

**CONTRIBUTION OF RANGHRETE WARRIORS IN THE
SIKH HISTORY: BABA JIWAN SINGH, SANGAT SINGH
AND AKALI PHULA SINGH**

A

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CHAPTER-1

HISTORICAL BACKGROUND

The Rangreta Sikhs or the Majvi Sikhs are known to be one of the oldest residents in Punjab and the area of the five rivers. They lived in this region during the period about three to four thousand years before 1000 A.D. i.e. during the period of the Mahinjodaro and the Harappa civilizations.¹ The natives of this area i.e. the *Dravids* were considered to be proficient in various skills such as teaching and weaponry education skills. The *Dravids* were the pioneers in every aspect in the community. The contemporaries of the *Dravid* community were the Aryans. The Aryans were normally nomads who come from central Asia due to various reasons and problems. Hence, they were foreigners in this land. They brought cows, buffalos, sheep and goats with themselves. They had a very simple lifestyle. They used leaves and animal skin as clothes and eat raw meat of animals as food. They spent most of their lives roaming in different areas in search of fodder and water for their animals.² Hence, in such conditions they did not have any social life and neither did they have any rule and regulations on the custom of marriages. They worshipped different gods such as *Agni, Indar, Varun, Vayu* etc. It can be noticed that they all related to the forces of nature.³ They performed rituals involving fire and other items to pray to their gods. The natives of this area were sacred of their rituals and lifestyle.

The Aryans had come in this area in the form of nomads, they scattered in to groups and roamed around the entire area. The *Dravid* community felt the need to defend themselves so they attacked on the Aryans.⁴ However, they did not prove to be successful in their attack as the members of the *Dravid* community were normally people of the upper classes and so they were not trained in combat and fighting. Moreover, they lived very comfortable lives. Hence, the *Dravids* began retreating and

¹ Shamsheer Singh Ashok, *Majbhi Sikha Da Itihas*, Bhai Chatur Singh Jivan Singh, Amritsar, 2015, Page-40

² Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-33

³ Shamsheer Singh Ashok, *Majbhi Sikha Da Itihas*, Bhai Chatur Singh Jivan Singh, Amritsar, 2015, Page-40

⁴ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-33

headed towards the Southern part of the nation.⁵ Thus, a small number of Dravids stayed in Punjab. They were those members of the community who were soldiers and spent most of their lives fighting.⁶ They continued fighting with the Aryans. Hence, due to this their population kept on decreasing with respect to the Aryans. Hence, the civilizations of the Dravid community i.e. Mahinjodaro, Harappa, Taxila turned in to ruins with time.⁷ After the research done by the Archeological department the remains of the *Dravid* civilization were found i.e. the information about their architecture, permanent roads, wells, gold and copper coins was found out. These findings show how advanced the *Dravid* civilization was.

After emerging victorious from the *Dravids*, the Aryans captured them and enslaved them. The Aryans then employed these people in lower level jobs. They later became to be known as the '*Sudhars*'.⁸ During that period the Aryan society was divided in to four classes; the *Brahmins*, *Khatri*, *Vesh* and the *Sudhars*. Out of these people of the first three classes were known as '*dirj*', as they were the natives of the Aryan tribe while the *Sudhars* were known as '*das*' (servants). The *Sudhars* were further divided in to two parts; the untouchables (*Na shuhe Jan vale*) and the touchable (*shuhe Jan vale*). The Aryans employed the *Sudhars* as their servants, hence using them for their personal benefits. However, due to inter caste marriages, they were further divided in to many other castes. The *dhanak* warriors were also made a part of the *achusudhar* (untouchable) caste people.

These conditions of the Majvi Sikhs or the Ragreteh Sikhs in the form of *Sudhars* continued for some time. However, these conditions slightly improved with the onset of the Mughal rule in Bharat. Moreover, the Majvi Sikhs were given the name Ragreteh during this period. Akbar had witnessed his father, Himanyu's army fight with such bravery that they were willing to give their lives for the same cause. This army comprised of people from various nation and castes i.e. the Turks, the Farsi, the Afghans, Turkmens and the Uzbeks. Although this was comparatively small army, they managed to defeat all the contenders and hence they captured the throne in

⁵ Shamsheer Singh Ashok, *Majbhi Sikha Da Itihas*, Bhai Chattur Singh Jivan Singh, Amritsar, 2015, Page-41

⁶ *Ibid*, pp-41

⁷ *Ibid*, pp-41

⁸ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-33

Delhi. Akbar also noticed that this small army had the capability of winning the battle of Panipat. However, when Hemu was hit by an arrow in the eye, this army deserted the battle field. These two events highly influenced Akbar. Hence, as the Badshah of Hindustan, he thought of forming an army which was capable of giving their lives in the name of their Badshah either in the present of their Badshah or not. He also realized that the Muslims would fight fearlessly in the name of Islam and the Hindus would do the same in the name of the '*Hindu tav*'. However, these two communities had a lot of conflicts with each other. Akbar was in favour of uniting these two communities so that they would fight for a common cause.

Akbar used religion to unite the Hindus and the Muslims. He started a new religion by the name of '*Din Ilahi*'. He started the work of preaching about this new religion.⁹ This religion was the combination of the valuable ideologies of all the other religions. The main aim of this religion was '*din parsatha*'. This religion had the ideologies of *mehmi panthi*, Hindu and the Islam. Akbar believed that the *darbari* and the *samants* would join this religion. However, this did not happen as only the poor of the Punjab and the Bengal joined this religion.¹⁰ Thus, only the poor Hindus and Muslims started following this religion. Moreover, most of these people were appointed for the military services. Later, this people began marring and forming relations within themselves.¹¹ Amongst the people who joined this religion from Punjab included the poor Brahmins, Rajput and Khattris. Along with being poor these people were most the residents of villages. Thus, they believed that by adopting the religion started by the Badshah, their financial conditions might improve. During that period the conditions of the Muslims of Punjab were better than that of the Muslims who resided in the hilly areas. So, most of the Muslims that adopted the '*Din Ilahi*' religion were from the hilly areas. The Din Ilahi religion in the army of Akbar had continued for two generations until towards the end of his reign. Hence, in this way Din Ilahi had now become a religion.¹²

The rulers promoted the intra marriages between the members of the Din Ilahi religion. Moreover, the *hakam* of Amer proposed to marry his daughter to Akbar.

⁹ Naranjan Arifi, Rangretea Da Ithihas, Literature House, Amritsar, 2016, Page-152

¹⁰ Ibid, pp-152

¹¹ Ibid, pp-152

¹² Naranjan Arifi, Rangretea Da Ithihas, Literature House, Amritsar, 2016, Page-153

With this marriage, the *hakams* of the provinces of Bikaner, Jaisalmer and Jodhpur had formed relation with Akbar or his son, Salim. This brought the two communities of the Hindus and the Muslims together. Moreover, in the castles of Akbar along with the *namaj* of the Muslims, the *arti* of the Hindus was also practiced. In this way, the Din Ilahi religion promoted religious tolerance amongst the members of the society i.e. a Hindu woman was now able to marry a Muslim man without converting to Islam. She was also allowed to follow her religion and pray in the house of her Muslim husband. On the other hand a Muslim woman could also marry a Hindu man. She too was allowed to read the Quran in her husband's house while the husband was also free to follow his religion. Thus, just as the '*Din Ilahi*' religion was traitorous for Islam, in the same way it was also dangerous for the Brahmins because if this religion would gain popularity amongst the Hindus, it would affect the revenues earned by the Brahmins. However, it would also lead to the downfall of the Hindu religion. Moreover, the Sheiks considered this religion to be traitorous from the core because some of the ideologies of this religion were against those of Islam. According to Islam, if a person marries a Muslim man or woman, that person would naturally become a Muslim. But this concept was not considered in the *Din Ilahi* religion. Other than this, those people who had done inter caste marriages did not pay heed to the Pandits and the Shiiks because of being protected by the Badshah's religion, Din Ilahi. Hence, it is due to these reasons that the Pandits and the Sheiks were against this religion. Thus, until the end Akbar's reign the Brahmins and Pandits suppressed their angry. But upon the end of Akbar's reign these Brahmins and Sheiks openly criticized this religion. As a result of this, the Sheiks named the Muslim men who had married Hindu women Rangher¹³ and in the same way the Brahmins named the Hindu women who had married Muslim men as Ranger.¹⁴ In this way, the next generation of these people were known as the *Rangreta*.

However, the Muslim *Rangretas* were reemitted in to Islam, the Hindus did not accept the Hindu *Rangretas*. Moreover, they status kept on deteriorating. The next generations of the Hindu *Rangretas* became to be known as the *Rangrevdha*.¹⁵ Up to this time the status of the *Rangretas* been highly depleted in the society. They were

¹³ Ibid, pp-153

¹⁴ Naranjan Arifi, *Rangretea Da Ihtihias*, Literature House, Amritsar, 2016, Page-15

¹⁵ Ibid, pp-16

not given any opportunity to regain their lost pride. No part of the society wanted to keep relations with them due to the fear of the Brahmins. Hence, in these conditions it was difficult for them to marry their children outside their caste. Moreover, the number of the *Rangretas* being low further caused a problem in marriages. Other than this, they did not reside in any area permanently. Due to this reason, the *Rangretas* started forming relation with such sections of the society which had the same deteriorated status as theirs. Hence, with time the *Rangretas* started coming closer to the Brahmins and later they also started marrying with one another.¹⁶ However, the main aim of the *Rangretas* was to marry their children within their own caste. Although the members of the Rangreta caste were from different sections of the society, they considered themselves to be of the same community because of the being from the same religious background i.e. '*Din Ilahi*'. Hence, normally the *Rangretas* married within their own caste. But on rare occasions they also married with the Balmikis. They had an understating with the Balmiki because the Balmiki had faces the same problems and had originated from similar circumstances as they had.

The Rangretas were facing hate throughout the country from the other sections of the society. They were facing discrimination and corruption at the hands of the other members of the society. Just as an arrow released from a bow cannot come back in the same way, the Rangretas could not find a way of returning to their previous status in the society. Although, the Rangretas tried to live their lives isolated from the society, they did not prove to be successful. Getting tired of the discrimination from the society, some of the Rangretas migrated to the Islamic countries where they expected to be treated as equals in the society. This was because they had gained popularity because of being a part of Akbar's army. Thus, a large number of Rangretas joined Gajni's army in Afghanistan.¹⁷ They were naturally born soldiers. However, they always had the dream to join the society in their country with their brothers.

These Rangretas gained a lot of fame living their lives as soldiers in the Islamic countries. Amongst these Rangretas some were from the Brahmin and Rajput origins. They were not only considered brave warriors but also great scholars in

¹⁶ Naranjan Arifi, *Rangretea Da Ithihas*, Literature House, Amritsar, 2016, Page-169

¹⁷ *Ibid*, pp-170

Gajni's army. But the desire of every man is that he wants to gain fame and popularity in his own family, society and nation. Due to this the achievement that they had obtained in this country did not satisfy them. These Rangretas wanted to rejoin their brothers and communities in their own country but they were unable to find any way to do so.

It seemed as if the Waheguru sent a savior for these Rangretas to show them the path out of their problems. The name of this savior was Guru Nanak Dev Ji who started the *nirankari* religion. This religion was the pillar of equality amongst the members of the society. This was not only a religion that gave hopes of equality amongst the members of the society but also strived to do so. To fulfil this aim, Guru Nanak Dev Ji started the customs of *sanghat* and *panghat* customs. According to this custom, all the members of the society whether from the higher class or lower class were urged to sit together to listen to the teachings of the Guru and eat *langar*. Guru Amar Das Ji further continued this custom. He acted against the customs which acted as the pillars of inequality amongst the members of the society. The core of inequality that presides in the society is considering some sections of the society to be superior to others. In action against inequality, Guru Amar Das Ji order to construct a pool. He urged all the Sikhs to first bathe in this pool before coming to listen to his teachings. This was made compulsory for all the Sikhs.¹⁸ Hence, all the Hindu, Muslim, higher and lower class Sikhs had to follow these orders. Before his, Guru Nanak Dev Ji had also urged the Sikhs to sit in the *panghat* and eat *langar* together to eliminate the inequality in the society. These two customs proved to be very important in promoting equality amongst the members of the Sikh community. The customs that promoted untouchability were ended as the Sikhs were asked to bath with the same water while the customs that promoted inequality were eliminated amongst the Sikhs members as they sat together to eat *langar*. The *langar* was also prepared and served by the members of the Sikh religion.

During that period the School and Colleges were of two kinds i.e. the Hindu educational institutes were known as '*Patshalas*' while the Muslim Schools or Colleges were known as '*Maktab*'.¹⁹ In the beginning the religious education was only given to the Brahmins. Later, the Khatri was also allowed to have this

¹⁸ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-135

¹⁹ *Ibid*, pp-135

educational. However, the *Maktabas* were open for all but the education imparted in these institutions pertained mostly to Farsi and related to the Quran. Hence, the common people did not have much interest in these matters. On the other hand, the Gurus used the local language of the residents i.e. Punjab to give their summons. Different Gurus opened different educational centers for example Guru Nanak Dev Ji established the center in Kartarpur, Guru Angad Dev Ji in Kandhur Sahib, Guru Amar Das Ji in Gobindgarh, Guru Ram Das Ji, Guru Arjan Dev Ji and Guru Hargobind Sahib Ji in Amritsar. Other than this there were many other centers which taught about the philosophy of the Sikh religion in Patna, Banaras, Taksila, Vidirbha, Ajantaa and Nalanda. During that period, artists were not given a proper status in the Hindu religion. It is due to this reason that many artists converted to Islam. But as most of the teachings of the gurus were given the form of '*ragas*', these artists further converted to Sikhism. Other than this, Rangretas that had joined the armies of distant hakams because of being discriminated against in their native lands also joined this new religion i.e. Sikhism. Hence, when Guru Ram Das Ji established Shri Amritsar Sahib, many of these Rangretas came and resided in this newly formed city. Hence, as a result of the ideologies of Guru Sahib, the Rangretas that had left their country because of the discrimination that they faced at the hands of the Hindus, came back and joined Sikhism.²⁰

Guru Arjan Dev Ji spent most of his life in imparting religious knowledge and ideologies in the Sikhs. But realizing the need of the hour, Guru Arjan Dev Ji also started recruiting brave warriors in his *darbar*. Most of these were those who were previously the members of Gajni's forces for example Bhai Singaru, Bhai Pedha, Bhai Jetha, Bhai Paranga etc. They were all a part of the Rangreta community who had converted to Sikhism.

After the converting to Sikhism, the Rangretas became an important part of the Sikh community. They seriously followed the teachings and ideologies of Guru Sahib and the Sikh religion and lived their lives accordingly. It was due to this reason that they began to be famously known as '*Sahejbi*', in the Sikh community, the meaning of which is such individuals who live their lives strictly as per the ideologies of the religion.

²⁰ Naranjan Arifi, *Rangretea Da Ihtihās*, Literature House, Amritsar, 2016, Page-170

They continued to play an important role and in the Gurughar and Sikh religion throughout the period of the Sikh Gurus.

Before discussing about the lives of Jivan Singh, Sanghat Singh and Akali Fula Singh, it is important to understand their family background. Jivan Singh and Sanghat Singh were brothers. Bhai Kalyana was also a member of their family and was known for having the most knowledge about the Sikh religion throughout the family.²¹ Bhai Kalyani was born in the Kokar family. However, other than this, there is no mention of the father, mother and wife of Bhai Kalyani Ji in the history of the Sikh. Bhai Kalyani established a village by the name Rai Nangal.²² This village later went on to be known as Kathu Randhave due to the increase of the population of the Radhava Jats in this area. Thus, it is due to this reason that today this village is known by the name Kathu Nangal.

Hence, Bhai Kalyani was the pioneer of this village. Another important person that resided in this village was Baba Budha Ji.²³ Bhai Kalyana was a good friend of Baba Budha Ji. The founder of the Sikh religion, Guru Nanak Dev Ji met Bhai Budha Ji and Bhai Kalyana Ji during his fourth *udasi* in the Kathu Nagal village.²⁴ After listening to Baba Budha Ji's opinions, Guru Nanak Dev Ji was very impressed and hence gave him the name Baba Budha because he had the knowledge of an old person. Since then he famously began to be known as Baba Budha Ji. After this meeting Bhai Kalyana and Baba Budha Ji became the devotees of Guru Nanak Dev Ji. They then accompanied Guru Nanak Dev Ji to the newly established villages of Gago and Ramdas. Bhai Kalyana Ji served the Gurughar from the time of the first Guru Sahib until the time of the Sixth Guru.²⁵

²¹ Ibid, pp-172

²² Shamsheer Singh Ashok, *Majbhi Sikha Da Itihas*, Bhai Chatur Singh Jivan Singh, Amritsar, 2015, Page-135

²³ Ibid, pp-135

²⁴ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-52

²⁵ Shamsheer Singh Ashok, *Majbhi Sikha Da Itihas*, Bhai Chatur Singh Jivan Singh, Amritsar, 2015, Page-135

Bhai Kalyana Ji joined the *kar seva* in the Darbar Sahib of Amritsar along with his family. Guru Arjan Dev Ji sent letters with orders to the Sanghats. Bhai Bhagtu, Bhai Kalyana, Bhai Malo, Bhai Turia, Bhai Ngaha, Bhai Prema, Bhai Jetha, Bhai Pedha, Bhai Bhalan, Bhai Bulah and Bhai Bhelo travelled to places in search for materials and donations according to the orders of Guru Arjan Dev Ji. As per the orders of Guru Arjan Dev Ji, Bhai Kalya Ji along with went to Himanchal Pradesh along with some Sikhs, so as to preach about Sikhism and to collect wood for the construction of the Darbar Sahib.²⁶ While Bhai Kalyana took the rest of the Sikhs with him to Mandi Sahib. They stayed there as it was the festival of Janamashtmi. So, the king of Mandi at that time, Raja Hari Sen gave the orders for everyone to keep a fast on this occasion. But Bhai Kalyana and the Sikhs that had accompanied him did not comply with the orders i.e. they did not fast. They not only cooked food but also kept preaching that fasts had no relation to religion. Hence, when the Raja came to know of this, he gave the orders to capture and imprison Bhai Kalyana Ji and the Sikhs that were with him. So, Bhai Kalyana Ji was arrested and brought before the king.²⁷ So, Bhai Kalyana explained to the king about his actions. While discussing about fasting, Bhai Kalyana Ji very politely explained to the king about the ideologies of the Sikh religion. Raja Hari Sen was so impressed with the views of Bhai Kalyana Ji that he asked Bhai Kalyana Ji to take him to Amritsar to meet Guru Arjan Dev Ji. After this meeting with Guru Arjan Dev Ji, Raja Hari Sen also converted to Sikhism.²⁸

When Chugala incensed Jahangir about Guru Hargobind Singh Ji. Jahangir got enraged and order Guru Hargobind Singh Ji to come and meet him. Thus, when Guru Hargobind Singh Ji got this news, he began his journey to Delhi after handing over all the responsibilities of the Sikh community to Baba Budha Ji, Bhai Kalyana Ji Gurdas, Bhai Bahlo and Bhai

²⁶ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-53

²⁷ *Ibid*, pp-54

²⁸ *Ibid*, pp-54

Bhagtu.²⁹ Hence, this proves that Bhai Kalyana Ji was amongst the leaders of the Sikh religion.

As stated before, Bhai Kalyana Ji established the Kathu Nangal village, hence he was the founder of this village. The '*tap asthan sahib*' of Bhai Kalyana Ji in his residence in this village is still present today.³⁰ Along with this, the Gurdwara Jivan Singh has also been constructed. Bhai Kalyana and Baba Budha had a lot of respect for each other. It was due to this reason that Bhai Kalyana Ji accompanied Baba Budha Ji to his newly founded village, Gago. Today, a Gurdwara is present in the memory of Baba Jivan Singh which was constructed by the wealth of his family. Later, he went to the *nagar* established by Baba Budha Ji i.e. Ramdas. In the area where Baba Budha Ji did '*tap*', a Gurdwara has been constructed by the name '*Gurdwara Shri Tap Asthan Sahib Baba Budha Ji*'. To the West corner of this Gurdwara i.e. near the *Asmani* well was the *tap asthan* of Bhai Kalyana Ji. This place was also the residence of Bhai Kalyana Ji. In Ramdas too Bhai Budha Ji lived close to Bhai Kalyana Ji. Today a board has been put up in this area in the memory of Bhai Jivan Singh Ji. After asking the locals, an old man said that a long time ago, a board was present in this place with the bearings '*Tap asthan Bhai Kalyana Ji*'. He added on that that board was removed the board in the memory of Bhai Jivan Singh Ji was put up.³¹

Baba Budha Ji spent the last years of his life in Ramdas. He was cremated by Guru Hargobind Sahib Ji. A Gurdwara is present at this place today in the memory of Baba Budha Ji. Bhai Kalyana Ji also spent his last breath in Ramdas.³² He was also cremated by Guru Hargobind Singh Ji. He was cremated in a place towards the West of the Gurdwara Shri Tap Asthan near the *Asmani* well. The tomb of Bhai Kalyana Ji is still present today.

²⁹ Shamsheer Singh Ashok, *Majbhi Sikha Da Itihas*, Bhai Chatur Singh Jivan Singh, Amritsar, 2015, Page-135

³⁰ *Ibid*, pp-135

³¹ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-58

³² *Ibid*, pp-58

Sukhban was the son of Bhai Kalyana Ji.³³ However other than this there is no mention of the name of the mother of Sukhban. The name of the son of Sukhban was Bhai Jas. During the reign of Akbar, along with Gandrab Tansen, the name of Sukhban was quite famous as a musician. It was due to this talent of his that Sukhban managed to accumulate many followers. Sukhban served the Gurghar from the time of Guru Arjan Dev Ji until the time of Guru Hargobind Sahib Ji. He was one of the leading sevadhars of the Gurughar.³⁴ Sukhban was a very able scholar, musician and *kirtiniye*. Many Musician came from far places to learn about music and the *kirtan* of the Gurbani from him. Thus, he opened an ashram in the village Raishina of Delhi where he taught about the art of Music. He named this ashram upon the name of his father i.e. Ashram Kalyana. He established it as a Musical institution.³⁵ The musician were taught about the *kirtan* of the Gurbani in this institution. Later this institution got famous by the name Bhai Kalyane Di Dharamshala. Some of the members of his family lived in this Dharamshala while the others lived in Kathu Nangal, Ramdas and Gagomahal in Amritsar. This Dharamshala was a source of attraction for the Sikh sanghats in Delhi. Sukhban spent most of his life teaching people about music and the *kirtan* of the Gurbani. Other than this, he also traveled to many different places to spread the message of Sikhism as commanded by the Gurus of the Sikh religion. However, there is no record about the place and time of the death of Sukhban.

Sukhban's son's name was Jasbhan.³⁶ There is no record about the name of the mother and wife of Jasbhan. Jasbhan had two sons by the names of Agia Ram and Sadha Nand. Just like his ancestors, Jasbhan too had a lot of respect for the Gurughar. In the same way the members of the Gurughar had a lot of Jasbhan. Jasbhan was also a great scholar, musician and *kirtiniye* just as his father. Jasbhan served Guru Arjan Dev Ji, Guru Hargobind Sahib

³³ Shamsheer Singh Ashok, *Majbhi Sikha Da Itihas*, Bhai Chatur Singh Jivan Singh, Amritsar, 2015, Page-59

³⁴ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-59

³⁵ Naranjan Arifi, *Rangretea Da Ihtihias*, Literature House, Amritsar, 2016, Page-7

³⁶ *Ibid*, pp-7

Ji, Guru Har Rai Ji, Guru Harkrishan Ji and Guru Tegh Bahadur Ji. He was one of the important *sevadhar* of these Guru Sahibs. He served Guru Har Rai Ji and Guru Har Krishan Ji for a long time. The son of Jasbhan, Sadha Nand was the *sevadhar* of Guru Tegh Bahadur Ji. While his elder son, Agia Ram resided in the Dharamshala Kalyana Ji in Delhi, where he taught people about the art of music and the kirtan of the Gurbani. However, there are no records about the place and time of death of Jasbhan.

The name of the elder son of Jasbhan was Agia Ram.³⁷ Just as his ancestors, there are no records about the names of the mother and wife of Agia Ram. Agia Ram resided in Delhi in the Dharamshala opened by his grandfather, Sukhbhan, where he taught people about the art of music and the *kirtan* of the Gurbani.

Most of the *sanghats* that came from Punjab resided in this Dharamshala. According to historians, the Gurus of the Sikhs i.e. Guru Har Rai Ji, Guru Har Krishan Ji, Guru Teg Bahadur Ji also resided in this Dharamshala during their stays in Delhi.³⁸ Other than this, the members of Agia Ram's family also resided in this Dharamshala while they were in Delhi. Bha Sadha Nand and Pandit Shiv Naraine were his neighbors in the village Raisine. They were the employed in the *darbar* of Aurangzeb. Towards the end of 1655, Agia Ram's younger brother, Bhai Sadha Nand came to live with him so as to learn about music. When Guru Teg Bahadur Ji was arrested by Aurangzeb in Delhi, he used to visit Guru Ji with the help of his relative Shiv Naraine, the daughter of Aurangzeb; Jebenisha and the Kotval of Chandni Chowk; Khwaja Abdula. During that period Bhai Sadha Nand also resided with him in 'Kalyane Di Dharamshala'.

Both these brothers were keeping an eye on the events unfolding in Delhi. On the other side, Bhai Jetha Ji managed to escape, with this, he headed towards Anandpur Sahib along with 57 Salok, 5 paise, a coconut tilak and a hukamnama. On reaching Anandpur Sahib he informed Guru Gobind Singh Ji about the situation in Delhi and the eminent martyrdom of Guru Teg Bahadur Ji. Upon getting the news of the martyrdom of Guru Tegh

³⁷ Jaswant Singh, *Guru Ke Blte*, Bhartiye Dalit Academy, Delhi, 2000, Page-65

³⁸ *Ibid*, pp-65

Bahadur Ji, he promoted Guru Gobind Singh Ji to send fearless warrior to retrieve the body of Guru Tegh Bahadur Ji.

However, no one came forward to fulfil this proposal. Hence, Bhai Jetha Ji took this responsibility upon himself and so he went to Delhi and stayed in the 'Bhai Kalyane Di Dharamshala' along with Agia Ram and Sadha Ram. So, he planned about retrieving the body of Guru Teg Bahadur Ji during his stay in the Dharamshala. Guru Teg Bahadur Ji was sacrificed on the 11th of November, 1675 at Chandni Chowk.³⁹

So, Jetha Ji, Agia Rama and some other member went to Chandi Chowk at midnight. Bhai Jetha Ji got carried the head of Guru Teg Bahadur Ji while the other got the body. Bhai Jetha Ji headed towards Anandpur Sahib with the head of Guru Teg Bahadur Ji while the others cremated the rest of Guru Tegh Bahadur Ji's body in Delhi.

After cremating the body of Guru Teg Bahadur Ji, Agia Ram also headed towards Anandpur Sahib. After this, Agia Ram spent the rest of his life in Anandpur Sahib along the other members of his family. While residing in Anandpur Sahib, Agia Ram served Guru Gobind Singh Ji. Moreover, Agia Ram spent his last breaths in Anandpur Sahib. The later generations of Agia Ram's family kept on living in Anandpur Sahib. They live here even today and take care of the Gurdwara Shri Tap Asthan Sahib and Bunga Saheed Jivan Singh.⁴⁰

Sadha Nand was the younger son of Jashan and the younger brother of Agia Ram. He was the father of Sanghat Singh.⁴¹ Sadha Singh spent the early years of his life in the Gurughar. So, he started his education about Gursikhi from a very young age. It is due to this reason that he went on to become a great scholar.

During the time of Guru Teg Bahadur Ji, Sadha Nand went on to live with his elder brother, Agia Ram in Bhai Kalyane Dii Dharamshala. While his stay there, he taught about the art of Gurbani *kirtan*. The other members of his family lived in Kathu Nangal, Gagomahal and Ramdas in Amritsar.

³⁹ Naranjan Arifi, Rangretea Da Ithihas, Literature House, Amritsar, 2016, Page-268

⁴⁰ Personally visit, 21-09-17

⁴¹ Jaswant Singh, Guru Ke Blte, Bhartiye Dalit Academy, Delhi, 2000, Page-67

Sadha Nand was the contemporary of Guru Har Rai Ji, Guru Har Krishan Ji, Guru Teg Bahadur Ji and Guru Gobind Singh Ji.

Sadha Nand was one of the able student of a musician named Jagan Nath who resided in Delhi. He used to play the Rabab and sing along with Jagan Nath. He was a gifted singer. It was due to his natural talent that he gained the knowledge of the *surs* and the *rags* very quickly. He was also very talented in playing the *rabab*. The *diwan* of Shah Jahan, Pandit Shiv Narine had a huge interest for music.

So, when Shah Jahan shifted the capital of the Mughal rule from Agra to Delhi, Pandit Shiv Narine had to accompany him as he was an important member in his *darbar*. So Pandit Shiv Narine came to reside in the Rasoni village along with him family. The daughter of Diwan Pandit Shiv Narine used to come in the Dharamshala to listen to the music that was played there. During the reign of the Mughal Badshah, Auragzeb, Agia Ram, the elder brother of Sadha Ram resided in his great grandfather's Dharmshala in the Rasoni village. During this period, Pandit Shiv Narine also lived in the same village. So, Pandit Shiv Narine frequently visited the Dharamshala. Towards the end of 1655, Sadha Ram also came in this Dharamshala to learn further about music from his elder brother, Agia Ram.

One day, as Sadha Ram was playing the rabab in the Dharamshala, the daughter of Pandit Shiv Narine, Lajvanti was also present. She was highly impressed by Sadha Ram. She wanted to marry Sadha Ram. However, this was difficult as she was the daughter of a pandit while Sadha Ram had his origins from the Rangreta Sikhs. However, Pandit Shiv Narine could not see his daughter in dismay, so he offer to marry his daughter to Sadha Ram. Upon getting this news, the other pandits did not receive this news happily and hence persuaded Pandhit Shiv Narine to call off the marriage. With this, Pandit Shiv Narine compiled with the other pandits and so he called off the wedding. Seeing the sorrow of Sadha Nand made Lajvanti sad but she couldn't do much. She was later forcefully sent to Aligarh by her father. With this, Sadha Nand got sick and was bedridden. Upon seeing this, his elder brother, Agia Ram took him to Guru Teg Bahadur Ji along with the rest of their family. Guru Teg Bahadur Ji urged Sadha Ram to concentrate in praying and shift his focus towards listening to, learning about and reading

the Gurbani. Sadha Nand already had a great interest and knowledge about *raggs*. So, he managed to quickly master the *raggs* of the Gurbani. He began practicing these *raggs* and with time he also began performing *kirtan* both in the morning and evening in the Gurughar. Other than this, he spent the rest of the day serving Guru Teg Bahadur Ji. Guru Teg Bahadur Ji used to pray in the *phora*. Only Mata Gujri Ji and Sadha Nand were allowed to enter here.⁴² Guru Teg Bahadur Ji decided to marry Sadha Nand to Lajvanti.

During that period Guru Teg Bahadur Ji also urged the Sikhs to give donations for the propagation and strengthening of the Sikh religion. He also urges the Sikhs to donate for the wedding and journey of Sadha Nand to Aligarh. So, Guru Teg Bahadur Ji began his journey from Bakala to Kartarpur to Ropar, Banudh, Kuruksetar, Haridvar, Gadh Muktsavr and then finally Aligarh. After reaching Aligarh, Guru Teg Bahadur Ji explained to Pandit Shiv Naraine that the husband of a woman is one who is chosen by the woman herself. He further said that once a father fixes the marriage of his daughter and then changes his mind is the equivalent of calling his daughter '*kasam*'. However, according to the complication of the Hindu religion, Pandit Shiv Naraine would also face difficulties in marrying his daughter somewhere else. Thus, Guru Teg Bahadur Ji asked if Pandit Shiv Naraine was in favor of keeping his daughter unmarried for the rest of her life. After listening to the views of Guru Teg Bahadur Ji, Pandit Shiv Naraine agreed to marry his daughter to Sadha Ram.⁴³ Guru Teg Bahadur Ji had brought a group of Sikhs along with him as from the groom's side. The *pandits* boycotted Shiv Naraine, hence the Sikh sanghats had to make all the arrangements. Thus, the *anandkaraj* (marriage ceremony) of Sadha Nand and Lajvanti was done. So, Guru Teg Bahadur Ji had a huge role to play in the marriage of Sadha Nand and Lajvanti. Sadha Nand and Lajvanti gave birth to a son named Jetha on the 13th of December, 1661 at Patna. Today, a Gurdwara is present at the birth place of Jetha. Guru Teg Bahadur himself named the son of Sadha Nand, Jetha. The couple gave birth to their second son on the 23rd of December, 1666. This child was given the name Sangta.

⁴² Ibid, pp-68

⁴³ Ibid, pp-68

After being baptized his name was changed to Sangat Singh. Sadha Nand accompanied Guru Teg Bahadur Ji in his journey for preaching about Sikhism in various parts of the country.

Aurangzeb was the ruler of Bharat during that period. He was a very stern ruler and wanted to convert Bharat as an Islamic country. It is due to this reason that he started tormenting the Kashmiri pandits. So, tired of the torment at the hands of Auragzeb, the Kashmiri pandits headed towards Anandpur Sahib in the leadership of Kirpa Ram to meet Guru Teg Bahadur Ji in 1675.⁴⁴ Upon hearing the grievances of the Kashmiri pandits, Guru Teg Bahadur Ji decided to sacrifice his life so as to protect the Hindu religion.⁴⁵ So with this, Guru Teg Bahadur Ji began his journey from Anandpur Sahib to Delhi where he sacrificed his life. During that period Sadha Nand also came to Delhi where he stayed at the Dharamshala with his brother, Agia Ram. He kept an eye on the events that were taking place while he was in Delhi. After the martyrdom of Guru Teg Bahadur Ji, he came back to Anandpur Sahib where he spent the rest of his life in the service of the Gurughar.

Jivan Singh and Sanghat Singh's mother's name was Lajvanti.⁴⁶ She was later given the name Premo by Mata Gujri Ji. Lajvanti's father's name was Pandit Shiv Naraine.⁴⁷ He was a resident of Aligarh and was employed as a *Darbari* in the *Dabar* of Shah Jahan. Guru Teg Bahadur Ji played an important role in the marriage between Sadha Nand and Lajvanti.

After their marriage, the couple resided in Bakali. Lajvanti lived with Bebe Nanki and Mata Gujri Ji where she helped them in serving the Gurughar. After seeing her dedication and service towards the Gurughar, Mata Nanki Ji gave her the name Premo. Just like her husband, Sadha Nand, Lajvanti spent most of her time in the service of the Gurughar.

There were constant conflicts between Guru Gobind Singh Ji and the Mughals during this period. The Pahadi Raje took advantage of this rivalry

⁴⁴ Nishan Singh Shaheed Bhai Jaita Ji, Literature House, Amritsar, 2016, Page-8

⁴⁵ Ibid, pp-31

⁴⁶ Jaswant Singh, Guru Ke Blte, Bhartiye Dalit Academy, Delhi, 2000, Page-76

⁴⁷ Ibid, pp-76

and joined with the Mughals to attack on Anandpur Sahib in May, 1704. The Mughals had brought an army of about ten lakh personnel with them during this battle. While the number of the Sikh soldiers was just 1500. With this, the battle commenced. Jivan Singh and Sanghat Singh showed a lot of bravery in this battle. However, because of being small in number, the Sikhs were forced to retreat in the fort of Anandpur Sahib. The Mughals kept the fort surrounded for five months but the Sikhs did not surrender.

Thus, during this period the Mughals and the Pahadi Rajas sent messages to Guru Gobind Singh Ji to leave the Castle and no harm would come upon the Sikhs.

In the beginning Guru Gobind Singh Ji did not respond to the Mughals but upon the advice of Mata Gujri Ji and the other Sikhs, he decided to leave the fort. However, the Mughals and the Pahadi Rajas broke their promises and started following Guru Gobind Singh Ji and the Sikhs.

When the Sikhs reached the Sirsa River, they noticed that the river was flooded. However, on the other hand the Mughals were closing in on them. Hence, the Sikh had no option but to cross the Sirsa River. Many Sikhs lost their lives while crossing the Sirsa River. Lajvanti was also one of these Sikhs.⁴⁸

Sukha Singh was the oldest son of Jivan Singh.⁴⁹ Sukha Singh was born in Anandpur Sahib at the place, Bunga Saheed Baba Jivan Singh. Sukha Singh accompanied his father, Jivan Singh in many battle throughout his life. He showed great bravery in all these battles. In the end, he sacrificed his life while fighting in the battle of Chamkor Sahib on the 22nd of December, 1704 A.D.⁵⁰

Seva Singh was the son of Jivan Singh and Raj Kaur. Seva Singh was the younger brother of Sukha Singh. He too was born in Bunga Sahib Baba Jivan Singh Shri Anandpur Sahib. Seva Singh also participated in a lot of battle along with his father and elder brother. Seva Singh protected the other Sikh *sanghats* while they were crossing the Sirsa River along with his father.

⁴⁸ Ibid, pp-77

⁴⁹ Naranjan Arifi, Rangretea Da Ihtihās, Literature House, Amritsar, 2016, Page-285

⁵⁰ Jaswant Singh, Guru Ke Blte, Bhartiye Dalit Academy, Delhi, 2000, Page-78

After the *sanghats* had crossed the Sirsa River, Seva Singh accompanied his father to Chamkor Sahib where he lost his life fighting in the battle on the 22nd of December, 1704 A.D.⁵¹

Guljar Singh was the younger brother of Seva Singh and Sukha Singh.⁵² Guljar Singh was born to Jivan Singh and Raj Kaur at their residence in Bunga Sahib Baba Jivan Singh Ji Anandpur Sahib.

During one night in December, 1704, when Guru Gobind Singh Ji left the fort of Anandpur Sahib with his fellow Sikh, Jivan Singh and his family were along these Sikh *sanghats*.

When these Sikh *sanghats* reached on the banks of the Sirsa River, the Mughals attacked on them. However, the Sikhs faced difficulties in crossing the Sirsa Rivers as it was flooded. Guljar Singh was one of the Sikhs that lost their lives while crossing this river.⁵³

Gurdial Singh was the youngest son of Jivan Singh and Raj Kaur. He too was born in Bunga Sahib Baba Jivan Singh Ji Anandpur Sahib.⁵⁴ He lost his life along with this elder brother Guljar Singh and grandmother Premo while crossing the Sirsa River on the 20th of December, 1704.⁵⁵

After discussing about the historical background of Sanghat Singh and Jivan Singh, we will not shift our focus towards the ancestors of Fula Singh,

The word '*Akali*' is used to describe the Nihang Sikhs. The meaning of the word Akali is used to describe those Sikhs who consider themselves to be the children of the *Akalpurak*. These people were given the name Akali because of using the word "*Akal*".⁵⁶

The Kuka Sikhs also got their name in the same way. The *Akalis* are considered to be those members of the Sikh community who wear a large

⁵¹ Ibid, pp-79

⁵² Naranjan Ari, Rangretea Da Ihtihis, Literature House, Amritsar, 2016, Page-285

⁵³ Jaswant Singh, Guru Ke Blte, Bhartiye Dalit Academy, Delhi, 2000, Page-78

⁵⁴ Ibid, pp-78

⁵⁵ Ibid, pp-78

⁵⁶ Saroop Lal Kailey, Harnek Singh Gill, Panth Hataish Akali Phoola Singh, Bhai Chattar Singh, Jivan Singh, Amritsar, 2009, Page-11

turban, *chakr*, *todha*, *khandah*, *kirpan* etc. They also wear blue colored clothes. The Nihang Sikh are fearless and are always ready to sacrifice their lives for the sake of the religion.⁵⁷ Akali Fula Singh also had all of these qualities.

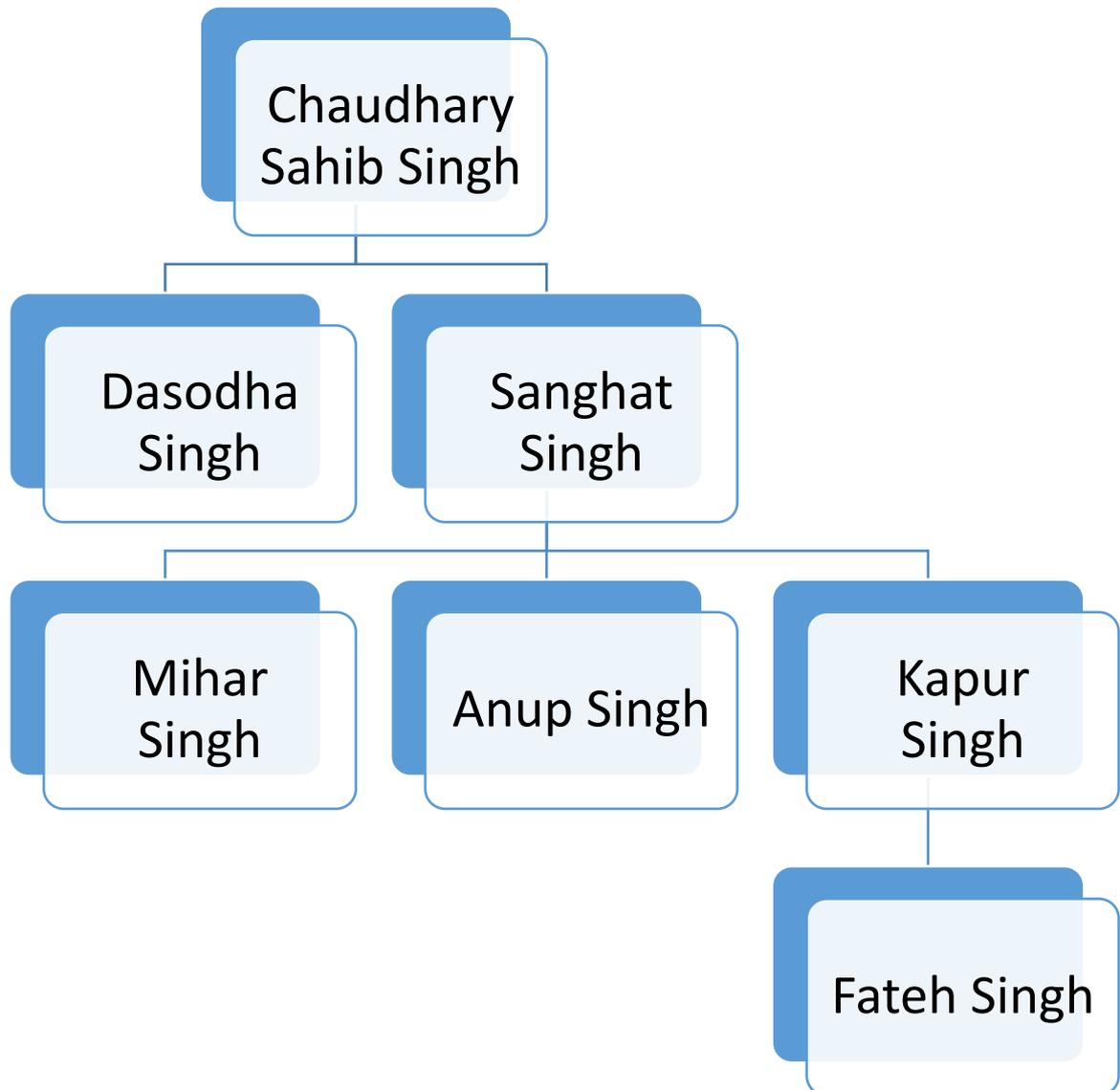
Akali Fula Singh was related to the *misal* '*nisana*'.⁵⁸ During that period the Sikhs were divided in to 12 *misals*. Out these one of the *misals* was '*misal nisana*' which was formed due to the efforts of some brave Sikhs. Just as the word itself (*nisana*), the aim of this *misal* was to cement the pride (*Shan*) of the Sikh community. Hence, this is how this *misal* got its name. This *misal* comprised of young, brave and able shooters. They were imparted with courage so as not to let down the name of their *misal*. The members of this *misal* were not only brave but also had a feeling of brotherhood amongst each other. They supported each other in the battle field and were also known to be brave warriors. The leader of this *misal* was Sahib Singh.⁵⁹ This *misal* commanded over the area from Karnal to Ropar and Karar.⁶⁰ After Abdali retreated, this *misal* established its headquarters in Ambala. The breakdown of the hierarchy of this *misal* has been given below:

⁵⁷ Kahn Singh Nabha, Guru Sahbad Ratnakar Mahan Kosh, Parbhasha Vibhag, Patiala, 1975, Page-704

⁵⁸ Prem Singh Hoti Mardaan, Akali Phooli Singh, Lahore Book Shop, Ludhiana, 2016, Page-18

⁵⁹ Saroop Lal Kailey, Harnek Singh Gill, Panth Hataish Akali Phoola Singh, Bhai Chattar Singh, Jivan Singh, Amritsar, 2009, Page-17

⁶⁰ Ibid, pp-18



After Fateh Singh, Maharaja Ranjit Singh added this *misal* in to his kingdom.

The father of Akali Fula Singh, Ishar Singh Rangreta was one of the founders of this *misal*.⁶¹ While retreating after his fifth attack on Bharat, the Singhs caused a lot loss to Ahmad Shah Abdali by killing his soldiers and looting his treasures. This event enraged Ahmad Shah Abdali. So he decided to take his revenge from the Sikhs. It was

⁶¹ Prem Singh Hoti Mardaan, Akali Phooli Singh, Lahore Book Shop, Ludhiana, 2016, Page-18

due to this reason that Abdali once again attacked on Bharat. However, this time he focused his attack on Punjab. With this, the news of the attack to be carried out by Abdali spread very quickly in Punjab. Upon reaching Bharat, he started attacking on the Sikhs because he wanted to take his revenge from the Sikhs as they had not only attacked on his forces while he was retreating but also because of the fact that they had freed the Hindu women and looted his treasures that he was taking along with himself to Afghanistan. Ahmad Shah Abdali proceeded forward with his forces looting and destroying any thing that came in his way. However, the Sikhs had also prepared themselves.

The *jethedhars* of the *misals* had sent the messages to their *misals* throughout Punjab to be prepared for the attack by Abdali. The Sikhs were aware of the strategies adopted by Ahmad Shah Abdali during his attacks. Hence, they were prepared to face his attack. According to the Gurmata that was passed, the '*nisana vali misla*' was also given a particular responsibility along with the other *misals*.

They had planned to lure Abdali in to the deserts of the Malwa region of Punjab after he crosses the Sutlej River near Jagrava. Hence, a large group of Sikhs was waiting for Ahmad Shah Abdali at Jagrava near the banks of the Sutlej River. The plan was to lure the forces of Abdali in to the deserts of the Malwa region as soon as he crossed the Sutlej River.

The Khalsa forces had set up people to show the path to the forces so that they would not enter the region of Punjab. This plan of the Khalsa forces proved to be vital as they defeated Ahmad Shah Abdali in this battle. Although the Khalsa had incurred a lot of loss in this battle, they made their intentions clear. The result of which was that in the near future Ahmad Shah Abdali did not think of attacking on Punjab.

This acted as a religious battle. All the *misals* played a part in this victory against Abdali. They fought against the enemy with great bravery. The *nisana vali misal* lost about half of its men in this battle. A large number of Sikh lost their lives in this battle and many other were severely wounded. Ishar Singh was also one of the Sikhs that were injured in this battle. The father of Akali Fula Singh also took part in this battle.⁶² He was severely injured through the course of the battle. Ishar Singh was brought to a safe place where his wounds were treated. After the battle, the arrangement to send the wounded personnel home was made. So, in this way Ishar

⁶² Ibid,pp-19

Singh was also sent to his village along with the others. Upon reaching his village, Ishar Singh was treated but his conditions did not show any sign of improvement and the conditions of the wounds kept on deteriorating continuously. When Ishar Singh realized that the chances of his survival were meagre, he sent for his friend, Akali Naren Singh and gave him the responsibilities to take care of his son, Fula Singh. At that time Akali Fula Singh was six years old. Ishar Singh died within some days. After the death of his father, Fula Singh lived with Akali Naren Singh. It was due to his influence that Fula Singh also joined the Nihang Sikhs. Hence, the name Akali was also added to his name. After the death of Akali Naren Singh, he became the leader of the Akalis and later he became the *jathedar* of the Akal Takt.

CHAPTER- 2

Life of Ranghrete Generals

The original name of Jiwan Singh was Jaita. He was also called Jayta. He also wrote some hymns to this name.¹ After baptism his name was changed from Bhai Jiwan Singh. He composed some hymns to this name also.²

Jiwan Singh was born in 13th December, 1661. His father's name was Sada Nand and his mother's name was Lajwanti.³ The marriage to Sada Nand and Lajwanti was arranged by Guru Tegh Bahadur himself. Sada Nand was always living with Guru Tegh Bahadur. Lajwanti was also determined follower of Gurudwara and was always present in its service. Hence she was named as Premo by Mata Gujri .⁴

Sada Nand and Mata Premo were living with family of Guru . Hence childhood of Jaita passed with family of Guru . Mata Gujri used to tell him stories by taking him in her lap. After birth of Guru Gobind Singh, Jaita remained with him forever. He used to play with Guru Gobind Singh during his childhood. Most of his childhood passed in Patna.

Jaita was not given any formal or regular education. He had no systematic schooling as such prevalent in those days. Patna was the centre of scholars and five arts. Jaita spent the early years of his life in the educative environment of Guru's house which was frequently visited by leading teachers of religion. He used to listen to their discourses which eulogise that exalted house. Thus he became very knowledgeable. Patna was deeply influenced by music. The accomplished girls were those who apart from being well educated was good for music also. The boys on the other hand were required to learn sword wllind along with music. Jaita was a product of the environment where the religious and martial training went hand in hand. It is true that he had not seen Guru Tegh Bahadur as a soldier when he had been ordered by his father Guar Hargobind to accompany him to all the four battles that he hed faught. Jaita came in contact with ninth Guru at Patna. Jaita learnt a lot just by seeing around. Spirituality came natyrrally to him in Gurus house. He got instruction in Gurmukhi and

¹ Narajan Arifi, *Ranghretean Da Itihas*, Literature houde, Amritsar, 2016,P.P.-201.

² *Ibid*, P.P.-201.

³ Nishan Singh, *Gandiwind Shaheed Baba Jiwan Singh Jiwan Rachna Te viaakhiaa*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2008, P.P.-23

⁴ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000,P.P.-76

Gurbani as well as the military training in the company of Guru Gobind Singh in Patna. Guru Gobind Singh recognised his competency by making him the General of his army.⁵

Skilled in use of arms and being faithful of Guru Gobind Singh's family, he was given the responsibility to train Sahibzada Ajit Singh and Juzhar Singh to impart training of arms, horse riding and to adopt defensive techniques during war.⁶ He completed his task efficiently and made them perfect warriors.

Warriors were being rewarded after the war of Bhagani. At that time Mata Premo congratulated Guru Gobind Singh on eve of birthday of Sahibzada Ajit Singh.⁷ Guru was very happy and Mata Premo expressed his desire for the marriage of his son Bhai Jaita Singh. Guru Gobind Singh discussed this matter with his followers present in the gathering. Khajaan Singh resident of Patti agreed to marry his daughter Raj Kaur with Bhai Jaita. In that way Bhai Jaita was married to Raj Kaur.⁸ Raj kaur gave birth to four sons Sukha Singh, Sewa Singh, Guljar Singh, and Gurdial Singh.⁹ Sukha Singh and Sewa Singh sacrificed their lives during the war of Chamkaur Sahib on 22nd December, 1704.¹⁰ Guljar Singh and Gurdial Singh died along with Mata Premo in a war on the bank of river Sirsa on 20th December, 1704.¹¹

Guru sent 'hukumnamas' to his followers to reach Anandpur Sahib on 30th march, 1699. Approximately eighty thousand followers assembled at Anandpur Sahib after receiving call from Guru ji.¹² Guru demanded for offering of one head by holding a bare sword in his hands. One follower stood up from assembly and offered his head for sacrifice. Guru led him to the tent and came back with sword coloured with human blood. Guru repeated this process of five times. After that he led those people to stage giving them the guidance under the Sikhs. They founded Sikh religion by baptising them and Guru himself attained baptism from them.¹³

⁵ Mohinder Kaur Gill, *Bhai Jaita the son of Guru*, Vijay Publication, New Delhi, 2000, P.P.-33.

⁶ Narajan Arifi, *Shaheed Bhai Jaita Je*, Literatur house, Amritsar, 2016, P.P.-81

⁷ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000, P.P.-220

⁸ *Ibid*, P.P.-227

⁹ Mohinder Kaur Gill, *Bhai Jaita: the son of Guru*, Vijay Publication, New Delhi, 2000, P.P.-34

¹⁰ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000, P.P.-227

¹¹ *Ibid*, P.P.-227

¹² Nishan Singh, *Gandiwind Shaheed Baba Jiwan Singh Jiwan Rachna Te viaakhiaa*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2008, P.P.-91

¹³ Piara Singh Data, *Inqilabi yodha*, National Book Shop, Delhi 1997, P.P.-75

Bhai Jaita was one of those followers to become fifth dearer (Piara) by offering his head¹⁴ After baptism name of bhai Jaita was changed from bhai Jiwan Singh . Guru Gobind Singh founded huge drum known as Ranjit Nagara. Jivan Singh was appointed as a drummer to hit this drum.¹⁵ The beat of this drum was helpful in filling spirit of enthusiasm for sports or battle field among warriors. The beat of drum was called 'yudh-naad'

Jiwan Singh was not a professional poet. But he composed large amount of Gurbani. Jiwan Singh sacrificed his life while fighting during the war for Chamkaur Sahib.¹⁶

Sangat Singh was younger brother of Jiwan Singh. Sangat Singh was born in 23rd december, 1666 at Patna Sahib.¹⁷ The father of Sangat Singh was Sada Nand and name of his mother was Mata Premo. Sangat Singh was only one day younger than Guru Gobind Singh .

There was difference between only one day between date of birth to Sangat Singh and Guru Gobind Singh . Hence both were brought up at home of Guru. Sangat Singh passed his childhood in streets of Patna by playing with Guru Gobind Singh and his brother Bhai jaita Singh . Mata Gujri was telling stories of courage to Sangat Singh along with Gobind Singh .

Sangat Singh resembled Guru Gobind Singh regarding face and body. Many times Sangat Singh was thought to be Guru Gobind Singh by people.¹⁸ Once Guru Tegh Bahadur reached Anandpur Sahib in 1670 after finishing his voyage. But Mata Gujri, prince Gobind and Bhai Jaita were still in Patna. Being called by Guru Tegh Bahadur whole family reached Anandpur Sahib via Danapur, Banarus, Lucknow, Haridwar, Luckhnaur and Ambala.¹⁹ There were many dangers in the way due to long distance. There was danger of enemy and rulers. It was a very difficult task to lead Gobind Singh safely through this distance. This group started in a fully planned manner under guidance of maternal uncle Kirpal Chand.

Sangat Singh closely resembled Guru Gobind Singh , so clothes of Guru Gobind Singh were worn by Sangat Singh .²⁰ There was not a difference in single percent between them. Sangat Singh was introduced to people as Guru Gobind Singh keeping in view the danger for Gobind Singh . In that way group reached Anandpur Sahib safely.

¹⁴ Narajan Arifi, *Shaheed Bhai Jaita Je*, Literatur house, Amritsar, 2016, P.P.-82

¹⁵ Nishan Singh, *Gandwind Shaheed Baba Jiwan Singh Jiwan Rachna Te viaakhiaa*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2008, P.P.-77

¹⁶ *Ibid* P.P.-115

¹⁷ Narajan Arifi, *Shaheed Bhai Jaita Je*, Literatur house, Amritsar, 2016, P.P.-381

¹⁸ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000, P.P.-311

¹⁹ *Ibid* P.P.-311

²⁰ Narajan Arifi, *Ranghretean Da Itihas*, Literature houde, Amritsar, 2016, P.P.-381

During his days of childhood Gobind Rai while playing game of formal war used to organise two groups. He himself used to become leader of one group and Sangat Singh as leader of the other. Hence practice of war started from days of childhood of Sangat Singh. This mutual understanding continued for whole life and Sangat Singh remained faithful of Guru Ji for entire life.

Sangat Singh received education from Sikh scholars and Mata Gujri along with Gobind Rai at Patna Sahib and Anandpur Sahib. He learnt Gurmukhi and way of reading gurbani. Sangat Singh also became scholar after receiving education from scholars. Guru Gobind Singh gave the responsibility for propagation of Sikhism to Sangat Singh. Sangat Singh received education of use of arms from Gobind Rai . He attained mastery of a sabre and horse riding.

When Guru Gobind Singh founded Sikh religion he offered baptism to five dearers and then received baptism from them and formed code of conduct of Sikhs. According to that it was made compulsory for Sikhs to apply Singh after their name, due to that Gobind Rai changed his name to Gobind Singh.²¹ Accordingly Sangat also received baptism and changed his name to Sangat Singh. Sangat Singh died in war on Chamkaur Sahib while fighting with enemy.

Akali Phula Singh was one of prominent Sikh leader and a brave warrior. He was not a salaried person of Sikh ruling. He contributed to every war for his life. Hence he is also known as saviours of Sikh religion. He was a real warrior who invaded his enemies always by remaining ahead of his soldiers with a sword in his hands. He was a very brave fighter.

Akali Phula Singh was born in village Siha of Bagad district on 14th January, 1761²² the present name of this village is Dehla which is situated in tehsil Sunam of district Sangrur.²³ Akali Phula Singh was born in simple rangreta laborious family that had been baptised from Guru Gobind Singh . As Isher Singh was a follower of Sikhism he was married to Har Kaur daughter of gursikh family, who gave birth to Akali Phula Singh.²⁴ Har Kaur was founded of gurbani, truly religious and a brave women.

Isher Singh possessed huge body and he was giving his services for religion under the misl ‘Nishan Wali’²⁵ Ahmed Shah Abdali invaded India for the sixth time to end Sikhs.

²¹ Piara Singh Data, *Inqilabi yodha*, National Book Shop, Delhi 1997, P.P.-74

²² Harwand Singh Chawla, *Sikh Itihes vichon*, M.P Publication Delhi, 2009, P.P.-245

²³ IBID P.P.-245

²⁴ Sroop Singh Kalle, Kehar Singh Matharu, *Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-163

²⁵ IBID P.P.-163

Like other misls, Nishan wali misl also bravely opposed him in war. Isher Singh was also included in this war.²⁶ The sixth invasion of Ahmad Shah Abdali continued from January 1762 to December 1762.²⁷ Ahmad Shah Abdali surrounded many Sikhs in village Kup-rahide and the war started. Sikhs died and wounded in large number at this place. Isher Singh was also wounded in this war.²⁸ Like other Sikhs his companions took Isher Singh to his home. In those days one more son was born of home of Isher Singh, who was assigned the name of Sant Singh.²⁹ The wounds of Isher Singh were very deep due to which he was lying on bed from many months. Seeing nearer his last time he called his companion Akali Narayan Singh to his village and dedicated his son Phula Singh to him. Isher Singh died after many days from this incidence.³⁰

Narayan Singh was a Sikh always wearing blue clothes. Hence he was called by the name Akali. First of all Phula Singh got education of Gurmukhi from Narayan Singh during his young age. Akali Phula Singh learnt Japuji Sahib, Shabad Hazare, Jap Sahib, Rehras Sahib, Anand Sahib,³¹ Sawayas and Akal Ustat during the age of ten years.³² There was also contribution the mother of Phula Singh behind his this achievement.

Apart from religious education Phula Singh also started learning arms education from Narayan Singh. Phula Singh learnt use of all types of weapons in a short span of time. He attained mastery in use of gun, archery and other weapons. He was a good horse rider. In that way Phula Singh emerged both as scholar and a warrior.

One day mother of Phula Singh fell down from the ladder and she was badly injured. Phula Singh came back to his village Sehe after knowing about incidence to take care of her. But she died. Phula Singh returned back to Anandpur Sahib at dera of Narain Singh and started wearing clothes of Nihang Singh's.³³

²⁶ Prem Singh not Mardam, *Akali Phula Singh*, Lahore Book Shop Ludhiana, 2016, P.P.-17

²⁷ Saroop Singh Kalle, *Harnek Singh Gill, Panth Hitashi Akali Phula Singh*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2009 P.P.-24

²⁸ Sroop Singh Kalle, *Kehar Singh Matharu, Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-164

²⁹ IBID P.P.-164

³⁰ Prem Singh not Mardam, *Akali Phula Singh*, Lahore Book Shop Ludhiana, 2016, P.P.-19

³¹ Saroop Singh Kalle, *Harnek Singh Gill, Bhai Chatter Singh Jiwan Singh*, Amritsar, 2009 P.P.-26

³² IBID P.P.- 34

³³ Sroop Singh Kalle, *Kehar Singh Matharu, Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-164

Phula Singh started rendering his services at Gurudwaras of Amritsar. He introduced code of conduct in those Gurudwaras where it was ignored. People started addressing him as 'Jathedar' by watching his devotion, love and services for the religion. Phula Singh was appointed as Jathedar of Akal Takht after death of Narrain Singh.³⁴ Phula Singh came to Amritsar with his group in 1800.

Akali Phula Singh remained unmarried all along his life. He rendered his whole life for service of religion. He thought his group of Sikhs as his family. He serviced the Sikh society by remaining along with group.

Akali Phula Singh died in war of Naushera between Maharaja Ranjit Singh and Afhgans due to a fire from the Afghan.³⁵

³⁴ Prem Singh not Mardam, *Akali Phula Singh*, Lahore Book Shop Ludhiana, 2016, P.P.-23

³⁵ Harbans Singh Chawla, *Sikh Itihas vichon*, M.P. Publication, Delhi, 2009, P.P.-53

CHAPTER- 3

THE ROLE OF THE RANGHRETE WARRIORS SIKHISM

The family of Jiwan Singh Rangreeta was serving family of Guru from the beginning. The example of which was his father SadaNand, who served Guru Tegh Bahadur from the core of his heart. The dedication for Guru Family was in blood of Jiwan Singh. Secondly company of Guru Gobind Singh and care for Mata Gujri made Jiwan Singh very brave. So Jiwan Singh contributed largely to propagation of Sikh religion.

Aurengzeb was a despotic Muslim ruler who wanted to convert whole of Indian people to muslims. Therefore he ordered Subedar of Kashmir Ifikhar Khan to convert pandits of Kashmir to muslims either by greed or by force.¹ According to order for Aurangzeb he gave greed for pandits of Kashmir but when they denied he tried to convert them forcibly. Fed up from them a group of Brahmins went to Guru Teg Bahadur under the leadership of Kirpa Ram.²

When Brahmins told Tegh Bahadur their sad story, Guru started thinking upon the matter and after some time said that go and ask Iflikhan that if you can convert Guru Teg Bahdur to Muslim we will also convert our religion. Iftikhar Khan told all the happening to Aurengzeb and he ordered to arrest Guru .³

On the other side Guru Teg Bahadur himself started from Anandpur Sahib. Five Sikhs were also present in Guru . At last Guru was brought to Delhi with other Sikhs under strong guard after his arrest by Hasan Abdaal.

Jiwan Singh, Udey Singh and Gurditta Singh came out of prison with the help of Jaibunisa, elder sister of Aurengzeb. Udey Singh and Gurdit Singh remained in Delhi to watch the situation. But Jiwan Singh started towards Anandpur Sahib after taking letter written by Guru Tegh Bahadur .

Jiwan Singh gave the letter to Gobind Rai and said that it has been sent by Guru Tegh Bahadur. From the letter Guru Gobind Rai came to know that Guru is going to be sacrificed

¹Jaswant Singh *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P-128.

²Piara Singh Datta, *Inqlabi Yodda*, National book Shop, Delhi, 1997, P.P.-20

³Ibid P.P.-22.

in short time. To prevent the body of Guru from disgrace they called Sangat Singh, but Jiwan Singh took this task upon himself⁴ and returned to Delhi.

At last Guru sacrificed their life on 11th November 1675.⁵ After sacrifice of Guru a strong wind started during night and Jiwan Singh quickly picked up the head of Guru Ji⁶ and started towards Anandpur Sahib. On the other side Udey Singh and Lakhi Vanjara picked the remaining part of Guru . The funeral of sacred body of Guru ji was performed by burning the home of Guru .⁷ On the other side Jaita reached Kirtpur Sahib by continuously moving day and night. From here he reached Anandpur Sahib and presented head of Guru to Gobind Rai⁸ Gobind Rai hugged him and praised him by saying “Rangrette Guru ke Bete”.⁹

After sacrifice of Guru Tegh Bahadur , Guru Gobind Rai came to know that Sikh religious cannot continue merely on the basis of religious and peaceful policies. Therefore they started gathering arms and started construction of forts. They also started recruitment of army. Mountaineous kings were disturbed because of this activity of Gobind Rai because they assumed increasing power of Guru Gobind Rai as a threat to them. So they were finding excuse to fight with Guru . which they found when Guru Gobind Singh denied to gave elephant in marriage of son of Bhim Chand, king of kehloor. Guru also restricted the passage of Baraat from Anandpur Sahib. In reality, they wanted to loot Anandpur Sahib under the name of Baraat.

Mountainous kings under the leadership of king of kehloor Bhim Chand ordered Sikhs to leave Anandpur Sahib, but Gobind Rai refused to do so.¹⁰ Which helped in rise of war for both the sides. A war was fought at the place of Bhangani on the banks of river Gir, nine miles away from Paunta Sahib.¹¹ Fifteen hundred Sikhs competed with thousands of mountainous

4 Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-39

5 Jaswant Singh *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-135

6 Narajan Arifi, *Shaheed Bhai Jaita Je*, Literature house, Amritsar, 2016, P.P.-58

7 Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-55

8 Shamsheer Singh Ashok, *Mazbi Sikh Da Itihas* , Bhai Chattar Singh Jiwan Singh, Amritsar, 2012, P.P.-144

9 *Ibid* P.P.-144

¹⁰Narajan Arifi, *Shaheed Bhai Jaita Je*, Literatur house, Amritsar, 2016, P.P.-72

¹¹Shamsheer Singh Ashok, *Mazbi Sikh Da Itihas* , Bhai Chattar Singh Jiwan Singh, Amritsar, 2012, P.P.-145

army. Jaita displayed great bravery in this war. Guru Gobind Singh commanded his army by remaining near to them. At last Sikhs won this war after huge sacrifices.¹²

After victory of war of Bhangani Guru Gobind Singh and his Sikh returned to Anandpur Sahib. On the other side mountainous kings had not given rent to Aurangzeb from long time. So he sent royal army of Aliph Khan to take rent.¹³ When mountainouskings came to know this matter they discussed it with Bhim Chand and decided not to give rent to royal army and asked Sikhs After victory of war of Bhangani Guru Gobind Singh and his Sikhs returned to Anandpur to help them. Guru Gobind Rai agreed for help.¹⁴ They sent an army under the leadership of Jiwan Singh, Udey Singh, Bachiter Singh, Sahib Singh and Kirpal Chand. Jaita played the role of General in this war. A war started at a place of Nadaun. Sikhs army fought with bravery under the jaita and they invaded enemies of guns in such a way that they all died in the war. At this Sikhs and mountainous kings won this battle also.¹⁵

Guru Gobind Rai had helped mountainous kings so as to develop friendship with them. But they were not capable to be made friends. Because when Aurangzeb heard the news of defeat of Alaph khan, he sent Husani Khan to crush the revolt. Then Guru Gobind Rai sent sikh army of the leadership of Jaita.¹⁶

A war was fought at Bajrood. Jaita killed Husani Khan with his gun shot.¹⁷ Watching death of their general royal army ran from the battle field and Sikhs became victorious under Jaita.

After this war Guru Gobind Rai established the Khalsa sect on eve of Visakhi, which filled new enthusiasm for Sikhs. People started showing interest in recruitment of sikh army, due to which mountainous kings were feared. They complained about royal Government against Guru Gobind Singh. They said that Guru Gobind Singh is constructing new forts, gathering arms and horses and is recruiting new soldiers. He can create difficulty for royal army any time. How royal army can allow the establishment of others power in regions under him. He sent royal army under command of Paida Khan and Dena Beg. Mountainous kings promised to help the royal army.¹⁸ When Guru Gobind Singh came to know about arrival of Mughal

¹²Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-78

¹³Jaswant Singh *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-223

¹⁴Narajan Arifi, *Shaheed Bhai Jaita Je*, Literature house, Amritsar, 2016, P.P.-291

¹⁵Mohinder Kaur Gill, *Bhai Jaita the son of Guru*, Vijay Publications, New Delhi, 2000 P.P.-80

¹⁶Ibid P.P.-80

¹⁷Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-230

¹⁸Mohinder Kaur Gill, *Bhai Jaita the son of Guru*, Vijay Publications, New Delhi, 2000 P.P.81

army, they sent, sikh army under command of five deras (PIARE) along with Jiwan Singh, Udey Singh and Alam Singh¹⁹ Sahibzada Ajit Singh also participated in this war. Jiwan Singh caused hosh-poshamong enemies. There was a fight between Guru Gobind Singh and Paida Khan. Guru Gobind Singh released an arrow towards Paida Khan which struck his ear and he died. Disa Khan ran away from battlefield after being injured.²⁰

A fear aroused in the mind of mountainous kings that Sikhs will snatch their regions from them. Therefore they decided to expel Sikhs from Anandpur Sahib by taking help from others. They also wrote a letter to Guru Gobind Singh to leave Anandpur Sahib but they denied.

At last they attacked Anandpur Sahib with the help of Rangeers and Gujjars. Jiwan Singh, Udey Singh, Alam Singh and Daya Singh were defending the sikh army Jiwan Singh was killing his enemies with his guns Nagni and Bagni. Jamtala Khan died with arrow of Guru Gobind Singh.²¹ War was stopped at night.

Mountainous kings surrounded the fort of Anandpur for two months. Kesri Chand Jawala planned to break the door of the fort with the help of a drunken elephant. Next day when the elephant was preceding the fort, Bachitar Singh attacked the elephant with his lance so deeply that he ran backward crushing Mughals, which were following to enter the fort. Udey Singh deducted the head of Kesri Chand and presented it to Guru Gobind Singh.²² King Hundria and Keliluria ran away in injured state. King Ghumand Chand was injured by shot of Jiwan Singh and Mountainous kings moved slightly backward from fort of Anandpur Sahib.

To save themselves from humiliation mountainous kings wrote a letter to Guru Gobind Singh by taking a pledge of cow that they will stop the war if Sikhs may leave the fort for some time. Sikhs were hungry from nine months and smell was coming from dead bodies of Sikhs. So on advice of Mata Gujri and Sikhs and Guru Gobind Singh decided to leave the fort and resided three miles away at a place of Nirmohi.²³

¹⁹Ibid P.P.81

²⁰Mohinder Kaur Gill, *Bhai Jaita the son of Guru*, Vijay Publications, New Delhi, 2000 P.P.83

²¹Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.93

²²Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.244.

²³Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.95.

But mountainous kings broke the pledge by giving greed of high reward to aturkish gunner. A companion of Guru Gobind Singh died due to one fire.War started and Jiwan Singh fired many fires with his gun which killed Yakub Khan and Ali Sardaar.²⁴ After this was Guru Gobind Singh went to Bansali.²⁵

After some time Sikhs started from Bansali to Anandpur Sahib, then mountainous kings attacked them under the command of Kehlur. Rangar and Gujars were also with them. Sikhs were victorious inspite of their small quantity. Jiwan Singh contributed greatly to this war.

Once Kotwaal of Bassi Kalan Jabar Jang forcibly over took the wife of Devi Dass Brahmin. He came to Guru Gobind Singh fir help. Guru sent army under command of Jiwan Singh and Sahibzada Ajit Singh. They killed Jabar Jang and obtained wife of Devi Dass.²⁶

Guru Gobind Singh was on tour for religious propagation. Ajmer Chand planned to arrest to Guru by giving money to send Beg and Alif Khan. They stopped Sikhs near Ropar²⁷ A war started between both the parties. Jiwan Singh compiled dead body of Mughals by killing them. Feared said Beg dropped his arms and became follower of Guru Ji and Alif Khan ran after being injured. Sikhs came back to Anandpur Shib.

When Aurangzeb got the news of defeat of his Generals he sent at large royal army under the command of General Said Khan to attack Anadpur²⁸

He attacked Anandpur. A war started. Generals like Jiwan Singh started fighting by coming out of fort. He commanded Sikhs bravely. There was courage in them in spite of their less number. When Said Khan came in front of Guru Gobind Singh he dropped arms being influenced from personality of Guru Gobind Singh²⁹ After that command came in hands of Ramzad Khan But he was soon wounded. Sikhs left Anandpur due for safety of family of Guru ji. Mughal army marched towards Sirhand after heavy loot. Small army remained at

²⁴*Ibid*P.P.-95

²⁵Jaswant Singh *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-238

²⁶Narajan Arifi, *Shaheed Bhai Jaita Je*, Literature house, Amritsar, 2016, P.P.-309

²⁷*Ibid*P.P.-114

²⁸*Ibid*, P.P.-116

²⁹Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-100

Anandpur. Sikhs again captured the fort by attacking the army resting during night under command of Jiwan Singh.³⁰

Receiving the news of defeat of Mughal army Aurangzeb ordered to Subedars of Delhi, Lahore, Sirhand, Jammu, Multan etc to arrest Guru Gobind Singh immediately. After receiving orders mountainous kings and royal army assembled under command of Nawab of Sirhand, Wajir Khan.³¹

Large number of Sikhs came to Anandpur after receiving news of attack of royal army. They were approximately ten thousand in number. Groups comprising five hundred Sikhs were kept in fort of Keshgarh, Anandgarh, Taragarh, Fatehgarh and Lohgarh. Remaining army came out of Anandpur and positioned for war. A war started after some time which continued for a month. Royal army stopped cannon going towards Anandpur³² During night Jiwan Singh used to come out with his group to snatch food articles by attacking the camp of enemies. War was stretched long and Wajir Khan sent a letter signed by Aurangzeb to Guru Gobind Singh in which it was written that royal army will not harm you if you go by leaving the fort. On the other side Sikhs were hungry and smell was coming from dead bodies of Sikhs. On advice of hungry Sikhs and Mata Gujri left the fort and went towards Ropar.³³

When the Sikhs reached Keeratpur, royal army attacked them. The strength of Sikhs at that time was only 500 to 700 and which were also hungry. They reached the river Sirsa competing the Mughals. There was flood in the river at that time and it was very difficult to cross the river. Guru Ji sent Jiwan Singh, Udey Singh and Sahibzada Ajit Singh to stop the enemy so that other Sikhs may cross the river. They started pushing the enemy back. Being in enthusiasm, they went deeper in the camp of enemy and was surrounded from all sides. When Jiwan Singh saw that Sahibzada Ajit Singh and Udey Singh are in difficult situation, they turned his horse towards them and took out Sahibzada Ajit Singh safely from the hold of enemy. But when they again turned back to help Udey Singh they saw that Udey Singh had sacrificed his life for sake of religion³⁴ Jiwan Singh crossed the river along with Ajit Singh.

³⁰Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-245

³¹Narajan Arifi, *Shaheed Bhai Jaita Je*, Literature house, Amritsar, 2016, P.P.-119

³²Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-102

³³Narajan Arifi, *Shaheed Bhai Jaita Je*, Literature house, Amritsar, 2016, P.P.-316

³⁴Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-103

When Guru Gobind Singh reached the village Kotla Nihang after passing the river Sirsa, Jiwan Singh and Ajit Singh combined them. When residents of Ropar refused to give place to Sikhs for stay then they stayed at the *Bhatha*. There also Mughal army attacked the Sikhs and Sikhs again give them a severe opposition.

Sikhs reached Chamkaur Sahib. Their number now decreased to forty. There they stayed in a garden and owner of garden took them to their house which is known as “Garhi of Chamkaur” There Sikhs prepared food to eat and rested for some time. But the landlord informed the Mughal army about the Sikhs.

Mughal army surrounded the Garhi. There were only forty Sikhs in the Garhi. Guru Gobind killed General Nahar Khan and Gavi Khan who were trying to cross the wall of the Garhi.³⁵

Sikhs prepared a new plan to complete with Mughals. They used to come out in group of five Sikhs to sacrifice their lives Ajit Singh and Jujhaar Singh came out with Sikhs and sacrificed their lives by fighting with Mughals.³⁶

When Guru was about to come out of Garhi than Sikhs passed a resolution and ordered Guru to leave the Garhi. They dressed their clothes to Sangat Singh, brother of Jiwan Singh, who closely resembled Guru. This created a suspension among enemies that Guru is present in the Garhi.³⁷ During night Guru left Garhi along with Sikhs Daya Singh, Maan Singh and Dharam Singh.³⁸

In the morning when the enemy attacked the Garhi then Jiwan Singh and other Sikhs forced them to move back with their fires and archers. When arrows and fires exhausted Jiwan Singh came out of Garhi and started killing enemy of his sword. At last they sacrificed his life while fighting with enemy.

Sangat Singh Rangretta was younger brother of Jiwan Singh Rangretta . He was born one day after Guru Gobind Singh. He closely resembled with Guru Gobind Singh . He lived with Guru Gobind Singh nearly all along his life.

³⁵Piara Singh Datta, *Inqlabi Yodha*, National book Shop, Delhi, 1997, P.P.-85

³⁶Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-111

³⁷Piara Singh Datta, *Inqlabi Yodha*, National book Shop, Delhi, 1997, P.P.-89

³⁸Sahib Singh, *Jiwan Virtant Guru Gobind Singh Ji*, Singh Brothers, Amritsar, 1988, P.P.-164.

He got education along with Guru Gobind Singh . He was a great scholar.³⁹due to which Guru Gobind Singh gave him the responsibility for religious propagation in the beginning. According of instructions of Guru Gobind Singh he propagated Sikhism by living at different places.

Sangat Singh participated in all wars fought by Guru Gobind Singh and displayed his bravery by killing enemies into every war. In the wars like Bhangani and Anandpur Sahib. He contributed to defence of religion by participating in those.

The most important aspect of Sangat Singh is his participation in Garhi of Chamkaur when forty Sikhs were surrounded by Mughals.⁴⁰ The Sikhs were very small in number. Therefore they decided to come out in groups of five and to fight with enemy. According to the plan Sahibzada Ajit Singh and Zujhar Singh also came out with other Sikhs and sacrificed their lives while fighting with enemies.⁴¹ According to plan when Guru Gobind Singh was about to come out of Garhi than Sikhs stopped them by passing a resolution and ordered them to leave the Garhi during night.⁴²

In the beginning Guru Gobind insisted on not leaving the Garhi but when Sikhs stated that religion needs your contributions they accepted their demands. At last they agreed to leave the Garhi.⁴³

They dressed Sangat Singh his dress before leaving the Garhi, because he closely resembled Guru Gobind Singh and gave him his position by giving him his arrows.⁴⁴ So that mughals may remain under suspicion of Guru Gobind Singh presence in the Garhi. Guru Gobind Singh left the Garhi during night along with three Sikhs , Daya Singh, Dharam Singh and Maan Singh.⁴⁵ Remaining Sikhs attacked the resting enemy of night and came back immediately. They started fighting among themselves and were largely damaged due to warkness.

Next morning Mughals assumed Sangat Singh with his arrows as Guru sitting on his place so they planned to arrest Guru Gobind Singh. When they came near the Garhi Sangat Singh and

³⁹IbidP.P.-90

⁴⁰Narajan Arifi, *Shaheed Bhai Jaita Je*, Literature house, Amritsar, 2016, P.P.-320

⁴¹Nishan Singh, *Shaheed Baba Jiwan Singh Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-115.

⁴²Narajan Arifi, *Shaheed Bhai Jaita Je*, Literatur house, Amritsar, 2016, P.P.-215.

⁴³Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-264.

⁴⁴Piara Singh Datta, *Inqlabi Yodha*, National book Shop, Delhi, 1997, P.P.-89.

⁴⁵IbidP.P.-90

other Sikhs attacked them with their arrows Sangat Singh stopped Mughals from entering the Garhi as long as he possessed the arrows when the arrows exhausted Mughals entered the Garhi and Sangat Singh started fighting with them with his sword. Sangat Singh sacrificed his life after killing many mughals⁴⁶ In that way Sangat Singh contributed to Sikhism for all along his life and at last sacrificed his life to save 'diamond of religion'. On the other side mughals thought that they had killed Guru Gobind Singh. So they were very happy. But when they came to know that the head was not of Guru Gobind Singh, then they were very astonished. At last mughal army went back in despair.

Akali Phula Singh is known as a saviour of Sikh religion, it is said that because he worked for the Sikh religion all along his life and participated in many wars against Maharaja Ranjit Singh to expand the religion and at last sacrificed his life for the same.

After death of his mother Akali Phula Singh came to Anandpur to live with Narain Singh and started wearing dress of Nihangs like Narain Singh. He was appointed Jathedar of Akal Takhat Sahib after death of Narain Singh⁴⁷ He took the responsibilities for religion and stated serving the religion while remaining in Amritsar.

Ranjit Singh was given the reward of Maharaja in 1801. At that time Amritsar was occupied by Bhangi Misal. They were opponents of Sukharchakia Misal and were known for their autocratic behaviour in their region. People complained of Maharaja Ranjit Singh and requested him to save them from Bhangi Sardars⁴⁸ At their request Maharaja Ranjit Singh decided to join Amritsar in his territory and attacked it in 1802. When Akali Phula Singh came to know about the invasion he stood in between both the armies and stopped the war. Akali Phula Singh, Granthi of Harmander sahib Bhai Sahib Singh and other people of the town jointly helped in compromise of both the parties, according to which Gulab Singh Bhangi was given region for his livelihood and possession of Amritsar was given to Ranjit Singh⁴⁹ Maharaja Ranjit Singh gave some land to run community Kitchen of Si Darbar Sahib and many other Gurudwaras. This was the first meeting between Maharaja Ranjit Singh and Akali Phula Singh.

⁴⁶Jaswant Singh *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-272

⁴⁷Mohinder Kaur Gill, *Bhai Jaita the son of Guru*, Vijay Publications, New Delhi, 2000 P.P.-102

⁴⁸Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy Delhi, 2000, P.P.-272

⁴⁹Nishan Singh, *Shaheed Baba Jiwan Singh-Jiwan Singh Rachna Te Viaakhiaa*, Bhai Chattar Singh Singh Jiwan Singh, Amritsar, 2008, P.P.-115

Maharaja Ranjit Singh had returned to his tour of 1807 from Kangra. They got the news that Nawab Kutub-din-Kasuria had associated with Mujafar Khan to attack Khalsa army. On investigation the news turned to right.

Maharaja Ranjit Singh sent Faqir Ajj-ud-Din and Fateh Singh Kliawala to Nawab to stop the war but he denied to accept their request and behaved in aill-mannered way. Faqir Ajj-ud-din told whole talk to Maharaja.

At last Maharaja Ranjit Singh along with army of ten thousand corpses, six big cannons along with Nihal Singh Atari, Dhana Singh Malwai, Hari Singh Nalua, Dhana Singh Ramgaria, Akali Phula Singh, Fateh singh Kalia wala and Fateh Singh Ahluwala came for fight in Kasur near village Nausihra.⁵⁰

On the other side Kutab-din also came in the battle field along with twenty five corps. Khalsa army attacked on 10thFebruary, 1807.⁵¹ Pathans opposed Khalsa army for many days but at last ran from the battle field and went inside the fort. The Khalsa army tried for many days but were not successful because fort was very strong. At last Hari Singh Nalua filled explosive material in basis of fort by digging tunnel and put it to fire in the morning. A wall was broken due to explosion and Khalsa army attacked the enemy by entering the fort. The corps of Nawab opposed for some time but at last ran away from the fort to save their lives. The Khalsa army arrested Kutub-ud-din. Maharaja forgave him and gave him some regions across the river satluj for livelihood. The Khalsa army got eight canons, three thousand guns and innumerable war articles from this war. Maharaja Ranjit Singh was very happy from bravely and administration of Akali Phula Singh over his group. At Lahore Darbar Akali Phula Singh was also rewarded with a land, like other warriors.⁵²

British Government sent Mr. Sitcalf to talk with Lahore administration. A platoon of soldier's accompanied Mr. Sitcalf which included Shia muslim. Mr Sitcalf stayed in Amritsar during the days of Muharam. Paltoon and Shia muslims of town jointly performed rally of Moharam in sheets of Amritsar. They were loudly reciting slogans of 'Ya Ali, Ya Ali' when they were passing near Harmandir Sahib. Sikhs were performing Kirtan at that time. So Akali Phula Singh sent some Sikhs to ask them to speak in a low voice. But they quarrelled with

⁵⁰ Sroop Lal Kalle, Kehar Singh Matharu, *Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-165

⁵¹ *Ibid* P.P.-165

⁵² Sroop Lal Kalle, Harnek Singh Gill, *Panth Hataisi Akali Phoola Singh*, Chatter Singh Jiwan Singh, Amritsar, 2009, P.P.-48

each other and turban of one of the Sikhs fell down on the ground. When Akali Phula Singh came to know about it he came outside and quarrelled began between both the sides. Some were injured and some killed in this fight. When Ranjit Singh came to know about it he stopped the war and explained to Mr. Sitcalf that these people lives without limitations are strictly opposed to insult of turban. After that *Ahedmana* was signed between Maharaja and Britain government on 25th April, 1809.

After this incidence Akali Phula Singh went to Damdama Sahib regarding administration of Gurudwaras. There Capton White was preparing map regarding boundaries of regions by taking permission from Maharaja Ranjit Singh. Approximately 100 soldiers were with him.⁵³

Someone told a lie to Akali Phula Singh that these Britishers are preparing for invasion on Punjab. Akali Phula Singh attacked Captain White in anger. The corps of Captain White tried to oppose the invasion but they were not successful. They ran away by leaving their luggage. The Akalies followed them and Captain White took shelter in village Fateke. When king of Nabha Jaswant Singh came to know about the incidence then he sent his nephew Run Singh for safety of Captain White. Akali Phula Singh became peaceful when he came to know about reality of Captain White.⁵⁴ When British government ordered for arrest of Akali Phula Singh then Maharaja Ranjit Singh stopped them from doing this and called back Akali Phula Singh.

On coming back Akali Phula Singh advocated to Maharaja Ranjit Singh not to appoint Dogras and Misr Ganga Ram to much responsible posts. They are not trust-worthy as they had created disunity between Maharaja Ranjit Singh and his Sahibzada Kanwar Khadak Singh and Kanwar Sher Singh and they are also offering high posts to their relatives without considering eligibility. Maharaja heard his words but not paid much attention on it which ended with eradication of Khalsa Empire.

Now Akali Phula Singh went to Anandpur Sahib with his group. Some days had passed that Kanwar Partap Singh came to Anandpur after a dispute with British Empire. Britishers demand for arrest of Kanwar Pratap Singh by sending their agent but Akali Phula Singh denied to surrender him. Britishers asked Maharaja Ranjit Singh either to surrender Phula Singh to him or to call him back. On the other side Dogras misguided Maharaja Ranjit Singh

⁵³ Prem Singh Hoti Mardaan, *Sher-E-Punjab Maharaja Ranjit Singh*, Lahore Book Shop, Ludhiana, 2017 P.P.-35

⁵⁴ Prem Singh Hoti Mardaan, *Akali Phoola Singh*, Lahore Book Shop, Ludhiana, 2016 P.P.-24

and advised him to take an action against Akali Phula Singh. Acting upon their advice Maharaja ordered Chief of Philaur fort to bring Akalies to his region in every possible way.⁵⁵ Diwan Moti Ram raided on Anandpur but his army refused to fight with Akali Phula Singh in the battlefield near Makhowaal. Britishers sent King Jaswant Singh of Nabha and an army of Malerkotla but they also acted in the same manner.⁵⁶ Seeing respect for Sikhs for Akali Phula Singh Maharaja called back his army and sent Baba Sahib Singh Bedi to call back Akali Phula Singh to Amritsar. Maharaja gave innumerable weapons, horses and elephant to Akalies , expanded their squire and constructed rooms for their stay which was later named as cantonment of Akalies.

In 1816 Mir Hafiz Ahmad Khan occupied the territories of Nawab of Bhakhar and Lihas and expelled him from his territories. On knowing about it Maharaja sent an army of Akali Phula Singh and Fateh Singh Ahluwalia through of way of river Sindh and himself started for region Khushki. Both the parties were committed to meet in Khangarh.⁵⁷ On reaching the Boundary of Khangarh Akali Phula Singh sent his men to Mir Hafiz Ahmad either to pay revenue of whole region or to be ready for fight.

Mir Hafiz Ahmad Khan was also waiting for the war. Therefore he refused to pay revenue. Akali Phula Singh and Fateh Sungh Ahluwalia attacked Khangarh without waiting for Maharaja⁵⁸ Nephew of Mir Hafiz Khan Jahan Daad bravely opposed Sikhs from the fort. Corps of Akali Phula Singh was successful in entering the fort with the help of ladders. Some kept on fighting while others opened the door of fort. Sikhs entered the fort and war started face to face. Watching his defeat Jahan Daad dropped his weapons and was imprisoned by Akali Phula Singh.

After this victory Khalsa army attacked the fort of Ahmad Kot. The fort was very strong and Mir Hafiz Ahmad Khan was sitting in it with huge Pathan army. The war continued for three days resulting in lots of destruction. Akali Phula Singh planned a planning according to which some soldiers attacked one side of the fort to divert attention of enemy while others filled explosives in base of wall of the fort. The explosion was fired resulting in break of wall. Face to face war started. Mir Ahmad Khan was defeated and was imprisoned and

⁵⁵Sroop Lal Kalle, Kehar Singh Matharu, *Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-166

⁵⁶Prem Singh Hoti Mardaan, *Sher-E-Punjab Maharaja Ranjit Singh*, Lahore Book Shop, Ludhiana, 2017 P.P.-44

⁵⁷Sroop Lal Kalle, Harnek Singh Gill, *Panth Hataisi Akali Phoola Singh*, Chatter Singh Jiwan Singh, Amritsar, 2009, P.P.-61

⁵⁸Prem Singh Hoti Mardaan, *Akali Phoola Singh*, Lahore Book Shop, Ludhiana, 2016 P.P.-27

compromise was written according to which all expenditure would be paid by Mir Ahmad Khan and he was instructed to pay revenue on time. The territory of Mir Ahmad Khan was returned to him. Jahan Daad was also released. On reaching Maharaja was very happy after watching victory and administration of Akali Phula Singh.

Then Maharaja Ranjit Singh sent Akali Phula Singh to reform rulers of Jhang Ahmad Khan, because he was very autocratic in nature. Hindu women used to be raped in his region. So they requested to Lahore Empire. Ahmad Khan opposed attack of Akali Phula Singh but was soon defeated. Akali Phula Singh arrested him and sent him to Lahore and his territory were annexed to Khalsa Empire⁵⁹ on returning Akali Phula Singh was rewarded and lots of wealth was offered to him.

Once Akali Phula Singh came to know about eliciting relations of Maharaja Ranjit Singh with a muslim women. He gave the religious punishment to flagellate Maharaja publically. Maharaja begged for pardon and subdued for punishment. On insistence of Sikhs Akali Phula Singh pardoned the punishment of Maharaja Ranjit Singh.

Khalsa army invaded Muslims for seven times. Every time Nawab Muzafar Khan begged for pardon and released him after paying tax. Every time he used to show his commitment to peace, but turn from his word after some time. In 1817 Maharaja Ranjit Singh sent Diwan Bhawani Das to Muslim for taking tax, but he refused to pay the tax and stated that he is not under anyone's rule and is free from every kind of slavery.

In January 1918, an army of Kunwar Khadak Singh was sent to invade Muslim Sham Singh Atari, Fateh Singh Ahluwalia, Diwan Chand, Dhana Singh Malwai and Hari Singh Nalwa were sent along with Khadak Singh to help him, by appointing them as Generals.⁶⁰

Kanwar Khadak Singh divided the whole army of three parts. One part was under command of Kanwar Khadak Singh and Diwan Chand, IInd was under Hari Singh Nalua, IIRd was under Dhana Singh Malwai, Fateh Singh Ahluwalia and Sham Singh Atari .These forces started for Multan through different passage.

⁵⁹Prem Singh Hoti Mardaan, *Sher-E-Punjab Maharaja Ranjit Singh*, Lahore Book Shop, Ludhiana, 2017 P.P.-53

⁶⁰Sroop Lal Kalle, Kehar Singh Matharu, *Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-168

The forts of Khangarh and Majafargarh coming in the way were also captured⁶¹ It was a big damage for Nawak Muzafar Khan, because these were a hope of assistance for him.

When Muzafar Khan got the news of invasion of Khalsa he assembled an army of twenty five thousands soldiers under slogan of religious fight (Jehad) with the help of his eight sons, grandsons, nephews and other assistants. He also gathered eatables and fighting articles in the fort and made himself ready to face invasion of Khalsa.

Three parts of Khalsa army gathered outside Multan. Kanwar Khadak Singh sent Khalifa Nurudin, Mulana Mirza Hussan Hindustani and Diwan Moti Ram to Nawab Muzafar Khan to take revenue, but he refused to pay revenue and to accept slavery.

Helplessly Kanwar Khadak Singh started the war. Khalsa army started the war on 5th February. Firing was started by turning the mouths of cannons towards battlefield and army of Nawab also responded from opposite side.

There was smoking in the air due to fires from cannon and guns. Khalsa army was continuously moving ahead. The Ghazis had to move back in spite of their severe resistance. Upto evening they ran to city of Multan and closed all doors of city. Khalsa army continuously fired the doors of city. They were making continuous efforts to enter in city but were not successful. At last Khalsa army filled explosives in bases by digging tunnels and put then to fire which broke the wall of three places. After attempts on three days Khalsa army was successful in entering the city on forth day. Face to face war started and army of Nawab entered in the fort. Khalsa army surrounded the fort.

Fort of Multan and surrounded by Khalsa Army from the last three months. Multan is a very hot city. The sky-throws fire during summer. Epidemic of dhairia was spreading in army due to smell of dead bodies and due to death of animals. When Ranjit Singh came to know about it, they went to Amritsar for prayer and met Akali Phula Singh and asked him for help⁶² for which he immediately gave his consent.

Akali Phula Singh started for Multan and reached Multan in May 1818, where Kanwar Khadak Singh and other Generals welcomed him. They got information about war against them and consoled the tired army.

⁶¹Rahul Seth, *Sikh Raj Da Rakha Akali Phoola Singh*, Sangam Publication, Samana, 2005, P.P.-11

⁶² Prem Singh Hoti Mardaan, *Akali Phoola Singh*, Lahore Book Shop, Ludhiana, 2016 P.P.-37

Without taking rest Akali Phula Singh equipped the cannons Jamzam and Zangi-Bizli before the door Khgri on the same day and sent the Army to surround the remaining three doors. After some time adjacent pillars of the door fell down and the wall cracked. Akali Phula Singh entered the fort with slogans of Akal-Akal. Hari Singh Nalwa, Maha Singh, Sham Singh Atari and Dhana followed him and face to face war started. Nawab Muzafar Khan was killed with his five sons; out of eight⁶³ Remaining army dropped his weapons before Khalsa army. The three alive sons of Nawab were imprisoned. Khalsa army got large amount of gold Bronze, cash, seven thousands guns, nine cannons, large number of swords and other war articles from the fort⁶⁴

When Akali Phula Singh came out of fort, his hands was caught in hold of sword because of swelling due to use of sword for large time. There were many deep wounds with his body which soon recovered due to proper stitching and care. When Kanwar Khadak Singh returned to Lahore after victory of Multan and a Darbar was organised in Hazori garden. Lahore was decorated with lights. Maharaja first of all rewarded Akali Phula Singh by saying a saviour of Khalsa Empire⁶⁵ After that Hari Singh Nalwa, Sham Singh Atari and other generals were also rewarded by giving prizes and rewards.

After victory of Multan Maharaja decided to annex Peshawar in his empire. Maharaja was making preparations that he got news of upset situation from Afghanistan. Maharaja took it as a golden chance and attacked Peshawar in 1818.⁶⁶ When news of this attack reached Peshawar, then Pathan and Khatkas across the river Atak gathered in mountains of Khairabaad to stop Khalsa.

To cross the river Atak Khalsa army prepared a bridge of ropes, through which a small group was sent to collect information about regions when they crossed the river Khataks came out and attacked them and killed them.

⁶³ Sroop Lal Kalle, Harnek Singh Gill, *Panth Hataisi Akali Phoola Singh*, Chatter Singh Jiwan Singh, Amritsar, 2009, P.P.-85

⁶⁴ Sroop Lal Kalle, Kehar Singh Matharu, *Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-171

⁶⁵ Ibid P.P.-171

⁶⁶ Prem Singh Hoti Mardaan, *Akali Phoola Singh*, Lahore Book Shop, Ludhiana, 2016 P.P.-39

When Maharaja Ranjit Singh got this news he sent an army of Akali Phula Singh and Mehtab Singh to take revenge of the incidence.⁶⁷

When Khalsa army marched ahead, Firoz Din and Nasib Ula asked their Pathans to start firing from their barricades. Akali Phula Singh asked his army to move back. Therefore they started following them by coming out of their barricades. Khalsa army attacked them so heavily that they had to run away. Helplessly Firoj-ud-Din showed white flag, a symbol of peace. Akali Phula Singh imprisoned many Khataks and sent them to Maharaja across the river.

Next day remaining Khalsa army also crossed the river. Maharaja ordered the army to move towards Peshawar by leaving some army of forts of Khairawaad and Jahagira for security. Akali Phula Singh got the news that Ghazis are gathering in Chamkanian of Sheikh Umar. Akali Phula Singh attacked the sleeping Ghazis during night and they started running here and there when they saw Sikhs upon their heads. Ruler of Peshawar Yaar Mohammad Khan also ran away. Akali Phula Singh occupied Peshawar in November, 1818 Maharaja Ranjit Singh became very happy when he got the news of victory of Peshawar. Next day when Maharaja Ranjit Singh reached Peshawar then flag of Khalsa was ruling over fort Bala hisar. Dost Mohammad Khan Barkjai gave five thousand cash, five kg dry fruit of Kabul and one hundred mountainous horses to Maharaja through his Diwan Damodar Mal and Hafiz Ruhela. Diwan Damodar Mal also give a letter to Maharaja of Dost Mohammad Khan. He requested to give three lac annual cashes to Lahore administration if, Maharaja appoints him as ruler of Peshawar. Maharaja accepted his request and came back by giving him region of Peshawar.

After victory of Peshawar Maharaja considered Akali Phula Singh not only as brave warrior but also as a great administrator.

In April, 1819 Khalsa army of thirty thousand soldiers marched towards Kashmir under Maharaja Ranjit Singh⁶⁸ When this army reached in the open grounds of Wazirawaad and Gujrat, they were ordered to attack Kashmir under command of Kanwar Khadak Singh, Hari Singh Nalwa, Akali Phula Singh, Diwan Chand Jafarjang, Sham Singh Atari and Jawala Singh. The army reached Rajauri in May 1819, after passing through Saidabaad and Bhimber. The ruler of Rajauri ran away merely after seeing Khalsa army. Khalsa army occupied his

⁶⁷ Gurcharan Singh Aulakh, *Mahan Vadhe Sikh Guru Sehban Te General*, National Book Shop, Delhi, 2007, P.P.-241

⁶⁸ Prem Singh Hoti Mardaan, *Akali Phoola Singh*, Lahore Book Shop, Ludhiana, 2016 P.P.-39

region as ruler of this region ran away. Rahim-ula-Khan, son of ruler Azim Khan requested to Khalsa army to appoint him ruler of this region under administration of Lahore and offered adequate revenue per year. He also agreed to give assistance to Khalsa army. Akali Phula Singh promised to return back his area. Maharaja Ranjit Singh was also agreeable to Akali Phula Singh. Akali Phula Singh took him with them to get his assistance in telling the way.

The first group of Khalsa army commanded by Sham Singh Atari and Misr Diwan Chand marched towards Sri Nagar. Akali Phula Singh reached Baramulawith his group. Rulers of Baramula Mir Mohammad Khan and Mohammad Ali Khan accepted slavery of Khalsa without war. Kanwar Khadak Singh rewarded those rulers.

Kanwar Khadak Singh got the news that Nawab of Punsh is preparing for revolt. He closed the way going to upper parts by throwing trees and stones. Hari Singh Nalwa and Akali Phula Singh attacked him. They broke the wall by filling explosive in its base. Pathans threw their weapons before swords of Khalsa army. Khalsa army got large treasure and other war equipments from the fort. The first group of khalsa army also reached there. After establishment of fine administration here both these groups won the areas of Pir Panchal by going through different ways. After⁶⁹ that they marched towards Sri Nagar.

In their way, Afghan army was waiting for them sitting on both sides of narrow way of mountain. Khalsa army was not able to harm them because they were sitting on a high place. Alkali Phula Singh attacked them by going on the mountain and a war started. At last Pathans had to run away by leaving their posts. Akali Phula Singh stayed there with his group of night and came down in the morning.

Next day Khalsa army crossed Pir Panjal and reached Sham Sarai. Here they got the news that rulers of Kashmir Mohammad Zabar Khan had barricaded in the way of five thousand soldiers. After resting for three days Khalsa army was divided into three parts. One part was under Diwan Chand, second part was under Sham Singh Atari and Hari Singh Nalwa and third part was under Kanwar Khadak Singh and Akali Phula Singh.

Army of Diwan Chand fixed 'Suraj Mukhi' cannons on a mountain Cannons and guns continued firing for the whole day. Mohammad Jabar Khan gave tough resistance to Khalsa army and also captured three cannons of Khalsa army. Akali Phula Singh attacked them after

⁶⁹Gurcharan Singh Aulakh, *Mahan Vadhe Sikh Guru Sehban Te General*, National Book Shop, Delhi, 2007, P.P.241

watching the situation. War continued for three hours. Bahadur Sherdil Khan was killed with his brother Mir Akher Samd Khan and many other leaders. Nawab ran towards Afganistan through the way of Mujafrabaad on his horse in injured state.

A rule of 500 years and eight generations was ended by Khalsa army and Kashmir was brought under control of Khalsa. They got large war equipments from fort which included thousands of guns, swords, horses and elephants. Apart from this they also got twenty two cannons, out of which eighteen were in working condition. This victory established control of Khalsa over whole Kashmir. Darbar was decorated with reaching the victorious group Lahore. Akali Phula Singh was also rewarded like other Generals. On advice of Akali Phula Singh Maharaja called brilliant artists from Agra and Rajasthan to decorate Harmandir Sahib. Marble and other articles of their choice worth lacs of rupees were brought to complete this task. Rendering service was started. Maharaja and his wives also arrived to participate in rendering service. Building of Harmandir Sahib, Sri Akal Takhat Sahib and first floor of Sri Baba Atal Sahib was decorated with fine marble. Grating of marble and small pillars were constructed on both sides of the bridge. Upper parts of building and 'kals' was decorated with golden plates. Artists and labourers completed this work by their efforts of day and night in 1830 under guidance of Akali Phula Singh.⁷⁰ Dawan was inaugurated on completion of task. Nawabs, prominent sikhs, British residents and other Maharajas were invited. Akali Phula Singh and sikh public rewarded Maharaja with a 'siropa' Maharaja Ranjit Singh had appointed Yaar Mohammad Barkzai as ruler of Peshawar.⁷¹ Acting on advice of his brother Azim Khan Barkzai he surrendered Peshawar to Azim Khan. After his occupation Mohammad Azim Khan flagged hider flag instead of 'Kesri flag'.

When Maharaja came to know about this incidence he started preparations for war.

On the other side Mohammad Azim Khan conquered the fort of Jahagira by sending army of his nephew Mohammad Jamaan Khan and Fariz Khan Khatak's son Khawas Khan. In that way he sent one more company across the river Atak to resist Khalsa army. Khalsa army also marched towards Peshawar with two thousand horse riders under leadership of Kanwar Sher Singh and Diwan Kirpa Ram. Next day Maharaja sent more army of Fateh Singh Ahluwalia, Desa Singh Majithia and Rattan Singh. Maharaja went to Amritsar to organise 'Akaand Paths' and asked Phula Singh to go for help of Khalsa army. Maharaja

⁷⁰Sroop Lal Kalle, Kehar Singh Matharu, *Jihna sees Ditte*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2008, P.P.-171

⁷¹Prem Singh Hoti Mardaan, *Akali Phoola Singh*, Lahore Book Shop, Ludhiana, 2016 P.P.-37

Ranjit Singh followed them and reached the bank of river Atak. Before their advent Kanwar Sher Singh and Hari Singh Nalwa had crossed the river Atak through a bridge made of ropes. Mohammad Jaman Khan dropped the boats in the river by cutting ropes, so that the company may not get any help from backside.

Kanwar Sher Singh divided the army into two parts immediate after his advent. One company marched towards fort of Khairabaad under Hari Singh Nalwa and the other went to damage barricades of Pathans from surrounding regions under command of Kirpa Ram and Kanwar himself.

Large number of Pathans surrounded these companies. When the Khalsa army reached the river they came to know that bridge had been broken. When Akali phula Singh got the news that Khalsa army had been surrounded by enemy, and then he set of his horse into river with release of slogan other army also followed him. Some soldiers were drowned due to fast flow of water, but most of them crossed the river.

Pathans became tense when they came to know about crossing of river. Khalsa army converted Pathans into heaps of dead bodies. Hari Singh Nalwa became successful in occupying the fort. Pathans left the battlefield and ran towards Naushera. Khalsa army followed them and rested in plains of Akeda where arrangements were made to bandage the injured. Once again bridge of ropes was constructed and boats were arranged.

When Mohammad Azim Khan got the news of defeat of Ghazis in the battlefield of Jahagirey, he sent his brother Dost Mohammad Khan with an army comprising 15,000 soldiers, thirty-two cannons, explosives and heavy food stuffs for help of Ghazis.

After reaching Naushera Maharaja Ranjit Singh, Hari Singh Nalwa, Akali Phula Singh and other Generals discussed about Planning's of war and went to their tents. At that time Jai Singh Atari came to Maharaja for forgiveness with some soldiers. Maharaja Ranjit Singh forgave him at advocacy of Akali Phula Singh. Jai Singh Atari also joined the Khalsa army.

Khalsa army saw the face of Sri Guru Granth Sahib on 14th march 1823 according to sikh tradition. After completion of Kirtan Generals of Khalsa army passed a resolution of immediate attack,because Mohammad Azim Khan was marching towards Naushera. We must attack before his advent because number of enemy is increasing day by day and has reachedthirty thousand.

Khalsa army was divided into three parts. The first part comprised of Akalis which were under control of Akali Phula Singh. It included one thousand horse riders, three thousand infantry and six small cannons. Kanwar Sher Singh, Hari Singh Nalwa, General Ilard and Rattan Singh were commanding third party. Maharaja kept some army of him so as to use in difficult situation.⁷²

Maharaja Ranjit Singh was standing on a high place so as to watch the situation and to give help to weak army. First of all company of Akali Phula Singh went to the battlefield. Company of Desa Singh Majethia was ready to follow him. A news came that Mohammad Azim Khan is about to reach Naushera along with huge army and forty cannons.

Maharaja took a decision after long consideration that attack of enemy should be postponed, because big artillery was not with Sikhs at this time. General Vantura is bringing that big artillery. There was full hope of reaching General Vantura up to noon.

A message was sent to Akali Phula Singh to return, but they refused to come back. They said that resolution had passed to attack in presence of Sri Guru Granth Sahib. It will be disrespect of Sri Guru Granth Sahib to leave the battlefield. They attacked Ghazis along with his company. After hearing voice of shots Maharaja ordered other companies to accompany him in war. General Vantura also reached along with his artillery. He was sent to give resistance to enemy of any rest.⁷³

Khalsa army reached in the battlefield along with artillery. They opened mouths immediately after reaching there. There was a bloody war. It was noon. Large number of enemy and their Islamic enthusiasm put Maharaja in depression. But soon they turned to hopeful mood when they saw Akali Phula Singh fighting with bravery and saw the winning 'Kesri' flag. Hari Singh Nalwa, Desa Singh Majithia, Fateh Singh Ahluwalia, Kanwar Khadak Singh, General Ilard and General Vantura were also fighting with Bravery at their respective posts.

A bullet crossed the knee of Akali Phula Singh and also crossed stomach of horse. The horse fell on ground after hit of bullet. Akali Phula Singh boarded on elephant in injured state and inspired Sikh army for do or die. This filled Akalis with courage and they started fighting more enthusiastically. Akalis captured their cannon. Four bullets were fired on elephant of Akali Phula Singh. One bullet hit their shoulder. There was not a big wound due to protection

⁷²Prem Singh Hoti Mardaan, *Akali Phoola Singh*, Lahore Book Shop, Ludhiana, 2016 P.P.-37

⁷³Jaswant Singh Guru Ke Bete, Bhartiya Dalit academy Delhi, 2000, P.P.-272

of shield. When Ghazis were running then one of the Ghazis attacked Akali Phula Singh with many bullets. He was heavily wounded and laid down and died after some time.⁷⁴

It was dark and war stopped because enemy left the battlefield. Dead body of Akali Phula Singh was brought down with order of Maharaja. An expensive cloth was put on dead body of Akali Phula Singh. Next day he and other khalsa soldiers were funeralised on bank of river lunda with great respect. In that way Akali Phula Singh spent his entire life for progress of Sikh religion. They looked after Gurudwaras and also dropped blood to increase boundaries of Sikh religion. At last sacrificed their life for the same purpose.

⁷⁴Sroop Lal Kalle, Kehar Singh Matharu, Jihna sees Ditte, Bhai Chatter Singh Jiwan Singh, Amritsar,2008, P.P.-168

Chapter – 4

The Shrines of Ranghrete

Gurudwara's Related to Jiwan Singh, Akali Phula Singh

Sr. No.	Gurudwaras	Place	Administration
1.	Bunga Rangreta Sikh	Amritsar	-
2.	Gurudwara Shri Tap Asthan sahib Te Bunga Saheed baba Jiwan Singh	Anandpur Sahib District Ropar	Sikh
3.	Gurudwara Saheede Buraj Saheede Asthan Baba Jiwan Singh	Chamkor Sahib District Ropar	Sikh
4.	Akal takhat	Sri Amritsar Sahib	Sikh
5.	Gurudwara Buraj Akali Phula Singh Saheed	Sri Amritsar Sahib	Sikh
6.	Samadh Akali Phula Singh	Naushera Pakistan	-

He save holy body of Guru Tegh Bahadur from disgrace, the Head Of Guru Tegh Bahadur was carried to Anandpur Sahib by Jaita from guard of mughal empire.¹ Guru Gobind Rai praised him by saying "Rangrete Guru ke Bete"² Guru became very happy from Jaita and asked him to demand anything by taking him in his lap. Jaita demands to allow him to take bath in sacred pool of Harimander Sahib. Guru accepted his demand and allowed not only for bath but also ordered to construct Bunga of Rangretas near "Dukh Bhanjni Beri" for his stay³ where Rangretas used to assemble during festive occasions. Now it is changed into new place in Guru

¹Shamsher Singh Ashok, *Mazbi Sikh Da Itihas*, BhaiChattar Singh Jiwan Singh, Amritsar,2012, P.P.-145

²Naranjan Singh, *Ranghretean Da Itihas*, Literature houde, Amritsar, 2016, P.P.-

³Jaswant Singh, *Guru KeBete*, Bhartiya Dalit academy, Delhi 2000,P.P.-451

Ramdas community kitchen by Baba Khadak Singh by giving them appropriate compensation⁴ which demolished its identity.

The identity of Bunga Rangretas had been approved by many historians. One of them is Kanken, royal poet of Guru Gobind Singh. According to him whole Gurbani of morning had been assigned to ranretas. Dalbir Singh had also referred about Bunga Rangretas in his book *Mahakav Varayam Akela*. In *Panth Prakash* Giani Singh also talks about Bunga Rangretas. Mohan Singh talks about this Bunga in his book *Twareekh –a- Punjab* and Gulam Mahi Uddin also writes about this bunga in his book 'Twareekh Punjab'. The reference from these writers about Rangreta Bungas approves the existence of Bunga Rangretas in Darbar Sahib which was demolished due to some reason.

“Gurudwara Sri Tap Asthan Sahib’ and ‘Bunga Saheed Baba ’,Anandpur Sahib, District Ropar” After reaching Anandpur Sahib in 1689 Guru Gobind Singh created forts of Anandpur Sahib, Taragarh, Lohgarh, holegarh and Fatehgarh Sahib for defence purposes.⁵

Bunga of Baba Jivan Singh is situated adjacent to fort Anandpur in the east direction. This bunga was constructed by Guru Gobind Singh ji in 1689.⁶Jivan Singh used to meditate God by sitting on a stage constructed near this bunga. Now there exists Gurudwara Sri Tap Asthaan Sahib Baba Jiwan Singh .⁷

The fort of Anandpur Sahib was main fort of Guru Gobind Singh . After victory of battle of Bhangani this fort was constructed on the peak of a mountain. The residence of Guru Gobind Singh was also arranged in this Gurudwara. Hence ‘Pahadi kings’ and ‘Mughal rulers’ surrounded this fort for four times. But every time they were unsuccessful in their attempt. The defensive arrangement of this fort was very strong. The responsibility of defence of this fort was given to Jarnail Jiwan Singh ,⁸he was main commander of that fort. Hence it was very urgent for him to remain close to Guru . Jiwan Singh allowed strangers and other people to met

⁴Sham Sher Singh Ashok, *Mazbi Sikh Da Itihas* , BhaiChattar Singh Jiwan Singh, Amritsar,2008, P.P.-171

⁵Jaswant Singh, *Guru KeBete*, Bhartiya Dalit academy, Delhi 2000,P.P.-228

⁶Personally Visit on dated 21-07-2018

⁷Jaswant Singh, *Guru KeBete*, Bhartiya Dalit academy, Delhi 2000,P.P.-228

⁸Shri Tap Sthan Sahib, *Baba Jiwan Singh Ji*GurudwaraParbandakcheritable, Anandpur

Guru after proper investigation.⁹ They were allowed to enter fort only after investigation. At that time its main door was in western side and Bunga martyr Baba Jiwan Singh was also situated adjacent to wall of fort in the western side.¹⁰ people approaching this fort could be seen in advance from this Bunga. There were small windows in walls of this Bunga which were used to fire the enemies. Guru used to call Jiwan Singh verbally when needed.¹¹

There were stairs in west of this Bunga¹² which were 84 in number.¹³ These stairs were used to take water from river Satluj. These are maintained in the original condition till now.¹⁴ When Mountainous kings and Mughal rulers surrounded the fort then water supply from river Satluj was barred. At that time Guru dug temporary wells well in the fort which was afterwards cemented by Jassa Singh Ahluwalia.¹⁵

A stone wall of forty feet in length seventy feet in height and four feet in breadth is constructed to save this fort from flow of rainy water.¹⁶ a shed had been constructed in Gurudwara to serve and prepare food for community kitchen.¹⁷

The service of Gurudwara Sri Tap Asthan Sahib and Bunga Saheed Baba Jivan Singh is seen by Bhai Kirpal Singh and his son Tirath Singh.¹⁸ The family of Kirpal Singh is serving this Gurudwara from seven generations. Their parentage is referred to uncle of Kirpal Singh, Agya Ram. Agya Ram was living in Delhi. The contributed their service in funeral of Guru Teg Bahadur Sahib, for which they had to come to Anandpur following Jiwan Singh.¹⁹ After that family of Agya Ram increased and contributed in service of this Gurudwara. Their sequence that is from this family is like this. Son of Agya Ram Karam Singh, then his son Mulla Singh became administrator of Gurudwara. After Mulla Singh his son Isher Singh, then his son Gurditta Singh, after that his son

⁹Jaswant Singh, *Guru KeBete*, Bhartiya Dalit academy, Delhi 2000,P.P.-228

¹⁰Ibid P.P.-228

¹¹ Ibid P.P.-448

¹²Personally Visiton dated 21-07-2018

¹³Jaswant Singh, *Guru KeBete*, Bhartiya Dalit academy, Delhi 2000,P.P.-448

¹⁴Shri Tap Sthan Sahib, *Baba Jiwan Singh Ji*GurudwaraParbandakcheritable, Anandpur

¹⁵IBID

¹⁶Personally Visiton dated 21-07-2018

¹⁷Jaswant Singh, *Guru KeBete*, Bhartiya Dalit academy, Delhi 2000,P.P.-228

¹⁸Tirlokh Singh *GurudwaraGurudwaradarshan*, Kirpal Singh & co., Anandpur Sahib, 2017, P.P.-228

¹⁹Jaswant Singh, *Guru KeBete*, Bhartiya Dalit academy, Delhi 2000,P.P.-228

Ram Singh, after Ram Singh his son Prem Singh and after Prem Singh his son Kirpal Singh is giving his rendering services for this Gurudwara with help of his son Tirath Singh.²⁰

Jaswant Singh also contributed to rendering service of this place because they completed written agreement with Kirpal Singh.²¹ But due to some reasons he was moved aside due to some reasons.²²

Gurudwara Sahidi Burj, sacrificial place of Baba Jiwan Singh, Chamkaur Sahib; district Ropar. This Gurudwara is situated at that place where mughals surrounded surrounded Guru Gobind Singh with his forty Sikhs.²³

Jiwan Singh sacrificed his life by fighting with ten lac soldiers.²⁴ This Gurudwara is constructed in their memory adjacent to Gurudwara Ghadi Sahib.⁽²⁸⁾²⁵ Memorial of only Jiwan Singh is present from those thirty-seven Sikhs.

Previously this memorial was composed of small sarhandi bricks.²⁶ But now a seven storey building had been constructed.²⁷ Golden "Kals" had been decorated.²⁸ 105 feet high "Nishan Sahib" is standing with pride. The rendering service of all Gurudwaras was performed by Maharaja Karm Singh²⁹ and then by Gurdial Singh of Singhpuria Misl³⁰. After that service of this place was seen by Baba Nand Singh Ji Badali Kalan³¹. Baba Pritam Singh performed rendering service of this place for sixty years.³² Now his son Dharan Singh is performing rendering

²⁰ Personally Visited dated 21-07-2018

²¹ Tirath Singh nal Interview Head Garanthi Gurudwara Baba Jiwan Singh, Anandpur Sahib

²² Tirath Singh nal Interview Head Garanthi Gurudwara Baba Jiwan Singh, Anandpur Sahib

²³ Tirath Singh nal Interview Head Garanthi Gurudwara Baba Jiwan Singh, Anandpur Sahib

²⁴ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000, P.P.-448

²⁵ Tirath Singh nal Interview

²⁶ Sham Sher Singh Ashok, *Mazbi Sikh Da Itihas*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P.P.-152

²⁷ Naranjan Singh, *Ranghretean Da Itihas*, Literature Houde, Amritsar, 2016, P.P.-

²⁸ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000, P.P.-454

²⁹ Ibid P.P.-454

³⁰ Personally Visited dated 21-07-2018

³¹ Personally Visited dated 21-07-2018

³² Personally Visited dated 21-07-2018

service.³³ Jaswant Singh of Chamkaur Sahib contributed largely to rendering service of this place.³⁴ they helped in construction of such a beautiful building.

Takhat Sahib on 15 June 1606.³⁵ and completed it with help of Baba Budha.³⁶ It was named Akal bunga.³⁷ Here Guru Hargobind Rai wore the swords "Miri and Piri"³⁸ Its meaning was to motivate Sikhs to become energetic physically apart from being religious. To remain politically active apart from sainthood. Guru Hargobind passed first resolution to Sikhs from Sri Akal Takhat Sahib in which they asked to donate horses and weapons apart from other things. Akal Takhat served as symbol of opposition to autocracy of ruling class. The responsibility for service of Akal Takhat passed in hands of nominees of Prithi Chand when Hargobind went to Kiratpur Sahib. Their grandson Harji remained administrator of Akal Takhat Sahib up to 1696 for fifty five years.³⁹ with foundation of Khalsa religion in 1699 Guru Gobind Singh sent Bhai Mani Singh for administration of Akal Takhat Sahib.

Ahmad Shah Abdali and Massa Rangad continuously attacked in 18th century building of Akal Takhat Sahib and demolished the building. Construction of Akal Takhat was again decided by taking Gurmatta on 10th April 1765. Akal Bunga was again constructed up to ground level in 1774.

Remaining floors of Akal Takhat were constructed by Maharaja Ranjit Singh under guidance of Akali Phula Singh.⁴⁰ At that time Akali Phula Singh was Jathedar of Akal Takhat Sahib. So construction was carried under them. Akal Bunga (Akal Takhat) was damaged during operation of blue star.⁴¹ Indian Government reconstructed the building.⁴² But Sikhs did not accept it.

³³ Personally visited dated 21-07-2018

³⁴ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000, P.P.-455

³⁵ Ibid P.P.-455

³⁶ Tirath Singh Nal Interview Head Garanthi Gurudwara Baba Jiwan Singh, Anandpur Sahib

³⁷ Jaswant Singh, *Guru Ke Bete*, Bhartiya Dalit academy, Delhi 2000, P.P.-445

³⁸ Tirath Singh Nal Interview Head Garanthi Gurudwara Baba Jiwan Singh, Anandpur Sahib

³⁹ Tirath Singh Nal Interview Head Garanthi Gurudwara Baba Jiwan Singh, Anandpur Sahib

⁴⁰ Joginder Singh Sahi, *Sikh Shrines in India & Abroad*, The Common word, Faridabad, 1978 P.P.-9

⁴¹ Ibid P.P.-9

⁴² Surinder Singh Johar, *The Sikh Gurus and their Shrines*, Vivek Publishing Company, Delhi, 1976, P.P.-181

Building was demolished in 1986 and present building of Akal Takhat was constructed through rendering service.⁴³

Akali Phula Singh is the most influential Jathedar of Akal Takhat Sahib. They became Jathedar of Akal Takhat in 1800 and remained on post up to his death.⁴⁴ Code of conduct was less used in Gurudwaras before appointment of Akali Phula Singh as jathedar. After his appointment first of all he reformed in administration of Gurudwaras. They were very strict in following rules of religion. So they never forgave any religious victim. Once Maharaja was found guilty of some crime. Akali Phula Singh announced punishment for him also.⁴⁵ Afterwards forgave him on request of public. They took the power of Akal Takhat to the peaks again. They proved that Akal Takhat is supreme in political relations. They serviced Akal Takhat for his entire life.

present time president of Akal Takhat is elected into democratic way.⁴⁶ He takes decisions regarding religion and politics. He gives punishments to Sikhs on committing mistake. Weapons of Guru Sahibs and warrior are present in Akal Takhat. Double faced sword of Akali Phula Singh is one of them.⁴⁷

Gurudwara Akali Phula Singh Saheed is situated outside the gate of Segwal.⁴⁸ It is also termed as cant of Akalis.⁴⁹

The cantonment of Akalis was constructed by Maharaja Ranjit Singh.⁵⁰ It was constructed for stay of Akali Phula Singh and his company.⁵¹ Afterwards it was termed as Gurudwara Burj Akali Phula Singh Saheed. It was also termed as cantonment of Nihangs. Akali

⁴³ *Ibid P.P.-9*

⁴⁴ *www.Punjabi Pedia.com*

⁴⁵ *www Punjabi Pedia.com*

⁴⁶ SURINDER SINGH JOHAR, *The Sikh Gurus And Their Shrines*, VIVEK PUBLISHING COMPANY, Delhi, 1976, P.P.-182

⁴⁷ *WWW. Punjabi Pedia.com*

⁴⁸ *W.W.W. Punjabi Pedia.com*

⁴⁹ *W.W.W. Punjabi Pedia.com*

⁵⁰ *W.W.W. Punjabi Pedia.com*

⁵¹ *SroopLaalKalle, Kehar Singh Matharu, jinha sees Ditte, BhaiChattar Singh Jiwan Singh, Amritsar, 2008 P.P.-165.*

Phula Singh used to live here with his company of twelve hundred chivalry and eighteen hundred infantry.⁵² It was also head quarter of Akal regiment.⁵³

Gurudwara Akali Phula Singh comprises of four stories.⁵⁴ First storey is for residence of Sri Guru Granth Sahib.⁵⁵ Nishan Sahib is situated in left side of the building.⁵⁶ which is wrapped with cloth of blue colour, because blue colour is symbol of Akalis.

The administration of this Gurudwara was under control of Singh Sahib Jathedar Baba Santa Singh 96 crodie.⁵⁷ After the death of Santa Singh now it is under control of 14th Jathedar Singh Sahib Baba Balbir Singh 96 karodi.⁵⁸ Baba Balbir Singh has given the responsibility for care of this place to Jathedar Harbhajan Singh⁵⁹ who are playing their responsibility very efficiently. The rendering service of this place is going on.⁶⁰

There was approximately forty acres of land on the name of Gurudwara, BurjAkaliPhula Singh Saheed.⁶¹ which was brought by municipal co-operation, Amritsar in 1910. From its total price seventy- nine thousand, twenty thousand were given to Budha-Dal and remaining was given to Bishan Singh inherit of Bhula Singh.⁶² Only quarter of one acre is remaining from this vast property.

Akali Phula Singh sacrificed their life while fighting with a pathaan on 15th march,1823. This led to a wave of despair in whole of sikh army. Maharaja Ranjit Singh constructed a smadh at the place where funeral of AkaliPhula Singh was performed.⁶³ A small group of Akalis was appointed to care of this smadh. Square was attached to this smadh for running community kitchen.

⁵²Bhajan Singh, *sadeltihas Guru Dham*, BhaiChattar Singh Jiwan Singh, Amritsar, 2012, P.P.-17

⁵³W.W.W. Punjabi Pedia.com

⁵⁴Roop Singh, *So THAAN SUHAAVAA*, ShiromaniGurudwaraParbandak Committee, Amritsar, 2006, P.P.-28

⁵⁵Bhajan Singh, *sadeltihas Guru Dham*, BhaiChattar Singh Jiwan Singh, Amritsar, 2012, P.P.-19

⁵⁶SroopLaalKalle, Kehar Singh Matharu, *Jihna sees Ditte*, BhaiChattar Singh Jiwan Singh, Amritsar, 2008 P.P.-170

⁵⁷ *Ibid* P.P.-170

⁵⁸ *IBID* P.P.-170

⁵⁹Kahan Singh Nabha, *MAHAN KOSH*, BhashaBiwag, Punjab, 2011, P.P.-36

⁶⁰Bhajan Singh, *sadeltihas Guru Dham*, BhaiChattar Singh Jiwan Singh, Amritsar, 2012, P.P.-19

⁶¹ Personally Visit on dated 21-07-2018

⁶² Personally Visit on dated 21-07-2018

⁶³ Personally Visit on dated 21-07-2018

This tomb is situated in village Sbak at bank of river lunda. ⁶⁴It is eight kilometers from grand trunk road connecting Peshawar and Naushera. One can reach here only with the help of a boat.

The tomb possesses huge property which was tried to be sold by mahant. ⁶⁵ A case was filed against him in 1916. The court gave his judgement in 1918⁶⁶ Mahant was dismissed and administration was given to SaheedGanj Committee.

Sikhs and hindus visits this tomb with dignity. Likewise Pathans also visits this tomb with dignity. At some time community kitchen was also going on at this tomb. But now this service is not prevalent because now there is no body to take care of this tomb ⁶⁷A huge fair was held at this tomb twice in a year on occasions of Vaisakhi and Dussehera.⁶⁸ Now it had become merely to be a dream.

⁶⁴ShiromaniPanthAkaliBhuda Dal 96 KrodieChakarvartichaldavaheer Hindustan Vishav

⁶⁵ShiromaniPanthAkaliBhuda Dal 96 KrodieChakarvartichaldavaheer Hindustan Vishav

⁶⁶ShiromaniPanthAkaliBhuda Dal 96 KrodieChakarvartichaldavaheer Hindustan Vishav

⁶⁷ Personally Visiton dated 21-07-2018

⁶⁸SroopLaalKalle, Kehar Singh Matharu, *Jihna sees Ditte*, BhaiChattar Singh Jiwan Singh, Amritsar, 2008 P.P.-193

CONCLUSION

Before the land of Punjab came to Arya, people of Dravid population lived there. Before that a soldier was popularly known as Chuamani. Being the Dhanak caste holder they protected this country from the caste. Bow and arrow was a weapon to kill from far. The bow is the second name of the Kamaan. Therefore, as a bowman, ordinary soldiers of this caste were called as Bowman and their soldier head was famous for Sardar Chumani Adi Nasa.

When the Arya people, who were sheep and goats and garland, used to live in this kind of wild life as grasshoppers of the village, when they came here with a very big grasshopper Vagoo, the traders of the trader belonged to the capitalist Dravid Lake, which is located in Mohanjodaro, Harappa, Taxila, Nagra Living a life of wealth, after a little resistance, left all the countries of Arya settled in South India and retired low-ranking people in the race. Rather than fleeing, I considered sin. So they fight were already living here, and began spending time staying tedious easy in the mountainous areas. In the pride of this victory, the Aryan people themselves called the goddess or goddess and gave to Draupadi'schuramani as according to them, or chicks or churns. Then soldiers fortune - giantess sagrama when they set when they were under more down low and completely lost Arya descending mukabale Arya Vedic period after physical Arya's mind - assumptions character system calls The lowest Sudur was made as a separate caste. Therefore, Chaudhamini Sainika of Dravida has been termed as a Dhanakshhari or Shankali Chondal.

Chumarmani or Dhanakas, after the Puranic or Brahminical period, during Rajputi period, as they were living in western Punjab, they were reversed by becoming a Rajput in the Gakhda and Khokha grills. After the fall of Prithvi Raj Chauhan, after

the Rajput period, a new caste Muslim in India, along with the arrival of the north, is also northwest. Sahabuddin Mohammad Gauri was the first Muslim to establish a Muslim state in India. Those who were the first garbage and hollow, who were ruling the state of West Punjab, were slaves before Ghulam Khan, in the days of Sultan Muhammad Ghaznavi and his family, while his kingdom was on the western and eastern Punjab to the province of Sirhind. Amar – influence over substantially converted to Islam and had lost influence in the shape of the piston race yet to isolate the effect of Sultan Gajnavi stays in school, the majority of dhanaka independent phiratu groups.

In the same way, when the Muslims arrived in Punjab, Ayodhani, Sultan etc. had become the tribe of Mugalim caste, and Lahore too had become Mahmudpur for some time and the Jatts of Punjab had also stooped in front of them, then the caste's RAW pressure. It was not an easy thing to maintain, because many people of them were accepting the morale of Islam. However, multi - wait for a good time, the number of lovers savatara tahathie dhanaka started with great intensity. It is a good time to meet him along with Sultan Allaudin Khilji and Mughal Bashar Akbar, both reformers. Leaving religious minority to these two kings gave equal opportunity for all. Akbar launched a new religion - A Ilahi for Hindu - Muslim unity. Under which Hindu Muslims could get married. Sultan Allaudin and Mughal Emperor. In the majority of dhanaka, army, court Mir victims or more specific state administration amalia until Akbar taikanata on rough, ahudia. Rajput's caste is different on the other side of Ranchi, Punjab. However, this word is used only by more Muslim Rajputs. Even though Punjab's Khokkar and Ganpatra Rajputs become Muslims, their chairmanship fires with some Rajputs, and even with the help of nature, such as the traditional practice of warrior, their Rajputs are strained due to their stereotype or fracture. Therefore, in the cultural sign of western

Punjab, it became clear that the rope of Rajputs of Khokhar Rajput, and because of their sons, RanjitRajputa, their letters were called all the sons of Ranghartiie Ranghara.Later the Mazbi Sikh of Punjab belonged to his risot which was related to blood and flesh with Khokhar and Gathr Rajputa .So they also became famous with not rangyte.Majhbi Sikh of Punjab, it is a matter of great pride for them to call it Rajpuri Yogi NippajRangharta .That is because the elders of his ancestors were dynasty Khokhar or the gothad Rajput.From which their origin is considered to be a walk.

How did the whole Sikh come into the Sikh faith when the Bengalis in Hindu religion were considered to be of very low order.They were seen in the face of hatred , at that time Guru Nanak, the founder of Sikhism, was born.Their own journeys to high - to try to eliminate the vile, hate, etc. buraiaWhen visiting ragharetia ranking equal in Sikhism started coming in slowly Sikhism.Because of the Sikh religion, the rituals received equal status and honor.They were included in every work.He came in without any prejudging of Sikhism.

Jiwan Singh and Sangat Singh's dynasty were the first to die in the Sikh religion. BhaiKalyana was of Khokhar dynasty.Nangal village was built by BhaiKalana.After which the village Kathu Nangal fell.Baba Budha was a native of KathuNangal.So Bhai Kalyana and Baba Buddha had a strong friendship.On the outskirts of KathuNangal, Bhai Kalyana and Baba Buddha met Guru Nanak Dev and were impressed with their ideas, they were found in Sikhism.Thereafter always be with themWithout this request, the Guru came home for his family and the Guru continued to serve the house.Bhai Kalyana got the opportunity to serve Guru Nanak Dev from Guru Hargo Bind.Bhai was one of the founding teachers of the Kalyana Guru Ghar.This is the point where it appears that when Zahagir had

interrogated Hargobind, Guru Hargobind had taken over the care of the Guru's house to Baba Budha and Bhai Kalanya.

After Bhai Kalyan, his son Sukhbhan also served a lot for Sikh religion. Sukhabhan's name was very popular in the world of music. Due to the education of this music, Sukhbhan has many seagrades. Sukhban served the Guru home for Guru Angad and Guru Hargobind, and was one of the founders of Guru Ghar. Shukhabhan opened an ashram village Raisina in Delhi to teach the people to music. His name was named Ashram Kalyan in the name of his father. Which later was of Bhai Kalyana Dharamshala also started to be called. Whenever a Sikh Guru or Sikh Sangat went to Delhi, he used to live in this dharamshala. Sukhban's son was Jashaban. Jasbhan was a contemporary of Guru Arjan Dev, Guru Hargobind, Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadur. Jasbaban spent a lot of time for the service of Guru Har Rai and Guru Har Krishan. Jasbhan was like his father, scholar, music Acharya and Kirtaneya. Jaspaghan's name comes in order issued by Guru Har Krishan. From this it is possible to estimate that the gurabhana was the special place of Jabhaban in the house.

Jasabhan's eldest son was Aagya Ram. Aagya Ram, Jiwan Singh and Sangat Singh were fond of. Aagya Ram lived in Bhai Kalyana's Dharamsala in Delhi. Here it is he used to teach music to people. When Gurū Tegh Bahādur was martyred in Delhi, Aagya Rām tried to help Jaitā in raising the head of Gurū Tegh Bahādur. Jaita took the head of Guru Tegh Bahadur and headed towards Anandpur. After this, Aagya Ram lived all his life in Anandpur. Ram's daughters were allowed care of the place Tap Gurdwara Baba Singh living in Anandpur.

Sadanand was the younger brother of Aagya Ram and Jiwan Singh and Sangat Singh's father. Sadanand lived with Guru Tegh Bahadur. Sometimes he used to go to

Bhai Kaliana's dharamshala in Delhi, along with his brother, Aagya Ram. Here she was the girl of Lajwant Pandit Shiv Narayan. Lajwanti Sadananda's musical art has been seen, at the instance of Lajwanti, Pandit Shiv Narayan made the request of Lajwanti always to Sadanand. Because Sadanand was a struggling Sikh. Therefore, the pundits strongly opposed the demand of SadaNand and Lajwanti. Because of this, Pandit Shiv Narayan has done .But after the efforts of Guru TeghBahadur, SadanandLajwanti got married and he resided with the Guru family. They did great service to the guru's house. Seeing Lajwanti's love for the Guru, his name was kept afloat. Sadanand's house Jivan Singh and Sangat Singh were born.

Before talking about Akali Phula Singh's background, it is important to first explain the meaning of the word Sali. Akali is used for the word Nihang Singh. The Akalis used to recite Akal Akal. So these Akalis were going to be called. The Akalis wear high dumplings, chakras, towas, khanda, kripans, maids, etc. in the shastra and blue formations. Waste generated for each execution time of abandonment everlasting death sect started at the time when Guru Gobind Singh arrived late Waugh's founders are in various places and the main clock after out Chamkuur Guru Gobind Singh At the time, blue clothes were cloth .Which he had been fishery when becoming a high peir. At this place, Guru Gobind, descending the blue border, started wearing a white cloth and tearing the blue cloth into a fire. Gurū Gobind Siingh remained a leper in the cause, and he pleaded guilty of the turban by lunar Man Singh, and started wearing blue clothes after this .After that, all the Singhs fighters started wearing blue clothes .In this way the Akali came into existence.

Akali Phula Singh was related to Misl Nishanvali. As the word Nisan came out, this misl used to keep a nisl e Khalsa with it all the time, so this misl was called a target misi. The misl was left from Karnal to Ropar and Kharar till after the departure of

Abdali The misl made Ambala its own catcher. Finally, Maharaja Ranjit Singh merged with his kingdom. Jivan Singh's first name was Jaita. They were also called Jaita. After taking Amrit Jaita name Singh Jeevan Singh was born in 13 December 1661. Email: Jivan Singh's father Sada Nand and Mata Lajwanti were. Sadanand and Lajwanti were married by Guru Tegh Bahadur. After marriage, Lajwanti's name was named Premma. Guru, along with Sadanand family, lived in the house. So Jivan Singh's childhood also passed with Guru Gobind Singh in the Guru's house. Jivan Singh received his education only with Guru Gobind Singh. That's why they became so great fighters. Being a great warrior, Guru Gobind Singh gave Jivan Singh the responsibility of training his brotherhood with a war clay. He became a warrior of Bakhubi Nihbahi and Ajit Singh and Jujhar Singh.

Gurū Gobind Singh had to married Jīwan Siingh to Raj kaur daughter of Khājān Siingh of Riar resident of Patī Pargana, In the house of Jiwan Singh and Raj Kaur, four sons, Sukha Singh, Seva Singh, Gulzar Siingh and Gurdial Singh, were born. Sukkha Singh was martyred in the battle between Chamkaur Sahib. Gulzar Singh, along with Gurdial Singh Mata Premo, had died in the battle of the Sarsariver. With the help of Sahibzadia, the fifth seed became the fifth jihadist. Guru Gobind Singh prepared a large town, which was called Ranjit Nagara. Jiwan Singh was appointed as a nagari to hurt the town. Singh Darshan of war 23 December 1704 E: were martyred.

Sangat Singh was the younger brother of Jeevan Singh. Sangat Singh was born in 23 December 1666 at Patna Sahib. Sangat Singh was younger than Guru Gobind Singh one day. There was a difference in the birth of Sangat Singh and Guru Gobind Singh. This was both parental Guru house mixes. Sangat Singh had acquired education and warfare with Guru Gobind Singh and his brother Jeevan Singh. Sangat Singh's gross state with complete relation of Guru Gobind Singh was

often used in the dangerous city and in place of Guru Gobind Singh sangatsingh, so that Guru Gobind Singh would be able to remain safe. From such a child, Letter no.

Sangat Singh had acquired education with Guru Gobind Singh. So many scholars had become such. Therefore, Guru Gobind Singh gave him responsibility for the learned preaching. In this way, Sangat Singh preached the Sikh way of varying degrees. From this, Sangat Singh used to travel at different places to preach and teach. From this point onwards, Sangat Singh had fought with the enemies of various battles.

Akali Phula Singh was one of the prominent religious figures of the state and one of the prominent heroes of heroes. Akali Phula Singh was born in January 14, 1761, in the village of Sita, in Jinnah Bagr. Akal Phula Singh's mother's name was Hira Kaur. Esar Singh was associated with the mischief. When Ahmed Shah Abdali attacked India on a sixth strike to end the Sikhs, all the misls together decided to face Abdali. The target misl also participated in this war, which included Ishar Singh. The army of the army of Badli surrounded many Sikhs near the Kudgade village, the number of Sikhs was very small. Due to which many Sikhs were martyred and many were injured. Ishar Singh was also involved in the injuries. After the war, Ishar Singh, who was left wounded by Ishar Singh, was left deep from the Sikh colony. Due to lack of good medicine, the poison was filled with poison. Which led to Ishar Singh's death. Before death, Isher Singh Akali Phula Singh passed away to the Akali.

Phoola Singh learnt Gurmukhi from Narayan Singh and read in Gurmukhi and start writing. Phula Singh also started learning with religious education as well as the Shashtar Vidya Narayan Singh. Enlarged horn tira Ad ting acquired great

expertise in the run, gun and spear . He had become an ultra-modern horse riding. Phool Singh after the death of his mother , Narain Singh of Anandpur and its camp began wearing Nihang Baba.

Phula Singh came to Amritsar and started the service of Gur- Marriad in Gurdwara , to serve Phula Singh's service, Sikh love and KOM. After the death of Narain Singh, Akali Phula Singh was made Akal Takht's Jathedar .Phula Singh came to Amritsar with Jatha. It started here in Akala's cantonment.

After the introduction of Rangharta Sikhs in the first lesson and after reading about Akali Phula Singh Jiwan Singh and Sangat Sing Family Life in the second lesson, we have been in the third lesson for Jiwan Singh, Sangat Singh, and Akali Phula Singh for Sikh religion. Talked about things. The most important work of Jivan Singh Rangharti was to bring Guru Tegh Bahadur's head in a chair of Delhi's Chandni Chowk. Guru Tegh Bahadur wanted to make the whole of Hindustan the land of Muslims as a martyr's fanatical Muslim adamant Aurangzeb. Therefore, he started bothering the Brahmins of Kashmir very much. To become a Muslim , Narrated by this tyranny, a delegation of liberation under the leadership of Kirpa Ram came to Anandpur Sahib Guru Tegh Bahadur . When Guru TegBahadar heard the whole story of the nobles and, after some time, said that you should go and tell the Islamic order, if he would become Tegh Bahadur a Muslim, Aurangzeb imprisoned Guru Tegh Bahadur and also five Sikhs with him. Guru Tegh Bahadur was asked to confess Islam. But he disregards the end they executed a run to start preparations downs the other hand, when Guru Gobind Singh learned that Guru Tegh Bahadur's martyrdom soon rudeness body of Guru Gobind Singh, Guru Tegh Bahadur to save his life, Sangat cried, and he took his head and came to Delhi.

Finally, Guru Tegh Bahadur was martyred. After the incident of martyrdom, a sudden storm came on the night, lifting the advantage of it, Jivan Singh picked up the glass of Guru Tegh Bahadur fast enough .And went to Anandpur. On the other hand, Ode Singh, permission of Ram and Lakshmi traders, performed the funeral of Guru Tegh Bahadur in Delhi at Gurdwara Rakabganj. On the other hand, Jivan Singh proceeded with Kiratpur Sahib with fasting day and night. Here, Guru Gobind Singh, the head of Anandpur, presented Guru Gobind Singh Jiwan Singh in the chest and gave it the word of the Guru's son.

After the martyrdom of Guru Tegh Bahadur, Guru Gobind started the construction of the fort in Anandpur and started recruiting army and started gathering arms. Seeing the growing power of Guru Gobind, the hill chiefs became frightened, so a battle took place between Guru Gobind Singh and the hill state at a displaced place. In this battle , the number of thousand people in the battle ranged from fifteen to the hill. Jivan Singh showed great courage in this war. After a great number of martyrs, the Sikhs had won this battle after the last army headed by Guru Gobind Singh .

After the war this was erupted. From this, the hill state and the Sikh got together in the place of Nadon and competed with the army in lieu of the Alf in place. In this, the Sikh army was led by Jiwan Singh. After the defeat of Alf Kha, Aurangzeb sent Hussīnī Khān, the sole Sikh army presided over the royal army of the leadership of Jīwan Singh. In this fight, Jiwan Singh killed Husainikhan with the bullet of his gunpowder. In view of the death of his generator, the army ran away from the battlefield and the Sikh army won under Jiwan Singh.

When Aurangzeb got scared after two defeats, he sent the army of the command of Dina and joined the hill state as well as the other on the other side. The Sikhs were

also ready. Jiwan Singh played the role of a general in this war. Sikh wins in this war. Sikhs see the victories surrounded the fort with a great army and the siege continued for several months. Jiwan Singh and Udey Singh Guerrilla war system attacked the enemy Used to take food and take it away. If the last hill state swears by the Sikhs leaving the fort of Anandpur, then the war will be stopped, then Guru Gobind Singh, in consultation with Mata Gujari and the Singhs, go and camp in the carpet on the clay. But the ParariRajia broke the promise and then attacked again, the Ghumansan war started. Jiwan Singh killed Mughal general James and Ali Sardar with his gun. After this, Guru Gobind Singh and the Sikhs went to the Barnala and after some time they returned to Anandpur. After this, Singh appeared very brave in many small battles and led the Sikh army.

Upon the news of the sudden defeat of the Mughal army, Aurangzeb sent a great army, Anandpur, under NawabWazir Khan of Sirhind, along with the hill chief also. Many Singhs came to Anandpur after hearing the news of the royal horde. The Sikhs, who were kept in Panchgarh, five hundred and siachedo, in KilaKeshgarh, Anandpur, Holgarh, Lohgarh, came out of the war and after a short time the war started. This war continued for several months continuously. The last royal army stopped the water going to Anandpur. Night life, Singh grain of the enemies comes out with his band - collection attacking anchors agreed to free Castle teacher said last Sikhs takes water Gobind Singh.

The Sikh sangat had already left the fort and reached Kiratpur Sahib that the imperial army again attacked. The Sikhs reached Sirsa in the face of the Mughal army .Sirsa was flooded To overcome that which was difficult, Gurū Gobind Singh sent Jiwan Singh, Uday Singh, along with his bodyguard to prevent hostility, so that the rest of the Sikhs could cross the Sirsa river. In this way, Jiwann Singh, Uday Singh and Ajit Singh also saved the life of Sahibzada Ajit Singh. But he

could not save Uday Singh. He died. Then Jiwan Singh and Sahibzada Ajit Singh crossed the river and joined the other Sikh Sangat.

After this, Guru Gobind Singh stopped in the Chamkaur Ghat with forty Sikhs, where the Mughal army encircled the pillar clock. In this hour the jathas of the Panj Singhs came out and martyrs fiercely fought with the enemy; ShahajdaAjit Singh and Jujhar Singh came out of the clock and the enemy soldiers fought martyrs. Finally, Guru Gobind Singh conceded to leave the clock in the night. The next morning, Jiwan Singh fought the enemy and became a martyr. In this way, Jiwan Singh gave his life for the protection for Sikhism.

He took part in every battle of Guru Gobind Singh and Jiwan Singh . Although not only the part, but also bravely killed enemies by attacking enemies, Sangat Singh, contributing in the battle of Bhangani or in the battle of Anandpur, contributed in the defense of Sikhism by participating in every war.

The most important contribution to Sangat Singh was in Chamkaur's watch. When Gurū Gobind Singh left the clock, he allowed his enemies to confuse the Sangat Singh in his place, because the shape of Sangat Singh was similar to that of Guru Gobind Singh. No. past Singh Guru Gobind Singh arrow sit at their place and Guru Gobind Singh were successful in getting out the clock. The next morning when the Royal Army again attacked, Sangat Singh became the target of fighting with the enemy like the rest of the Sikhs. The Mughals thought they had killed Guru Gobind Singh. But they came to know the truth and were amazed. Ultimately, the Mughal army returned frustrated.

Akali Phula Singh is said to be the defender of the Sikh kingdom .Because Akali Phula Singh protected Sikh religion throughout his life, and helped in many campaigns for Maharaja Ranjit Singh to increase Sikh rule. When Akali Phula

Singh became the Jathedar of Akal Takht, he made the first gurudwara necessary for proper compliance with the inside rituals and many other reforms .And constructed more Gurdwaras with car service.

The meeting with Akali Phula Singh with Maharaja Ranjit Singh came when the Maharaja Ranjit Singh and Bhangi Sardar stood ready for the fight over Amritsar . So when Akali Enlarged Singh gave no conflict between peace in the holy city - were agreed to peace. Ranjit Singh was given control of Amritsar.

Akali Phula Singh helped with his band of the battle between Maharaja Ranjit Singh's first nine cities. This battle took place in nine cities between Qutb-ud-din and Ranjit Singh's army. The Khalsa army pushed backward the fortresses in a few days and fenced in the fort and also won the fort because of bravery of Akali Phula Singh and Hari Singh Naluja. Maharaja Ranjit Singh was very happy to see Akali Phula Singh's courage and control of the jathas and his control. Therefore, the Maharaja equated Akali Fula Singh and also gave a jagir to the jatha.

After this, the Maharaja sent the AkaliPhula Singh with Mir Hafiz Ahmad Khan to Fateh Singh Ahulwalis. The Khalsa army surrounded the fort of Khangar . Mir Hafiz Ahmed Khan's nephew, Jahan Dad Khan succumbed to his injuries. But Akali steps on the fort to open the door. After Akali Phula Singh arrested Jahan Dad Khan, Akali Phula Singh also won this fort under the plan of attacking Ahmed Kot Fort. Maharaja Ranjit Singh was very happy with Akali Phula Singh's bravery, he was very pleased to be brave of Akali PhulaSingh . He gave honor to Akali Phula Singh. A lot of Maya has been prayed for the Jatha.

After this, the army of Maharaja Ranjit Singh had been encircling the fort of Multan for three months continuously. But the fort was not getting success in winning. Mahārājā Ranjit Singh asked Akali Phula Singh to help him as Akal

Phula Singh. Akali Phula Singh enhanced the strength of the exhausted army of going for reconciliation and the cannon mums and war power to the fortress of the fortress. The Bir sent and the rest of the three guards sent troops to grapple. After a few bullets, the tower collapsed with the door and the wall fell apart. Only after the break was left the army left behind Akali Phula Singh, who left the jaikar of Akal Akal, including those who went inside the Fort. The fight started by hands and Nawab was killed, with the death of eight sons, including his fifteen sons. This way, Akali Phula Singh went to Sultan and won the Khalsa victory over Sultan. Therefore, Maharaja Ranjit Singh honored Akali Phula Singh with the title Khasdas.

Now Maharaja Ranjit Singh attacked Peshawar to win Peshawar. The first Akali Phula Singh lost the plan way of the enemies of the Attic River. Later attacking the Ghazi militia and killing them. In November 1818, Akali Phula Singh occupied Peshawar. Due to the victory of Peshawar, in the heart of Maharaja Ranjit Singh, Akali Phula Singh's unique and careless warrior also sat down with the coin of being a good administrator. Likewise, Akali Phula Singh contributed to the victory of Kashmir. At the behest of Akali Phula Singh, Maharaja Ranjit Singh got Sri Harmand Sahib, a carpenter from Agra and Rajasthan, for a tanner, and carved a car of a holy tank, in Sangam-Muram. Work on the bridge of Sri Harmandir Sahib. He used to offer gold ornaments on the bastions and kalas. With this act of regret, Akali Phula Singh found Maharaja Ranjit Singh Sidhwa.

After some time, Peshawar Yehur Muhammad Barkajai rebelled in association with his brother Muhammad Azim Khan. Maharaja Ranjit Singh sent to Kanwar Sher Singh and Hari Singh Nalu. When the Khalsa army crossed the Attock river, Mohammad Zaman Khan waved the ropes of the bridge and pushed the boat into the river so that no help could be reached after this army. Sher Singh

and Hari Singh took care of him when, when Akali Phula Singh came to know about his surroundings badly, he swiftly proceeded with the Attock, he care for life Inham killed horse jump in the river. Some soldiers went away with the flow of the river water, but many rivers crossed. When the news of Pathan's crossing the river of Akali Dakhi was frightened. The Akali planted stones of stone in Josus and captured Attock fort.

After the victory of Attack, the Khalsa army reached nine cities. On the other hand, friend Mohammad Khan came along with Hazara army and Gajia. They also had 32 wide choppers. In the morning, the Khalsa army invaded the Ardas and the Akalis were the first ones. But at that time it was reported to Maharaja Ranjit Singh that the enemy had 32 batches.

They asked to keep the attack of the arrival of General Van Bhuera, because they had forty choppers. But Akali Phula Singh forbade going back and said that the Khalsa cannot go back by praying for the attack . After the Akalis jumped along with Ghazi, Ranjit Singh sent the rest of the army of the Akalis, and General Van Bhura reached the artillery. Akali Phula Singh was the first to go. So a Ghazi pill shot across the kneading of Akali Phula Singh's kneading horse and ran across the horse's stomach and the horse fell on the ground. When the Akalin Phula Singh wounded Akalis were asked to die for the Khalsa state, the Akalis started operating in the swords faster by joining them. Ghazi began to get rid of Then the Akalis were at their mercy and then the Akali Phula got away on an elephant. The Gajis started Akali Phula Singh and a lot of guns, which too many people joined, then Akali Phula Singh became vitiated and fell on the elephant's side and soon afterwards became martyred.

In this way Akali Phula Singh spent all his life in Chardikala of Sikh Path. He took care of the Gurdwara and started a lot of blood to increase the boundaries of the Sikh kingdom. Ultimately, martyrdom was also eaten for this purpose.

In the fourth lesson we talk about the historic places associated with Rangharta Janreil. The first of these comes in the form of Bunga Rangharitas, the head of Sri Darbar Sahib, Amritsar, Guru Tegh Bahadur, when Jiwan Singh presented to Gobind Singh, Guru Gobind Singh asked him to be lost and asked, so Jiwan Singh Sri Harmandar Sahib in the lavish pool of Amritsar Allowed to take bath and made the Bungara gherhata near Dukh Bhanjani Beri at the Harimandar to live there. Where the Rangharte Sikhs gathered to celebrate the gathering. Now this Bunga Baba Kharak Singh gave the right compensation to the Rangrette Sikhs and replaced them to the place of Bunga Ramgad and later Sri Guru Ram Das was included in the langar hall.

Gurdwara Tap Asthan Sahib and Bunga Shaheed Baba Jiwan Singh , Anandpur Sahib, District Ropar, Guru Gobind Singh, built four more forts at Anandpur in Anandpur. The site of Bunga Shaheed Baba Jiwan Singh is situated on the west side of the fort, Anandaagad . This bunga was built by Guru Gobind Singh in 1689 AD sitting on a platform near this buonga, Jiwan Singh used to perform Bhajan in Bandagi. Gurdwara Sri Tap Asthan Baba Jiwan Singh Sahib is now situated on this spot. Bunga Shaheed Baba Jiwan Singh was created for this very close to the residence of Guru Gobind Singh, because Jiwan Singh was the chief commander of the Qila Anandgarh. They had to keep an eye on the visitors who visited Guru Gobindsingh. Gurdwara Sri Tap Asthan Sahib and Bunga Sharda Jiwan Singh to save the water flow, the clay is 70 feet high, but a long, 4 foot wide stone wall has been made. In Gurdwara, Sangat has been created to prepare and offer langar.

There are fans in it, the service of this Gurdwara is now under control of Kirpal Singh.

Gurdwara Shaheedi Burj, Shaheedi Asthan Baba Jiwan Singh , Chamkaur Sahib District Ropar This Gurdwara Chamkaur Sahib was built during that hour in which the Mughal army fought Guru Gobind Singh with the fight against the 40th Mughal forces. This holy place is in the same way as Gurdwārā Gharī Sāhib, in memory of him, only Jīwan Singh memorial is kept in the martyr's memory. This place was made of the first small border Maarti. But now the seven-storey building of Gurdwara Sahib has been built. Gold fades up 105 feet tall mark is swinging. There is a confluence of the gumband and floor, now the car services Dharam Singh of this Gurdwara is doing.

Akal Takht, Amritsar, Guru Hargobind Rai, appointed the authority on Sri Akal Takhat on 15 June 1606. Had kept his hands Akal Takht is related to Akali Phula Singh in his work. He had been the Jatheda of Akal Takht for a very long time. While remaining in the jathedar's office, Akali Phula Singh Gurdwara started compliance with the code of conduct. Akali Phula Singh reverted the power of Akal Takht, which started diminishing in a short period of time. The Akal Takht is above the political contention by Akali Phula Singh proving this. Akali Phula Singh continued to serve Akal Takhat all over the world. At present, the Jathedar of Akal Takht is elected by the Sikhs through the democratic system. Jathedar takes political decisions related to Sikh dharna.

Gurdwara Burj Akali Phula Singh Shaheed is stable outside the Sarawala gate in Amritsar, it was constructed by Maharaja Ranjit Singh by the encroachment of Akali Dal. This Akali Phula Singh was built to live with his jath. Later on it is the Gurdwara Burj Akali Phula Singh Shirdi, the four floors, the first floor is the Guru

Granth Sahib Prakash. On the left side of the building is the Nishan Sahib. Jathedar Baba Balvir Singh is the Chief Administrator of the Koori Gurdwara, on which the blue color symbolizes the Akali.

On 15 March 1823, Samadhi Akali Phula Singh Noshehra Pakistan Akali Phula Singh was martyred in the fight against the border battles.

Akali Enlarged Singh's Burial place and has been the place of Maharaja Ranjit Singh, Akali Enlarged Singh's grave built the city Samadhi pesavara noshahira hung side coming on an 8 kilometer distance between 8 kilometers from the main road behind River Links On the other side is situated in village Peer Seabak. The name of this shrine was very enlightened. It seemed like a fair but now there is no one to handle it.

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**CONTRIBUTION OF RANGHRETE WARRIORS IN THE
SIKH HISTORY: BABA JIWAN SINGH, SANGAT SINGH
AND AKALI PHULA SINGH**

A

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IN

HISTORY

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CONCLUSION

Before the land of Punjab came to Arya, people of Dravid population lived there. Before that a soldier was popularly known as Chumani. Being the Dhanak caste holder they protected this country from the caste. Bow and arrow was a weapon to kill from far. The bow is the second name of the Kamaan. Therefore, as a Bowman, ordinary soldiers of this caste were called as Bowman and their soldier head was famous for Sardar Chumani Adi Nasa.

When the Arya people, who were sheep and goats and garland, used to live in this kind of wild life as grasshoppers of the village, when they came here with a very big grasshopper Vagoo, the traders of the trader belonged to the capitalist Dravid Lake, which is located in Mohanjodaro, Harappa, Taxila, Nagra Living a life of wealth, after a little resistance, left all the countries of Arya settled in South India and retired low-ranking people in the race. Rather than fleeing, I considered sin. So they fight were already living here, and began spending time staying tedious easy in the mountainous areas. In the pride of this victory, the Aryan people themselves called the goddess or goddess and gave to Draupadi'schuramani as according to them, or chicks or churns. Then soldiers fortune - giantess sagrama when they set when they were under more down low and completely lost Arya descending mukabale Arya Vedic period after physical Arya's mind - assumptions character system calls The lowest Sudur was made as a separate caste. Therefore, Chaudhamini Sainika of Dravida has been termed as a Dhanakshhari or Shankali Chondal.

Chumarmani or Dhanakas, after the Puranic or Brahminical period, during Rajputi period, as they were living in western Punjab, they were reversed by becoming a Rajput in the Gakhda and Khokha grills. After the fall of Prithvi Raj Chauhan, after the Rajput period, a new caste Muslim in India, along with the arrival of the north, is also northwest. Sahabuddin

Mohammad Gauri was the first Muslim to establish a Muslim state in India. Those who were the first garbage and hollow, who were ruling the state of West Punjab, were slaves before Ghulam Khan, in the days of Sultan Muhammad Ghaznavi and his family, while his kingdom was on the western and eastern Punjab to the province of Sirhind. Amar – influence over substantially converted to Islam and had lost influence in the shape of the piston race yet to isolate the effect of Sultan Gajnavi stays in school, the majority of dhanaka independent phiratu groups.

In the same way, when the Muslims arrived in Punjab, Ayodhani, Sultan etc. had become the tribe of Mugalm caste, and Lahore too had become Mahmudpur for some time and the Jatts of Punjab had also stooped in front of them, then the caste's RAW pressure. It was not an easy thing to maintain, because many people of them were accepting the morale of Islam. However, multi - wait for a good time, the number of lovers savatara tahathie dhanaka started with great intensity. It is a good time to meet him along with Sultan Allaudin Khilji and Mughal Bashar Akbar, both reformers. Leaving religious minority to these two kings gave equal opportunity for all. Akbar launched a new religion - A Ilahi for Hindu - Muslim unity. Under which Hindu Muslims could get married. Sultan Allauddin and Mughal Emperor In the majority of dhanaka, army, court Mir victims or more specific state administration amalia until Akbar taikanata on rough, ahudia. Rajput 's caste is different on the other side of Ranchi, Punjab. However, this word is used only by more Muslim Rajputs. Even though Punjab's Khokkar and Ganpatra Rajputs become Muslims, their chairmanship fires with some Rajputs, and even with the help of nature, such as the traditional practice of warrior, their rajputs are strained due to their stereotype or fracture. Therefore, in the cultural sign of western Punjab, it became clear that the rope of Rajputs of Khokhar Rajput, and because of their sons, Ranjit Rajputa, their letters were called all the sons of Ranghartie Ranghara. Later the Mazbi Sikh of Punjab belonged to his risot which was

related to blood and flesh with Khokhar and Gathr Rajputa .So they also became famous with not rangyte.Majhbi Sikh of Punjab, it is a matter of great pride for them to call it Rajpuri Yogi NippajRangharta .That is because the elders of his ancestors were dynasty Khokhar or the gothad Rajput.From which their origin is considered to be a walk.

How did the whole Sikh come into the Sikh faith when the Bengalis in Hindu religion were considered to be of very low order.They were seen in the face of hatred , at that time Guru Nanak, the founder of Sikhism, was born.Their own journeys to high - to try to eliminate the vile, hate, etc. buraiaWhen visiting ragharetia ranking equal in Sikhism started coming in slowly Sikhism.Because of the Sikh religion, the rituals received equal status and honor.They were included in every work.He came in without any prejudging of Sikhism.

Jiwan Singh and Sangat Singh's dynasty were the first to die in the Sikh religion. BhaiKalyana was of Khokhar dynasty.Nangal village was built by BhaiKalana.After which the village Kathu Nangal fell.Baba Budha was a native of KathuNangal.So Bhai Kalyana and Baba Buddha had a strong friendship.On the outskirts of KathuNangal, Bhai Kalyana and Baba Buddha met Guru Nanak Dev and were impressed with their ideas, they were found in Sikhism.Thereafter always be with themWithout this request, the Guru came home for his family and the Guru continued to serve the house.Bhai Kalyana got the opportunity to serve Guru Nanak Dev from Guru Hargo Bind.Bhai was one of the founding teachers of the Kalyana Guru Ghar.This is the point where it appears that when Zahagir had interrogated Hargobind, Guru Hargobind had taken over the care of the Guru's house to Baba Budha and Bhai Kalanya.

After Bhai Kalyan, his son Sukhbhan also served a lot for Sikh religion.Sukhabhan's name was very popular in the world of music.Due to the education of this music, Sukhbhan has many seagrades.Sukhban served the Guru home for Guru Angad and Guru Hargobind, and was one

of the founders of Guru Ghar. Shukhabhan opened an ashram village Raisina in Delhi to teach the people to music. His name was named Ashram Kalyan in the name of his father. Which later was of Bhai Kalyana Dharamshala also started to be called. Whenever a Sikh Guru or Sikh Sangat went to Delhi, he used to live in this dharamshala. Sukhban's son was Jashaban. Jasbhan was a contemporary of Guru Arjan Dev, Guru Hargobind, Guru Har Rai, Guru Har Krishan and Guru Tegh Bahadur. Jasbaban spent a lot of time for the service of Guru Har Rai and Guru Har Krishan. Jasbhan was like his father, scholar, music Acharya and Kirtaneya. Jaspaghan's name comes in order issued by Guru Har Krishan. From this it is possible to estimate that the gurabhana was the special place of Jabhaban in the house.

Jasabhan's eldest son was Aagya Ram. Aagya Ram, Jiwan Singh and Sangat Singh were fond of. Aagya Ram lived in Bhai Kalyana's Dharamshala in Delhi. Here it is. He used to teach music to people. When Gurū Tegh Bahādur was martyred in Delhi, Aagya Rām tried to help Jaitā in raising the head of Gurū Tegh Bahādur. Jaita took the head of Guru Tegh Bahadur and headed towards Anandpur. After this, Aagya Ram lived all his life in Anandpur. Ram's daughters were allowed care of the place Tap Gurdwara Baba Singh living in Anandpur.

Sadanand was the younger brother of Aagya Ram and Jiwan Singh and Sangat Singh's father. Sadanand lived with Guru Tegh Bahadur. Sometimes he used to go to Bhai Kalyana's dharamshala in Delhi, along with his brother, Aagya Ram. Here she was the girl of Lajwanti Pandit Shiv Narayan. Lajwanti Sadananda's musical art has been seen, at the instance of Lajwanti, Pandit Shiv Narayan made the request of Lajwanti always to Sadanand. Because Sadanand was a struggling Sikh. Therefore, the pundits strongly opposed the demand of SadaNand and Lajwanti. Because of this, Pandit Shiv Narayan has done. But after the efforts of Guru Tegh Bahadur, Sadanand Lajwanti got married and he resided with the Guru family. They did great service to the guru's house. Seeing Lajwanti's

love for the Guru, his name was kept afloat. Sadanand's house Jivan Singh and Sangat Singh were born.

Before talking about Akali Phula Singh's background, it is important to first explain the meaning of the word Sali. Akali is used for the word Nihang Singh. The Akalis used to recite Akal Akal. So these Akalis were going to be called. The Akalis wear high dumplings, chakras, towas, khanda, kripans, maids, etc. in the shastra and blue formations. Waste generated for each execution time of abandonment everlasting death sect started at the time when Guru Gobind Singh arrived late Waugh's founders are in various places and the main clock after out Chamkuur Guru Gobind Singh At the time, blue clothes were cloth .Which he had been fishery when becoming a high peir. At this place, Guru Gobind, descending the blue border, started wearing a white cloth and tearing the blue cloth into a fire. Gurū Gobind Siingh remained a leper in the cause, and he pleaded guilty of the turban by lunar Man Singh, and started wearing blue clothes after this .After that, all the Singhs fighters started wearing blue clothes .In this way the Akali came into existence.

Akali Phula Singh was related to Misl Nishanvali. As the word Nisan came out, this misl used to keep a nisl e Khalsa with it all the time, so this misl was called a target misi. The misl was left from Karnal to Ropar and Kharar till after the departure of Abdali The misl made Ambala its own catcher. Finally, Maharaja Ranjit Singh merged with his kingdom. Jivan Singh's first name was Jaita. They were also called Jaita. After taking Amrit Jaita name Singh Jeevan Singh was born in 13 December 1661
Email: Jivan Singh's father SadaNand and Mata Lajwanti were. Sadanand and Lajwanti were married by Guru Tegh Bahadur. After marriage, Lajwanti's name was named Premma. Guru, along with Sadanand family, lived in the house .So Jivan Singh's childhood also passed with Guru Gobind Singh in the Guru's house. Jiwan Singh received his education only with Guru Gobind Singh. That's why they became so great fighters. Being a great warrior, Guru Gobind Singh gave Jivan Singh the

responsibility of training his brotherhood with a war clay. He became a warrior of Bakhubi Nihbahi and Ajit Singh and Jujhar Singh.

Gurū Gobind Singh had to married Jīwan Siingh to Raj kaur daughter of KhājānSiingh of Riar resident of PatīPargana, In the house of Jiwan Singh and Raj Kaur, four sons, Sukha Singh, Seva Singh, Gulzar Siingh and Gurdial Singh, were born. Sukha Singh was martyred in the battle between Chamkaur Sahib. Gulzar Singh, along with Gurdial Singh Mata Premo, had died in the battle of the Sarsariver. With the help of Sahibzadia, the fifth seed became the fifth jihadist. Guru Gobind Singh prepared a large town, which was called Ranjit Nagara. Jiwan Singh was appointed as a nagari to hurt the town. Singh Darshan of war 23 December 1704 E: were martyred.

Sangat Singh was the younger brother of Jeevan Singh. Sangat Singh was born in 23 December 1666 at Patna Sahib. Sangat Singh was younger than Guru Gobind Singh one day. There was a difference in the birth of Sangat Singh and Guru Gobind Singh. This was both parental Guru house mixes. Sangat Singh had acquired education and warfare with Guru Gobind Singh and his brother Jeevan Singh. Sangat Singh's gross state with complete relation of Guru Gobind Singh was often used in the dangerous city and in place of Guru Gobind Singh sangatsingh, so that Guru Gobind Singh would be able to remain safe. From such a child, Letter no.

Sangat Singh had acquired education with Guru Gobind Singh. So many scholars had become such. Therefore, Guru Gobind Singh gave him responsibility for the learned preaching. In this way, Sangat Singh preached the Sikh way of varying degrees. From this, Sangat Singh used to travel at different places to preach and teach. From this point onwards, Sangat Singh had fought with the enemies of various battles.

Akali Phula Singh was one of the prominent religious figures of the state and one of the prominent heroes of heroes. Akali Phula Singh was born in

January 14, 1761, in the village of Sita, in Jinnah Bagr. Akal Phula Singh's mother's name was Hira Kaur. Esar Singh was associated with the mischief. When Ahmed Shah Abdali attacked India on a sixth strike to end the Sikhs, all the misls together decided to face Abdali. The target misl also participated in this war, which included Ishar Singh. The army of the army of Badli surrounded many Sikhs near the Kudgade village, the number of Sikhs was very small. Due to which many Sikhs were martyred and many were injured. Ishar Singh was also involved in the injuries. After the war, Ishar Singh, who was left wound by Ishar Singh, was left deep from the Sikh colony. Due to lack of good medicine, the poison was filled with poison. Which led to Ishar Singh's death. Before death, Isher Singh Akali Phula Singh passed away to the Akali.

Phoola Singh learnt Gurmukhi from Narayan Singh and read in Gurmukhi and start writing. Phula Singh also started learning with religious education as well as the Shashtar Vidya Narayan Singh. Enlarged horn tira Ad ting acquired great expertise in the run, gun and spear . He had become an ultra-modern horse riding. Phool Singh after the death of his mother , Narain Singh of Anandpur and its camp began wearing Nihang Baba.

Phula Singh came to Amritsar and started the service of Gur- Marriad in Gurdwara , to serve Phula Singh's service, Sikh love and KOM. After the death of Narain Singh, Akali Phula Singh was made Akal Takht's Jathedar . Phula Singh came to Amritsar with Jatha. It started here in Akala's cantonment.

After the introduction of Rangharta Sikhs in the first lesson and after reading about Akali Phula Singh Jiwan Singh and Sangat Sing Family Life in the second lesson, we have been in the third lesson for Jiwan Singh, Sangat Singh, and Akali Phula Singh for Sikh religion. Talked about things. The most important work of Jivan Singh Rangharti was to bring Guru Tegh Bahadur's head in a chair of Delhi's Chandni Chowk.

Guru Tegh Bahadur wanted to make the whole of Hindustan the land of Muslims as a martyr's fanatical Muslim adamant Aurangzeb. Therefore, he started bothering the Brahmins of Kashmir very much. To become a Muslim, Narrated by this tyranny, a delegation of liberation under the leadership of Kirpa Ram came to Anandpur Sahib Guru Tegh Bahadur. When Guru TegBahadar heard the whole story of the nobles and, after some time, said that you should go and tell the Islamic order, if he would become Tegh Bahadur a Muslim, Aurangzeb imprisoned Guru Tegh Bahadur and also five Sikhs with him. Guru Tegh Bahadur was asked to confess Islam. But he disregards the end they executed a run to start preparations down the other hand, when Guru Gobind Singh learned that Guru Tegh Bahadur's martyrdom soon rudeness body of Guru Gobind Singh, Guru Tegh Bahadur to save his life, Sangat cried, and he took his head and came to Delhi.

Finally, Guru Tegh Bahadur was martyred. After the incident of martyrdom, a sudden storm came on the night, lifting the advantage of it, Jivan Singh picked up the glass of Guru Tegh Bahadur fast enough. And went to Anandpur. On the other hand, Ode Singh, permission of Ram and Lakshmi traders, performed the funeral of Guru Tegh Bahadur in Delhi at Gurdwara Rakabganj. On the other hand, Jivan Singh proceeded with Kiratpur Sahib with fasting day and night. Here, Guru Gobind Singh, the head of Anandpur, presented Guru Gobind Singh Jiwan Singh in the chest and gave it the word of the Guru's son.

After the martyrdom of Guru Tegh Bahadur, Guru Gobind started the construction of the fort in Anandpur and started recruiting army and started gathering arms. Seeing the growing power of Guru Gobind, the hill chiefs became frightened, so a battle took place between Guru Gobind Singh and the hill state at a displaced place. In this battle, the number of thousand people in the battle ranged from fifteen to the hill. Jivan Singh showed great courage in this war. After a great number of

martyrs, the Sikhs had won this battle after the last army headed by Guru Gobind Singh .

After the war this was erupted. From this, the hill state and the Sikh got together in the place of Nadon and competed with the army in lieu of the Alf in place. In this, the Sikh army was led by Jiwan Singh. After the defeat of Alf Kha, Aurangzeb sent Hussīnī Khān, the sole Sikh army presided over the royal army of the leadership of Jīwan Singh. In this fight, Jiwan Singh killed Husainikhan with the bullet of his gunpowder. In view of the death of his generator, the army ran away from the battlefield and the Sikh army won under Jiwan Singh.

When Aurangzeb got scared after two defeats, he sent the army of the command of Dina and joined the hill state as well as the other on the other side. The Sikhs were also ready. Jiwan Singh played the role of a general in this war. Sikh wins in this war. Sikhs see the victories surrounded the fort with a great army and the siege continued for several months. Jiwan Singh and Udey Singh Guerrilla war system attacked the enemy Used to take food and take it away. If the last hill state swears by the Sikhs leaving the fort of Anandpur, then the war will be stopped, then Guru Gobind Singh, in consultation with Mata Gujari and the Singhs, go and camp in the carpet on the clay. But the ParariRajia broke the promise and then attacked again, the Ghumansan war started. Jiwan Singh killed Mughal general James and Ali Sardar with his gun. After this, Guru Gobind Singh and the Sikhs went to the Barnala and after some time they returned to Anandpur. After this, Singh appeared very brave in many small battles and led the Sikh army.

Upon the news of the sudden defeat of the Mughal army, Aurangzeb sent a great army, Anandpur, under NawabWazir Khan of Sirhind, along with the hill chief also. Many Singhs came to Anandpur after hearing the news of the royal horde. The Sikhs, who were kept in Panchgarh, five hundred and siachedo, in KilaKeshgarh, Anandpur, Holgarh, Lohgarh, came out of

the war and after a short time the war started. This war continued for several months continuously. The last royal army stopped the water going to Anandpur. Night life, Singh grain of the enemies comes out with his band - collection attacking anchors agreed to free Castle teacher said last Sikhs takes water Gobind Singh.

The Sikh sangat had already left the fort and reached Kiratpur Sahib that the imperial army again attacked. The Sikhs reached Sirsa in the face of the Mughal army .Sirsa was flooded To overcome that which was difficult, Gurū Gobind Singh sent Jiwan Singh, Uday Singh, along with his bodyguard to prevent hostility, so that the rest of the Sikhs could cross the Sirsa river. In this way, Jiwan Singh, Uday Singh and Ajit Singh also saved the life of Sahibzada Ajit Singh. But he could not save Uday Singh. He died. Then Jiwan Singh and Sahibzada Ajit Singh crossed the river and joined the other Sikh Sangat.

After this, Guru Gobind Singh stopped in the Chamkaur Ghat with forty Sikhs, where the Mughal army encircled the pillar clock. In this hour the jathas of the Panj Singhs came out and martyrs fiercely fought with the enemy; ShahajdaAjit Singh and Jujhar Singh came out of the clock and the enemy soldiers fought martyrs. Finally, Guru Gobind Singh conceded to leave the clock in the night. The next morning, Jiwan Singh fought the enemy and became a martyr. In this way, Jiwan Singh gave his life for the protection for Sikhism.

He took part in every battle of Guru Gobind Singh and Jiwan Singh . Although not only the part, but also bravely killed enemies by attacking enemies, Sangat Singh, contributing in the battle of Bhangani or in the battle of Anandpur, contributed in the defense of Sikhism by participating in every war.

The most important contribution to Sangat Singh was in Chamkaur's watch. When Gurū Gobind Singh left the clock, he allowed his enemies to confuse the Sangat Singh in his place, because the shape of Sangat

Singh was similar to that of Guru Gobind Singh. No. past Singh Guru Gobind Singh arrow sit at their place and Guru Gobind Singh were successful in getting out the clock. The next morning when the Royal Army again attacked, Sangat Singh became the target of fighting with the enemy like the rest of the Sikhs. The Mughals thought they had killed Guru Gobind Singh. But they came to know the truth and were amazed. Ultimately, the Mughal army returned frustrated.

Akali Phula Singh is said to be the defender of the Sikh kingdom .Because Akali Phula Singh protected Sikh religion throughout his life, and helped in many campaigns for Maharaja Ranjit Singh to increase Sikh rule. When Akali Phula Singh became the Jathedar of Akal Takht, he made the first gurudwara necessary for proper compliance with the inside rituals and many other reforms .And constructed more Gurdwaras with car service.

The meeting with Akali Phula Singh with Maharaja Ranjit Singh came when the Maharaja Ranjit Singh and Bhangi Sardar stood ready for the fight over Amritsar . So when Akali Enlarged Singh gave no conflict between peace in the holy city - were agreed to peace. Ranjit Singh was given control of Amritsar.

Akali Phula Singh helped with his band of the battle between Maharaja Ranjit Singh's first nine cities. This battle took place in nine cities between Qutb-ud-din and Ranjit Singh's army. The Khalsa army pushed backward the fortresses in a few days and fenced in the fort and also won the fort because of bravery of Akali Phula Singh and Hari Singh Naluja. Maharaja Ranjit Singh was very happy to see Akali Phula Singh's courage and control of the jathas and his control. Therefore, the Maharaja equated Akali Fula Singh and also gave a jagir to the jatha.

After this, the Maharaja sent the AkaliPhula Singh with Mir Hafiz Ahmad Khan to Fateh Singh Ahulwalis. The Khalsa army surrounded the fort of Khangar . Mir Hafiz Ahmed Khan's nephew, Jahan Dad Khan succumbed

to his injuries. But Akali steps on the fort to open the door. After Akali Phula Singh arrested Jahan Dad Khan, Akali Phula Singh also won this fort under the plan of attacking Ahmed Kot Fort. Maharaja Ranjit Singh was very happy with Akali Phula Singh's bravery, he was very pleased to be brave of Akali Phula Singh . He gave honor to Akali Phula Singh. A lot of Maya has been prayed for the Jatha.

After this, the army of Maharaja Ranjit Singh had been encircling the fort of Multan for three months continuously. But the fort was not getting success in winning. Mahārājā Ranjit Singh asked Akali Phula Singh to help him as Akal Phula Singh. Akali Phula Singh enhanced the strength of the exhausted army of going for reconciliation and the cannon mums and war power to the fortress of the fortress. The Bir sent and the rest of the three guards sent troops to grapple. After a few bullets, the tower collapsed with the door and the wall fell apart. Only after the break was left the army left behind Akali Phula Singh, who left the jaikar of Akal Akal, including those who went inside the Fort. The fight started by hands and Nawab was killed, with the death of eight sons, including his fifteen sons. This way, Akali Phula Singh went to Sultan and won the Khalsa victory over Sultan. Therefore, Maharaja Ranjit Singh honored Akali Phula Singh with the title Khasdas.

Now Maharaja Ranjit Singh attacked Peshawar to win Peshawar. The first Akali Phula Singh lost the plan way of the enemies of the Attic River . Later attacking the Ghazi militia and killing them. In November 1818, Akali Phula Singh occupied Peshawar. Due to the victory of Peshawar, in the heart of Maharaja Ranjit Singh, Akali Phula Singh's unique and careless warrior also sat down with the coin of being a good administrator. Likewise, Akali Phula Singh contributed to the victory of Kashmir. At the behest of Akali Phula Singh, Maharaja Ranjit Singh got Sri Harmand Sahib, a carpenter from Agra and Rajasthan, for a tanner, and carved a car of a holy tank, in Sangam-Muram. Work on the bridge of Sri Harmandir Sahib . He used to offer gold ornaments on the bastions

and kalas. With this act of regret, Akali Phula Singh found Maharaja Ranjit Singh Sidhwa.

After some time, Peshawar Yehur Muhammad Barkajai rebelled in association with his brother Muhammad Azim Khan. Maharaja Ranjit Singh sent Kanwar Sher Singh and Hari Singh Nalu. When the Khalsa army crossed the Attock river, Mohammad Zaman Khan waved the ropes of the bridge and pushed the boat into the river so that no help could be reached after this army. Sher Singh and Hari Singh took care of him when, when Akali Phula Singh came to know about his surroundings badly, he swiftly proceeded with the Attock, he care for life Inham killed horse jump in the river. Some soldiers went away with the flow of the river water, but many rivers crossed. When the news of Pathan's crossing the river of Akali Dakhi was frightened. The Akali planted stones of stone in Josus and captured Attock fort.

After the victory of Attack, the Khalsa army reached nine cities. On the other hand, friend Mohammad Khan came along with Hazara army and Gajia. They also had 32 wide choppers. In the morning, the Khalsa army invaded the Ardas and the Akalis were the first ones. But at that time it was reported to Maharaja Ranjit Singh that the enemy had 32 batches.

They asked to keep the attack of the arrival of General Van Bhuera, because they had forty choppers. But Akali Phula Singh forbade going back and said that the Khalsa cannot go back by praying for the attack . After the Akalis jumped along with Ghazi, Ranjit Singh sent the rest of the army of the Akalis, and General Van Bhura reached the artillery. Akali Phula Singh was the first to go. So a Ghazi pill shot across the kneading of Akali Phula Singh's kneading horse and ran across the horse's stomach and the horse fell on the ground. When the Akalin Phula Singh wounded Akalis were asked to die for the Khalsa state, the Akalis started operating in the swords faster by joining them. Ghazi began to get rid of Then the Akalis were at their mercy and then the Akali Phula got away on

an elephant. The Gajis started Akali Phula Singh and a lot of guns, which too many people joined, then Akali Phula Singh became vitiated and fell on the elephant's side and soon afterwards became martyred.

In this way Akali Phula Singh spent all his life in Chardikala of Sikh Path. He took care of the Gurdwara and started a lot of blood to increase the boundaries of the Sikh kingdom. Ultimately, martyrdom was also eaten for this purpose.

In the fourth lesson we talk about the historic places associated with Rangharta Janreil. The first of these comes in the form of Bunga Rangharitas, the head of Sri Darbar Sahib, Amritsar, Guru Tegh Bahadur, when Jiwan Singh presented to Gobind Singh, Guru Gobind Singh asked him to be lost and asked, so Jiwan Singh Sri Harmandar Sahib in the lavish pool of Amritsar Allowed to take bath and made the Bungara gherhata near Dukh Bhanjani Beri at the Harimandar to live there. Where the Rangharte Sikhs gathered to celebrate the gathering. Now this Bunga Baba Kharak Singh gave the right compensation to the Rangrette Sikhs and replaced them to the place of Bunga Ramgad and later Sri Guru Ram Das was included in the langar hall.

Gurdwara Tap Asthan Sahib and Bunga Shaheed Baba Jiwan Singh , Anandpur Sahib, District Ropar, Guru Gobind Singh, built four more forts at Anandpur in Anandpur. The site of Bunga Shaheed Baba Jiwan Singh is situated on the west side of the fort, Anandaagad . This bunga was built by Guru Gobind Singh in 1689 AD sitting on a platform near this buonga, Jiwan Singh used to perform Bhajan in Bandagi. Gurdwara Sri Tap Asthan Baba Jiwan Singh Sahib is now situated on this spot. Bunga Shaheed Baba Jiwan Singh was created for this very close to the residence of Guru Gobind Singh, because Jiwan Singh was the chief commander of the Qila Anandgarh. They had to keep an eye on the visitors who visited Guru Gobindsingh. Gurdwara Sri Tap Asthan Sahib and Bunga Sharda Jiwan Singh to save the water flow, the clay is 70 feet

high, but a long, 4 foot wide stone wall has been made. In Gurdwara, Sangat has been created to prepare and offer langar. There are fans in it, the service of this Gurdwara is now under control of Kirpal Singh.

Gurdwara Shaheedi Burj, Shaheedi Asthan Baba Jiwan Singh , Chamkaur Sahib District Ropar This Gurdwara Chamkaur Sahib was built during that hour in which the Mughal army fought Guru Gobind Singh with the fight against the 40th Mughal forces. This holy place is in the same way as Gurdwārā Gharī Sāhib, in memory of him, only Jiwan Singh memorial is kept in the martyr's memory. This place was made of the first small border Maarti. But now the seven-storey building of Gurdwara Sahib has been built. Gold fades up 105 feet tall mark is swinging. There is a confluence of the gumband and floor, now the car services Dharam Singh of this Gurdwara is doing.

Akal Takht, Amritsar, Guru Hargobind Rai, appointed the authority on Sri Akal Takhat on 15 June 1606. Had kept his hands Akal Takht is related to Akali Phula Singh in his work. He had been the Jatheda of Akal Takht for a very long time. While remaining in the jathedar's office, Akali Phula Singh Gurdwara started compliance with the code of conduct. Akali Phula Singh reverted the power of Akal Takht, which started diminishing in a short period of time. The Akal Takht is above the political contention by Akali Phula Singh proving this. Akali Phula continued to serve Akal Takhat all over the world. At present, the Jathedar of Akal Takht is elected by the Sikhs through the democratic system. Jathedar takes political decisions related to Sikh dharna.

Gurdwara Burj Akali Phula Singh Shaheed is stable outside the Sarawala gate in Amritsar, it was constructed by Maharaja Ranjit Singh by the encroachment of Akali Dal. This Akali Phula Singh was built to live with his jath. Later on it is the Gurdwara Burj Akali Phula Singh Shirdi, the four floors, the first floor is the Guru Granth Sahib Prakash. On the left side of the blinking is the Nishan Sahib. Jathedar Baba Balvir Singh is the

Chief Administrator of the Koori Gurdwara, on which the blue color symbolizes the Akali.

On 15 March 1823, Samadhi Akali Phula Singh Noshehra Pakistan Akali Phula Singh was martyred in the fight against the border battles.

Akali Enlarged Singh's Burial place and has been the place of Maharaja Ranjit Singh, Akali Enlarged Singh's grave built the city Samadhi pesavara noshahira hung side coming on an 8 kilometer distance between 8 kilometers from the main road behind River Links On the other sided is situated in village Peer Seabak. The name of this shrine was very enlightened. It seemed like a fair but now there is no one to handle it.



CANDIDATE'S DECLARATION

I hereby declare that the work which is being presented in the dissertation entitled "CONTRIBUTION OF RANGHRETE WARRIORS IN THE SIKH HISTORY: BABA JIWAN SINGH, SANGAT SINGH AND AKALI PHULA SINGH" in fulfilment of the requirement for the award of the degree of Master of Philosophy in Faculty of Arts, is an authentic record of my own work. carried out during the period from 2016 to 2018 under the Supervision of **Dr. Daljit Kaur Gill**.

The matter embodied in this dissertation has not been submitted by me for the award of any other degree of this or any other University.

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This is to certify that the above statement made by the candidate is correct to the best of my knowledge.

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Jaswinder Singh

PREFACE

Introduction

History presents the world's struggles and sacrifices. Taking the guidance of these sacrifices, future generations of these nations struggle to protect their rights. There are very brave and warlike people in Sikhism. One of these acts is Ranghrete Sikh. The Rangrete Sikhs made a lot of contribution to Sikhism. He also gave many sacrifices to preserve the glory of Sikhism. Being a brave warrior, the Ranghrete Sikh warrior also played the role as a General in the Sikh army. With the help of this, the Sikh took courage in every fight and got the conquest- These generals became valiantly further away from the Sikh kingdom.'Ranghrete was the most popular of Maharaja Ranjit Singh. He was also an important contributor to Maharaja Ranjit Singh's army. Due to their bravery, the Ranghrete Sikhs gets higher positions in the Sikh religion. If, in any case, not only in Wars but also by the Ranghrete Sikh, he has done a great deal of work for the progress of Sikhism. They performed the task of caring for the Gurudwara properly. RanghreteShaheed who gave his sacrifices for the care of the Gurudwara. BhaiJaita gave proof of bravery by taking the head of GuruTegh Bahadur from Delhi. During the attacks of Ahmad Shah Abdali, the warrior fought against them. BhaiBota Singh, warrior like Garja Singh, gave his martial war against tyranny. Ranghrete Sikhs are respected as 'Ranghrete Guru's son'. Guru Gobind Singh honored Ranghrete Singh Baba Jiwan Singh by wearing his fist in Chamkaur Fort. Apart from this, there are many other incidents in which the Ranghrete Sikhs had served the religion by putting all their lives at risk for the uplift of the Sikh religion. In this way, the Ranghrete Sikhs had their distinct identity in Sikhism due to their peculiar and religious activities.

REVIEW OF LITERATURE

Ashok, Samsher Singh, Mazbi Sikhs Da Itihas, Bhai Chatter Singh Jiwan Singh, Amritsar, 2017, The book has got information about the background of the Ranglzrere from this book. From the emergence of Ranghrete Sikhs, to the emergence of Baba Jiwan Singh's early' days, has presented it. ArifiNiranjan, Ranghretean Da Itihas, Literature house, Amritsar, 2016, the book gives information about the life and activities of the Ranghrete generals. From this we also learned about the background of color ranges. This has been documented about the activities and sacrifices of the Ranghrete martyrs. Singh Jaswant, Guru KeBete, Bhortiya Dalit Sohiti Academy, Delhi, 2000, from this book, we got information about the

Ranghrete General and their activities. Information about Ranghrete ranges is available from this book. This book has been helped on the life of Baba Jiwan Singh. Singh Gurmakh, BhaiJaitaJi, JiwanteRachna, Literature House, Amritsar, 2003, Information about Bhai Jaita has been collected from this book. Bhai Jaita's life should be presented to the people, who have contributed by taking the head of Guru Teg h Bahadur and their works for the Sikh religion. HotiPrem Singh, JiwanBirtant Baba Phoola Singh , Akali, Lahore Book Shop, Ludhiana, 2016, from this book, we have received information about the life of Akali Phula Singh. In the army, the wars fought by Akali Phula Singh, their victories and the Services given to the army of Maharaja Ranjit Singh as a general have been described. Gupta Hari Ram, 'History of Sikhs Vol-II, The Sikh Lion of Lahore, (Maharaja Ranjit Singh), MunshiramManoharLal Publication Pvt. Ltd., New Delhi, 1984, This book illuminated the role played by AkaliPhula Singh in the battles of Maharaja Ranjit Singh, description of his martyrdom, and the memorable symbols related to him. AulakhGurcharan Singh, Great Warrior Sikh Guru Sebastian and General, National Book Shop, Delhi, 2007, This book gives information about the life of Akali Phula Singh and Baba Jiwan Singh and the role played by them in Sikhism

Scope

Ranghrete Sikhs are important part of Sikhism. The Sikh community of Punjab has played a significant role in the rise of Sikhism, which is a very unimpressive act in the Sikh religion. When Baba Jiwan Singh brought Guru Tegh Bahadur's head which was a symbol of great bravery. Without this, many Ranghrete Worriers had made sacrifices for Sikhism. The Ranghrete Sikhs were very good fighters, they made significant contribution in the Sikh army. There were also a number of generals in Maharaja Ranjit Singh's army. In order to preserve the status of Sikhism, the Ranghrete Sikhs did not care for their own lives. Not only in the war zone but also for the preservation of the Gurudwaras,'there was portions of Ranghrete Sikhs. They also played there role in the expansion of Gurudwaras. Ranghrete Sikhs are an integral part of Sikhism. Therefore, there is a special identity of the Sikh community in Sikhism.

Need for Study

Rangrete Sikhs are the main figures of Sikhism. They have worked with their sacrifices for the development of Sikhism. The Ranghrete Sikh made great sacrifices in the Sikh army, but it is a matter of great regret that about Ranghrete Sikhs there is rarely written in history. The Ranghrete Sikhs did not get their due respect for their sacrifices. The main purpose of this writing is to present the contribution made by the Ranghrete Sikhs to the Sikh community so that they can become familiar with the sacrifices of the Ranghrete Sikhs.

Objective

- Study the background of Rangrete Sikhs.
- Explore the life of the Rangrete.
- Study the Role of Ranghrete worriors in Sikhism.
- Shows of Ranghrete Sikhs

PLAN OF WORK AND RESEARCH METHODOLOGY

The Study of this plan of action is mainly based on the available main material content. The main content was found in the historical research department of, Amritsar, Sikh Reference Library, Amritsar, Punjab University, Library, Chandigarh, Bhai Santhok Singh Kirti, Library, Desh Bhagat Yadgar Hall, Jalandhar, Bhai Kahan Singh Nabh Library, Punjabi University, Patiala, Language Department, Library, Patiala etc. From the Universities, many of these Scholars, Writer's art, New Papers, Statement of various leaders etc, have been presented.

Chaptrization

1. Historical Background

This Chapter has highlighted the background of Ranghrete Sikhs. From the rise of the Ranghrete Sikhs, after the establishment of Bhai Jaita and the establishment of the Khalsa Panth, the basic information about the activities of the Ranghrete Sikhs in Sikhism has been given.

2. Life of Ranghrete General

In this chapter we write about the life of Ranghrete Generals. We write about their birth, parents, marriage and family. We also give the knowledge about their education and domestic life.

3. The Role of the Ranghrete Warriors in Sikhism.

The Third Chapter mentioned about the works of Ranghrete generals Jiwan Singh, Sangat Singh, and Akali Phoola Singh that they done for The Sikhism and also mention their contribution and struggle for the development of Sikhism.

4. The Sherines of Ranghrete

In the Fourth Chapter, they describe the memorial symbols of RanghreteSikhs that was established in the Sikh faith. Many Gurudwaras are establishedin memory of the Ranghrete Sikhs and many monuments have beenestablished in memory of the Ranghrete martyrs, they are giving information about them.

Conclusion :

Bibliography: