Misl, emerged with the Politico-economic conditions and became a rival family of the Baharwal house and established at Sayyidwala. Kamar Singh was its leader. Ran Singh fought with this chief several times with varying success, eventually gained advantage over him, and seized Sayyidwala. Ran Singh died in 1781. After it his eldest son Bhagwan Singh, who became the head of the elder branch was not able to hold Sayyidwala which was recovered by Wazir Singh, brother of Kamar Singh. He also captured some of Bhagwan Singh's villages, but these were restored later on. Bhagwan Singh

realized that unless he would secure assistance of some powerful chief, he might lose his territories. With this view he betrothed his sister Raj Kaur to Ranjit Singh, son of Mahan Singh, the rising Sikh leader of the Sukarchakia Misl. After this he turned his attention towards Pakpattan, and finally conquered the country of the Hans. Kamar Singh, the leader of the rival house of Nakai Misal took possession of the territory situated on both sides of the Ravi, and extended his country from Faridabad to the borders of Multan. On one occasion the Hans of Pakpattan threatened, or according to one account actually took Kot Kamalia. The Kharal of the place negotiated with Kamar Singh and extended their help. Kamar Singh expelled the Hans and retained Kamalia in his own hands. In 1790 economic factor emerged and Muhammad Khan of the tribe of Bahadur-Khail was newly appointed governor in Multan and the serving governor Muzaffar Khan and was summoned to Kabul perhaps due to his catastrophe in dispatching annual tribute. Muzaffar Khan remained in Kabul for two years. Shah Zaman in Kabul succeeded his father in 1793 and he confirmed Muzaffar Khan as a permanent governor of the province of Multan. In 1797 when Shah Zaman the king of Afghanistan invaded Panjab, Muzaffar Khan was ready to expel the Sikhs from the areas of Kharal; i.e. Kot Kamalia and after it he restored Rai Saadat Yar Khan Kharal to Kamalia seat as his hereditary position and Saadat Yar Khan Kharal became again the chief of Kamalia (Gupta, 1966). In 1797 when Shah Zaman King of Afghanistan invaded Panjab, Muzaffar Khan expelled the Sikhs from Kot Kamalia and he restored Saadat Yar Khan Kharal to his hereditary position as chief of the place (Gupta, 1944). The Kharal chief of the place was given a Uduqdari allowance in exchange, locally called athog or five, pies in the kharwar of nijkari crops, and one rupee per Kanal of zabti crops. Kamar Singh and Kharal tribes once again come on each other as the independent tribes of the Ravi such as Kathias, Kharals and other who settled down to comparatively peaceful life becomes permanent threat for his rule. Kamar Singh divided his possessions into two divisions, Satgharah and Sayyidwala, and built five forts, Killianwala, Dhaulri, Kamalia, Chichawatni and Harappa. Kharal were not happy as Kamar Singh after making her position strong neglected the Kharal and tried to make them subject instead partner. When his position against his rival Ran Singh weakened he asked Sardar Rai Muhammad Ameer Kharal of Upera branch of Kharal to help him. Rai Muhammad Ameer Kharal sent him a word that it was not possible for him to come to him under political circumstances. He should first come to him and after the ill-will and bad blood created between them was removed he (Ameer) could visit him (Kamar Singh). Since Kamar Singh was in need of Rai Muhammad Ameer's help so he in 1780 visited his village. The Upera and Randhaira Kharal tribe at Ruppma Mahtam (mistakenly written as Rahna Moharan in many scriptures) near Sayyidwala quarreled with Kamar Singh. The bone of contention between Kamar Singh and Kharal was tax money that led the foundation of political struggle and rustled in new settlement process. Meanwhile the killing of Kamar Singh led the foundation of large scale crusade of the some subtribes of Kharal tribe. Wazir Singh, the son-in-law of Kamar Singh's sister, also lived at Sayidwala. He was a very influential man in Sikh Misal, who magnificently took over the charge of Kamar Singh legacy. Wazir Singh decided to wreak punishment on the enemies of Kamar Singh. The

warfare continued with Kharal tribe for quite some time. In the course of fighting Sardar Muhammad Ameer Kharal was killed of a gun-shot in 1781. His followers the Kharal tribes especially the Randhaira tribe of Danabad became target of Wazir Singh atrocities. Wazir Singh started to develop plan to attack the Kharal tribe one by one and spread detectives in the area to keep eyes on the movements of the tribes. Randhaira tribe had knowledge of scouts and their leadership decided to avoid any fresh war with the authorities and developed the plan to leave the area. When the detectives came to check the movement of the Randhaira tribe near the sun set the elders of the tribes ie. Rai Peer Muhammad Kharal, his brother Chakar and Faqir Muhammad son of Qaim and Rai Muhammad Bota Kharal of Aqal, Rai Ghulla Kharal with other leading people of Hamaon, Saru started to put the gram seeds into water and pretend to look busy in making plough ready for the next morning for sowing the crops of gram. But in the night they left Danabad and taking the route towards the Jaranwala and after it khurarainwala and reached Chiniot to meet syed Ghulam Abbas Shah. Some of the sub tribes decided to march towards Barkhardar only 32 kilometer away from Danabad. Barkhardar was part of Nakkai Misal but under the control of Bhagwan Singh from the rival family of Wazir Singh. One of the sub tribe of Randhaira Kharal the Aqalke under the leadership of Rai Muhammad Bota Kharal marched towards Gurdaspur most probably taking route of Danabad to Lahore, Ameristar, Batala and finally Gurdaspur. In the year 1781-1782 families of Randhaira Kharal tribe were moving from one place to another. During their journey they use to graze their herd on dry scrub forests in day time and after sunset they again move toward new destination. One remaining leader of four was Bota of Aaqal family who decided to leave for Gurdaspur and marched for nearly 225 kilometer. The detectives could not judge their move and Wazir Singh forces were dumbfounded when they came to know that the Randhaira tribe has left for other destination. Few families of Aqalke are still in Gurdaspur but majority join the second expedition and they finally settled in Nauthen nearly 122 kilometer from Danabad. The Randhaira tribe was consisted of five families whereas four from same father Jalal Khan along with one other the Ghulla. The leaders of the Qaim, Saru and Hamaon decided to leave Ravi bank and March toward Chiniot to seek help from their religious monitor Syed Ghulam Abbas shah was from the family sheik smail (Ismail shah Bukhari) and sheikh Smail was disciple of Khawja Noor Muhammad Maharavi Kharal. Ghulam shah Bukhari bring them in Jangla village headquarter of jangla jagir. This new area was out of the control of Nakkai Misal and was part of Bhangi Misal being led by the Charat Singh. This era was very problematic as Bhangi Misal was fighting with Sukharchakia Misal that was under the command of Mahan Singh in the areas of Jangla, Pindi Bhattian, and Chiniot. Charat Singh was killed in these engagements and his brother Desu Singh was leading the Bhangi Misal. In 1782 Desu Singh was also killed and areas of Chiniot and after it Jangla fell to Mahan Singh Sukherchakiya. It was coincident that When Randhira tribe found a settlement in Jangla Jagir with the help of Syed Ghulam Abbas Shah Bukhari the Jangla Jagir fell to Mahan Singh who in same year of 1782 was betrothed to Raj Kaur, also called Datar Kaur, and popularly known as Mai Nakkain. Raj Kaur was daughter of Ram

or Ran Singh the nephew of Hira Singh Nakkai and Sardarni Karmo and was also sister of Bhagwan Singh Nakkai the leader of Nakkai Misal and rival of Wazir Singh of same Misal. Randhaira Kharal Tribe may had some kind of knowledge about these developments but Mahan Singh had no ill feeling for the killing of Kamar Singh by Kharal tribe or no knowledge of the history behind the movement of this tribe from Nakkai Misal to Sukherchakiya Misal. Bhagwan Singh and Wazir Singh had made relations good with the help of his mother but these developments had not persuaded the problems for Randhaira tribe in Nauthen. Meanwhile the leaders of Aaqil tried to settle in the Gurdaspur area but majority of them left the area when they came to know about the where about of other four families. So Bota as leader of the Aaqal with his family left the region and came in Maot tarar and after it in Jangla in search of other families and at the end reached Nauthen to join the other three families but sought very small chunk of land. The Ghulla family reached raja tarigra near Rasulpur tarar and few of them reached Nauthen before Bota and sought land. Bota asked for due share from the land and faced cold shoulder answer from the three other families. Till 1803 Kharal tribe of Hafizabad region contested the Ranjit Singh rule in the area and finally in 1803 Ranjit Singh dispersed them and overcome them with the help of local tribes including some Muslim tribes of the region. In the region of Kot Kamalia Kharal under the leadership of Rai Saadat Yaar Khan Kharal fought against the Sikh and Ranjit Singh till 1803. Ranjit Singh expelled the Sadat Yaar Khan from Kot Kamalia who took refuge in Multan. Ranjit Singh called him back offering truce and returned his Jagir of 40 villages in 1803. When Rai Saadat Yar Khan Kharal died in 1810 his son Rai Muzaffar Khan Kharal succeeded him and Ranjit Singh extended his good wishes by offering village of Muhammad Shah to Rai Muzaffar Khan Kharal along with Jagir of his father consisting of 40 villages. In the winter of 1814, Ranjit Singh and Ram Dayal attacked the Kharal tribe in Okara. He went there to realize revenue and tribute from the zamindars of the Kharal tribe in the country Gogera current day Okara in the south-west of Lahore (Lincoln, 1908). Wazir Fatah Khan the prime minister of Afghanistan came to Multan and received a nazar of three lakhs rupees from Muzaffar Khan Kharal. He encamped on the banks of River Chenab, and sent a message to Ranjit Singh demanding for the return of fort of Attock to him. Ranjit Singh dispatched Dal Singh Naherna and Ram Dayal to watch the Wazir's movements. On their approach the Wazir went back to the west of the Indus. Ranjit Singh returned to Lahore, and dispatched Diwan Moti Ram to the Kharal country. He was given two Najib regiments, 50 zamburaks, and a park of artillery under Ilahi Bakhsh. The Kharal tribe were turbulent race of people for Sikhs, lived in about 40 villages in the districts of Sheikhpura (current days Pindi Bhattian, Hafizabad, Khankha Dogran and Sheikhpura) and Jhang (current days Okara and Toba Tek Singh Area (Lal, 1961). Ranjit Singh realized the economic and social needs in his fight with Kharal tribes and offer truce. On 26 February 1832 Rai Ahmad Khan Kharal with his other elders of Kharal tribes were presented in the court of Raja Ranjit Singh in Lahore in the presence of Fakir Raza aziz uddin and Lala Kishan Chand. Raja Ranjit Singh was with English dignitary in his court when he orders to hand over all land and holdings back to Kharal tribe and gave them robe of honors with Doshalas. Areas of Kharal were given to Diwan Sawan Mall

including Jin Kharlan, Faridabad, Kamalia, Hafizabad, Pindi Bhattian during Ranjit Singh era and relationship between Ranjit Singh and Kharal were based on the Politico-economic needs (Roseberry, 1977). .

Conclusion

It is very important to assess the role of politico-economic changes in the area of Punjab that forced the tribes living in the area to develop strategies according to their own needs and interests. The resettlements of different tribes in Punjab has direct link with the politico-economic changes. Tribes and people left their homeland and religions to meet their needs and save their forthcoming generations. Kharal tribe has long journey from non-believers to Islam and Hastinapur to different areas of Punjab that is connected with politico-economic changes in Indian subcontinent. There may be number of factors that pushed the tribes and people to migrate from one place to other but the politico-economic factor is very crucial if case on any tribe's resettlement will be systematically investigated in future. Tribe and people have left the areas of their forefather along with the ideas, philosophy and religion for their survival.

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