

**DAL KHALSA :**  
**ORGANIZATION AND HISTORICAL IMPORTANCE**

**A**

**DISSERTATION**

*Submitted in Fulfillment for the Requirement of the Award of*

*Degree of*

**MASTER OF PHILOSOPHY**

**IN**

**HISTORY**

**By**

**KIRANDEEP KAUR**

**ROLL NO.166191008**

**Supervisor**

**DR. DALJIT KAUR GILL**

**(HOD OF HISTORY DEPARTMENT)**



**UNIVERSITY COLLEGE OF BASIC SCIENCE & HUMANITIES**

**GURU KASHI UNIVERSITY, TALWANDI SABO**

**BATHINDA (INDIA)**

**2021**

# CHAPTER -1

## BACKGROUND OF DAL KHALSA

With the compilation of anthology of *Adi Guru Granth Sahib* the religious foundations of *Sikhism*, in a way, were laid firmly. From the year 1501 to 1601, full hundred years were spent in the ideological construction of religious resolution. The Sikhs fully over come from the old *Brahmin* tenets of asceticism. The sacrifice of Guru Arjan Dev was such a spark which ignited the self-esteem of the Sikhs.<sup>1</sup> They did not remain gentle saints; rather they donned as saint-soldiers; it all happened under the leadership of sixth Guru Hargobind Sahib.

Guru Hargobind Sahib was born in 1595 in Wadali Guru, a village 7 km west of Amritsar, the only Son of Guru Arjan Dev, the fifth Guru. Guru Hargobind's succession ceremony took place on 24 June 1606.<sup>2</sup> Guru Hargobind was only 11 years in age when he sat on the throne of his martyred father. Keeping in view the need of the time, his father handed him over to Baba Budha. Baba Budha was an experienced Sikh. He was told to make Hargobind as a Saint-soldier. In addition to horse-riding, hunting, wrestling and other games of valour; Baba Budha trained him in combat and use of defensive weapons. He has put on two swords: One indicated is Spiritual authority (Piri) and the other, is temporal authority (Miri). He followed this martyred father's advice and always kept himself surrounded by armed Sikhs for protection. The Guru was a martial artist (Shastarvidya), An avid hunter. Guru Hargobind Sahib built a fort at Amritsar now known as Gurdwara Qila Lohgarh Sahib Amritsar. Guru Sahib sent a message (Tithe collectors) to inform the Sikhs that, in future, they bring horses and weapons as offerings. In the year 1609, he built a *Takhat* (Throne) to sit in the company of *Sidhs* (Holy men) which was named *Akall Takhat* (Seat of timelessness). Guru Hargobind Sahib recruited 52 most burly Sikhs as his bodyguards. That group was the basis of his prospective army.<sup>3</sup> Mughal Emperor Jahangir got scared with the preparedness of the Guru, summoned him and imprisoned him in the fort of Gwalior where 52 other kings were imprisoned as hostages. By the cruelties inflicted upon Guru Arjan Dev his respect in the minds of Sikhs raised more. Many Sikhs and Muslims pleaded for his release, the mind of Emperor also melted away after seeing the devotion of the people towards their Guru. But the Guru did not accept his release until those 52 Kings were not released along with him. Those 52 emperors had caught hold the loose attire of the Guru; therefore

Guru is remembered with the name of *Bandi Chhor* (liberator of detainees)<sup>4</sup> Thereafter Guru had friendly relations with Jahangir.

After Jahangir, Shahjahan sat on the throne. At that time, devotees called Guru Hargobind as *Sacha Patshah* (True emperor). He used to resolve the disputes of the Sikhs while sitting on the *Akal Takhat*; he also fortified the boundary of his workplace Amritsar by which there was increase in his ruling and military power. A doubt appeared in the mind of Shah Jahan that there can be danger to him from Guru Hargobind. He wanted to engage in a war with Guru for which he needed a significant reason which he got soon.

In the year 1628, a falcon of Shah Jahan came in the hands of Sikhs in Amritsar which they refused to return; Guru had no knowledge of that incident. Guru himself led the Sikhs in the battle and Mudhlish Khan was killed in that battle; many Sikhs were also died. Guru remained victorious.<sup>5</sup> Shah Jahan was very angry at his defeat. He called Subedar Zafar Jang and by giving an army of 15 thousand soldiers and artillery, ordered him to present Guru Hargobind before him along with the falcon. Sikhs were already sitting ready as hungry leopards and at that time Bahadur Khan and Mirza Tihar Beg and Harawal reached along with Royal troops. They did not even wait for Mukhallas Khan. The battle started. Initially Paide Khan fled from the embattlement and Royal army also retreated. Nothing was visible due to darkness. Thereafter Bidhi Chand, Bhallan, Jattu Paide Khan silently attacked the Royal army due to which a melee occurred in the Royale army and Sikhs remained victorious.<sup>6</sup> After that, Guru did not stay long in Kartarpur; he continued his journey.

After crossing river Beas, he stayed in an old village where he contemplated building a new city. He issued a directive to the Sikhs to lay the foundation of a new city named *Hargobindpura* at the earliest and said that all the work be started without any laxity. The people there accorded a warm welcome to the Guru but the *Jagirdar* (Landlord) whose name was Bhagwan Dass and he belonged to *Ghared* caste, created some hurdles. Ultimately a battle took place with him in which the *Jagirdar* died.<sup>7</sup> Rattan Chand, son of the Jagirdar complained to Abdulla Khan, the Sheriff of Jalandhar who already considered Sikhs as his enemy. He attacked on the Sikhs with heavy army. Sikhs were also ready for the show-down. The battle continued for three days. To decide the battle, Karam Chand, son of Chandu Shah, Rattan Chand, son of Bhagwan Dass and Abdulla Khan jointly attacked on Guru but Guru defeated the all

of them and the Royal army fled away; Guru came out victorious in the battle.<sup>8</sup> Guru Sahib never attacked firstly on anyone.

Whichever battles he was fought, all were for his self-defence. He was the first Guru who prepared his army after arming himself and inspired the Sikhs to raise the sword against tyranny. At last Guru Hargobind passed away on 3 March, 1644 at Kiratpur after assigning the Gurudom to his grand son Guru Har Rai.<sup>9</sup> After Guru Hargobind Sahib, Guru Gobind Singh was such a Guru who raised arms and fought against the atrocities committed on the Sikhs. Guru Gobind Singh was only son of Guru Tegh Bahadur, the ninth Sikh Guru and Mata Gujri. He was born in Patna on 22 December, 1666, Bihar in the Sodhi Khatri family.<sup>10</sup>

Later on Guru Gobind Singh was brought to Anandpur Sahib where he take the training of Persian, Gurmukhi and Sanskrit languages. He had inspired Guru Tegh Bahadur to sacrifice himself for the sake of *Hindus*. Guru Gobind Singh was nine years old at the time of his father's sacrifice. Initially the impact of that tragedy was enough to shake someone. No one from the high society came forward to claim the head of Guru Tegh Bahadur. A Sikh belonging to *Lubana* caste had brought the body of the Guru to his hut in a cart, along with his community persons and set the hut on fire for cremation along with household wares.<sup>11</sup> Those who witnessed that incident had a shock. A *Rangreta Sikh* named Bhai Jaita picked up the severed head of Guru Tegh Bahadur and marched towards Anandpur Sahib. Bhai Jaita carried out his father's wish and carried the head of Guru Tegh Bahadur from Delhi to Anandpur Sahib. Guru Gobind Singh, who was a young boy at that time, embraced that Sikh.<sup>12</sup> After the sacrifice of his father, Guru Gobind Singh sat on the throne on 11 November, 1675 at the age of nine.

He donned the sword of the Guru, the drum *Ranjit* was beaten. Sikhs were given instructions to send good horses and weapons. The political condition was not conducive; so Guru Gobind Singh stayed at Paonta Sahib for some time. Poetry symposiums were organised in Paonta Sahib and sights of army started twitching the kings of hilly states. Suddenly 'Raja Fateh Shah Garhwalia' launched an attack. That was the battle of *Bhangani* in 1686 in which Guru Gobind Singh remained victorious. After some time, Guru came to Anandpur Sahib. There he made arrangements for the security of the city by constructing forts Anandgarh Sahib, Keshgarh Sahib, Fatehgarh Sahib, Holgarh Sahib and Lohgarh Sahib.<sup>13</sup> The battle of Bhangani instilled a sense of

confidence in the mind of Guru and he wanted that someone organised the kings of hilly states to take on Mughal emperors who were coming to engage in aggression to demand revenue. Bhim Chand requested Guru to lead the kings of hilly states against Mughal Emperors.

Second battle was fought at Nadaun in 1687 within few months of Guru's return to Anandpur Sahib; despite that Kings of hilly states made a truce with Mughals so that some other Mughal army might not come against them. Guru did not participate in any plan of their truce and returned to Anandpur after staying at Nadaun for nine days.<sup>14</sup> Likewise there was always a battle going-on of Kings of hilly states and Guru had to engage in those. The *Choudhries* (Chiefs) of *Malwa* were devotees of Guru they were always helped him. Guru always called them during the time of crises by sending a directive. In the words of Cunningham, "*Guru Gobind Singh filled the battle-torn hearts of the people with religious fervour and devised a plan to build people regime on the ruins of a vanishing sultanate of Mughals.*"

In 30 March, 1699, on the day of *Baisakhi* (A Punjab festival of harvest), Guru said while waving a sword in the full congregation, "Today, I want to test the Sikhism, I need some heads." An eerie silence prevailed for a while. Thereafter, turn by turn, Bhai Daya Ram (Lahore, Khatri), Dharam Chand (Jatwal, district Saharanpur, Jat), Mohkam Chand (Burriyan, Chhimba), Himmat Chand (Sangatpura, Jheoor) and Sahib Chand (Bidar, Nai), five Singhs came forward. *Satguru* took them close to his bosom and called them *Piyare* (Dear ones). By pouring water of Sutlej River in an iron urn, Mata Jito mixed *patasahs* (sugar cakes) and Guru stirred it with a *Khanda* (Emblem of Sikhism, two edged sword), recited five verses from Sikh anthology and administered *Amrit* to the five Sikhs; there after Guru himself took of *Amrit* from the five *Piyaras* (five beloved ones) and chanted '*WaheGuru Ka Khalsa, Wahe Guru Ki Fateh.* (Victory of the Khalsa).<sup>15</sup> The five chosen Sikhs were allotted Sikh symbols like *Kesh* (Unshorn hair), *Kanga* (Smallcomb), *Kirpan* (Sword) and *karra* (Metalled wrist bangle). All Sikhs were advised to post fix *Singh* (Lion) with their name so that they can have a distinct identity.<sup>16</sup>

The Guru had established *Khalsa* to lay the foundation of a pure community but the Kings of hilly states felt that they could have threat from Guru therefore they sought help from Aurangzeb against Guru Gobind Singh. He asked the Governors of Lahore and Sirhind to take action against the Guru. They attacked on Anandpur Sahib

in the year 1701. Sikh countered them with valour. Those attacks continued for three years. Sikhs got distressed with hunger and thirst; forty Sikhs went away after handing over letter of withdrawal. Guruji also abandoned Anandpur in 1704 on the saying of Sikhs.<sup>17</sup> Ultimately, fighting and frittering, Guru reached at the fort of Chamkaur after crossing the river of Sirsa; Guru's mother and younger *Sahibzade* (Sons)(Young emperors) Zorawar Singh and Fateh Singh got separated from him. About forty Sikhs were only left with Guru in Chamkaur Sahib. Elder Sahibzada got martyred in that battle. On the advice of Sikhs, Guru left from the battle of Chamkaur.

Then he wrote a letter *Fatehnama* to Aurangzeb wherein shameful activities of the ruling dispensation were strongly condemned. Guru wrote a second letter to Aurangzeb from Deena Kangar which is known as *Zafarnama* (The epistle of victory) in which the false vows taken by Government employees were condemned. Still, the official machinery was chasing Guru. On December, 1705, on the banks of *Dhidrata* (Pond), a fierce battle took place. Those forty Sikhs who had left Guru after giving a written letter of withdrawal to him, also participated in that battle. All the forty Sikhs were sacrificed in that battle. Guru went to *Damdama Sahib* (Sabo Ki Talwandi) after that battle and started organising the Sikhs. Books of Gurbani were got written and Bhai Daya Singh was sent to Ahmed Nagar in South by giving a *Zafarnama*.<sup>18</sup>

Guru Gobind Singh also proceeded towards South to meet the Emperor. There was not an instant possibility of listening to any suggestion for resolving Guru's complaints by the emperor; therefore Guru went to Nanded in the beginning of 1707 after departing from the emperor. There Guru met a renunciate Madan Dass whom he brought into Sikh fold and named him as Banda Singh Bahadur, who is famous in history with the name of Banda Singh Bahadur.<sup>19</sup> Guruji had been residing in Nanded. Two *Pathans* started coming to Guruji who used to listen to his congregation. The name of one of them was Attaullah Khan and other one was named Gul Khan.<sup>20</sup> One day when Guru was lying on his cot after reciting the hymns of *Rahras*, Attaullah Khan stood up on the door while Gul Khan came inside and sheathed a dagger inside Guruji's chest. Guruji detached Gul Khan's head with a sword. Attaullah tried to flee but he also felled victim to the swords of Sikhs. Guruji passed away on 18 October, 1708.<sup>21</sup> The person with name Banda, whom Guru Gobind Singh had sent to Punjab for the glory of Sikhs after rechristening him as his own Sikh. Before converting to Sikhism, his life history was as follow.

Banda Singh Bahadur was born in Poonch region of Rajouri (Jammu and Kashmir) area in the home of Ram Dev Rajput on 27 October, 1670. Once, while hunting, he shot a doe and was shocked after watching aborted fawn writhing in pain. After that day, he stopped hunting. Thereafter, he met an ascetic named Janaki Parshad Vairagi. Banda Bahadur, along with Janaki Parshad, reached the *dera* of Baba Thamman in city Kasoor. After meeting him, Banda Bahadur was so charmed by Janaki Parshad that he became his staunch follower. His name was changed to *Madho Dass*. After some time, he went to pilgrimage along with his companions and reached Nasik where he got separated from his companions and started residing in Panchvati.<sup>22</sup> There lived a Yogi Jhoghra Nath who was a follower of Dhunia Siddh. The meditation and spell *Mantras* are very popular even today. *Madho Dass* did great service of Yogi Magarh Nath Sidh; pleased with his service, he gave him that book in which spiritual ways were explained to learn of education. By learning from that book, *Madho Dass* became prominent. While travelling to Southern area, he started living in Nanded by developing a garden along the bank of river *Godavari*.

Many people became his disciples by practising his supernatural powers. The discussion of his supernaturalism reached far and wide.<sup>23</sup> Guru Gobind Singh reached Nanded in September, 1708AD after separating from Bahadur Shah in a journey. In the same month Guru reached to the abode of *Madho Dass* but he had gone outside. Guru sat on his cot and ordered to slaughter goats in the *Dera* (Camp). When *Madho Dass* came to know of that, he became red with anger. He tried to topple the cot of Guru but there was no effect on Guru. *Madho Dass* was astonished. Puzzled, he came to Guru and there was a talk between Guru and *Madho Dass*.<sup>24</sup> After conversation with Guru, *Madho Dass* did not remain the same *Madho Dass*; by shunning his ego, he fell on the feet of Guru as a humble follower of Guru. After few days, on 4 September, 1708, *Banda* the taking Amrit. (Baptism) Satguru presented him *Kanga* (Small comb), sword, *Kara* (Metal bangle) and *Kachehra* (shorts). By donning a short turban, *Banda* was transformed from a denunciate to Sikh fold. Guru Gobind Singh himself decorated *Madho Dass* to Sikhism by taking along Bhai Daya Singh and three other Sikhs and administering *Khande Di Pahul* (To baptise a person to Sikh faith.) Satguru named him Banda Singh.

Sikhs sounded the sky on the occasion by chanting slogans of Akal, Akal.<sup>25</sup> Thereafter Guru sent him to Punjab. Banda Singh Bahadur firstly attacked on Sonipat

and looted the state treasury. From there, Sikhs directly attacked Samana where the killer of Guru Tegh Bahadur, Sayyed Jallaludin and the murderer of Young Sahibzadas, Shasan Beg resided. The incident pertains to 26 November, 1709. After that the villains of village Khudham, Thaska, Shahabad, village Kanjpora of Wazir Khan, Mustafabad, Kapuri and Shadora were mended. Banda Singh Bahadur attacked Sirhind on 2 May, 1710. At a distance of 10-12 Miles from the city, a fierce battle took place at Chappar Chirri for two days. The killer of *Chote Sahibzade*, Wazir Khan was slaughtered by the sword of Bhai Fateh Singh and on May, 14 Sikhs took the control of the city. After that, Banda Singh Bahadur punished the *Ramgarhia* title collectors who insulted the hymn singer Bhai Balaka Singh. Due to all these, Sikhs gained eminence from *Satluj* to *Yamuna* (Names of rivers). Banda Bahadur made the fort of *Sadhora* as his Head Quarter after changing its name from *Mukhnasgarh* to *Lohgarh*.<sup>26</sup> Banda Singh Bahadur started his administrative period after the victory of *Sirhind* (Name of a town). That activity clearly came to the fore; this had a deep impact on the financial health of Punjab in the coming time.

Thereafter he mended towns of Saharanpur, Beht, Ambeta, Sanota and Jalalabad across river Yamuna. Those waters of *Ganga* and *Doaab* established the supremacy of Sikhs at different places. In the words of Mr Melcom it is correct to say that, *If at that time Bahadur Shah had not come from south, Sikhs would have occupied the whole of India.*<sup>27</sup> In February 1712, Bahadur Shah died. After that, Farrukhsiyar took-over the throne of Delhi.<sup>28</sup> Immediately after sitting on the throne of Delhi, Farrukhsiyar appointed Abdul Samad as the *Subedar* of Delhi and instructed that the state be cleared off the Sikhs. Banda Singh Bahadur was encircled in the fort-like *Haveli* (Hutment) of Gurdas Nangal. The confinement remained for eight months. Ultimately, on 7 December, 1715, by occupying the Haveli, Sikhs and Banda Bahadur were arrested. Under the surveillance of Zakaria Khan, son of Abdulsamad Khan, all the prisoners were paraded in the streets of Delhi and were ultimately brought to Delhi.<sup>29</sup> Banda Singh Bahadur and his allies were heavily tortured for three months and ultimately, on 9 June, 1716, Banda Bahadur was ordered to be martyred.

Firstly, the Sikhs brought along with Banda Singh Bahadur were martyred. After that Banda Singh Bahadur was asked to kill his four-year son Ajay but he refused. Thereafter, the Mughal regime extracted the heart of his son from the body



and tried to force that in the mouth of Banda Bahadur by making his son sit in his father's lap; Banda Singh kept his mouth shut. He was then tortured to martyrdom.<sup>30</sup>

The Bahadur martyrdom of Banda Singh Bahadur was a worst tragedy in the Sikh world. By that incident, the political power of the *Khalsa* (As baptised Sikhs are called) came to an end but the activities of Banda Singh Bahadur created a confidence in the minds of Sikhs that they can fight against the Mughal regime. After Banda Singh, many Sikhs were killed and some were hid in the forests. A faction of the Sikhs which collided with the Mughals was *Tat-Khalsa*. Its leaders were Vinod Singh and Daan Singh; both these Sikhs were included among the five Sikhs, who were sent by Guru Gobnd Singh from Nanded. Three Sikhs were martyred along with Banda Bahadur but these two Sikhs joined the Mughals by abandoning the company of Banda Bahadur.<sup>31</sup> After the death of Banda Bahadur, Bahadur Shah ordered that who ever Sikh is sighted, he will be killed or imprisoned after capture. Very soon, a large number of Sikhs were killed and many others took shelter in *Jungles*.<sup>32</sup> On 17 April, 1719, the emperor of Delhi, Farrukhsiyar was murdered. Two more became emperors after that. Thereafter, on 18 September, 1719 Mohammad Shah sat on the throne, who occupied it till April, 1748. He was fond of luxurious life. The ruler of Lahore was Abdul Samad Khan who still suppressed the Sikhs.<sup>33</sup> Sikhs, which did not have a leader, started taking their decisions by calling a congregation in Amritsar twice a year on the occasions of *Diwali* and *Baisakhi*. These congregations were called *Sarbat Khalsa* and resolutions passed therein were known as *Gurmata*. *Sarbat Khalsa* made the appointments and agreements.

Then the centre of Sikh activities was shifted from Amritsar to Delhi. The wives of Guru Gobind Singh lived there. Bhai Mani Singh used to look-after them. *Khalsa* which lived in towns was divided into two factions. One faction was of *Bedaia*s (A sect) and second one was of *Tat Khalsa*. Confrontation started between the both sects on trivial matters. The circumstances so worsened that the Sikhs had to request the intervention of *Mata Sundri* to resolve get the dispute. Later on, Baidaias abandoned their claim and merged in *Tat Khalsa*.<sup>34</sup> In the year 1726, Governor Abdul Samad Khan was changed as the Governor of Multan and in his place Zakaria Khan was appointed as the Governor. In the same year Bhai Tara Singh Dakwan was martyred while fighting with the royal army.<sup>35</sup> Resentment spread among Sikhs with

the martyrdom of Tara Singh. In retaliation to those excesses, a *Gurmata* was passed to give punishment to the perpetrators that,

- 1) Royal treasuries be looted
- 2) Horses and armoury be looted
- 3) The informers and helpers of Muslim Government be got killed.

Sikhs indulged in huge loot during 1726-27. By such acts of Sikhs, the ruling dispensation had a firm belief that the answer to the martyrdom of Tara Singh had started.<sup>36</sup> The story of atrocities of Mughals against Sikhs continued for many years but when their power to confront the Sikhs ended; they tried to appease the Sikhs. In the year 1733, Zakaria Khan put forward his difficulties before the Delhi Government, he suggested that an estate be given to the Sikhs and their leader be decorated with a title. Government accepted his suggestion.<sup>37</sup> A conversation was initiated to select a consensus leader of the Sikhs. Ultimately, the entire Sikh clergy agreed to elect Kapur Singh Faizpuria as their leader. He was such a Sikh who had borne many tortures.

A *Gurmata* (Religious resolution) was passed that thereafter Kapur Singh was their leader. The Sikhs were to obey the order of Nawab of Khalsa and not of Nawab of Lahore. First of all, Sardar Kapur Singh divided the power of Sikhs in two parts; one *Buda Dal* (Aged group) and other *Taruna Dal* (Young brigade) Persons of more age were kept in *Budha Dal* whose job was to maintain the Sikh shrines. Youth were in the *Taruna Dal* whose duty was to defend the Gurudwaras (Sikh shrines). The epic centre of the both groups was Amritsar.

Slowly the strength of youth in *Taruna Dal* increased which was divided into five groups by Nawab Kapur Singh.<sup>38</sup> The estate could not provide any income to the Sikhs as was envisaged by Zakaria Khan. *Truna Dal* entered in Haryana by crossing Upper Bari Doaba canal and collected the official taxes forcibly. Mughals shunned the policy of appeasement of Sikhs. Lakhpat Rai, the minister of Zakaria Khan, expelled *Budha Dal* from Amritsar. Alla Singh extended support to *Budha Dal*. When they were coming back after crossing Sutlej, they were encircled by Lakhpat Rai on the way and an encounter ensued in which the nephew of Lakhpat Rai and many other soldiers were killed. Then Zakaria Khan came in the battlefield and stopped Sikhs from entering in area.<sup>39</sup> Zakaria Khan had not allowed the Sikhs to reach Harmandir Sahib; he used to arrest Sikhs on the way. Bhai Mani Singh was very much disturbed

over this issue. In the year 1738, he requested Zakaria Khan to allow the Sikhs to celebrate the festival of *Diwali* in Harmandir Sahib. He was agreed to that for ten thousands rupees. Bhai Mani Singh invited Sikhs to reach Harmandir Sahib on the occasion of *Diwali* but Diwan Lakhpat Rai attacked on Sikhs a day before *Diwali*. Sikhs fled away by saving their lives due to which congregation could not be held and Bhai Mani Singh was also not able to give ten thousand rupees due to which he was arrested by Zakaria Khan; a condition was laid that either he should accept Islam or give the money. Bhai Mani refused to accept Islam for which had that he was sacrifice their life in 1738. Samud Khan participated actively in the martyrdom of Bhai Mani Singh.<sup>40</sup>

After the martyrdom of Bhai Mani Singh, an era of sacrifices started for Sikhs. Bhai Taru Singh was sacrificed by pulling off his skull along with hair on the allegation of offering *Langar* (Free food) to the armed Sikhs and keeping them in the *Dera* (A holy dwelling). Hakikat Rai was sacrificed for calling *Guru Granth sahib* as pious as the *Quraan* (Muslim holy book). Shahbaz Singh and Subheg Singh were also sacrificed for uttering bad words against Sikh Gurus. They were put on rolling iron cutters. Bhai Bota Singh was also sacrificed on a paltry reason.<sup>41</sup> After that, in the year 1739, Nadir Shah came to India; he spoiled the law and order situation of Punjab. Although Zakaria Khan saved his throne by dancing to the tunes of Nadir Shah, he could do nothing more than that. Sikhs did not keep any contact with Nadir Shah, rather they looted the goods looted by him and got the *Hindu* women released from his captivity; by that the respect of Sikhs among the people increased and they came from forests to the plains. Sikhs again started coming to Amritsar. Zakaria Khan who had accepted the mastery of Nadir Shah again started atrocities upon Sikhs and put prices of their heads but Sikhs encountered that firmly.<sup>42</sup> On 1 July, 1745, the Subedar of Lahore, Zakaria Khan died. Sikhs got relief by the death of Zakaria Khan but Hindu and Muslim were very depressed.

Zakaria Khan had three sons; Yahya Khan, Shah Niwaz and Mir Baqui. Mir Baqui had no greed for wealth. A dispute started between both the brothers over the wealth of Zakaria Khan which continued from 1745 to 1746.<sup>43</sup> Due to their mutual dispute and the aggressions of Ahmed Shah Abdali, the Government could not pay attention towards Sikhs. To consolidate their position, the Sikhs called a *Sarbat Khalsa* (Congregation of all Sikhs) on the *Diwali* of 1746. To establish themselves

effectively in Punjab politics, Sikhs converged at *Akal Takhat* (Seat of timelessness) under the leadership of Nawab Kapur Singh. A *Gurmata* (Religious resolution) was passed to merge all the splinter groups into 25 organisations. Those 25 groups were as under.

- 1) Sham Singh Nagoke
- 2) Gurbakhash Singh Kalsia
- 3) Karoara Singh Paijgarh
- 4) Karam Singh Paijgarh
- 5) Gurdial Singh Dallewal
- 6) Naudh Singh Shukarchakia
- 7) Chanda Singh Sandhawalia
- 8) Kana Singh
- 9) Khyala Singh Kang
- 10) Dharam Singh Mujhang
- 11) Bhagh Singh
- 12) Jassa Singh Ahluwalia
- 13) Hari Singh Bhangi
- 14) Chajja Singh Panjhar
- 15) Deep Singh Shaheed
- 16) Bhoma Singh
- 17) Jai Singh Kahna Katha
- 18) Sada Singh Dodia
- 19) Heera Singh Nakai
- 20) Mggar Singh
- 21) Sukha Singh
- 22) Madan Singh Majhabhi
- 23) Bir Singh Majhabi
- 24) Karam Singh Narni
- 25) Nawab Kapur Singh

Nawab Kapur Singh was the Supreme Commander of all the groups. In the shape of these 25 groups, *Khalsa* had become an effective political power. General public was the supporter of Sikhs. When Government agents used to come to the farmers to collect compensation in shape of wheat, these groups killed them.<sup>44</sup>

Yahya Khan became the Subedar of Lahore after the death of Zakaria Khan. He started inflicting atrocities upon Sikhs. He adopted the policy of his father and confirmed the appointment of Lakhpat Rai. Sikhs knew how to take revenge with their enemies. Yahya Khan ordered Diwan Lakhpat Rai to deal firmly with Sikhs. Sikhs had then reached Aimmabad. They had snatched sheep from the residents there. The police officer Jaspal Rai asked them to return the sheep but Sikhs did not obey. Jaspal Rai sent army against them. Sikhs countered the army boldly in which Jaspal Rai died. Jaspal Rai was the brother of Lakhpat Rai.<sup>45</sup> On hearing the news of his brother's death, Lakhpat Rai turned furious and he decided to erase the very name of Sikhs. He started hunting the Sikhs by colliding with emperors of hilly states. That aggression lasted from April to June 1746. Fifteen thousand Sikhs assembled at Kahnuwan. Lakhpat Rai started firing upon Sikhs; at one side was a high hilly and on the other side was river Raavi. On the third side was Lakhpat Rai and on the fourth side, kings of hilly states were firing bullets. Jassa Singh Ahluwalia and Bhai Sukha Singh also spread mayhem. Sukha Singh suffered with bullet but he continued fighting boldly. When the night descended, the Sikhs started marching towards Lahore. Some Sikhs died of hunger and some surviving ones reached towards Malwa and became victims of the holocaust. Sikhs never suffered that much causality ever. The survivors were brought to Lahore at a place which was known as *Shaheed Ganj*.<sup>46</sup>

After that battle, Sikhs heaved a sigh of relief for five months as Shah Nawaz revolted against Yahya Khan. During 1746 to 1747, there was a civil war between the both brothers. In March, 1747 Shah Nawaz forcefully occupied Lahore and imprisoned his brother; he declared himself as the Subedar of Punjab. To garner support of Sikhs, Shah Nawaz imprisoned Lakhpat Rai and appointed a *Sehajdhari* Sikh (A Sikh by faith) Kaura Mall as his minister. Dharia Khan escaped from the jail and requested his father-in-law Karamudeen to again get him the throne of Punjab. Shah Nawaz sent an invitation to Ahmad Shah Abdali, in consultation with Adina Beg to attack on Hindustan. The benefit of hostilities between sons of Zakaria Khan was taken by Sikhs. They built a fort outside the Amritsar on 30 March, 1747 during the *Sarbat Khalsa* function on *Baisakhi* and named it as *Ram Chhaoni* (Cantonment of Ram).<sup>47</sup> By that time 65 contingents of Sikhs had been formed. Whosoever was a

strong person, he made his own contingent. The names of those 65 contingents were as below.

- 1) Nawab Kapur Singh
- 2) Sardar Jassa Singh Ahluwalia
- 3) Hari Singh Bhangi, village Panjwarh
- 4) Jhanda Singh Bhangi, village Panjwarh
- 5) Ganda Singh Bhangi, village Panjwarh
- 6) Sujan Singh
- 7) Charat Singh Shukarchakia
- 8) Gujjar Singh
- 9) Garja Singh
- 10) Nibhan Singh
- 11) Lehna Singh
- 12) Phoola Singh Rauranwala
- 13) Mangal Singh Randhawa
- 14) Gurbakht Singh, village Doda
- 15) Dhanna Singh Kanalwala
- 16) Bhag Singh Chanpur
- 17) Punjab Singh, village Sayyed Mehbod
- 18) Hakikat Singh
- 19) Jai Singh Kahnakachha
- 20) Jhanda Singh Kahnakachha
- 21) Manohar Singh Kahnakachha
- 22) Bhag Singh Kahnakachha
- 23) Manohar Singh Kahnakachha
- 24) Sobha Singh Ghaniyah
- 25) Bhim Singh Ghaniyah
- 26) Amar Singh Bagha
- 27) Sobha Singh Bhikha
- 28) Diwan Singh
- 29) Bhaghail Singh Jhibar
- 30) Gulal Singh Dalewalia
- 31) Hari Singh Dakewalia
- 32) Nadha Singh

- 33) Sodh Singh Shakarchakia
- 34) Gulab Singh
- 35) Mehtab Singh
- 36) Karora Singh
- 37) Hara Singh
- 38) Chaja Singh
- 39) Nand Singh Singhatia
- 40) Kapur Singh Sorianwala
- 41) Amar Singh Jhingara
- 42) Sahib Singh
- 43) Deep Singh Shaheed
- 44) Jiwan Singh sialkotia
- 45) Natha Singh Shaheed
- 46) Mohar Singh Ganian
- 47) Maha Singh Ganian
- 48) Bhag Singh Lankafakia
- 49) Jhanda Singh Sultanoka
- 50) Mirza Singh Kahlon
- 51) Sham Singh Malbunakian
- 52) Malla Singh Bulaki Chak
- 53) Bahan Singh Sheikhupura
- 54) Amir Singh Sheikhupura
- 55) Hira Singh
- 56) Ganga Singh
- 57) Lal Singh
- 58) Amar Singh
- 59) Mehtab Singh
- 60) Roop Singh
- 61) Anoop Singh Nakai
- 62) Dasaundha Singh
- 63) Tara singh Saiba
- 64) Dharam Singh Amritsar
- 65) Sukha Singh Mari kiboh

These were the 65 contingents of those time.<sup>48</sup>

## REFERENCES

- 1) Prof Piara Singh Padam, *Sankhep Itihaas*(From year 1469 to 1999), Singh Brothers, Amritsar, 1963 , PP-43
- 2) *Ibid*, PP-44
- 3) Principal Teja Singh, Dr Ganda Singh, *Sikh Itihaas (1469-1765)*, Publication Bureau, Punjabi University, Patiala, 1999, PP-38
- 4) *Ibid*, PP-40
- 5) Inder Singh Tiwana, *Shri Hargobind Sahib*, Bhasha vibaag, Mohali, 1992, PP-40
- 6) Giani Gian Singh, *Twareekh Guru Khalsa Part-1*, Director Language Deptt., Punjab, Ludhiana,1970, PP-483
- 7) Indu Bhushan Banerji,, M.S.Sodhi, *Khalse Di Utpati*, (2<sup>nd</sup> Edition),2008, PP-21
- 8) Sohan Singh Sital, *Guru Itihaas*, (Dasmi Patshahi), Book shop Ludhiana, 2011, PP-155.
- 9) Piara Singh Padam, *Sankhep Sikh Itihaas (1469-1999)*, Singh Brothers, 1963 Amritsar, P-46
- 10) *Ghanaiya Lal,Twareekh- e-puinjab*, punjabi university, Patiala, 1968, PP-44
- 11) Piara Singh Padam, *Sankhep Sikh Itihas*, Singh Brothers, Bazar Mai Sewa, Amritsar, Printwell, Amritsar, 1963, PP-51
- 12) Principal Teja Singh, Dr Ganda Singh, translation Dr Bhagat Singh, *Sikh Itihaas (1469-1765)*, Publication Bureau, Punjabi University, Patiala, 1999, P-61
- 13) Piara Singh Padam, *Sankhep Sikh Itihaas (1469-1999)*, Singh Brothers, Bazar Mai Sewa, Amritsar 1963, PP-52.
- 14) Kushwant singh, *Sikh Itihaas*,( Part-1) Lahore Book Shop, Lajpat Rai Market, Ludhiana, 2014, PP-85
- 15) Piara Singh Padam, *sankhep sikh itihaas*(1469-1999), Singh Brothers, Bazar Mai Sewa, Amritsar, 1963, P-54
- 16) Dr Ganda Singh, Principal Teja Singh, *Sikh Itihaas (1469-1765)*,Punjabi University, Patiala ,1999, P-72
- 17) *Ibid*,PP-74



- 18) Piara Singh Padam, *Sankhep Sikh Itihaas*, Singh Brothers, Bazar Mai Sewa, Amritsar, 1963, P-56
- 19) Dr Ganda Singh, Principal Teja Singh, *Sikh Itihaas (1469-1765)*, Publication Bureau, Punjabi University, Patiala, 1999, PP-79.
- 20) Giani Gian Singh, *Twareekh Guru Khalsa (Part -1)*, Compleat Trqct Society Amritsar, 1970 ,PP-1432
- 21) Sohan Singh Sital, *Guru Itihaas (Dus Patshahian)*, Lahore Book Shop, Lajpat Rai Market, Ludhiana, 2011,PP-145
- 22) Govind Singh Nirmal Udaasi, *Itihaas Guru Khalsa*,( ed)Prithipal Singh Kapur, Singh brothers, Bazar Mai Sewa, Amritsar, 1966 ,PP-255 .
- 23) Giani Gian Singh , *Twareekh Guru Khalsa (Part-11)*, Bazar Mai Sewa, Amritsar, 1970, PP-18
- 24) Prof Kartar Singh M.A., *Sikh Itihaas (Part-11)*, SGPC, Amritsar, 2014, P P-37.
- 25) Harjinder Singh Dilgir, *Sikh Twareekh (Part-11)*, (1708-1849), The Sikh University, Amritsar, 20014, P P-16
- 26) Piara Singh Padam, *Sankhep Sikh Itihaas*, Singh Brothers, Bazar Mai Sewa, Amritsar 1963, P-65
- 27) Teja Singh Ganda Singh, *sikh itihaas*, Punjabi uni.patiala, 1999, P-92
- 28) Ganda singh , *Banda Singh Bahadur*, Punjabi university Patiala, 1990, P-153.
- 29) Piara Singh Padam, *Sikh Itihaas*, Singh Brothers, Bazar Mai Sewa, Amritsar, 1963 , P-67.
- 30) Harjinder Singh Dilgir, *Sikh Twareekh (Part-11)*, The Sikh University Press, Singh Brothers, Amritsar, 2014, PP-113
- 31) Sukhdayal Singh, *Shiromini Sikh Itihaas (1708-1799)*, Sangam Publication, Patiala , 2015, PP-47
- 32) Principal Teja Singh, Dr Ganda Singh , *sikh itihaas*, Punjabi University, Patiala 1999, PP-108.
- 33) Piara Singh Padam, *Sankhep Sikh Itihaas*, Bazar Mai Sewa, Amritsar, 1963, PP-70.
- 34) Khushwant Singh, *Sikh Itihaas (Part-1)*, Lahore Book Shop, Lajpat Rai Market, Ludhiana 2014, PP-123
- 35) Piara Singh Padam, *Sankhep Sikh Itihaas*, Singh Brothers, Bazar Mai Sewa, Amritsar, 1963, PP-71

- 36) Harjinder Singh Dilgir, *Sikh Twareekh* (1708-1849), The Sikh University Press, Amritsar, 2014, PP-145.
- 37) Principal Teja Singh, Dr Ganda Singh, *Sikh Itihas*, Publication Bureau, Punjabi University, Patiala, 1999, PP-118.
- 38) Sukhdayal Singh, *Shiromini Sikh Itihaas*, (1708-1799), Sangam Publication, Patiala, 2015, PP-56.
- 39) Khushwant Singh, *Sikh Itihaas* (Part-1), Lahore Book Shop, Ludhiana, 2014 PP,126.
- 40) Shiv Gajrani, *Punjab Da Itihaas*, Madan Publishers, Purani Kotwali, Patiala, 1981, PP,490.
- 41) Sukhdayal Singh, *Shiromini Sikh Itihaas* (1708-1799), Sangam Publication, Patiala,2015, PP-59.
- 42) Khushwant Singh, *Sikh Itihaas* (1469-1839), Lahore Book Shop, Ludhiana,2014, PP-128.
- 43) Harjinder Singh Dilgir, *Sikh Twareekh*, Sikh University Press, 2014,P,163.
- 44) Sukhdayal Singh, *Shri Akal Takhat Sahib* (1606-1982), Gurmit Parkashan, delhi , 2002, PP-39
- 45) Shiv Gajrani, *Punjab Da Itihaas* (1469-1799), Madaan Publishers, Chowk Purani Kotwali, Patiala,1981, PP-49.
- 46) Piara Singh Padam, *Sankhep Sikh Itihaas*, Singh Brothers, Bazar Mai Sewa, Amritsar, 1963, PP-831.
- 47) Khushwant Singh, *Sikh Itihaas* (1469-1839), Lahore Book Shop, Lajpat Rai Market, Ludhiana, 2014, P-131-132.
- 48) Sukhdayal Singh, *Shiromini Sikh Itihaas* (1708-1799), Sangam Publications, Patiala, 2015, PP-117.

## CHAPTER-2

### ORIGIN AND GROWTH OF DAL KHALSA

Sardar Jassa Singh Ahluwalia was the supreme commander as well as the leader of the *Dal Khalsa*. The group *Dal Khalsa* was formed by the leader Sardar Jassa Singh Ahluwalia and the people who were the *Jathedars*. This group (*Dal Khalsa*) was formed by brought together the people from different tribes. There were about eleven tribes that were brought together to form the *Dal Khalsa*. Sardar Jassa Singh Ahluwalia was truly a great soldier and a leader. He was a very determined person and he also planned before hand, before carrying out his actions. The Sikh soldiers and the *jathedars* had complete trust and faith in each other. They worked together in proper sync and with great harmony. They had the same objective which had made both of them to come together. They worked together for a common cause with harmony. So in this way the *Dal Khalsa* which was comprise of people from different tribes and progressed on the basis of mutual trust was able to get success in many of its different ventures one after one.<sup>1</sup> The establishment of the *Dal Khalsa* which took place around about the 18th century in Punjab was a very important event in the history of Punjab.

Dal Khalsa was ready to hold up the place of the Mughals in Punjab after the defeat of the Mughals in Punjab. The Mughals had ruled for centuries in various parts of India. So it was very huge political gain for the *Dal Khalsa* to get the place of the Mughals who had ruled for many centuries.<sup>2</sup> At the time the *subedar* of Lahore was about to be changed while in *Punjab* the *Khalsa* forces were also getting ready. Moin-ul-Mulk who also known as Mir-Mannu had defeated Ahmad Shah Durrani in Manupur.. On the day of the 11th of March in 1748 he started his preparations for battle. With this Ahmad Shah Durrani attacked on the Sikhs. He emerged victorious and with that he also conquered and took seize of the Sikh forts.<sup>3</sup> Then , the Afghan soldiers were placed by Ahmad Shah Durrani at different places all over the villages with the objective of maintaining peace in the area. On the other hand due to this attack which had been carried out by Ahmad Shah Durrani, the *Dal Khalsa* were on the back foot. Then the *Dal Khalsa* slowed down their operations because of the attack.<sup>4</sup> As Ahmad Shah Durrani had emerged victorious in the battle on May 1748 this meant that the Sikhs were again ruled upon by a foreign leader.

Adina Bheg called the Sardar Jassa Singh Ahluwalia to come and meet her. So she put some demands in front of him. Never the less, Sardar Jassa Singh Ahluwalia refused to comply with any of these demands that had been offered by Adina Bheg. On the other hand Sardar Jassa Singh Ramgarhia agreed to these demands. But even despite of that, Adina Bheg still went on to attack on the forts of the Sikhs. There were about five hundred Sikhs in at that time. The Sikhs fought with great bravely. They kept on fighting for a long time. This battle with the Sikhs continued from 1748 to 1749. In this battle during its course of the year about two hundred Sikhs were killed. But with the second attack conducted by Ahmad Shah, Abdali, Adina Bheg retreated his soldiers who were surrounding the fort.<sup>5</sup>

During the same time period, the former *Shah Nivas* of Lahore attacked on Multan. With this attack he take over the Multan. While on the other side Ahmad Shah Durrani had also began his preparations for undertaking a fresh attack. In knowledge of the upcoming threat Mir Manu decided to take the help of the Sikhs. So with the help of Koda Mal and Mir Mannu had an agreement with the Sikhs. So he joined hands with them. With this agreement Mir Mannu agreed to give back the fort. which he had won from back to the Sikhs. Mir Mannu also agreed to give the *Jagir* of twelve villages to the Sikhs.<sup>6</sup> After the second attack of Ahmad Shah Durani, Mir Mannu ordered to send Diwan Koda Mal towards Multan on his mission against Shah nivaze. During this mission Diwan Koda Mal decided to take the help of the Sikhs. For this mission Diwan Koda Mal had agreed to give each of the participating Sikh soldiers wages of fifteen rupees per month while each of the *jathedars* would receive wages of thirty rupees per month as their income. Along with this Koda Mal had also agreed for the Sikhs to keep the equipments and ammunition which were to be used in the war. These two forces, that is of Diwan Koda Mal and Shah Nivaj collided in the jungles in between the village. In this battle between Ahmad Shah Durrani and Diwan Koda Mal, Diwan Koda Mal emerged victorious.

Mir Mannu was very impressed by him and gave him the honour of *Maharaj Bhadu*.<sup>7</sup> The Sikhs too were also quite pleased with their friend Koda Mal. So the Sikhs gave Koda Mal the honour of calling him Mitha Mal. While to express their gratitude, the Sikhs gave eleven thousand rupees to Koda Mal. The sacred *sarovar*

was also completed on the orders of Lakhpat Rai. They also celebrated the festival of *Diwali* with great enthusiasm.<sup>8</sup> So with this the era of peace and prosperity had come for the Sikhs. This era of peace and harmony stayed for about one and a half year. During this time the Sikhs again increased their power and with that also made *jathebandi* permanent. With this the number of *amritdhari* among with the *Khalsa* were also increased. The *amritdhari* Sikhs joined different groups along with the other Sikhs in the *Dal*.<sup>9</sup> In 1751, Ahmad Shah Abdali carried out his third attack on India. This battle continued till 1752. After this attack, Mir Mannu came to know that the Sikhs had lost a large portion of their rule in the hands of the Afghans. So in order to grab this opportunity while the Sikhs were weak, Mir Mannu sent *fojdhar* Mohan Lal for attacked on the Sikhs. The Sikhs were hiding in the *jungles*. During this battle a lot of Mughal soldiers lost their lives. Due to which Mir Mannu had to retreat the rest of his soldiers. After this another battle took place between the Sikhs and the Mughals near Kot Budha , and in this battle the Sikhs had undergo in huge loss.<sup>10</sup>

After this success, Mir Mannu himself started taking action against the Sikhs in the Majha area of Punjab. He also asked from Jakaudin, Bakshi Shaji and Besh Khan to sign in along with him. In the end, around nine hundred Sikhs were surrounded in the fort in Ramghani. So a battle took place with the Sikhs. In this battle the nine hundred Sikhs lost their lives. On the other side Adina Bheg would also kill about forty to fifty Sikhs every day.<sup>11</sup> Battles like this continued until the death of Mir Mannu. He was died in the month November 1753. After the death of Mir Mannu there was no one who become the Governor of Punjab. At that time both the *Pathans* and the Mughals ignor the Punjab. The *Pathans* were immersed in their own battles. On the other hand Ahmed Shah Abdali's attention was on the interior issues in Afghanistan.<sup>12</sup> Hundred of leaders were changed in Lahore in between November 1753 to October 1756. During this period the Sikhs progressed a lot.<sup>13</sup> General Nawab Kapur Singh died on the 7th of October, 1753.

After his death the operations of *Dal Khalsa* were headed by Sardar Jassa Singh Ahluwalia. So he made a new fort "Lohgarh" in place of the demolished fort Ramghani. Due to which his name Ramgarhia became famous. Sardar Chadhat Singh took the help of sardar Jai Singh. Towards the end of 1754 about twelve thousand

Sikhs attacked on Sirhind and killed the sardars of that area. In April 1755 Adina Bheg along with the help of the Singhs was successful in capturing Sirhind after killing Kutba Khan. So Adina Bheg gave the Sikhs, Fatiavad for their help in the battle.<sup>14</sup> On the 10th of April, 1754 the first *gurmata* was done after many years. On this occasion the Sikhs gathered at the *Akal Takht*. At this moment the Sikhs ensured the people for their safety in Punjab. The Sikhs also ensured to protect the farmers and the businessmen from the Mughals.<sup>15</sup>

At that time neither the Governor of Lahore nor the Badshah of Delhi cared about the security of the people under their respective kingdoms. While only the Sikhs were the ones who protected for the rights of the farmers and the traders. In return the people would give the Sikhs fifth part of their income.<sup>16</sup> This act of protecting the people was one of the pioneer works in the formation of the *Dal Khalsa*. This marked the establishment of the *Dal Khalsa*.<sup>17</sup> On hearing about this protection being provided by the Sikhs Adina Bheg got very angry. Adina Bheg himself wanted to be the ruler of Lahore. So in order to put a stop on the increasing power of the Sikhs, he devised a scheme to force the Marathas towards Punjab.<sup>18</sup> The Marathan army reached Punjab in three groups. So after conquering some small parts, they proceeded towards Sirhind. Then, they attacked on Sirhind but the Sikhs had already attacked on Sirhind before their arrival. The Sikhs in doing so had also already looted treasures of Sirhind. The Marathas then tried to capture the Sikhs but they failed in their attempts as the Sikhs managed to cross Sutlej without any confrontation with the Marathas.<sup>19</sup>

After this fight the Sikhs and Marathas agreed to come to an understanding in which the Sikhs were to maintain distance from the Marathas.<sup>20</sup> As soon as Adina Bheg became the Governor of Lahore she wanted to fight with the *Dal Khalsa*. So Adina Bheg sent a message to the *Dal Khalsa* to stop looting the villages and cities. He also urged them to stop their protection programme. In return Adina Bheg offered to stay away from their internal matters in Amritsar. *Dal Khalsa* had become a very strong force at that time. At this proposal offered by Adina Bheg, the *Dal Khalsa* went on to surround Adina Nagar. Adina Bheg sent a strong army which was commanded by Hira Mal and Akhil Das Jandiala to confront the *Khalsa* forces. The battle between the two forces commenced on the way to Kadia. In this battle Diwan Hira Mal lost his life. While on the other hand Akhil Das treated to Jandiala. The Sikhs seized the weapons and horses that were brought to battle by them.<sup>21</sup> After this

defeat, Adina Bheg sent an army in the command of Mir Aziz Khan towards Amritsar.

At that moment in Amritsar the group of the *Khalsa* forces were commanded by Sardar Jassa Singh Ramgarhia and Nand Singh. This group fought bravely against the army sent by Adina Bheg. But due to a small entry in the fort of Ramgarh, the army of Aziz Khan entered and caused a lot of damage to the Sikhs. So in the end the Sikhs had to flee from the fort of Ramgarh.<sup>22</sup> The battles between Adina Bheg and the Sikhs kept on going for long time. As these battles continued unfortunately on the 17th of September 1750 Adina Bheg lost his life due to a disease caused by extensive coughing.<sup>23</sup> Now after the death of Adina Bheg the whole of Lahore was empty for *Dal*. As the *Dal Khalsa* received the news of the death of Adina Bheg, the groups of *Dal Khalsa* went back to their places. On the 30th of October 1758 which was the day of the celebration of the festival of Diwali, the *Dal Khalsa* went to attend the *Sarbat Khalsa* (samagham) and there they passed the second *Gurmata* that no alliance should be formed with any group until the *Dal Khalsa* was not given an important position. So due to this the *Dal Khalsa* increased the area under which they were providing their protection programme.<sup>24</sup>

Ahmad Shah Abdali reached Lahore towards the end of October 1759. Ahmad Shah Abdali was determined to teach the Marathas a lesson. So there were some small battles that took place between the two forces before the great battle that took place between the two in 1761 at the place of Panipat. In this battle the Marathas ended up on losing side. This battle is known as the battle of Panipat in the history of India. In the common people had to face a lot of loss.<sup>25</sup> After this battle of Panipat two fronts were left in Punjab which were the Afghans and the Sikhs. The Strategy of the *Dal Khalsa* was not to engage in a direct battle with the Afghans and to help the common people as much as possible. The *Dal Khalsa* decided to add the villages that had been destroyed during the battle under the area in which they provided safety. For the safety the *Dal Khalsa* had brought different groups together.<sup>26</sup>

*Sarbat Khalsa* and *Gurmatta*, the two main concepts as well as institutions had played an important role in the Sikh history after Guru Gobind Singh. Both were the main pillars of democracy. Though the democracy is a new concept, but in Sikh history it had started in Guru's Period, when they had no prominent leader *Sarbat Khalsa* and *Gurmatta* worked as democratic institutions and united the Sikhs together. They both depended on self-governance and transparency in decision making, which

provided the Sikhs an enlightened instrument of management.<sup>27</sup> There was no place for selfishness, partiality, factionalism, jealousy and adoption of schemes for victory or defeat.<sup>28</sup> Sarbat Khalsa and Gurmatta were the institutions, which kept the Sikh together in their terrible period. It worked till the establishment of *Khalsa Raj*.

In 1708, Guru Gobind Singh ended the personal Guruship and merged the personality of Guru into both *Guru Granth* and *Guru Panth* (Khalsa Panth). He gave the spiritual authority to *Guru Granth Sahib* and the political and civil authority to *Khalsa Panth* itself.<sup>29</sup> It provided the collective leadership of the *Khalsa* to the Sikh community in their hard period, it could not emerge due to the ruthless policy of the Mughals against the Sikhs. The Sikhs decided their matters concerning the community at the biennial meetings which took place at Amritsar in April and October.<sup>30</sup> At that time, Khalsa ideals were the main inspiration for the Sikhs. During that period all the institutions of the Sikhs were linked together with each other because they were based on the principle of equality, unanimity and responsibility. All the Sikhs felt that they were in front of the Guru, who had supposed to be living and moving among them.<sup>31</sup>

The *Panth* or the *Khalsa* was considered by all the Sikhs, is a very sacred creation of the Gurus, Guru Gobind Singh gave it its final shape. He started the *Khalsa Panth* and gave a new and different look to his followers. The process of this evolution continued through the lives of all the ten Gurus of Sikh *Panth*. The doctrines of ten Gurus were traced in all the elements of *Khalsa* discipline.<sup>32</sup> That creation of Guru, had a great respect in all and no one could dare to do anything against the decisions of the *Panth*.<sup>33</sup> They dare not violate the *Khalsa* ideals or none could ever think of doing anything in violation to the tenets laid down for the members of the *Khalsa Panth*.

The Gurus had enjoined upon the Sikhs to take their decisions through *Panchayats* or councils, and all important decisions relating to common interests of the community must have the approval of those for whom they were meant.<sup>34</sup> Question of *Panthic* interest had been discussed in the plenary gatherings at the *Akal Takht*, to which all Sikhs had access. All prayers were offered to the whole commonwealth of the Sikhs and all decision was made publically.<sup>35</sup> In the eighteenth century, the Sikhs who were without a personal leader started the tradition of deciding matters concerning the community at the biennial meetings which took place at *Akal Takht* in Amritsar on the holy occasion of *Baisakhi* and *Diwali*. These assemblies



came to be known as *Sarbat Khalsa*.<sup>36</sup> Its origin can be traced in the *Sangat* (congregation). Guru Nanak, the founder of the Sikh faith established the first *Sangat* of Sikh community in Kartarpur. Subsequent Gurus organized additional *Sangats* across Punjab and other parts of India.<sup>37</sup>

Those *Sangats* played an important role to keep the Sikhs on the right path. The *Sangat* was fully competent to punish or forgive the faults of a Sikh. All those *Sangats* were bound together by a common system. The necessary action was proposed. Those traditions gave the Sikhs a strong ground and experience in democratic principles. Whenever a Sikh had a wish to be fulfilled, he made a request to the assembly and then it was referred to the Guru. And whenever the Guru had a wish to be fulfilled, he also placed it before the *Sangat*, considering it spiritually competent to get granted through an efficacious prayer to that effect. It may be helped in maturing the beliefs of the Sikhs according to the institution of Guru. They provided opportunity to all people to meet and sit together. They also developed a strong democratic tradition among the Sikhs.<sup>38</sup>

When Guru Ramdas situated the holy tank at Amritsar, it became a living symbol of spiritual and historical tradition of the Sikhs. The foundation of Harimander Sahib had been the most significant achievement of the Sikh Guru as a center of inspiration and action for the Sikhs. Soon after its foundation, the temple became an imperiled establishment as a place of pilgrimage. The building of this holy temple was constructed in the middle of the tank (sarowar) under the direct control and supervision of Guru Arjun Dev. A practice had taken root that all the Sikhs would assemble there twice a year on *Baisakhi* and *Diwali*. They visited the Guru and strengthened their communal ties. With the passage of time, those assemblies became the occasions to derive national policies for the Sikhs, which lead the Sikh community towards the congregation of *Sarbat Khalsa* and path of self-governance.<sup>39</sup>

With Guru Arjun's martyrdom and under the changed circumstances, the sixth Guru Hargobind Ji changed the religious and peaceful policy of Sikhism. The urgent need of a place was felt where the Sikhs should assemble in the presence of the Guru and discuss their secular affairs and hold deliberations for their self-preservation. The Harimander Sahib could not be used for that purpose. So Guru Hargobind in 1609 A.D. ordered the construction of a place at a distance of about one hundred yards from the Harimander Sahib for political activities. The place was named *Akal Bunga* (the house of Lord) or *Akal Takht*, he also trained a body of soldiers and spent much

time in martial exercise. He raised his private army. The Guru had eight hundred horses in his stables, three hundred troopers on horseback, and sixty men with fire arms were always in his service.<sup>40</sup>

Guru Hargobind used the *Akal Takht* to discuss social and military problems of the Sikh Community. Sitting on his 'throne' he would watch the wrestling bouts and military feats of his disciples performed in the open courtyard in front of the *Akal Takht*. It was there that the Guru also used to receive presents and offerings of weapons and horses from his followers and particularly from *masands* who brought the same from the respective *Sangats* for the Guru. It was also there that the Sikhs presented their personal disputes before the Guru and got them settled.<sup>41</sup>

There is a great significance of *Akal Takht* being constructed a few paces away from the Harimander. *Akal Takht* symbolizes Sikh politics while the Harimander signifies religion. Each of the two is visible from the other end so that people sitting in the Harimander would remember their involvement in politics.<sup>42</sup> It is also said that the Guru told his Sikhs that as long as he was in the Harimander, he should be treated as a saint, and when in the *Akal Takht* he should be looked upon as a temporal leader of the community. Since then *Akal Takht* has remained the seat of the spiritual and the temporal authority of the Sikhs. During the Sikh struggle for supremacy in the Punjab, the Harimander Sahib and particularly the *Akal Takht* played a very impotent role. These places inspired the *Khalsa* to the extreme in realizing their cherished objective of being the master of their land. Harimander Sahib had become the spiritual heritage of the Sikhs while at the *Akal Takht*, matters of temporal authority were explored, debated and decided. The Sikh community acted upon temporal issues in awareness and guided by their spiritual heritage. Thee for *Akal Takht* is located in the shadow of the Harimander Sahib.<sup>43</sup>

There are many examples in the History when the Sikhs gathered after informing Guru Hargobind about the activities going on in the enemy camp and decided to send a written ultimatum through a messenger. In the assembly, the Sikhs themselves decided to arm themselves and participate in the battle.<sup>44</sup>

In fact, when Guru Gobind Singh established the *Khalsa Panth* in 1699, he provided a unique example for the world, the supreme head of a religious organization, surrendered his authority to his disciples and adopted the unusual procedure of being baptized by the same disciples, who had been baptized by him – a short while ago and he undertook the same discipline that had been enjoined by all his

followers. Guru said that all the Sikhs are equal and every Sikh is an integral part of the *Panth* and he is being one of them. He said that when the *Khalsa* assembled, the Guru is to be present among them. He announced that the combined *Khalsa* with Guru himself was higher than the Guru. The will of *Khalsa* was supreme in all matters, religious and temporal. Thus the *Gurmatta* was the combined will of *Khalsa*.<sup>45</sup> *Gurmatta* actually is an old institution of the Sikhs.

During the life time of Guru Gobind Singh, he respected the general will of the *Khalsa*, at least two times, perhaps against his own judgment. One instance was the evacuation of Anandpur (1705). Anandpur had been surrounded by the joint forces of Hindu and Mughal. The Sikhs fought against the repeated attacks of the enemies for three years. But all supplies being cut off, they were put to great hardships by hunger and thirst. Some of them felt that they could not hold out longer. Forty of them signed a 'disclaimer' and were allowed to go away. The remaining Sikhs decided to accept the promises of safe conduct given by the besieging force in return of withdrawal from the fort. The Guru knew the perfidy of the enemy and also accepted help for the relief of the town but against his better judgment he accepted the general will of the *Khalsa*, and left Anandpur on their request. But soon after it, they were attacked by the imperial forces in the way. Most of them were killed or scattered.<sup>46</sup> The second such instance was during the battle of Chamkaur. After the evacuation of Anandpur, Guru reached Chamkaur and took up his position in a hut. His two elder sons and a group of Sikh warriors were also with him, they were surrounded by the forces of enemy. His both sons and three of the beloved ones were slain in that battle. The remaining Sikhs requested to Guru in collective manner to leave that place and organize the *Khalsa* again, Guru did not want to leave. Then the Sikhs expressed their 'will' in sense of '*Khalsa*'. Then he agreed to do so.<sup>47</sup> On both of those occasions Guru Gobind Singh fulfilled his own words, which he said to the Sikhs at the time of organization of *Khalsa*. All that showed his respect toward the *Khalsa Panth*.

In 1708, Guru Gobind Singh decreed *Guru Granth Sahib* as the authority while temporal authority rested in the *Khalsa* community. A verse in *Sarabloh Granth*, generally ascribed to the Guru, declares: "*Khalsa is the army of the Akalpurakh, Khalsa is horn of the wish of the supreme spirit.*" Then the *Sarbat Khalsa* had become the highest organ of the *Khalsa* Commonwealth representing its "integrated will", which no Sikh could dare to disobey. The meetings of the *Sarbat*

*Khalsa* held in the presence of *Guru Granth Sahib*, is the supreme sovereign body, with deliberative and executive powers, including authority to direct the affairs of the community.<sup>48</sup>

When Guru Gobind Singh sent Banda Singh Bahadur to Punjab as the commander of the Sikh community, he told him to do everything in consultation with five Sikhs, and to begin every action with an *Ardas* or prayer to God.<sup>49</sup> It was all to give respect to the *Khalsa* and *Guru Granth Sahib*. When Mata Sundari sent Bhai Mani Singh at Amritsar to take control of *Akal Takht*.<sup>50</sup> He started his work with the help of Sarbat Khalsa. The *Gurmatta* became much important after the end of personal Guruship. The *Khalsa Sangats* organized not only for pray to God but also to take vital decisions for themselves and his led to the increasing importance of the *Gurmatta*.<sup>51</sup> The examples of the Gurus were the guide lines for their followers. They always kept before them, the motto:

*‘The service of humanity is the service of God.’<sup>52</sup>*

The word *Sarbat* means entire and *Khalsa* means Sikhs. Then *Sarbat Khalsa* means the whole *Khalsa* Community. In other *Sarbat Khalsa & Gurmatta* words, *Sarbat Khalsa* was a deliberative assembly of the entire *Khalsa*.<sup>53</sup> All the Sikhs were participated in those meetings at that time. The meetings of *Sarbat Khalsa* held in the presence of the *Guru Granth Sahib*, were believed the supreme sovereign body, with deliverative and executive powers, including authority to direct the affairs of the community.<sup>54</sup> And the resolution passed in those meetings of Sarbat Khalsa was known as *Gurmatta*.

In the meetings of *Sarbat Khalsa* the *Gurmattas* were passed. *Gurmatta* consist of two Punjabi words “*Guru and Matta*”. *Guru* means spiritual leader and *Matta* means resolution of the *Guru*. When a resolution was passed in the assembly of the Sikhs in the presence of *Guru Granth Sahib*, With a hymn read on its conclusion, it is believed that resolution by the endorsed words of *Guru* and is called *Gurmatta*.<sup>55</sup> But the term *Gurmatta* has explained by European writers as a grand meeting general assembly, general councils, general diet, etc. They had taken it to mean as the grand meetings councils of the *Khalsa*. *Polier* took the *Gurmatta* as the greatest council of the nation, held annually, in which all the public affairs were debated. The entire person present there participated in those debates.<sup>56</sup> James Browne and George Forsters used the word ‘diet’ or ‘grand diet’ and ‘grand convention for the

*Gurmatta*.<sup>57</sup> J.D. Cunningham took it as 'the assembly of chief and C.H. Payne used the term 'nation council'.<sup>58</sup>

In fact, a resolution passed in the assembly of *Sarbat Khalsa* was known as *Gurmatta*. The term *Gurmatta* derived itself. The Sikhs believe that the Guru is present in the assemblage of Sikh *Sangat* and the decisions taken in it are considered as the order of the Guru.<sup>59</sup> The meetings of *Khalsa* held in the presence of *Guru Granth Sahib* and they sought their problems by wisdom and unanimity of the counsel from the teachings of *Guru Granth Sahib*. Therefore it also explained as advice of Guru.<sup>60</sup>

Some early writers used the word *Matta* instead of *Gurmatta*. They used the term *matta* in the same sense, while referring to the resolution of the *Panches* of one particular place to accept the baptism of Guru Gobind Singh.<sup>61</sup> But they use the term *matta* in its ordinary connotation of a decision or a resolution. Saina Pat's reference to the *panches* is incidental which is also clear. There is no necessary connotation between the *Matta* and the *panches*. This reference of the *panches* is understandable. In the Sikh community, the number five possessed a mystical sanctity. It is believed that wherever there five Sikhs, there is God.<sup>62</sup>

That was the background of the Guru Gobind Singh's decision to authorize a body of five Sikhs to initiate others to the faith through the baptism of the double-edged sword.<sup>63</sup> Therefore we may accept Saina Pat to refer to the *panches*, particularly after the institution of the *Khalsa*.<sup>64</sup> The mystical sanctity of the number five is visible in the injunction of Guru Gobind Singh for the *Khalsa* to wear five *Kakkars*.<sup>65</sup>

Rattan Singh Bhangu also used the word *matta* at several places. He used the word *matta* or *moto* in connection with the decision of the *Khalsa* to secure the release of Taru Singh.<sup>66</sup> Rattan Singh Bhangu had made no distinction in the use of *matta* and *Gurmatta* of the *Khalsa*.<sup>67</sup> In the *Guru Granth Sahib*, this term is used at many places. The main aim of these *Gurmattas* was the welfare of the Sikh Community. *Gurmatta* was a practice and tradition of the Sikh Community, in which there was no selfishness or egoistic considerations.<sup>68</sup> Though the Western historian took the *Gurmatta* as a grand council of the Sikhs and the Indian historian took it as a resolution, passed in the assembly of *Sarbat Khalsa*. But all the foreigner and Indian historians agree on the following features related to *Gurmatta* as:-

- I. All those who attended the assembly were equal to each other and had an equal power to give their views in celebrations.
- II. In the serious events all private animosities ceased and every man sacrificed his personal feelings at the shrine of General good.
- III. Everyone was actuated by principles of pure patriotism and considered nothing but the interest and the commonwealth of the religion to which they belonged.
- IV. After passing the *Gurmatta*, everyone irrespective of whether he had spoken against it, when it was debated, it became his religious duty to abide by it. It was considered a sacrilege not to do one's best to carry out the decisions so arrived at. Not a single case is known where *Gurmatta* was not followed.<sup>69</sup>

In the eighteenth century the whole *Khalsa* frequently assembled at *Akal Takht* and took decisions on defensive and offensive matters in the form of resolution.<sup>70</sup> A resolution passed in the assembly of whole community was called a *Gurmatta*.<sup>71</sup> In other words we can say that the assemblies of the Sikh community held at *Akal Takht* mainly on the occasion of *Diwali* and *Baisakhi* were known as *Sarbat Khalsa* and the resolution passed in those assemblies was called *Gurmatta*.<sup>72</sup>

In fact, after the martyrdom of Banda Singh Bahadur, the Sikhs were persecuted everywhere in Punja. They had to hide themselves to stay live. Normal life was not possible for them for five or six years. Because there were the orders to arrest the Sikhs where every they were found. Therefore they had no option to become soldiers to protect themselves and the Community. And they had no other occupation for living. When Bhai Mani Singh became the head priest of Harimander Sahib, The Sikhs got a platform. They began to assemble there to hold consultation for the upliftment of the Community. In those gatherings all the Sikhs participated and these were called *Sarbat Khalsa*. The resolution passed in those meetings of *Sarbat Khalsa* were called *Gurmatta*. Those were considered as the advice of Guru. A *Gurmatta* could be judicial, deliberative or political.<sup>73</sup>

*Sarbat Khalsa* was a collectivity of the Sikh people, by which they assumed the powers and the status of the centralized conscience.<sup>74</sup> The congregation of *Sarbat Khalsa* placed before in the presence of the *Guru Granth Sahib* and when a decision was arrived at with common consent after many discussions, was confirmed by a formal prayer followed by the recital of a hymn from the *Guru Granth Sahib*. It was

believed that in this way the *matta* passed by the congregation deemed to have been endorsed by the Guru himself and therefore it was called *Gurmatta*.<sup>75</sup> Those meetings of *Sarbat Khalsa* were organized to plan a course of action in face of an imminent danger or in pursuit of a common objective. The final decision emerging from the deliberation was the *Gurmatta*.<sup>76</sup> When a resolution was passed; it became the policy of the whole *Panth*.

The institution of *Sarbat Khalsa* had become a need and compulsion of eighteenth century to save the Sikh community from Mughal and Afghans. When they were driven away in the forests and hills, then they lived in small groups at different places. Among each group the able-bodied baptized Singhs had formed a fighting band for defense. Therefore, it became customary for them to assemble at Amritsar, twice in a year, on the occasions of *Basakhi* and *Diwali*. Those gatherings of the warriors and other Sikhs represented the entire Sikh *Panth*. It came to be called *Sarbat Khalsa*. The *Sarbat Khalsa* discussed upon the common matters of policy and upon the matters requiring attention and action.<sup>77</sup> At that time, *Sarbat Khalsa* was the only institution which bonded them together and *Gurmatta* was the way on which *Sarbat Khalsa* worked.

When a *Gurmatta* was passed a particular procedure was followed. When any imminent danger threatened the country or any large expedition was to be undertaken. A meeting of *Sarbat Khalsa* was held at Amritsar on the occasion of *Basakhi* and *Diwali*, because all the Sikhs gathered at Amritsar on these occasions. In eighteenth century, it became a religious duty of every Sikh to reach there. All the Sikh Chiefs assembled at *Akal Takht*. At that time everybody should have sacrificed their personal feelings for the welfare of the whole Community. They actuated by the principles of the devotion to the welfare of their Community. They thought nothing but the need and interests of their religion.<sup>78</sup>

All the famous chiefs, priests, scholars and other concerned Sikhs were invited in the meeting of *Sarbat Khalsa* at *Akal Takht*. All of them must have been arrived at the appointed time. During the period of the *Misals*, they had to reach finitely even though the *Misals* were fighting with each other. When the Sikhs and their Chiefs seated in the assembly in front of the *Guru Granth Sahib*, firstly, they bowed their heads before the Holy Scripture. They all exclaimed, *Wahe! Guruji Ka Khalsa, Wahe! Gura ji Ki Fateh!* Then would they pray loudly. When the prayers were finished, they sit down and the cake was distributed among them. Then the

general matters were discussed publically in the assembly. They took decisions after some discussions. Then the Chiefs announced the *Gurmatta* to all. After it the prayers were again said loudly and the Chiefs accepted it in front of the holy *Granth* and they became united after forgot their internal disputes. Then the plans were made against their common enemy.<sup>79</sup>

The Sikhs had not seen any settled life for several generations, out of which new political thoughts and institutions could originate and grow. Therefore they established some new thoughts and methods according to the situations in which they had been living in eighteenth century. The great qualities of service to humanity, clemency, forgiveness, humility, justice, equality, liberalism, respect and regard for women, etc., that are the teachings, which they had learnt from the Gurus, they brought in to their new methods. The basic framework of the political ethics for the Sikhs had been evolved before the eighteenth century, the subsequent period, it served as the main source of inspiration and guidance for the Sikh community. Therefore we should look to their heritage, the political philosophy of the Sikh rulers coming down from the preceding period of the Sikh Gurus.<sup>80</sup>

The *Gurmatta* of *Sarbat Khalsa* was based on the principle of equality and freedom which brought the kinship and other social ties and imparted a large degree of flexibility to its practical application and made the Sikhs more formidable than other contents.<sup>81</sup> The *Khalsa* ideals served as beacon light for the Sikh chiefs. Whenever the people felt that their leader ignored their ideals, they showed them the right path by (leaving his group and joining the group of other leader). Therefore the Sikh leaders dare not to defy the Sikh ideals.<sup>82</sup>

The Sikh leaders held Amritsar in high esteem, so the decisions taken at the holy place had a moral and religious binding on them. Therefore the leaders could not afford to go against the decisions taken at the *Akal Takht*, because it would be dangerous for their popularity with the community. Though the *Sardars* (at other times) quarreled among themselves, but when they met at holy tank of Amritsar they gathered peacefully. There, each independent *Sardar* had his fort or dwelling house with a bazaar attached for supply for his followers and retainers with food and other necessities of life. The chief of different *Misals* had got their *bungahs* (hospices) erected round the Harimander Sahib, where they stayed during their visits to Amritsar to attend the meetings of the *Sarbat Khalsa*.<sup>83</sup>



The meetings were assembled in front of the *Akal Takht*. Each leader sit there with his followers. The basic ideas as equality, unanimity and responsibility were kept before them by the members of the assembly. Every member including women entitled the idea of equality. The women also had equal right to attend these meetings and participate in the deliberation of the assemblies. The right of participation in the discussions had not through elected or nominated representatives but it had to be exercised personally and directly. It was believed that *Khalsa* was an embedment of the holy Guru and that those assemblies were made sanctimonious by the Guru's presence in them and the principle of unanimity was based on it. Therefore all these collective discussions were conducted in a detached manner. When a discussion went on, different viewpoints could be expressed by all. But the whole Community bound by a solemn pledge of being united in the presence of the *Guru Granth Sahib*, resolution was carried unanimously. After passing a *Gurmatta*, they chose a committee by a solemn pledge of being united in the presence of the Guru, resolutions were carried unanimously. The main body had the power to change the elected committee whenever it was deemed necessary. The elected committee was answerable to the main body for its work. The principle of responsibility was another main part in that process. The involvement of principle of responsibility in that practice was useful and necessary in so far as it kept the leadership on grand.<sup>84</sup> Resolutions were not voted upon individually or passed by the majority but were carried nemine contradicter.<sup>85</sup>

The resolution related to preliminary condition could be put before the *Sarbat Khalsa*. Forster wrote in his letter to Gregory at Lakhnow that the Sikhs were very respectable people and when they united in a common cause must be powerful and formidable.<sup>86</sup> It was democratic as within the council the *Sardars* were considered equal members of the council. The common leadership was elective. The elected leaders always worked in collective manner. They discussed the national problems and always worked according to the will of others. Everybody could express his view. The main object of the corporate existence of the Sikh people, it worked as a national institution of the Sikhs. It was very strong and become successful in uniting the whole Sikh Community in its hard period. The *Sarbat Khalsa* was the only body in that period to which the Chiefs of all *Misals* owed allegiance, which had been consecrated by Guru Gobind Singh as the sovereign authority of the community. *Sarbat Khalsa* was the only link that bonds them together for the defense of the *Sikh Panth*.<sup>87</sup>

The institution of *Sarbat Khalsa* was the unique example of the history. It was appreciated by the historians for its principles and its way of working. It was a self-governed institute. The western historians laid great emphasis on certain aspects like equality amongst the Sikhs gathered, forgetting their internal disputes, animosities and rising above self-interests. In it all the Sikhs even they were great or small chiefs, or poorest or most abject Sikhs look on themselves as perfectly equal in the meetings of *Sarbat Khalsa* and in all public concerns. The national meetings were held at Amritsar but some local meetings were held at Lahore or some other places. In these meetings they always said that the sacred *Guru Granth Sahib* was among them. Let them swear by their scriptures to forget all internal disputes and to be united. The Sikhs have only one scripture, which was *Guru Granth Sahib*.<sup>88</sup>

The '*Gurmatta*' was at higher pedestal and guards it against misuse, specify the subjects on which '*Gurmatta*' could be passed. Only those subjects can be taken up which were calculated to clarify and support the fundamental principles of Sikhism for a '*Gurmatta*'. It worked as safeguarding the position of the Gurus and the *Guru Granth Sahib*, purity of the rituals and the *Panthic* organization. The decisions of those congregations were conveyed to the *Sangats* in the form of *Hukamnamas*.<sup>89</sup> The *Hukamnama*, means the order of Guru. And the order of their Guru was respected by all the Sikhs.

During the second half of the eighteenth century, the Sikh Community was led by *Misals*. The frequent decisions were demanded as the political situation of the period. Therefore, the *Khalsa* assembled frequently at the *Akal Takht* and adopted *Gurmatta* of defensive and offensive nature. Most of the decisions were taken there in this way concerning the entire *Khalsa* community.<sup>90</sup> At that time, the Sikhs were not governed by any one prince, in other words they were not led by any Guru or a prominent leader, and they were divided in to twelve fraternities, under different leaders called *Misals*. Each one acted according to its own interests and ways of thinking<sup>91</sup> but they were totally independent in their areas. Their relations were not good. They always fought against each other. But when they reached at *Akal Takht* for participated in the meeting of *Sarbat Khalsa*, in the matters of the community the leaders forgot their differences and personal rivalries. If they had any national danger, they became united to defend their community. When they planned to lead an invasion in some direction, they did it with concord, because of their unity and concord; wherever they went they got victory.<sup>92</sup>

In the early period, every individual could participate in the meeting of the *Sarbat Khalsa*, but at the time of *Misals* the right to participate in those meetings had become the right of the leaders of the *Misals* only<sup>93</sup> they never disregarded the Supreme authority that rested in the *Khalsa* Commonwealth. The *Khalsa* ideals had basically changed the outlook of the Sikhs and had given to the Sikh chiefs a political ideology that remarkably differed from that of the Mughals. All this was an outcome of the high political idealism that the Sikhs had cherished right from the inception of their movements.<sup>94</sup>

Historians mentioned the mode and scope of the *Gurmatta* in different ways. Narang and Sinha believed that the *Gurmatta* was summoned by the *Akalis*. They stated that the *Gurmatta* was held at Amritsar. Teja Singh too holed the thought of the *Akal Takht* as the venue for the *Gurmatta*.<sup>95</sup> The historical writings of Rattan Singh Bhangu make it clear that the Sikhs had accepted *Akal Takht* as the meeting place and gathered there at least twice in a year on *Diwali* and *Baisakhi*.<sup>96</sup> Regarding the scope, it is generally assumed that all public affairs were discussed in the *Gurmatta*. Teja Singh and N. K. Sinha mentioned the subjects of discussion and resolution. *Gurmatta* was also passed for dividing wealth amongst the chief and the members of their group.<sup>97</sup> The only body which the *Misals* owed allegiance was the *Sarbat Khalsa* as a whole which had been consecrated by Guru Gobind Singh as the sovereign authority for the defense of the *Panth*.<sup>98</sup> The Sikhs had so many problems to discuss in the assembly of *Sarbat Khalsa*. Some are as following:

- I. They elected the leaders of different Dals, who were entrusted to power to negotiate with others on behalf of the Sikhs.
- II. They decided the foreign policy to be pursued by them.
- III. They drew up plans of military operations against the common enemies of the community.
- IV. They took up the private differences of the Sikh chiefs, some time cases of disputed successions were brought before the Diet for its verdict as judicial body.
- V. They took measures for the spread of the Sikh faith and the management of the *Gurdwaras*.<sup>99</sup>

When the Sikhs undertook an important expedition under the decision of *Sarbat Khalsain* the form of *Gurmatta*, the amount of contribution levied was reported to the assembly and divided among the leaders in proportion to the members of their

troops.<sup>100</sup> It must be noted that a Sikh *Gurmatta* could not pronounce on matter of fundamentals, or on postulates.<sup>101</sup>

There have been many occasions when all the groups in the assembly could not agree whether to adopt a resolution and decided to abide by the orders of *Guru Granth Sahib*. There were many examples in Sikh history when the Sikhs became failed to took a decision, then they solved the problem with the help of *Guru Granth Sahib*. Once a *Brahmin* complained that the *Pathan* of Kasur had abducted his wife and he did not hope to get succor from any other power. The matter was seriously discussed in the congregation. There was no unanimity. Some thought that the Sikh army comprising of thousands of soldiers could hardly fight against the mighty *Pathan* army. Ultimately it was decided to get guidance from the *Granth Sahib*. A hymn was read. It was said that the five great warriors had the support of God. The Sikhs decided to attack Kasur and won.<sup>102</sup>

After the fall of Banda Singh in 1716. there followed a complete blackout till 1721. When the Sikhs shifted their center of activities to Amritsar.<sup>103</sup> *Sarbat Khalsa* became an important institution when the Sikh started meetings at Amritsar on the occasions of *Diwali* and *Baisakhi*<sup>104</sup> to discuss the plan against the Mughal Government or the foreign invaders, who tried to vanish the Sikh community in the absence of any leader. The common danger of the enemy and the strong religious sentiment kept the Sikh bound together in strict discipline and made them obey their leaders in the interest of the community.<sup>105</sup> In the days of the *Misals* developed amongst them a federal form of Government. It was their strange democratic organization. Every Sikh was a substantive member of the *Khalsa*, but they felt that all could not lead, they developed a confederate system unconsciously, in which all the Sikhs elected willingly to serve under different leaders.<sup>106</sup>

Bhai Rattan Singh Bhangu also described the detailed account of the *Gurmattas* passed by *Sarbat Khalsa*. In his writings, he used the word resolutions adopted by the Sikh congregations. The Sikh congregated at Amritsar to take important decisions.<sup>107</sup> According to him, the *Khalsa* would come out of their hiding places and somehow assembled at Amritsar to deliberate and adopt resolutions.<sup>108</sup>

The historians have different views about the first *Gurmatta*. Bhai Vir Singh wrote that the first *Gurmatta* was passed under the leadership of *Sardar Santokh Singh* at Hazoor Sahib and under *Akali Phoola Singh* at Naushehra.<sup>109</sup> Melcolm said that the first *Gurmatta* was adopted during the times of *Guru Gobind Singh* and the

last was adopted in 1805.<sup>110</sup> According to Hari Ram Gupta the first political *Gurmatta* was adopted by Banda Singh Bahadur in 1710 before he attacked on Sirhind.<sup>111</sup>

Many important *Gurmattas* had been passed by *Sarbat Khalsa* after the death of Banda Singh Bahadur which changed the history of the Punjab. The earliest meeting of *Sarbat Khalsa* was on the occasion of *Basakhi* in 1721. When a clash arose between *Tat Khalsa* and *Bandais* (followers of Banda Singh Bahadur), the two groups founded expression in matters of trivial detail. This led to squabbling and then to a open fight to get the control over Harimander Sahib at Amritsar. When the position became serious enough for the leading Sikhs, they appealed to Mata Sundri Ji for intervention. She appointed Bhai Mani Singh as the head *Granthi* of Harimander Sahib and sent him to Amritsar. Bhai Mani Singh called a meeting of *Sarbat Khalsa* at Amritsar on the occasion of *Basakhi* in 1721,<sup>112</sup> to solve the problem. The *Bandais* gave up their clan and after a time, most of them threw in their lot with the *Tat Khalsa*. Then the *Sarbat Khalsa* became a real force.<sup>113</sup>

When the Mughal Government attacked on Tara Singh Van and his 22 companion in 1726 with a great force and killed them all, then the Sikhs passed a *Gurmatta* in an assembly of *Sarbat Khalsa* and decided to assert them to make the Government machinery inactive. A threefold plan of action was made. They decided to loot the Government treasures and arsenals. They planned to plunder Government treasures in transit between local and regional offices and the central treasury and to raid on Government armories for weapons and stables of horses and carriages and to punish the informers of the Government.<sup>114</sup>

In 1753, when Zakariya Khan offered a *jagir* and honour of *Nawab* to the Sikhs, he expected that the Sikhs would live a peaceful life and become law-abiding citizens. The leaders put the proposal before the whole of the Sikh *Panth*. The congregation of the Sikhs discussed it in the presence of *Guru Granth Sahib*. In that assembly a *Gurmatta* was passed to accept the offer of the Government and Kapur Singh was selected for *Nawabship*, who was serving the assembly. The choice fell, by consensus, on Kapur Singh who accepted it only after obtaining the blessings of five Elder Sikhs assembled there. There was no resolution according to the procedure described. The decision was arrived at in a *diwan* assembled at Amritsar and with general consensus in the spirit of the *Gurmatta*.<sup>115</sup>

In the days of Kapur Singh, *Gurmatta* was made according to which the chiefs divided the *Taruna Dal* into five parts and permitted Sikhs to make a choice but if a

Sikh tried to falsely blame others, he would be subjected to disciplinary action.<sup>116</sup> Five centers namely:- Ramsar, Bibaksar, Lachmansar, Kaulsar and Santokhsar were established in the different parts of Amritsar and five leaders were choose for those places.<sup>117</sup> In 1745, the Sikhs were assembled at Amritsar on 14<sup>th</sup> October on the occasion of *Diwali*, to handle the situation after the death of Zakariya Khan, the Governor of Lahore who had launched large scale persecution and adopted a 'Gurmatta' the active fighting force of the Sikhs was reorganized into 25 *jathas* of about 100 each, which had emerged and permitted them to carry out raids on Mughal strongholds.<sup>118</sup>

The decision to engage the large armies of Lakhpat Rai was taken by the Sikhs through *Gurmatta*. Some fifteen thousand of them gathered near the Kahnuwan Pond.<sup>119</sup> Giani Gian Singh had referred three *Gurmatta* related to the battle of Sikhs and *Diwan* Lakhpat Rai in 1746. According to him in the first *Gurmatta* of Sikhs proceeded to a lake at Kahnuwan where the battle was fought. In the Second *Gurmatta*, the Sikhs retried to a place of safety. The third one related to the event when leaders of the *Khalsa* exhorted them to avail the opportunity of attacking the enemy when they were asleep at night.<sup>120</sup> After three months, when the Sikhs found that they had exhausted all their provisions, a *Gurmatta* was passed to leave for the hilly areas. There they decided to organize raids at night and settle scores with the enemy.<sup>12</sup>

In 1747, on the occasion of *Baisakhi*, an assembly was held and passed a *Gurmatta* to build a fort in Amritsar at the site or Ranm Rauni.<sup>122</sup> Sikhs adopted a *Gurmatta* to build Ramgarh fortress to oppose the Mughal.<sup>123</sup> They could no longer depend on bushes and caves for their safety. They had need of a regular fort, as a base of military operations and lend security to their central shrine. They selected a piece of land near Ramsar, about a mile to the south of Golden Temple. They threw up mud walls around it, with the watch towers at the corners. It was called Ram Rauni after the name of Guru Ram Das. The Sikhs themselves did the whole work of construction.<sup>124</sup>

In 1748, on the occasion of *Baisakhi*, a *Gurmatta* was adopted.<sup>125</sup> With the development of the Sikh liberation and it's assuming larger proportion. It was felt that a closer union between different groups had become necessary. So the Sikhs assembled in large number on the day of *Baisakhi* on 29th March, 1748, and discussed the situation faced by the *Panth*. A *Gurmatta* was passed for organizing a central Sikh

army and named it *Dal Khalsa*. Sardar Jassa Singh Ahluwalia was appointed as a Commander of *Dal Khalsa* on the suggestion of *Nawab Kapur Singh*.<sup>126</sup> That was probably the first *Gurmatta* regularly passed by the Sikhs after a long period of persecution. That great institution gave each individual a personal importance in national deliberation.<sup>127</sup>

In the meeting of *Sarbat Khalsa*, it was resolved to merge the independent *jathas* into one army, the *Dal Khalsa* and brought into prominence the institution of *Gurmatta*.<sup>128</sup> These two institutions, the *Dal Khalsa* and the *Gurmatta*, were very important to the *Khalsa's* future success as they set the pattern of the later development of the *panth*. They bound themselves for better organization. The groups had become 65 in number. It was decided to merge all the groups of *Khalsa* into 11 groups.<sup>129</sup>

These groups were united together not only by religious ties but also by mutual interests. The records of all groups were kept at *Akal Takht*. The possession area of each group recorded in a separate file the file called *Misal*. The name of *Dal Khalsa* was suggested for the united army and all the chiefs constituted a war cabinet. A *Gurmatta* was passed to choose Sardar Jassa Singh Ahluwalia for the Supreme command of the *Dal Khalsa*.<sup>130</sup>

In 1753, a congregation of the Sikhs was held to recognize the system of '*Rakhi*' that had been instituted by the *Misals*.<sup>131</sup> After the death of Mir Mannu the Government became very weak in Punjab. Sikh leaders realized that the Punjab had no Government and the life and property of the people was not safe. They took first step towards rulers of the country. They offered protection to the people of Punjab on payment of one fifth of their taking at the end of each harvest. Most of the people accepted the offer of protection and for all practical purpose the country came to be administered by the Sikhs.<sup>132</sup> In 1758, through a *Gurmatta*, the territory held under *Rakhi* was recognized as the territorial possession of the *Misals* concerned and the Organization of the *Misals* was given cohesion with overall corporate control to the *Panth*.<sup>133</sup> After it the territories under different *Misals* developed on the base of *Rakhi* System. *Rakhi* system also became helpful for the economical development of the Sikhs.

A *Gurmatta* was passed in 1760 at *Akal Takht* to attack on Lahore.<sup>134</sup> On the Occasion of *Diwali*, the *Sarbat Khalsa* decided in the meeting held at *Akal Takht* that the time was opportune to seize the capital (Lahore). Jassa Singh Ahluwalia would

lead the Sikh army and Hari Singh of the Bhangis, Jai Singh of the Kanhayas, Charhat Singh of the Sukerchakias, the leaders of other *Misals* would join him.<sup>135</sup> On the occasion of *Diwali*, 22<sup>nd</sup> of October, 1761, a *Gurmatta* was passed that Aqil Das Jandiala should be chased away and the provincial capital be captured.<sup>136</sup> *Sarbat Khalsa* once again resolved to capture Lahore and clear the Punjab of foreigners and treasonous elements. The gates of Lahore were thrown open to welcome the Sikhs. Jassa Singh Ahluwalia entered in the city with the Sikh forces. The Sikhs captured the Lahore city and a new currency was minted to celebrate the victory.<sup>137</sup>

In 1762, a *Gurmatta* was passed proclaiming the Supremacy of the *Sarbat Khalsa* over individual leaders.<sup>138</sup> The *Gurmattas* had established the organizational importance. When their personal interest and animosities rose, the Sikhs would gather and arrive at unanimous decisions in accordance with the wishes of the *Jathedar* (Leader).<sup>139</sup> Baron Hugal wrote about open assembly of the Sikhs took place after expulsion of Ahmed Shah Abdali's Viceroy Khawaja Obed in 1762 That assembly or the *Sarbat Khalsa* was held with great rejoicing.<sup>140</sup>

In 1763, a *Gurmatta* was passed to kill Nawab Zain Khan near Sirhind.<sup>141</sup> When Zain Khan, the Afghan Governor of Sirhind was defeated by the *Khalsa* army, it was also decided through a *Gurmatta* to raise a memorial in meaning of the younger sons of Guru Gobind Singh. After conquering the city of Sirhind for the third time, the Sikhs congregated and decided to raise the memorial on the spot on which the younger sons of Guru had been martyred.<sup>142</sup>

The Sikhs passed a *Gurmatta* in 1765, to challenge Ahmed Shah Abdali on his returning from Sirhind to Lahore at the time of his seventh invasion in India (1764-65) and to protect the Golden Temple. Nihang Gurbakhash Singh addressed the Sikhs and said that only a Sikh like Bhai Taru Singh who could lay down his life, could hold the Army of Ahmed Shah Abdali. The congregation requested him to do the needful. He agreed to lead the Sikhs.<sup>143</sup> All the Sikhs assembled in a *Diwan* on one place, they adopted a *Gurmatta* that they must confront the Shah and match arms with him He came and harassed them every second day. They would obtain no peace without fighting him.<sup>144</sup>

Giani Gian Singh explained a resolution in which the Sikhs had collectively rejected the royal offer that the Sikhs should accept the overall sovereignty of the Mughals and rule over Punjab the way Maharaja Ala Singh was ruling over the territories under him. The offer was brought by Sardar Charhat Singh. The *Khalsa*



declared that it would never accept the overall lordship of the Mughal state.<sup>145</sup> Because they thought that the God himself gave them the leadership of the people than why they accept overlordship of others.

When Abdali damaged the Golden Temple badly, the decision to raise funds repairing was made through a *Gurmatta*.<sup>146</sup> Their policy regarding the Marathas was finalized after *Gurmatta* at Amritsar. It was decided that the Sikhs would not fight against the Marathas. An alliance might be made but their overlordship was not to be accepted. If they were in a mood to fight repairing was made through a *Gurmatta* at Amritsar. It was finalized after *Gurmatta* made, they should be confronted. If they outnumber them, guerilla methods should be adopted.<sup>147</sup>

The last known assembly of *Sarbat Khalsa* took place in 1805 to deliberate upon the question of policy to be adopted towards Jaswant Rao Holkar, the Maratha chief who was defeated by the British, wanted help from Sikhs.<sup>148</sup> Ranjit Singh was in Multan when he came to know that Maratha and Rohilla armies had entered in the Punjab. He called all his chiefs to join him at Amritsar. A meeting of *Sarbat Khalsa* was organized. The situation became critical. The Maratha and the Rohillas had a large army enough to be a serious menace for the security of Punjab. He had come here to seek shelter and help from Ranjit Singh against the British.<sup>149</sup>

The Sikh chief did not take that assembly seriously. Though, it was very serious matter for the whole Sikh nation. Thus, the situation did not warrant the urgent attendance of all the Sikh *Sardars* at *Akal Takht*. Therefore, attracted only a few affected chiefs and their *Gurmatta* was able to successfully solve the problem that was faced by them.<sup>150</sup>

The constitution of *Sarbat Khalsa* gathering was changed. Whereas all the *Khalsa* could not take part in the assembly, it was only *Misal* chiefs or their representatives, who were related with the establishment of monarchy under Maharaja Ranjit Singh.<sup>151</sup> These *Gurmattas* were respected by the Sikhs like *Hukamnama* (is a word used for the Royal letters issued by Sikh Gurus) of the *Akal Takht*. During the period of the *Misal*, the *Jathedar* of the *Akal Takht* used to announce the *Gurmatta*, to the Sikh congregation present and thus it began to be taken as a *Hukamnama* of the *Akal Takht*. Even those, who knew that was a *Gurmatta*, used to respect the *Gurmatta* with high regard.<sup>152</sup>

*Akal Takht*, however, combined political power with religious suzerainty, and has always been looked up to as the greatest center of *Panthic* control. It was a

common place where the plans were discussed related with foreign powers and treaties signed. This custom continued till 1805, when the last political *Gurmatta* was held. After it Maharaja Ranjit Singh abolished the custom of holding the *Gurmatta* for political purposes and he began to take action on the advice of his non-Sikh counselors.<sup>153</sup> Because he wanted to give equal respect to Muslims as well as Sikhs in his administration.

Generally, *Sarbat Khalsa* assembled at *Akal Takht* to discuss the danger faced by the Sikhs. Local *Gurmattas* were also assembled if they had local problems, as a *Gurmatta* could be passed at any place in the presence of the holy *Granth Sahib*.<sup>154</sup>

Sometime the Sikh Chief had some individual state's problem and they had no time to go to Amritsar for a meeting of *Sarbat Khalsa* at *Akal Takht*. The chief invited the concerned Sikhs or important persons of the *Misal* to discuss the matter and transacted business locally. Sometimes in such local meetings the question of foreign policy was taken up and decided. Local *Gurmatta* had, as well, the same meaning and force. These were also adopted as the national *Gurmattas*. If any power or Emperor sent some messenger to any Chief for some agreement, they did not have an independent power to have discussion with him. Firstly, this matter was sent at a particular place to which it was concerned. The Chief sat there with his associates in the presence of *Guru Granth Sahib* for discussing the matter. After offering a prayer, a person would stand up; make an announcement about the coming of an envoy of the particular Amir to make peace with *Khalsaji*. It was for the *Khalsa* to discuss and announce their resolution. Those who had assembled there would give their opinion.<sup>155</sup>

All person assembled there had full freedom to express their opinions regarding the matter under discussion. And every one was dependent in his own position. Even if a member of the assembly had two horses and one village he would not bow down to anybody.<sup>156</sup> Once a time, Jawahar Singh son of Suraj Mal, the ruler of Bharatpur came to an assembly of the Sikhs and requested for the justice of his father's death. The *Sardars* who attended the meeting said whatever they felt like saying.<sup>157</sup>

The meetings of *Sarbat Khalsa* were organized for national concern and the local assemblies of the Sikhs were for local concern. It was the whole assembly of the Sikh that took decisions for further activities. Each Sikh could participate in debates and raise his view in the assembly. There was no ban on freedom of speech. A real democratic element was there in their constitution.<sup>158</sup>

There were three other seats of *Panthic* authority, which were distributed all over the India. First was Keshgarh that was situated at Anandpur Sahib, where *Khalsa Panth* was established by Guru Gobind Singh. The collective decisions related with eastern Punjab were discussed at Keshgarh Sahib. Second at Patna Sahib, the birthplace of Guru Gobind Singh, assemblies of eastern India were held there, and the third at Nander Sahib, in Hyderabad, where Guru Gobind Singh had died, also served the need of the Sikhs in Deccan. These three *Takhts*, were working as the centers of religious authority, and appeals were addressed to them only in cases of dispute about the correctness of ritual. *Akal Takht* has always been looked up as the greatest center of *Panthic* control with political and religious power. The matter related with foreign powers was also discussed there.<sup>159</sup>

The Sikh chiefs became a little indifferent to attending the meeting of the *Sarbat Khalsa* at Amritsar, When the situation became relaxed from all side, in those days only few chiefs were attending the meetings at *Akal Takht*. Area under the Sikh chiefs became so large, and they were busy in their internal affairs and therefore they did not reach in the assemblies. But their absence never meant any opposition to such meetings or any resistance to decisions taken there. John Malcolm and Prinsep thought that there was absolutely no such thing as intentionally breaking away of the *Sardars* from the *Sarbat Khalsa* with a calculated design to weaken this institution.<sup>160</sup>

In fact, the groups became together with the rise of Ranjit Singh as a sovereign ruler. The Punjab had risen as a state under Maharaja Ranjit Singh and the foreign invaders had ceased to endanger the country and the community. Therefore, the assemblies of *Sarbat Khalsa* had completely disappeared.<sup>161</sup>

The historians do not think similarly about the decline of these institutions. They had different views on it. Some of them thought that when there was no danger to the Sikh Community from a common enemy, the Sikh leaders did not feel any necessity of collective decisions in the form of *Gurmatta* for defense.<sup>162</sup> Most of the historians were agreed with this view.

When the Sikh *Sardars* occupied the territories, they had no need of *Gurmattas* for defense and offence of their people, the popularity of *Gurmatta* sharply declined and it was put to disuse.<sup>163</sup> When the Sikhs became masters of territories, they were fighting, not for survival (as in the days of persecution) but for domination. As the danger of other powers disappeared, ‘*Gurmatta*’ declined. And when the *Misals* established properly, then the *Misaldars* no longer needed the protection of *Sarbat*

*Khalsa'* to safeguard their possessions. The sense of corporate existence of the whole Sikh community was gradually lost and yielded place to mutual jealousies and the relationship between them became more rivals, who regularly competed with each other, conquest upon 1757 were made by the *Misals* in the name of the *Khalsa* but personal ambition and own power, rank, honor and wealth had already become the dominant note. The '*Gurmatta*' having undergone decay and with it disappeared the chance of building a democratic commonwealth. After establishment of the Sikh Raj Ranjit Singh's half-hearted attempt to revive the '*Gurmatta*' in 1805 evoked no response. The theocratic commonwealth yielded place to personal rule of a benevolent monarch. Yet Ranjit Singh was careful not to incite opposition of the *Khalsa*. He always acted to the glory of the *Khalsa*, attributed all his success and the Guru, struck no coins in his own name, had his personal seal bear only the inscription '*Akal Shahi*' (God be with you) and by showing excess devotion to *Sikh* shrines he tried to simulate the image of *Khalsa* commonwealth which was no more exiting.<sup>164</sup> He named his empire as *Khalsa Raj* not on his own name or on the name of his *Misal*. The *Gurmattas* lost their significance during the regime of Maharaja Ranjit Singh as those did not fit in the political machinery evolved by him.<sup>165</sup> Because he wanted to give equal authorities to his people belonged to different communities as well.

When Ranjit Singh came to the throne, he wanted to make Hindus and Muslims feel that they were as much the people of the land as the *Sikhs*, and had the same right to be consulted as his own co-religionists. But only Sikhs participated in the *Gurmatta*. And its meetings were associated at *Akal Takht*, which was related with the Sikh religion. He therefore, abolished the rule of the *Akal Takht* so far as political affairs were concerned, and began to take the advice of ministers who were drawn from the ranks of all communities. He gave respect to all religions as well as all communities. The *Gurmatta* of the *Akal Takht* had no place in such a secular scheme. It would have put a great strain on the loyalty of his Hindu and Muslim subjects, if he had still tried to rule over them by the religious edicts issued from the Mecca of the Sikhs. Therefore, it became the need of that time.<sup>166</sup>

Some historians thought that it is historically incorrect to say that Maharaja Ranjit Singh abolished the *Gurmatta* or that it came to be abandoned with the mutual Wrangling of the Sikh *Misaldars* and *Sardars*. In fact, the *Gurmatta* died of itself with the passage of time. When it was stered there was no Sikh leader like Gurus or Banda Singh Bahadur, who could drive the command of the whole Sikh Community.

Therefore, *Sarbat Khalsa* and *Gurmatta* played a vital role in the history. In a limited sense every resolution passed by any *Sangat* anywhere at any time in the presence of the Sikh Holy Book, *Sri Guru Granth Sahib*, is a *Gurmatta* and is usually passed in the matters of local general interest and is binding on the members of the *Sangat* like a national *Gurmatta*.<sup>167</sup>

The Sikhs had always given respect to *Gurmatta*. *Gurmatta* is a living institution and can be made use of whenever an occasion for it arises. No individual Sikhs (highly placed) could abolish it.<sup>168</sup> Some *Gurmattas* were passed recently. In fact *Gurmatta* is a Sikh religious resolution even if it was to solve a political or a social problem of the community.<sup>169</sup> The life of the Sikhs, as is clear from the evidence, was regulated by *Gurmatta*, in the eighteenth century. But in fact in its ultimate form the institution of *Gurmatta* has been in extended from the very beginning. Therefore the institution still exists.<sup>170</sup>

The revival of such a meeting of *Sarbat Khalsa* was also organized for some major decisions related to *Sikh Panth*. When there was no machinery to enforce a *Gurmatta*, at the *Akal Takht* in Amritsar the sanction behind *Gurmatta* was in the presence of *Guru Granth Sahib*, and nobody could dare to violate it. No single *Sardar*, however powerful, could think of defying the will of the whole community. No *Sardar* was convinced of his own righteousness to have a treaty with foreign powers on his own. Though, they were free in every field, in their boundaries. But they never took any decision frequently in the matters of foreigners. It was believed that the foreigner powers were the common enemies of the whole Sikh Community. Therefore the messenger was brought to the meeting where all the other had gathered. They announced the treaty with the whole *Khalsa*. They took the decision by passing a *Gurmatta* in the Sikh congregation. The approval was signified by loud shouts of *Sat Sri Akal* and ratified by an *Ardas* at the end.<sup>171</sup> In fact *Gurmatta* was the only institution of that period, which had worked as a bound between the Sikh *Misals* and tied the Sikh Community together.

All the evidences, shows that *Gurmatta* in *Sarbat Khalsa* has been giving an expression to organizational and political will to the *Khalsa*. The institution was democratic in its functioning and worked as a collective organization. It has strengthened the political power of the Sikhs to play an important role. *Gurmatta* has bound the Sikhs in an organization in their troublesome period. Though its scope was limited to the defense and offence of the Community, it provided the vital strength to

unite *Sardars* who fought collectively against the common enemies of the *Panth*. Now Sikh community exists all over the global world and the gathering of entire *Sikh Panth* is not possible on one place. Clearly a more inclusive model is needed for it. It is impossible to adopt a *Gurmatta* in the meeting of *Sarbat Khalsa*. Now the word *Gurmatta* is used for the resolution adopted at Sikh religious *diwans* or political conferences every day.

## REFERENCES

1. Sukhdial Singh, *Shiromni Sikh Itihas (1708-1779)*, Sanghum Publication, Patiala, 2015, PP-12.
2. *Ibid* , PP-122.
3. Harjinder Singh, *Sikh Tavrik*, The Sikh University Lahore, 2015, PP-180.
4. Joseph David cunningham, *Sikh Itihas*, Lahore Book Shop, Ludhiana,1997, PP-98
5. Piara Singh Padam, *Sankhep Sikh Itihas*, Singh Brothers, Amritsar, 2000, PP-90.
6. Teja Singh, Ganda Singh, *Shiromni Sikh Itihas (1469-1765)*, Punjabi University, Patiala, 1999, PP-136
7. Joseph David cunnigham, *Sikh Itihas*, Lahore Book Shop, Ludhiana 1997, PP-98.
8. Gian Singh, *Shamsher Khalsa*, Chatar Singh, Jivan Singh, Amritsar, 1892, PP-111.
9. Teja Singh Ganda Singh, *Shiromni Sikh Itihas (1469 -1765)*, Punjabi University Patiala, 1999, PP. 137.
10. Harjinder Singh Dalgeer, *Sikh Tavrik*, The Sikh University, Lahore, 2015, PP-188.
11. Satvir Singh, *Sada Ithihas Part - 2*, New Book, Company, Jalandhar, 2004, PP-161.
12. Khuswant Singh, *Sikh Ihtihis (1449-1988)*, Navyug Publication, New Delhi, 2003, PP-104.
13. Hira Ram Gupta, *History of Sikhs*, Manoharlal Publication,1952, PP - 94
14. Piara Singh Padam, *Sankep Sikh Itihas*, Singh Brothers, Amritsar, 2000, PP- 93
15. Harjinder Singh Dalgeer, *Sikh twareekh*, The Sikh University Press, Amritsar, 2014, PP-194
16. Sukhdiyal Singh, *Shiromni Sikh Ihtihis*,Sangham Publication Patiala, 2015, PP-160
17. *Ibid* , PP-161
18. N.K Sinha,*The Rise of the Sikh Power*, Calcutta, 1966, PP-20
19. Gian Singh, *Shamsher Khalsa*, Chatar Singh, Jivan Singh, Amritsar, 1892, PP-123

20. Ratan Singh Banghu, *Prachin Panth Parkash*, Vazir Hind Press, Amritsar, 1914, PP-331
21. Gurcharan Singh, S.S Gandhi, Dr. Ganda Singh, *Sikh Ihtihis*, Gudes Kapur and sons, Delhi, 1962, PP-431
22. Gian Singh , *Shamsher Khalsa*, Chatar Singh, Jivan Singh, Amritsar, 1892 PP-389
23. Teja Singh, *Ganda Singh, Sikh Ihtihis*, Punjabi University, Patiala, 1999, PP-154
24. Gian Singh, *Shamsher Khalsa*, Sialkot Chatar Singh, Jivan Singh, Amritsar, 1892, PP-389
25. Joseph David Cunningham, *Sikh Itihis*, Lahore Book Shop, Ludhiana, 1997, PP-123
26. Sukhdial Singh, *Shiromni Sikh Itihis (1708-1779)*, Sanghum Publication Patiala, 2015, PP-179
27. <http://www.sikhri.org>, Kirandeep Kaur, *Sarbat Khalsa & Gurmatta*, Sikh Research Institution, 10 July 2012.
28. Jaspal Singh, Sikh Institutions: Gurmatta, *Studies in Sikhism and Comparative Religion*, Guru Nanak Foundation, New Delhi, Jan–Jun, 1995, P-65.
29. Johan Malcollm, *Sketch of the Sikhs*, John Murray, London, 1812, p.76.
30. Ganda Singh and Teja Singh, *A Short History of the Sikhs*, Orient Logmans, Bombay, 1950, p.108.
31. Ibid, p. 112.
32. Harbans Singh, *Guru Gobind Singh*, Guru Gobind Singh Foundation, University of California, London, 1966, P. 81.
33. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publishers and Distributor, New Delhi, 1978, p. 101.
34. Ibid, P. 102.
35. Teja Singh, *Sikhism, Its Ideals and Institutions*, Longman, Green and Company, Bombay, 1937, p.40.
36. Khushwant Singh, *History of the Sikhs, Vol-I*, Princeton Oxford University Press, London, 1964, p. 116.



37. <http://www.sikhri.org>, Kirandeep Kaur, *Sarbat Khalsa & Gurmata*, Sikh Research Institution, 10 July, 2012.
38. Bhagat Singh, Institution of Gurmata, *Journal of Sikh Studies*, Guru Nanak Dev University, Amritsar, August 1977, p.99.
39. <http://ww.sikhri.org>, Kirandeep Kaur, *Sarbat Khalsa & Gurmata*, *op. cit.*
40. Khushwant Singh, *History of the Sikhs*, Vol-1, Princeton Oxford University Press, London, 1964, pp. 61-62.
41. Ganda Singh and Teja Singh, *A Short History of the Sikhs*, Orient Logmans, Bombay, 1950, p. 39.
42. Surinder Singh, *The Sikh Gurus and their Shrines*, Vivek Publisher, Delhi, 1976, p. 182.
43. <http://ww.sikhri.org>, Kirandeep Kaur, *Sarbat Khalsa & Gurmata*, 10 July, 2012.
44. Jaspal Singh, Sikh Institution: Gurmatta, *Studies in Sikhism and Comparative Religion*, Guru Nanak Foundation, New Delhi, Jan – Jun, 1995, p. 68.
45. K.S. Thapar, Gurmata : Democracy in Practice, *Punjab Past and Present*, Punjabi University, Patiala, 1975, p. 285.
46. *Ibid.*, pp. 285-286.
47. *Ibid.*, p. 286
48. Gurmukh Singh (Major), *Sarbat Khalsa in Harbans Singh's Encyclopedia of Sikhism*, Punjabi University, Patiala, 1998, Vol-IV, p.63.
49. Sohan Singh, *Banda The Brave*, Punjabi Novelist co., Lahore, 1915, p. 23.
50. Giani Gian Singh, *Panth Parkash*, Khalsa Tract Society, Amritsar, 1880, p.234.
51. Bhai Vir Singh, *Prachin Panth Parkash*, (Ed.) Khalsa Samachar, Amritsar, 1962, p. 459.
52. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Orietal Publisher and Distributor, New Delhi, 1978, p. 104
53. Gurmukh Singh (Major), Sarbat Khalsa, in *Harbans Singh's Encyclopedia of Sikhism*, Punjabi University, Patiala, 1998, Vol-IV, p.62.
54. *Ibid.*, p. 63
55. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *Journal of Religious Studies*, Punjabi University, Patiala, Spr-Aut 2003, p.144
56. *The Siques*, Early European Account of the Sikhs, (Ed.) Ganda Singh, Indian Studies Past and Present, Calcutta, 1962, p. 16.

57. George Forsters, *History of the Origin and Progress of the Sicks*, Early European Accounts of the Sikhs, (ed.) ganda Singh, Calcutta, 1962, p. 16.
58. J. D. Cunningham, *A History of the Sikhs*, Johan Murray, London, 1849, p. 63.
59. Sukhdial Singh, Gurmatta, *Punjab History Conference Proceedings*, 18<sup>th</sup> Session, 1983, Punjabi University Patiala, p. 89.
60. Sainapat, *Sri Gur Sobha*, (ed.) Ganda Singh, Punjabi University, Patiala, 1967, p.46
61. Bhai Gurdas, *Varan*, (Ed.) By Shiromani Gurdwara Parbhandhak Committee, Amritsar, 1964, Var-29, Pauri-6.
62. *Concept of Sarbat Khalsa, Hukamnama and Gurmata in Sikhism*, Spokesman Weekly, 16 Feb 1987, p. 5.
63. Sainapat, *Sri Gur Sobha*, *op. cit.*, p.33.
64. *Ibid.*, p.43
65. Ganda Singh, *The Hukamnamas*, (ed.), Punjabi University, Patiala, 1967, instance No. 59.
66. Rattan Singh Bhangu, *Prachin Panth Parkash*, (ed.) Bhai Bir Singh, Khalsa Samachar, Amritsar, 1962, p.270.
67. *Ibid.*, p. 331.
68. Bhai Vir Singh, *Srimati Satwant Kaur*, Bhai Bir Singh Sahit Sadan, New Delhi, 1927, p. 257.
69. K.S. Thapar, Gurmata : Democracy in Practice, *Punjab Past and Present*, Punjabi University, Patiala, 1975, pp. 286-287.
70. Sukhdial Singh, Gurmata, *Punjab History Conference Proceedings*, 18<sup>th</sup> Session, Punjabi University, Patiala, 1983, p. 67
71. N.K. Singha, *Rise of the Sikh Power*, Calcutta University, Calcutta, 1960, p. 195.
72. Khushwant Singh, *History of the Sikhs*, Vol-1, Princeton Oxford University Press, London, 1964, p. 116.
73. T.S. Gill, *History of the Sikhs*, National Book Shop, Delhi, 1996, p. 28.
74. *Concept of Sarbat Khalsa, Hukamnama and Gurmatta in Sikhism*, Spokesman Weekly, 16 Feb, 1987, p. 5.
75. Bhagat Singh, Institution of Gurmatta, *Journal of Sikh Studis*, Department of Guru Nanak Studies, Guru Nanak Dev University, Aug 1977, p. 99.

76. K.S. Thapar, *Gurmata*, In *Encyclopaedia of Sikhism*, (Ed.), Harbans Singh, Punjabi University, Patiala, 1996, Vol-II, P. 153.
77. Gurmukh Singh (Major), *Sarbat Khalsa in Harbans Singh's Encyclopedia of Sikhism*, Punjabi University, Patiala, 1998, Vol-IV, p. 63.
78. Johan Malcolm, *Sketch of the Sikhs*, Johan Murray, London, 1812, pp. 120-123.
79. Bhai Vir Singh, *Srimati Satwant Kaur*, Bhai Vir Singh Sahit Sadan, New Delhi, 1927, pp. 253-255
80. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, pp. 100-101
81. Ravinder Singh, Rekhi, *The Sikh Institution of Gurmata*, Journal of Religious Studies, Punjabi University, Patiala, Spr-Aut 2003, p. 147.
82. Bhagat Singh, *Sikh Polity in Eighteenth and ineteenth Centuries*, op. cit., p. 101.
83. *Ibid.*, p. 112.
84. Fauja Singh, *Militart System of the Sikhs*, Moti Lal Banarasidass Press, Delhi, 1964, pp. 198-199.
85. Teja Singh, *Sikhism, Its Ideals and Institutions*, Longman, Green and Company, Bombay, 1937, p. 43.
86. *Observations of the Sikhs*, rpt. In *Early European Account of the Sikhs*, (Ed.) Ganda Singh, Calcutta, 1962, rpt. Punjabi University, Patiala, p. 83.
87. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publishers and Distributor, New Delhi, 1978, pp. 114-115.
88. Mohan Singh, *Difference between Gurmata and resolution*, Punjab Past and Present, Punjabi University, Patiala, April 1982, p.131.
89. Teja Singh, in *Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p. 117.
90. Sukhdial Singh, *Gurmatta*, Punjab History Conference Proceedings, 18<sup>th</sup> session, Punjabi University, Patiala, 1983, p. 89.
91. Baron Hugel, *Travel in Cshmere and the Punjab*, John Patherman, London, 1845, p. 272.
92. Bute Shah, *Tawarikh-i-Punjab* (1848), MS. GS., Punjabi University, Patiala, p. 97.
93. *Concept of Sarbat Khalsa, Hukamnama and Gurmatta in Sikhism*, Spokesman Weekly, 16 Feb, 1987, p. 5.

94. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p. 109.
95. Gurbachan Singh Nayar, *Sikh Polity and Political Institution*, Oriental Publishers and Distributors, New Delhi, 1979, p. 87.
96. Jaspal Singh, *Sikh Institutions: Guratta*, Studies in Sikhism and Comparative Religion, Guru Nanak Foundation, New Delhi, Jan-Jun, 1995, p. 72.
97. Bhagat Singh, Institution of Gurmata, *Journal of Sikh Studies*, Guru Nanak Dev University, Amritsar, Aug 1977, p. 104.
98. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *Journal of Religious Studies*, Punjabi University, Patiala, Spr-Aut 2003, p. 147.
99. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p.115.
100. Polier, *An Account of the Sikhs*, Rpt. In the Early European Account of the Sikhs, (Ed.) by Ganda Singh, Calcutta, 1962, p. 61.
101. *Concept of Sarbat Khalsa, Hukamnama and Gurmatta in Sikhism*, Spokesman Weekly, 16 Feb 1987, p. 5.
102. Jaspal Singh, Sikh Institutions: Gurmatta, *Studies in Sikhism and Comparative Religion*, Guru Nanak Foundation, New Delhi, Jan–Jun, 1995, p. 69.
103. *Concept of Sarbat Khalsa, Hukamnama and Gurmatta in Sikhism*, Spokesman weekly, 16 Feb 1987, p.5.
104. Ganda Singh & Teja Singh, *A Short History of Sikhs*, Orient Longmans, Bombay, 1950, p. 136.
105. Ravinder Singh, *Rekhi, The Sikh Institution of Gurmata*, *Journal of Religious Studies*, Punjabi University, Patiala, Spr-Aut 2003, p. 144.
106. Teja Singh, *Sikhism, Its Ideals and Institution*, Longman, Green and Company, Bombay, 1937, p. 42.
107. Jaspal Singh, Sikh Institutions: Gurmatta, *Studies in Sikhism and Comparative Religion*, Guru Nanak Foundation, New Delhi, Jan–Jun 1995, p. 68.
108. *Loc. Cit.*
109. Bhai Bir Singh, *Srimati Satwant Kaur*, Bhai Vir Singh Sahit Sadan, New Delhi, 1927, p.255.
110. Johan Malcollm, *Sketch of the Sikhs*, John Murray, London, 1812, p.98.
111. Hari Ram Gupta, *History of the Sikhs*, Vol. 1, S. N. Sarkar, Calcutta, 1939, p. 255.

112. Khushwant Singh, *History of the Sikhs*, Vol-1, Princeton Oxford University Press, London, 1964, p. 116-117. Singh and Teja Singh, *A Short History of the Sikhs*, Orient Logmans, Bombay, 1950, p. 111-112.
113. Gurmukh Singh (Major), Sarbat Khalsa, in *Harbans Singh's Encyclopedia of Sikhism*, Punjabi University, Patiala, 1998, Vol-IV, p.63.
114. K.S. Thapar, *Gurmata*, In *Encyclopaedia of Sikhism*, Ed. Harbans Singh, Punjabi University, Patiala, 1996, Vol-II, P. 154. Rattan Singh Bhangu, *Prachin Panth Parkash*, (1841) Wazir Hind Press, Amritsar, 1939, p. 185-186. Bhagat Singh, Institution of Gurmatta, *Journal of Sikh Studis*, Department of Guru Nanak Studies, Guru Nanak Dev University, Aug 1977, p. 101. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *Journal of Religious Studies, Punjabi University*, Patiala, Spr-Aut 2003, p. 144. Shan Lal Suri, *Umdat-ut Tawrihk*, Dafter-I, Arya Press, Lahore, 1885, p. 13. Gurbachan Singh Nayar, *Sikh Polity and Political Institution*, Oriental Publishers and Distributors, New Delhi, 1979, p. 92.
115. Giani Gian Singh, *Tawrihk Guru Khalsa*, Bhash Vibhag Punjab, Patiala, 1970, pp. 119-120. K.S. Thapar, op. cit. p. 154. [http:// ww.sikhri.org](http://ww.sikhri.org), Kirandeep Kaur, *Sarbat Khalsa & Gurmata*, Sikh Reasearch Institution, 10 July 2012. Gurmukh Singh (Major), *Sarbat Khalsa*, op. cit., p. 63.
116. Rattan Singh Bhangu, *Prachin Panth Parkash*, (Ed.) Bhai Vir Singh, Wazir Hind Press, Amritsar, 1926, pp. 200-201.
117. K. S. Thapar, *Gurmata: Democracy in Practice*, *Punjab Past and Present*, Punjabi University, Patiala, 1975, p. 289.
118. Giani Gian Singh, op. cit., p. 159. [http:// ww.sikhri.org](http://ww.sikhri.org), Kirandeep Kaur, op. cit., Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *Journal of Religious Studies, Punjabi University Patiala, Spr-Aut 2003, p. 144*. Gurmukh Singh (Major), *Sarbat Khalsa*, op. cit., p.63, K.S. Thapar, *Gurmata: Democracy in Practice*, op cit. p. 289. Bhagat Singh, Institution of Gurmata, *Journal of Sikh Studies*, Guru Nanak Dev University, Amritsar, Aug 1977, p. 101.
119. *Ibid*, pp.157-158. Gurbachan Singh Nayar, *Sikh Polity and Political Institutions*, Oriental Publisher and Distributer, New Delhi, 1979, p. 93.
120. *Ibid.*, p. 158. Gurbachan Singh Nayar, op. cit. p. 93.
121. K. S. Thapar, *Gurmata: Democracy in Practice*, op. cit p. 289.

122. Teja Singh & Ganda Singh, *A Short History of Sikhs*, Orient Longmans, Bombay, 1950, p. 128.
123. Giani Gian Singh, *Tawrihk Guru Khalsa*, Bhash Vibhag Punjab, Patiala, 1970, pp. 795-797. [http:// ww.sikhri.org](http://ww.sikhri.org), Kirandeep Kaur, Sarbat Khalsa & Gurmata, op. cit., K.S. Thapar, Gurmata: Democracy in Practice, op. cit., p. 289. K.S. Thapar, *Gurmata*, In *Encyclopaedia of Sikhism*, Ed. Harbans Singh, Punjabi University, Patiala, 1996, Vol-II, p. 154.
124. Teja Singh & Ganda Singh, *A Short History of Sikhs*, Orient Longmans, Bombay, 1950, p. 131
125. K.S. Thapar, *Gurmata*, In *Encyclopaedia of Sikhism*, p. 154. [http:// ww.sikhri.org](http://ww.sikhri.org), Kirandeep Kaur, Sarbat Khalsa & Gurmata, op. cit. Gurmukh Singh (Major), *Sarbat Khalsa*, op. cit., p. 63. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *Journal of Religious Studies*, *Punjabi University Patiala*, Spr-Aut 2003, p. 145.
126. Bhagat Singh, Institution of Gurmata, *Journal of Sikh Studies*, Department of Guru Nanak Studies, Guru Nanak Dev University, Amritsar, Aug 1977, p. 101. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p.64.
127. *Ibid*, p. 100.
128. Hari Ram Gupta, *History of the Sikhs*, Munshiram Publication, New Delhi, Vol-1, p. 51-53.
129. Khushwant Singh, *History of the Sikhs*, Vol-1, Princeton Oxford University Press, London, 1964, pp. 27.
130. *Loc. cit.* Ganda Singh & Teja Singh, *A Short History of Sikhs*, Orient Longmans, Bombay, 1950, p. 136. G.C. Nearing, *Glorious History of Sikhism*, New Book society India, New Delhi, 1972, 180.
131. K.S. Thapar, *Gurmata*, In *Encyclopaedia of Sikhism*, p.154. K.S.Thapar, *Gurmata : Democracy in Practice*, p. 289.
132. Khushwant Singh, *History of the Sikhs*, op. cit., p. 136.
133. K.S. Thapar, *Gurmata: Democracy in Practice*, p. 289.
134. Bhagat Singh, Institution of Gurmata, *Journal of Sikh Studies*, Department of Guru Nanak Studies, Guru Nanak Dev University, Amritsar, Aug 1977, p. 101. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p.74.

135. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *Journal of Religious Studies, Punjabi University Patiala*, Spr-Aut 2003, p. 145.
136. *Ibid*, Khushwant Singh, *History of the Sikhs, op. cit.*, p. 146. Kanahya Lal, *Tarikh-i-punjab*, Victoria Press, 1981, p.83.
137. *Ibid*.
138. *Ibid*, Jaspal Singh, Sikh Institutions: Gurmatta, *Studies in Sikhism and Comparative Religion*, Guru Nanak Foundation, New Delhi, Jan–Jun 1995, p.69.
139. Baron Hugel, *Travel in Kashmere and the Punab*, John Patherman, London, 1845, p. 392.
140. Jaspal Singh, *Sikh Institutions: Gurmatta op. cit.*, p.69.
141. *Loc. cit.*
142. Khushwant Singh, *A History of the Sikhs*, Vol-1, Princeton Oxford University Press, 1964, p.150.
143. *Loc. cit.*
144. K.S. Thapar, *Gurmata, In Encyclopaedia of Sikhism*, Ed. Harbans Singh, Punjabi University, Patiala, 1996, Vol-II, p. 154. Giani Gian Singh, *Tawrihk Guru Khalsa*, Khalsa Tract Society, Amritsar, 1891, p. 209. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *op. cit.*, p. 145. Bhagat Singh, *Institution of Gurmata*, *Journal of Sikh studies*, Guru Nanak Dev University, Amritsar, Aug 1977, p. 101.
145. Giani Gian Singh, *Sri Guru Panth Parkash*, Khalsa Tract Society, Amritsar, 1880, p. 978.
146. *Ibid*, p. 973.
147. Bhai Vir Singh, *Srimati Satwant Kaur*, Bhai Bir Singh Sahit Sadan, New Delhi, 1927, p. 144.
148. Khushwant Singh, *A History of the Sikhs*, Vol-1, Princeton Oxford University Press, 1964, pp. 203-204. Bhagat Singh, Institution of Gurmata, *Journal of Sikh Studies*, Department of Guru Nanak Studies, Guru Nanak Dev University, Amritsar, Aug 1977, p. 101. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *op. cit.*, p. 145. Gurmukh Singh (Major), Sarbat Khalsa, in *Harbans Singh's Encyclopedia of Sikhism*, Punjabi University, Patiala, 1998, Vol-IV, p.63.

149. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Orietal Publisher and Distributor, New Delhi, 1978, pp. 118-119.
150. *Ibid.*, p. 119.
151. Gurmukh Singh (Major), Sarbat Khalsa, op. cit., p. 63.
152. *Concept of Sarbat Khalsa, Hukamnama and Gurmata in Sikhism*, Spokesma weekly, 16 Feb 1987, p. 5.
153. Teja Singh, *Sikhism, Its Ideals and Institution*, Longman, Green and Company, Bombay, 1937, p 44.
154. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p.110.
155. *Ibid.*, p. 116.
156. Bhagat Singh, Institution of Gurmata, *Journal of Sikh Studies*, Guru Nanak Dev University, Amritsar, Aug 1977, p. 104.
157. N.K. Singha, *Rise of the Sikh Power*, Calcutta University, Calcutta, 1936, p. 109.
158. *Ibid.*, p. 110.
159. Teja Singh, *Sikhism, Its Ideals and Institution*, Longman, Green and Company, Bombay, 1937, p.44.
160. John Malcom, *Sketch of the Sikhs*, Johan Murray, London, 1812, p. 407.
161. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p.118.
162. John Malcom, *Sketch of the Sikhs*, Johan Murray, London, 1812, p. 123.
163. Ravinder Singh, Rekhi, The Sikh Institution of Gurmata, *Journal of Religious Studies, Punjabi University,, Patiala*, Spr-Aut 2003, p. 147.
164. K.S. Thapar, Gurmata : Democracy in Practice, *Punjab Past and Present*, Punjabi University, Patiala, 1975, pp. 290.
165. Sukhdial Singh, Gurmata, *Punjab History Conference Proceedings, 18<sup>th</sup> Session*, 1983, Punjabi University Patiala, p. 89.
166. Teja Singh, *Sikhism, Its Ideals and Institution*, Longman, Green and Company, Bombay, 1937, p. 45.
167. Bhagat Singh, *Sikh Polity in Eighteenth and Nineteenth Centuries*, Oriental Publisher and Distributor, New Delhi, 1978, p.119.
168. K. S. Thapar, Gurmata : Democracy in Practice, *Punjab Past and Present*, Punjabi University, Patiala, 1975, pp. 290.



169. K. S. Thapar, *Gurmata*, In *Encyclopedia of Sikhism*, Ed. Harbans Singh, Punjabi University, Patiala, 1996, Vol-II, P. 154.
170. Jaspal Singh, Sikh Institutions: Gurmatta, *Studies in Sikhism and Comparative Religion*, Guru Nanak Foundation, New Delhi, Jan – Jun 1995, p.72.
171. T.S. Gill, *The Sarbat Khalsaand Gurmata*, In his *History of the Sikhs*, National Book Shop, Delhi, 1996, p. 29.

## CHAPTER-3

### ACHIEVEMENT OF DAL KHALSA

In the year 1716, after the deceased of Banda Singh Bhadur the only aim of the rulers of the state of Punjab was to kill the Sikhs residing in the state of Punjab. Even though the Sikh tribe was without any leader in the period between 1716 up to 1732 to 1733, the Mughal dynasty at that time in Punjab was continuously engaged in issues regarding with the disputes of the Sikhs. In 1732 to 33 under the leadership of Nawab Kapur Singh the Sikhs came together once again. These activities of the Sikhs gained the attention of the rulers of Punjab at that time. At first, *Budha Dal* and then Taruna Dal continued with struggle fights for Sikh freedom and then *Dal khalsa* was formed which continued with the same.<sup>1</sup> After this the revolutionary struggle of the Sikhs had turned into the competition between the Sikh and the Mughal. By the year 1762, in this battle between the Sikh and the Mughals had decreased and this had now become more of a Afghan-Sikh rivalry. Sikh were so determined in their struggle for freedom that they also emerged victorious in the Afghan-Sikh battle. The victory of the Sikhs in the Afghan and Sikh battle ensured that by the year 1765, approximately all over Punjab Sikh rule has been established.<sup>2</sup>

Ahmad Shah Duranni was just move out from village and in Punjab and as he was doing so the Sikhs who were in the *jungles* came out of them and then begun their attempts to over throw the Punjab Government. The *Budha Dal* which was an army comprised of experienced army personnel, started moving and roaming around freely throughout the country in the leadership of Sardar Jassa Singh. In doing so, *Budha Dal* also began setting up their offices at different places. After the setting up their offices then *Buda Dal* start giving advices and inciting those who were against the Afghans and the Mughals. In the leadership of youthful leaders like the Sardar of Tarunachal, Sardar Chadat Singh Sukracharya the *Budha Dal* cemented there place in Amritsar. With the formation of their offices in Amritsar they started the cleaning process of the *sarovar* of Harmandir sahib. Along with cleaning of the Sarovar they also started the renovation work of Harmander sahib. Whenever they got a chance they would go in pursuit of conquering more regions of the country. Up to this time the Sikhs had reserved a place in the hearts of the people. On 10 April, 1763 the whole of the *Khalsa* had come together and had assembled in the Amritsar region of Punjab. At that gathering one *Brahmans* who had come from Kasoor, had arrived to

seek help from the Sikhs. He had come at that gathering because Usman Khan who was the Governor of Kasoor at that time had not only kidnapped the wife of the Brahmins but had also forcefully made her to change her religion and become a Muslim. Tarunachal and Hari Singh Bangi came in the help of Chadhat Singh, they began their journey towards Kasoor. This led to battle with Usman Khan in which Usman Khan was defeated and was killed in the battle itself along with about 500 of his army. With the death of Usman Khan the Brahmin wife who had been kidnapped by Usman Khan also returned to her husband. The Sikhs also looted the city and got a lot of wealth.<sup>3</sup>

In the leadership of Jassa Singh Ahluwalia *Budha Dal* managed to enter in Jalandhar. He had also managed to get victory over many villages from Lasada and Bisambar. After find out about these victories of the Sikhs, Ahmad Shah got concerned then he ordered Jahan Khan to do something about the advancements of the Sikhs. The Sikhs got the news of the arrival of Jahan Khan on 4th of November 1763 at the time when they had gathered to celebrate Diwali in Amritsar region of Punjab. So on receiving the news of the arrival of Jahan Khan in Punjab the sikhs postponed the renovation works of Harmandir Sahib. They began their battle preparations of battle with Jahan Khan who was already on his way to Sialkot. In the leadership of Chadhat Singh who also had the help the of both Bhangi Sardar and Gujar Singh, the Sikh forces, defeated the general of Duranni at Sialkot and forced the general to retreat backwards to Peshawar immediately. After the defeat of the general all the relatives of the general of *Duranni* along with women in the family were made hostages by the Sikhs. Instead of imprisoning them the Sikhs safely accompanied them towards Jammu.<sup>4</sup> In the leadership of Jassa Singh the Sikhs now shifted their focus towards the region of Malerkotla because Bikhani Shah of Malerkotla had assisted Ahmad Shah Abdali in a big battle. Bikhani Shah came out from the city for the battle. Where the Sikhs got hold of him and so Bikhani Shah was killed in the battle. In this battle Ala Singh had also sent his army of Buda Dal for help.<sup>5</sup> The *Budha Dal* kept on moving towards the North Eastern direction. Following their path towards the North-East they entered in Morinder. Then the Sikhs attacked on the city of Morinder. The residents of Morinder, Jahin Khan and Mani Khan were the ones who had captured both the younger sons of Guru Gobind Singh in 1704 and had handed them to the nawab of Sirhind. So the Singhs taking revenge for those

actions the Sikhs killed the sons and grandsons of both of them.<sup>6</sup> After the attack on Morinder, then the Singhs attacked on the Sirhind in 1764. The military commander of this place Jahin Khan was very notorious of his hostile behaviour towards the Sikhs. Jahin Khan had once previously also been defeated by the Sikhs so he could not resist them this time too and was killed by the Sikhs in the battle without much resistance. After the victory of the Sikhs looted the treasures of the city. They also destroyed the Sirhind on their way back. After this victory the battle, the Sikhs also managed to put an end to the Afghani rule in Sirhind.<sup>7</sup>

In 1764 under the leadership of Jassa Singh Ahluwalia, the Sikhs attacked on Sirhind and took over the city. The Sikhs also started the construction of a *Gurudwara* named Fatehgarh sahib at this place. It is also important to be noted here that the Sikhs were also able to earn an amount of about 60 lakh rupees from this place.<sup>8</sup> The methods to cultivate land in different places of this area which was under different rulers was also very different from each other. Kaniam writes that it is said that in this way after the battle the Sikhs would diverge and would ride their horses throughout the day and the night. Every horseman would then get rid of his weapons belonging and clothes one by one up to the point where he would have throw away the stuff that he had. This was a way of marking their territory so at every place he would throw his belongings he would think of that territory under them.<sup>9</sup> But even after conquering the Sirhind there was no one who wanted to govern the Sirhind. It then was decide that he residents of the city should be asked to elect their new leader. Then the residents elected in the favour of Bhai Budha Singh from whom later on Baba Ala Singh bought Sirhind at amount of about twenty five thousand rupees.<sup>10</sup>

The Sikhs slowly started moving towards Lahore and captured the city in February, 1764 and in doing so they also threatened the residents of the city. After conquering Lahore the Sikhs demanded Kabuli Mal to hand over the people who had killed 30 cows. The Sikhs also demanded Kabuli Mal in order to stop the killing of cows in that area. Kabuli Mal immediately agreed for these conditions and he also ordered his soldiers to chopped off the accused hands and noses immediately. He also gave a lot of money to the Sikhs. Kabuli Mal also agreed to keep Tek Chand with himself who was a servant of Sardar Hari Singh. The purpose of keeping Tek Chand with Kabuli Mal was that he could offer political advice to Kabuli Mal in the governance of the place. In doing so Tek Chand would earn about a wage of 10

rupees every day.<sup>11</sup> Under the leadership of Sardar Chadat Singh the army passed Chaj Doaba in the starting of the summer season and fought with the resistance offered by the Afghans when they reached the famous city of Rohtang. At that time the city of Rohtang was under the rule of Sir Buland Khan very bravely fought with this army for about 4 months. Sir Buland Khan was not ready to give up his arms. After seeing the determination of Sir Buland Khan, Sardar Chadat Singh devised a plan to trap him. So Sardar Chadat Singh pretended to have withdrawn his army. Sir Buland Khan then followed the Sikhs falling in to the Sikh's trap, the Sikhs then attacked him and won over the Fort easily.

Sir Buland Khan was caught and he was imprisoned by the Sikhs. Buland Khan was very impressed by the behaviour of Sardar Chadat Singh and asked for work as a Governor under Chadat Singh. On this Chadat Singh told him to send out the announcement of himself being the Badshah of the region.<sup>12</sup> On hearing the news of the defeats of Jahin Khan and Sir Buland Khan at the hands of the Sikhs, Ahmad Shah Duranni decided to attack on India once again. For this purpose he asked his partner the Mir of Khatan Naseer Khan to join him in the battle against the Sikhs. Then Naseer Khan had already heard a lot about the battle heroics of the Sikhs. Naseer Khan decided to carry out the attack.<sup>13</sup> On October 1764 Shah along with eighteen thousand Afghans crossed the river Sind. On the other side Naseer Khan too along with his army of about 18,0000 personnel joined the Afghan army at Amanabad. At Lahore Kabuli Mal also joined their army and stayed with him throughout the whole mission.<sup>14</sup>

When the Sikhs found out that Ahmad Shah Abdali had attacked on them again they went inside the *jungles*.

Ahmad Shah Abdali got information about the Sikhs by his messengers and spy. On finding out about the Sikhs he sent an army under the command of Naseer Khan to fight with the Sikhs. The Sikhs managed to emerge victorious on the frontier batch of the army in the first go. After this the two main armies one which was commanded by Naseer Khan and other which was headed by Chadat Singh Collided in the battle. The Sikhs improvised their strategies in which one regiment would come and open fire on the Afghans and after this regiment would leave and would be followed by another regiment which would do the same and this kept on going on in the same way throughout the day and by night fall the battle had stopped.<sup>15</sup> On the

next morning no Sikh could be seen, on seeing this Ahmad Shah Abdali ordered his troops to follow and kill the Sikhs. He also commanded his troops to destroy the *Darbar Sahib* in Amritsar. Ahmad Shah Abdali had done this many times but the Sikhs had managed to revive themselves every time. After the battle Ahmad Shah begun his journey again and this time he did not have any heavy luggage along with him and it took him about days to complete the journey from Lahore to Amritsar. When he finally arrived at the Guru's Chak in 1764 he noticed that there was no Sikh army person there and there were only 30 Sikhs who were there for the maintenance of *Darbar Sahib* and were not at all afraid of their death. The 30 Sikhs present at that place resisted the army of Ahmad Shah Abdali but were killed.<sup>16</sup>

In the witness of other Sikhs the army of Ahmad Shah Abdali destroyed the other religious places of the Sikhs. Ahmad Shah Abdali caused destruction and hunted in his way from Amritsar through Jalandhar Doab, reached Karnal in 1765. At that place Ahmad Shah Abdali thought of calling in the Maratha, Ruhele and Mughal officers. But the advisors of Ahmad Shah Abdali advised him that it would be appropriate to go back from this place. So even without wanting to go back Ahmad Shah Abdali took their advice and decided to go back from Khanpura. Ahmad Shah Abdali started his journey back from Khanpura in February. On his way back he entered in Sirhind which was under Baba Ala at that time. Baba Ala came to meet Ahmad Shah Abdali who in turn gave him the power to become the Governor of Sirhind.<sup>17</sup> The Sikhs punished Baba Ala for this action.<sup>18</sup> Ahmad Shah Abdali crossed Satluj from Ropar and entered in to Dhoaba. From here he found out that the Sikhs had attacked on his army. Then he collected his forces for battle. He got the support of Shah Duni Khan and Jahan Khan and 12,000 army personnel for this battle. On the other side the Sikhs were also prepared for the battle. Jassa Singh Ahluwalia and Jassa Singh Ramgarhia were commanding in the centre while Chadat Singh Shukar chakia, Chanda Singh and Lena Singh Bhangi were in charge of commanding the right regiment. Jai Kanhaiya, Hari Singh Bhangi, Ram Das Gulab Singh and Gujar Singh led the left regiment. They used common strategies and techniques. They fired their guns from far away and would draw the enemies towards themselves. Then they would attack on the soldiers who followed them.<sup>19</sup>

The Afghan army were surprised at the attack from the Sikhs. The battle continued till the night and with night fall the battle was called off. The next day in the fight the first attack was carried out by the Sikhs. The Sikhs used a different

technique than the one they had used on the first day, the Sikhs were very angry. Ahmad Shah Abdali ordered his army to stop the attack on the Sikhs. So Ahmad Shah Abdali arranged his troops just as before in battle formation and as soon as he attacked on the Sikhs, The Singh started retreating and some Afghan soldiers started followed them. At that time a strong regiment of the Sikh attacked on the Afghans and this caused chaos amongst the Afghan soldiers and in this way the Sikhs kept on their attack on the Afghan soldiers and kept on moving forward. In the same way as the first day the second day's fight was also called off with night fall.<sup>20</sup> In the night the Afghan soldiers covered about two miles. With sun rise the Afghan soldiers got on their horses and started moving forward but the *Khalsa* Army managed to surround them and continued the fight as before. Poet Noor Muhammad writes that "these soldiers came roaring like Lions ran away like foxes." They would bring out their guns and would fire at the Afghan soldiers till they would run out of ammunition and after that new ammunition would come and would be used in the same way and this process continued. The Afghan soldiers could not find out that who was fighting with them and who was running away.<sup>21</sup>

In the same way the battle continued as the fourth day and Ahmad Shah Abdali was not allowed to remain peacefully in any region throughout the whole Jalandhar Doab area. The Sikhs caused a lot of destruction of the Afghans. The Afghans could not sleep at night. In the same way as the days earlier the fifth and sixth days also passed. Ahmad Shah Abdali wished to pass Kabul as earlier as possible. He was not at all interested in fighting with the Sikhs. On the seventh day the Afghan army reached on the banks of the Beas river. Ahmad Shah Abdali then order that at first those members of his troops would cross the river who had families and then would be followed by bachelors. When the first group of troop that is the ones who had families had crossed the river Ahmad Shah Abdali was very surprised when he found out that a group of thirty thousand Sikh soldiers were already waiting for them across the river. He thought of meeting with the Sikhs to have a negotiation in order to let them handle Lahore. But the Sikhs surrounded them on both sides and attacked on the Afghan army. The Sikh's started killing Ahmad Shah Abdali's army in the river. Some soldiers were killed and some drown in the river. With this the Sikh's also managed to loot a lot of the Afghans belongings before running far. This was the last day of the battle.<sup>22</sup>

Not far along on his way after some rest he crossed the Ravi river but he came across a very huge accident while crossing the Chenab river. The reason for the happening of this accident could be attributed to the scare in his mind caused by the Sikh's. This information came across in the army of Ahmad Shah Abdali that the Sikh's had once again attacked on them. With the spread of this rumour of the attack by the Sikh, many soldiers and other people started crossing the river hurriedly in order to survive from the attack of the Sikhs. But the lot of people along with the camels and other animals drowned in the river. This caused a lot of loss. The amount of loss by drowning in the river was even more than the loss caused in the battle with the Sikhs.<sup>23</sup> Ahmad Shah Abdali did not go towards Lahore because he had already got the information that the Sikhs had already surrounded Lahore in all four directions. Ahmad Shah Abdali straight away crossed river Ravi after crossing the Beas river.

The Sikhs were very happy at this move of Ahmad Shah Abdali. Ahmad Shah Abdali went towards Sirhind. He crossed the Chenab and Jhelum river and reached Rohtak where he ordered Kabuli Mal to go back to Lahore and bid farewell from his partner Naseeb Khan and thanked him for his support and gave him the land of Koita as a symbol of his gratitude. But Naseer Khan did not accept this offer of Ahmad Shah Abdali obediently because he did not have the guts to keep this city under the influence of the increasing power of the Sikhs. With this Ahmad Shah Abdali also went back to Afghanistan.<sup>24</sup> In 1765 Ahmad Shah Abdali reached Afghanistan without any resistance from the Sikhs this time.

With the retreat of Ahmad Shah Abdali the Sikhs began dividing their conquered areas between themselves. The Bhangi Sardars which included Sardar Gujar Singh and Sardar Seva Singh had already taken up lands in Lahore. No one was ready to give up his land. Due to this no new leader could be established in Lahore. Lahore was divided in to three parts and in this way the Bangi tribe took over Lahore.<sup>25</sup> Sardar Jassa Singh Ahluwalia was not interested in taking up any land . So he took all those villages under himself which had not been taken up by any of the other Sikh officers and members.

Sardar Jassa Singh Ahluwalia gathered all the Khalsa force in Akal Takht (*Darbar Sahib*) in 1765. In this gathering this decision had been taken that the *Khalsa* should set up the rule on Punjab. So it was stated that all the residents of Punjab



should use and keep the same type of coins. So the coins that were once started by Banda Singh Bhadur in 1710 were to be put in to use again.<sup>26</sup> These coins were started on the 10th of April 1765.<sup>27</sup> After taking the decisions by taking in to regard everyone's views , all the Singh sardars agreed to the rules and regulations and resided in their cities. Other went to Doab which in other words could be called the region between Beas and Ravi. This region was divided into four zones. These four zones were Bhangi, Kanaiya, Ahluwalia and Ramgarhia . The city of Amritsar was under the Bangi Sardars but *Darbar Sahib* was open for all the castes and tribes and people from different castes had houses in this area who were called *Bunge* because the whole *Khalsa* would gather together in this area atleast two times in year that being during the festivals of *Diwali* and *Baisakhi*. During these times the Sikhs would have trouble in finding places to live, so they would set up their tents.<sup>28</sup>

Rachna, Doab and the area of Ravi and Chenab was mostly in the Governance of Shukrachaya sardar, Sardar Chadat Singh while some areas of this region were under the Bangi Sardars. The capital city of the Sukrachaya in Rachna and Dhoab was guirawla. Gujranwala was the area between Jhelum and Chenab which was mostly the area of Rakhra Jatt people. Mukrab Khan was the leader of the Rakhras in this area and was the advisor of Ahmad Shah Abdali. This area of Dhoab was under the Sukracharya and Bangi Sardars. Gujarat, Vedench, Bhang, Ahmadabad, Sardar Shahival, Mitha Tiwana and Khusavar were under the rule of the Bangisardars. Khuja, Miyani and Noh were under the Sukracharya. Sind Sagar, Dhoab, Avana were resided and populated by the RakdhaJatts. These people lived on very little means. Tara Singh had opened up hisderas here and with his political minded thinking was able to take these areas under his own. This region of Dhoab mainly was under the Ahluwalia and Fejalpuria tribes. Sirhind which was a part of Malwa had already been divided between Nishanwalia, Dabewalia, Ahluwalia, Cheded, Singapuriasardars in 1764. Tunkia tribe had the largest area of Malwa. In this was up to 1765 a lot of members of the *Dal Khalsa* after leaving some areas had become the leaders of many parts in Punjab.

In this way the leadership of the Sikh sardars had started with the establishment of the defence programme and with time this programme kept on growing. In the same way the defence programme that had been in 1754-55 kept on increasing in number. So the defence programme that had started in 1754-55

increased to form the *misle* programme.<sup>31</sup> *The Basakhi* of 1765 which marked the establishment of the Khalsa rule in Punjab was the first instance that the *Khalsa* had to set up its rule over Lahore. There had been previous instances when *Khalsa* had won Lahore but they had never managed to establish their rule over Lahore.

## REFERENCES

1. Sukhdial Singh, *Shiromni Sikh Itihas*, Sanghum Publication, Patiala, 2015, PP-7
2. *Ibid*, PP-8
3. Sohan Lal Suri, *Umdat-Ut-Twareekh*, Guru Nanak Dev University, Amritsar, 1985, PP-160
4. Ratan Singh Bangu, *Pracheen Panth Parkash*, Vjeer Hind Press Amritsar, 1914, PP-371
5. 5. Sohan Lal Suri, *Umdat- Ut- Twareekh*, Guru Nank Dev University, Amritsar, 1985, PP-160
6. Pyara Singh Padam, *Sankhep Sikh history*, Singh Brothers, Amritsar 1963, PP-2
7. Teja Singh, Dr. Ganda Singh, *Sikh History*, Punjabi University, Patiala 1999, PP-166
8. Ratan Singh Bangu, *Prachin Pant Prakash* , Vajir Hind, Press, Amritsar, 1914, PP-310
9. Gyani Gyan Singh, *Tavarik Guru Khalsa*, Chatar Singh Jivan Singh, Amritsar 1970, PP- 15
10. Teja Singh, Ganda singh, *Sikh Itihas*, Punjabi Universty, Patiala, 1999, PP-167
11. Hari Ram Gupta, *History of Sikhs*, Mineria book Shop, Shimla, 1995, PP-110
12. Teja Singh, Ganda Singh, *Sikh Itihas*, Punjabi University Patiala, 1999, PP-167
13. Sohan Lal Suri, *Umdat -Ut-Twareekh*, Guru Nanak Dev University, Amritsar, 1985, PP-11
14. J.D. Cunningham , *Sikh Itihas*, Lahore Book Shop Ludhiana, 1997, PP-28
15. K.R.Qanungo, *History of the Jatts*, Calcutta, 1834, PP-174
16. Karam Singh Jakmi, *Sikh Itihas*, Sikh Book Company, Amritsar, 1908, PP-93
17. Satvir Singh, *Sada Itihas*, New Book Company, Jalandhar, 1962, PP-256
18. Tirlochan Singh Gill, *Sikh Itihas*, Pelvis Publication, Delhi, 1964, PP-107
19. Karam Singh, *Maharaja Alla Singh Khalsa*, ParcharakVidyala, TaranTaran, 1819, PP-246
20. Tarlochan Singh Gill, *Sikh Itihas*, Pelvis Publication, Delhi, 1964, PP-108
21. Satvir Singh , *Sadad Itihas* , New Book Company, Jalandhar, 1962, PP-259

22. Sukhdial Singh ,*Shiromni Sikh Itihas*, Saman Publication, Patiala, 2015, PP-230
23. Ganda Singh, *Jasa Singh Ahluwalia*, Punjabi University Patiala, 1999, PP-163
24. Sukhdial Singh, *Shiromni Sikh Itihas*, Sangam Publication, Patiala, 2015, PP-231
25. Kaji Noor Muhammad, *Jangnama*, (Santa Singh) Khalsa College, Amritsar, 1979, PP-516
26. Muhammad Latif , *Punjab Da Itihas*, Lahore Book Shop, Ludhiana,1994, PP-110
27. Johan David Cunningham, *Sikh Itihas*, Lahore Book Shop, Ludhiana, 1997, PP-125
28. Teja Singh, Ganda Singh, *Sikh Itihas*, Punjabi Universty Patiala, 1999, PP-74
29. Gobind Singh, Nirmal Singh , *Itihas Guru Khalsa*, Singh Brothers, Amritsar, 1996, PP-38
30. Hari Ram Gupta, *History of Sikhs*, Munsiram Mherlal Publishers, Shimla,1992, PP-132
31. Ibid, PP-260

**DAL KHALSA :**  
**ORGANIZATION AND HISTORICAL IMPORTANCE**

**A**

**DISSERTATION**

*Submitted in Fulfillment for the Requirement of the Award of*

*Degree of*

**MASTER OF PHILOSOPHY**

**IN**

**HISTORY**

**By**

**KIRANDEEP KAUR**

**ROLL NO.166191008**

**Supervisor**

**DR. DALJIT KAUR GILL**

**(HOD OF HISTORY DEPARTMENT)**



**UNIVERSITY COLLEGE OF BASIC SCIENCE & HUMANITIES**

**GURU KASHI UNIVERSITY, TALWANDI SABO**

**BATHINDA (INDIA)**

**2021**

## CONCLUSION

The Sikhs foundation get stronger by the composition ( Bidhi Rachana) of Guru Granth sahib. Total 100 years were taken for the in bailment of Gurmat Sidant form 1501 to 1601. On old *Brahmani Mat* and *Jogmat* Sikhs take the victory. After the Martyrdom of Guru Arjan Dev , Sikhs prepared their Military in the Presence of Guru Hargobind Sahib .

The Birth of Guru Hargobind Sahib took on June 1595 at village wadali. He was only 11 years old when he sit on Gurgadi. Baba Budha taught him horse-Riding, Hurtering, Wrestling and using the swords. He were the two swords called *Miri* and *Piri*. He make a victory on a fort of Amritsar, called the Longarh. In 1609, he made a Takhat. Which we called the Akal Takht. Jahangir invites the Guru and imprisoned him with 52 kings. After getting impressed from Guru Hargobind, Jahangir make a decision to free him but Guru demanded that he wants to free all 52 kings along with him. That is the reason, Guru is known a *Bandi Shod Baba*. He handed the all the Sikhs on Akal Takhat. Shah Jahan afraid from Guru . He wants a battle with Guru . In 1628, the Sikhs caught the eagle of Shah Jahan, and they defused to gair back him, and in this battle Mukanis khan deed and Guru get, victory. Guru Never attacked first. He made their successor to Guru Har Rai and died on 3 March 1644 at Kiratpur after the Guru Hargobind Sahib , the Guru Gobind was the Guru who took the weapons and helped the Sikhs. Guru was born on 1770 in the home of Guru Tegh Bahadur .He encouraged their fathers Guru Tegh Bahadur to sacrifice their self for Hindus. After the Martyrdom of Guru Tegh Bahadur , on 11 November 1675 Guru Gobind Singh sat on the *Gurgadi*. In 1686 there was battle of Bhangani in which Guru won. The second battle of Guru was fought in 1686. The Chodari of Nalwa was devotes of the Guru . He always helped the Guru .Guru sent their Hukam Namas from time to time. In 1699, on the day of *Baisakhi* Guru demanded the heads of Sikhs for some time the silent was created but after some time, the five persons Bhai Daya Singh, Dharam chand Mohkam chand, Himat Rai and Sahib chand stand. Guru made him Sikh by *Amrit-Pan* they take the stand of Panj Piyaras and then, ‘ *waheguru ji ka khalsa waheguru ki fateh*’ was denounced by them. The five sings were given to them or *Comb, Kadda* (Bangle) *kashera, kesh* (Hairs) *kirpan* (Sword) Guru established the *Khalsa Panth* for Pure people but the kings get afraid from Guru and he asked Aurangzeb for help. He attacked on Anapuri, Sahib in 1701. On Sikhs (Chote

Sahibzada) Separated from him their elder sons (vadey sahibzaba) were died in the battle of *Chamkor*. On 30 December (POH) 1705, a heavy battle of Khidrana was fought in which 40 sikhs were present who wrote the latter at Ananpur Sahib. In this battle that 40 Sikhs were died. After this, Guru went to Dum-Duma Sahib and he started to gathered the Sikhs. Guru was died in 1765. Guru was met with Banda Singh. He was born on 1721 at Rasauri village, His first Name was Lachman Das Varagi. He made the devote of Guru and then he get the Name Madho Das. Madho Das took care the Agoda Nath and Agada Nath impressed from Madho Das and give him the book of Chosav Vidya mantra. Through which he get famous. He Reached Nanded. Guru was tea welled with Bahadur Shah and their he reached at Nanded in 1708 and their he met with Madho Das and he made the Sikh of Guru. Guru Send him to Punjab. Firstly Banda Bahdaur attacked on Sonipat and Ropper the Khazana. In 1710 he attacked on and then chaped Chidi.

On, 1 February 1712, Bahadur Shah died on 1713, Furkhshear take our the Takhat of Delhi. He appointed the Abadsumad khan as the Governer of Lahore. At last he conquered the Gaddi in 7 December 1715 and arrested the Banda. He tortured the Banda Singh. At last 9 June 1716, Banda singh died many Sikhs were murdered by them. After the death of Farukhisher, two more Badshah made on 18 September 1719. Muhammad Shah sit on Throne. Who Rule till the 1748. Sikhs who have not any king. They started gathered at Amritsar two time on day of *Diwali* and *Baisakhi* this gathering called the *Sarbat-Khalsa*. And on some places this was called the *Gurmata*. and their Amritsar made the center of the Sikhs where the wives of Guru Gobind Singh lived. Bhai Mani Singh took care of them *khalsa* was divided into two parts their name was *Bandai Khalsa* and *Tat Khalsa*. The story of torture years. In 1733 Zakri Khan give their problem to Government of Delhi and he advised to give Jager to Sikhs. Government accepted their advised. And Sardar Kapur Singh was chosen as the Ministers Sardar Kapur singh firstly divided the power of panth in two parts. The first was *Budha Dal* and second *Taruna Dal*.

The minister of Zakaria khan (Lakhpat Rai) out the *Budha Dal* from Amritsar. Sikhs were not allowed to reached Harmandir sahib. Sikhs were arrested on the Zakria khan arrested the Bhai Mani Singh for 10,000 Rs and asked him to accepted the Islam but Bhai Mani Singh refused accepted Islam and them. In 1738, the Martydom of Mani Singh held by Zakaria khan.

On Bhai Taru Singh they blamed for providing Langar to Singhs and they cut the head of Bhai Taru Singh . on giving the equal status to Quran and Guru Granth Sahib the veer Hakikat get Martydom.

Under the Nwab kapur, the Sikhs gathered on Akal Takhat. In this Program to made the 25 Jathas *The Gurmata* was passed by Nwaab Kapur was supreme court command.

1. Sham Singh Naroke.
2. Kroda Singh Pajgarh.
3. Gurdial Singh Dalwal
4. Chanda Singh Sandawalia
5. Khiala Singh Kang
6. Bagh Singh
7. Hari Singh Banghi
8. Deep Singh Shaheed
9. Jai Singh Kahna kasha
10. Sukha Singh
11. Bir Singh Majhabi
12. Nwaab Kapur Singh
13. Heera Singh Nakai
14. Gurbaksh Singh Kalsia
15. Karm Singh Pajgarh
16. Nodh Singh Shukarchakiya
17. Kanha Singh
18. Dharma Singh Majhabi
19. Jassa Singh Ahllvwalia
20. Shaya Singh Punjwadh
21. Bhomo Singh
22. Sadha Singh Dodia
23. Akal Singh
24. Madan Singh Majhabi
25. Karam singh Nari.



After the death of Zakaria Khan, the Zaria Khan appointed the *Subedar* of Lahor. He adopted the methods of their father and he tortured the Sikhs. Zakaria Khan ordered Lakhpat Rai to take actions against the Sikhs.

The Sikhs took the sheep's from the people of Aemanbad and did not give back on the words of Jaspal Rai and then they fought with each other. In this fight Jaspal Rai was killed who was the brother of Lakhpat Rai.

This battle was run from April to June. Lakhpat Rai fired on Sikhs with guns. Sukha Singh with a shot belt he continuously fought with him. Some Sikhs were killed due to hunger. On May 1746, a (*chota kalukara*) was held. On the time of *Baisakhi*, 30 March 1747, the Sikhs made a *Gadhi*. Outside the Amritsar, which name was Ram Raoni. At that time the 65 *Jathas* were made. Sardar Jassa Singh Ahluwalia was the supreme commander as well as the leader of *Dal Khalsa*. The group *Dal Khalsa* was formed by the leader Sardar Jassa Singh Ahluwalia and the people who were the *Jathedars*. This group *Dal Khalsa* was formed by bringing together the people from different tribes. There were about eleven tribes that were brought together to form the *Dal Khalsa*. Sardar Jassa Singh Ahluwalia was truly a great soldier and a leader. He was a very determined person and he also planned before hand, before carrying out his actions his actions. The Sikh soldiers and the *jathedars* had complete trust and faith in each other. They worked together in proper sync and with great harmony. Both the Sikhs and the *jathedars* had the same objective which had made both of them to come together. They worked together for a common cause with harmony. So in this way the *Dal Khalsa* which was which comprise of people from different tribes and progressed on the basis of mutual trust was able to have success in many of its different ventures one after the other. The establishment of the *Dal Khalsa* which took place around about the 18th century in Punjab was a very important event in the history of Punjab. *Dal Khalsa* was ready to take up the place of the Mughals in Punjab after the defeat of the Mughals in Punjab. The Mughals had ruled for centuries in various parts of India. So it was very huge political gain for the *Dal Khalsa* to have become at with the Mughals who had ruled for many centuries. At the time the *subedar* of Lahore was about to be changed while in Punjab the *Khalsa* forces were also getting ready. Muhhamudin who was also known as Mir Manu had defeated Ahmad Shah Durani in Manipur. On the day of the 11th of March in 1748 he started his preparations for battle. Ahmad Shah Durani then attacked on the Sikhs. He

emerged victorious and with that he also conquered and took seizure of the Sikh forts. Then, the Afghan soldiers were placed by Ahmad Shah Durani at different places all over the villages with the objective of maintaining peace in the area. On the other hand due to this attack which had been carried out by Ahmad Shah Durani, the *Dal Khalsa* were on the back foot. Then the *Dal Khalsa* slowed down their operations because of the attack. As Ahmad Shah Durani had emerged victorious in the battle on May 1748 this meant that the Sikhs were again ruled upon by a foreign leader. Adina Bheg called the Sardar Jassa Singh Ahluwalia to come and meet her. So he put some demand in front of him. Never the less, Sardar Jassa Singh Ahluwalia refused to comply with any of these demand that had been offered by Adina Bheg. On the other hand Sardar Jassa Singh Ramgarhia agreed to these demands. But even despite of that, Adina Bheg still went on to attack on the forts of the Sikhs. There were about five hundred Sikhs. The Sikhs fought with great bravely. They kept on fighting for a long time. This battle with the Sikhs continued from 1748 to 1749. In this battle during its course of the year about two hundred Sikhs were killed. But with the second attack conducted by Ahmad Shah Abdali, Adina Bheg retreated his soldiers who were surrounding the fort.

During the same time period, the former *shah Nivas* of Lahore attacked on Multan. With this attack he took over Multan. While on the other side Ahmad Shah Durani had also began his preparations for undertaking a fresh attack. In knowledge of the upcoming threat Mir Manu decided to take the help of the Sikhs. So with the help of Koda Mal and Mir- Manu had an agreement with the Sikhs. So he joined hands with them. With this agreement Mir Manu agreed to give back the fort of which he had won over from them back to the Sikhs. Mir- Manu also agreed to give the *Jagir* of twelve villages to the Sikhs. After the second attack of Ahmad Shah Durani, Mir Manu ordered to send Diwan Koda Mal towards Multan on his mission against Shah Niwaz. During this mission Diwan Koda Mal decided to take the help of the Sikhs. For this mission Diwan Koda Mal had agreed to give each of the participating Sikh soldiers wages of fifteen rupees per month while each of the *jathedars* would receive wages of thirty rupees per month as their income. Along with this Koda Mal had also agreed for the Sikhs to keep the equipments and ammunition which were to be used in the war. These two forces, that is of Diwan Koda Mal and Shah Nivaj collided in the jungles in between the village. In this battle between Ahmad Shah

Durani and Diwan Koda Mal, Diwan Koda Mal emerged victorious. So after this win by Koda Mal, Mir Manu was very impressed by him and gave him the honour of *Maharaj Bhadu*. The Sikhs too were also quite pleased with their friend Koda Mal. So the Sikhs gave Koda Mal the honour of calling him Mitha Mal. While to express their gratitude the Sikhs gave Koda Mal eleven thousand rupees. The sacred *sarovar* was also completed on the orders of Lakhpat Rai. They also celebrated the festival of *Diwali* with great enthusiasm. So with this the era of peace and prosperity had come for the Sikhs. This era of peace and harmony stayed for about one and a half year. During this time the Sikhs again increased their power and with that also made *jathe bandi* permanent. With this the number of *amritdhari* amongst the *Khalsa* also increased. The *amritdhari* Sikhs joined different groups alongside the other Sikhs in the Dal. In 1751, Ahmad Shah Abdali carried out his third attack on India. This battle continued till 1752. After this attack and have/caused by the Afghans, Mir Manu came to know that the Sikhs had lost a large portion of their rule at the hands of the Afghans. So in order to grab this opportunity while the Sikhs were weak, Mir Manu sent *fojdhar* Mohan Lal attack on the Sikhs. The Sikhs were hiding out in the *jungles*. During this battle a lot of Mughal soldiers lost their lives. Due to which Mir Manu had to retreat the rest of his soldiers. After this another battle took place between the Sikhs and the Mughals near Kot Budha and in this battle the Sikhs had undergo in huge losses.

After this success, Mir Manu himself started taking action against the Sikhs in the Majha area of Punjab. He also asked Jakaudin, Bakshi Sha and Besh Khan to sign in alongside him. In the end, around nine hundred Sikhs were surrounded in the fort in Ramghani. So a battle took place with the Sikhs. In this battle the nine hundred Sikhs lost their lives fighting. On the other side Adina Bheg would also kill about forty to fifty Sikhs every day. Battles like this continued until the death of Mir Manu. Mir Manu died in the month November 1753. After the death of Mir Manu there was no one who become the governor of Punjab. At that time both the Pathans and the Mughals ignored Punjab. The *Pathans* were immersed in their own battles in between themselves. On the other hand Ahmed Shah Abdali's attention was on the interior issues in Afghanistan. hundred of leaders were changed in Lahore in between November 1753 to October 1756. During this period the Sikhs progressed a lot. General Nawab Kapur Singh died on the 7th of October, 1753.

After his death the operations of *Dal Khalsa* were headed by Sardar Jassa Singh Ahluwalia. So Sardar Jassa Singh made a new fort *Lohgarh* in place of the demolished fort Ramghani. Due to which his name Ramghadia became famous. Sardar Chadhat Singh took the help of sardar Jai Singh. Towards the end of 1754 about twelve thousand Sikhs attacked on Sirhind and killed the sardars of that area. In April 1755 Adina Bheg along with the help of the Singhs was successful in capturing Sirhind after killing Kutba Khan. So Adina Bheg gave the Sikhs, Fatiavad for their help in the battle. On the 10th of April, 1754 the first *Gurmata* was done after many years. On this occasion the Sikhs gather at the *Akal Takhat*. At this moment the Sikhs ensured the people of their safety in Punjab. The Sikhs also ensured to protect the farmers and the businessmen from the Mughals.

At that time neither the Governor of Lahore nor the Badshah of Delhi cared about the security of the people under their respective kingdoms. While only the Sikhs were the ones who protected for the rights of the farmers and the traders. In return the people would give the Sikhs fifth of their income. This act of protecting the people was one of the pioneer works in the formation of the *Dal Khalsa*. This marked the establishment of the *Dal Khalsa*. On hearing about this protection being provided by the Sikhs Adina Bheg got very angry. Adina Bheg himself wanted to be the ruler of Lahore. So in order to put a stop on the increasing power of the Sikhs, he devised a scheme to force the *Marathas* towards Punjab. The *Marathas* army reached Punjab in three groups. So after conquering some small parts, they proceeded towards Sirhind. Then, they attacked on Sirhind but the Sikhs had already attacked on Sirhind before their arrival. The Sikhs looted treasures of Sirhind.

The *Marathas* then tried to capture the Sikhs but they failed in their attempts as the Sikhs managed to cross Sutlej without any confrontation with the *Marathas*.

After this fight the Sikhs and *Marathas* agreed to come to an understanding in which the Sikhs were to keep their distance from the *Marathas*. As soon as Adina Bheg became the governor of Lahore she wanted to fight with the Khalsa Dal. So Adina Bheg sent a message to the Khalsa Dal to stop looting the villages and cities. He also urged them to stop their protection programme. In return Adina Bheg offered to stay away from their internal matters in Amritsar. *Dal Khalsa* had become a very strong force at that time. At this proposal offered by Adina Bheg, the *Dal Khalsa* went on to surround Adina Nagar. Adina Bheg sent a strong army which was

commanded by Hira Mal and Akhil Das Jandiala to confront the *Khalsa* forces. The battle between the two forces commenced on the way to Kadia. In this battle Diwan Hira Mal lost his life. While on the other hand Akhil Das retreated to Jandiala. The Sikhs seized the weapons and horses that were brought to battle by them. After this defeat, Adina Bheg sent an army in the command of Mir Aziz Khan towards Amritsar. At that moment in Amritsar the group of the *Khalsa* forces were commanded by Sardar Jassa Singh Ramgarhia and Nand Singh. This group fought bravely against the army sent by Adina Bheg. But due to a small entry in the fort of Ramgarh, the army of Aziz Khan entered and caused a lot of damage to the Sikhs. So in the end the Sikhs had to flee from the fort of Ramgarh. The battles between Adina Bheg and the Sikhs kept on going. As these battles continued unfortunately on the 17th of September 1750 Adina Bheg lost his life due to a disease caused by extensive coughing. Now after the death of Adina Bheg the whole of Lahore was empty for *Dal Khalsa*. As the *Dal Khalsa* received the news of the death of Adina Bheg, the groups of *Dal Khalsa* went back to their places. On the 30th of October 1758 which was the day of the celebration of the festival of Diwali, the *Dal Khalsa* went to attend the Sarbhat Khalsa *samagham* and there they passed the second *Gurmata* that no alliance should be formed with any group until the *Dal Khalsa* was not given an important position. So due to this the *Dal Khalsa* increased the area under which they were providing their protection programme.

Ahmad Shah Abdali reached Lahore towards the end of October 1759. Ahmad Shah Abdali was determined to teach the *Marathas* a lesson. So there were some small battles that took place between the two forces before the great battle that took place between the two in 1761 at the place of Panipat. In this battle the Marathas ended up on the losing side. This battle is known as the battle of Panipat in the history of India. In this people the common people had to face a lot of loss. After the battle of Panipat two fronts were left in Punjab which were the Afghans and the Sikhs. The Strategy of the *Dal Khalsa* was not to engage in a direct battle with the Afghans and to help the common people as much as possible. The *Dal Khalsa* decided to add the villages that had been destroyed during the battle under the area in which they provided safety. For the safety the *Dal Khalsa* had brought together different groups.

The *Dal Khalsa* called upon all the *Khalsa* in 1760 in the Akal Takhat and in this gathering a new *Gurmata* was passed which was to stay neutral. The Sikhs decided to start from Lahore. So the Sikhs surrounded Lahore from all four directions. On seeing this Amir Muhammad Khan order to close all the door to the city because the reserve treasures of Ahmad shah Abdali was kept there. So to save this treasure Amir Muhammad Khan Came to an agreement with the Sikhs and agreed to all their demands. The first demand by the Sikhs was that they were to be given money in the form of *najrana* and the second was that he was not to help Ahmad Shah Abdali by any means. So with this *Dal Khalsa* came back to Amritsar with thirty thousand rupees. The *Dal Khalsa* was quite confident after getting the *najrana* from Lahore and all their member went back to their respective places. All the leader sardars went back to their respective places and started making forts there. They named their areas on the names of their groups (*jathe*). For example Ahluwalia named his *jatha* as Ahluwalia misal. This was the starting of the rule of the Sikhs. On the day of 10th of April 1761 the *Khalsa* Sikhs gathered in Amritsar. During this occasion, all the leaders (*jathedars*) of the Hindu *Khalsa* forces came to meet Sardar Jassa Singh Ahluwalia. They had come to request Sardar Jassa Singh Ahluwalia to help them release their daughters and sisters who had been captivated during the battle of Panipat. On hearing the request put forward by the Hindus, Sardar Jassa Singh Ahluwalia and the other generals of the *Khalsa* forces again attacked on the Afghan forces. They were successful in releasing the Hindu women that had been arrested. After their release the *Khalsa* force took these women safely to their homes. Due to the release of thousands of Hindu women from the Afghans, the people gave Sardar Jassa Singh Ahluwalia the honour of calling him *Bandi Chordh*. Ahmad Shah Abdali wanted to teach the Sikhs a lesson. So to achieve this on his reaching Kabul, he immediately ordered Nuruddin Khan to fight against the Sikhs. He also sent letters for help to the officers in Punjab. The Sikhs too knew that Ahmad Shah Abdali would take action against them, so for his own safety Sardar Chadat Singh had made a fort for himself in Gujranwala. As soon as Nuruddin reached near the river of Chanab, the forces of Chadat Singh attacked on him. Nuruddin could not overcome the attack by the Sikhs and retreated to the fort of Siyalkot. So the Sikhs surrounded this fort and stopped the supply of food and water inside the castle. So in the end in the disguise of a beggar Nuruddin moved out of the fort. This victory in the battle earned Chadat Singh a lot of fame. This battle reduced the fear of the Governor of Lahore. Some

people started giving their taxes to Chadat Singh instead of giving them to the Governor of Lahore. Due to this Ubaid Khan attacked on Chadat Singh. He attacked on the capital of Chadat Singh which was in Gujranwala. Chadat Singh would often come out of the fort with his forces and in doing so he would cause damage to the enemy and then would retreat back to his fort. A lot of Sikhs came in the help of Sardar Chadat Singh. They attacked on the forces that were surrounding the fort at night. Some Sikhs who were doing their jobs under Ubaid Khan had also joined hands with the other Sikhs. So in such a situation Ubaid Khan thought it would be appropriate to run away. So Ubaid Khan ran away leaving his horses and camels behind. So the Sikhs got their hands on a lot of horses and camels. On the other side Ubaid Khan barely made it to Lahore. The *Khalsa* was called on the occasion of *Diwali* in 1761 in which the decision to take over Lahore was taken. On the next day the Sikhs attacked on Lahore, They surrounded the whole city. The Governor of Lahore Khwaja Abed Khan locked himself his fort. He also ordered to lock all the door of the city. In the fear of the Sikhs the people of the city of Lahore opened all the doors of the city for the Sikhs in the hope that they would not cause much destruction. The Sikhs too did not want to cause an loss to the people. So as the doors were opened the Sikhs proceeded towards the fort and killed Abed Khan. With this the Sikhs took over the fort.

After this, the *Khalsa* force announced from the fort of Lahore that Sardar Jassa Singh Ahluwalia would become the new Governor in Lahore. With this Lahore got its independence after about seven hundred years in September 1761. The whole of the *Khalsa* once again assemble together at the Akal Takt on the 27th of October 1761. In this gathering another *Gurmata* was passed which was to carry out attacks on the other enemies of the Sikhs. Out of which some were Akal Das of Jandiala, Khesgi of Kasur and Jian Khan of Sirhind.

So here, many discoveries have been done on sikh History, But it has become a small organization . But in reality the foundation of the khalsa kingdom was kept by *Dal Khalsa*, The *Dal khalsa* had almost occupied entire Punjab and Created misles. This Search has given information about the origins, activities, victories of *Dal khalsa* was an important part of the *khalsa* State.

## CONCLUSION

The Sikhs foundation get stronger by the composition ( Bidhi Rachana) of Guru Granth sahib. Total 100 years were taken for the in bailment of Gurmat Sidant form 1501 to 1601. On old *Brahmani Mat* and *Jogmat* Sikhs take the victory. After the Martyrdom of Guru Arjan Dev , Sikhs prepared their Military in the Presence of Guru Hargobind Sahib .

The Birth of Guru Hargobind Sahib took on June 1595 at village wadali. He was only 11 years old when he sit on Gurgadi. Baba Budha taught him horse-Riding, Hurtering, Wrestling and using the swords. He were the two swords called *Miri* and *Piri*. He make a victory on a fort of Amritsar, called the Longarh. In 1609, he made a Takhat. Which we called the Akal Takht. Jahangir invites the Guru and imprisoned him with 52 kings. After getting impressed from Guru Hargobind, Jahangir make a dication to free him but Guru demanded that he wants to free all 52 kings along with him. That is the reason, Guru is known a *Bandi Shod Baba*. He handed the all the Sikhs on Akal Takhat. Shah Jahan afraid from Guru . He wants a battle with Guru . In 1628, the Sikhs caught the eagle of Shah Jahan, and they defused to gair back him, and in this battle Mukanis khan deed and Guru get, victory. Guru Never attacked first. He made their successor to Guru Har Rai and died on 3 March 1644 at Kiratpur after the Guru Hargobind Sahib , the Guru Gobind was the Guru who took the weapons and helped the Sikhs. Guru was born on 1770 in the home of Guru Tegh Bahadur .He encouraged their fathers Guru Tegh Bahadur to sacrifice their self for Hindus. After the Martyrdom of Guru Tegh Bahadur , on 11 November 1675 Guru Gobind Singh sat on the *Gurgadi*. In 1686 there was battle of Bhangani in which Guru won. The second battle of Guru was fought in 1686. The Chodari of Nalwa was devotes of the Guru . He always helped the Guru .Guru sent their Hukam Namas from time to time. In 1699, on the day of *Baisakhi* Guru demanded the heads of Sikhs for some time the silent was created but after some time, the five persons Bhai Daya Singh, Dharam chand Mohkam chand, Himat Rai and Sahib chand stand. Guru made him Sikh by *Amrit-Pan* they take the stand of Panj Piyaras and then, ‘ *waheguru ji ka khalsa waheguru ki fateh*’ was denounced by them. The five sings were given to them or *Comb, Kadda* (Bangle) *kashera, kesh* (Hairs) *kirpan* (Sword) Guru established the *Khalsa Panth* for Pure people but the kings get afraid from Guru and he asked Aurangzeb for help. He attacked on Anapuri, Sahib in 1701. On Sikhs (Chote



Sahibzada) Separated from him their elder sons (vadey sahibzaba) were died in the battle of *Chamkor*. On 30 December (POH) 1705, a heavy battle of Khidrana was fought in which 40 sikhs were present who wrote the latter at Ananpur Sahib. In this battle that 40 Sikhs were died. After this, Guru went to Dum-Duma Sahib and he started to gathered the Sikhs. Guru was died in 1765. Guru was met with Banda Singh. He was born on 1721 at Rasauri village, His first Name was Lachman Das Varagi. He made the devote of Guru and then he get the Name Madho Das. Madho Das took care the Agoda Nath and Agada Nath impressed from Madho Das and give him the book of Chosav Vidya mantra. Through which he get famous. He Reached Nanded. Guru was tea welled with Bahadur Shah and their he reached at Nanded in 1708 and their he met with Madho Das and he made the Sikh of Guru. Guru Send him to Punjab. Firstly Banda Bahdaur attacked on Sonipat and Ropper the Khazana. In 1710 he attacked on and then chaped Chidi.

On, 1 February 1712, Bahadur Shah died on 1713, Furkhshear take our the Takhat of Delhi. He appointed the Abadsumad khan as the Governer of Lahore. At last he conquered the Gaddi in 7 December 1715 and arrested the Banda. He tortured the Banda Singh. At last 9 June 1716, Banda singh died many Sikhs were murdered by them. After the death of Farukhisher, two more Badshah made on 18 September 1719. Muhammad Shah sit on Throne. Who Rule till the 1748. Sikhs who have not any king. They started gathered at Amritsar two time on day of *Diwali* and *Baisakhi* this gathering called the *Sarbat-Khalsa*. And on some places this was called the *Gurmata*. and their Amritsar made the center of the Sikhs where the wives of Guru Gobind Singh lived. Bhai Mani Singh took care of them *khalsa* was divided into two parts their name was *Bandai Khalsa* and *Tat Khalsa*. The story of torture years. In 1733 Zakri Khan give their problem to Government of Delhi and he advised to give Jager to Sikhs. Government accepted their advised. And Sardar Kapur Singh was chosen as the Ministers Sardar Kapur singh firstly divided the power of panth in two parts. The first was *Budha Dal* and second *Taruna Dal*.

The minister of Zakaria khan (Lakhpat Rai) out the *Budha Dal* from Amritsar. Sikhs were not allowed to reached Harmandir sahib. Sikhs were arrested on the Zakria khan arrested the Bhai Mani Singh for 10,000 Rs and asked him to accepted the Islam but Bhai Mani Singh refused accepted Islam and them. In 1738, the Martydom of Mani Singh held by Zakaria khan.

On Bhai Taru Singh they blamed for providing Langar to Singhs and they cut the head of Bhai Taru Singh . on giving the equal status to Quran and Guru Granth Sahib the veer Hakikat get Martydom.

Under the Nwab kapur, the Sikhs gathered on Akal Takhat. In this Program to made the 25 Jathas *The Gurmata* was passed by Nwaab Kapur was supreme court command.

1. Sham Singh Naroke.
2. Kroda Singh Pajgarh.
3. Gurdial Singh Dalwal
4. Chanda Singh Sandawalia
5. Khiala Singh Kang
6. Bagh Singh
7. Hari Singh Banghi
8. Deep Singh Shaheed
9. Jai Singh Kahna kasha
10. Sukha Singh
11. Bir Singh Majhabi
12. Nwaab Kapur Singh
13. Heera Singh Nakai
14. Gurbaksh Singh Kalsia
15. Karm Singh Pajgarh
16. Nodh Singh Shukarchakiya
17. Kanha Singh
18. Dharma Singh Majhabi
19. Jassa Singh Ahllvwalia
20. Shaya Singh Punjwadh
21. Bhomo Singh
22. Sadha Singh Dodia
23. Akal Singh
24. Madan Singh Majhabi
25. Karam singh Nari.

After the death of Zakaria Khan, the Zaria Khan appointed the *Subedar* of Lahor. He adopted the methods of their father and he tortured the Sikhs. Zakaria Khan ordered Lakhpat Rai to take actions against the Sikhs.

The Sikhs took the sheep's from the people of Aemanbad and did not give back on the words of Jaspal Rai and then they fought with each other. In this fight Jaspal Rai was killed who was the brother of Lakhpat Rai.

This battle was run from April to June. Lakhpat Rai fired on Sikhs with guns. Sukha Singh with a shot belt he continuously fought with him. Some Sikhs were killed due to hunger. On May 1746, a (*chota kalukara*) was held. On the time of *Baisakhi*, 30 March 1747, the Sikhs made a *Gadhi*. Outside the Amritsar, which name was Ram Raoni. At that time the 65 *Jathas* were made. Sardar Jassa Singh Ahluwalia was the supreme commander as well as the leader of *Dal Khalsa*. The group *Dal Khalsa* was formed by the leader Sardar Jassa Singh Ahluwalia and the people who were the *Jathedars*. This group *Dal Khalsa* was formed by bringing together the people from different tribes. There were about eleven tribes that were brought together to form the *Dal Khalsa*. Sardar Jassa Singh Ahluwalia was truly a great soldier and a leader. He was a very determined person and he also planned before hand, before carrying out his actions his actions. The Sikh soldiers and the *jathedars* had complete trust and faith in each other. They worked together in proper sync and with great harmony. Both the Sikhs and the *jathedars* had the same objective which had made both of them to come together. They worked together for a common cause with harmony. So in this way the *Dal Khalsa* which was which comprise of people from different tribes and progressed on the basis of mutual trust was able to have success in many of its different ventures one after the other. The establishment of the *Dal Khalsa* which took place around about the 18th century in Punjab was a very important event in the history of Punjab. *Dal Khalsa* was ready to take up the place of the Mughals in Punjab after the defeat of the Mughals in Punjab. The Mughals had ruled for centuries in various parts of India. So it was very huge political gain for the *Dal Khalsa* to have become at with the Mughals who had ruled for many centuries. At the time the *subedar* of Lahore was about to be changed while in Punjab the *Khalsa* forces were also getting ready. Muhhamudin who was also known as Mir Manu had defeated Ahmad Shah Durani in Manipur. On the day of the 11th of March in 1748 he started his preparations for battle. Ahmad Shah Durani then attacked on the Sikhs. He

emerged victorious and with that he also conquered and took seizure of the Sikh forts. Then, the Afghan soldiers were placed by Ahmad Shah Durani at different places all over the villages with the objective of maintaining peace in the area. On the other hand due to this attack which had been carried out by Ahmad Shah Durani, the *Dal Khalsa* were on the back foot. Then the *Dal Khalsa* slowed down their operations because of the attack. As Ahmad Shah Durani had emerged victorious in the battle on May 1748 this meant that the Sikhs were again ruled upon by a foreign leader. Adina Bheg called the Sardar Jassa Singh Ahluwalia to come and meet her. So he put some demand in front of him. Never the less, Sardar Jassa Singh Ahluwalia refused to comply with any of these demand that had been offered by Adina Bheg. On the other hand Sardar Jassa Singh Ramgarhia agreed to these demands. But even despite of that, Adina Bheg still went on to attack on the forts of the Sikhs. There were about five hundred Sikhs. The Sikhs fought with great bravely. They kept on fighting for a long time. This battle with the Sikhs continued from 1748 to 1749. In this battle during its course of the year about two hundred Sikhs were killed. But with the second attack conducted by Ahmad Shah Abdali, Adina Bheg retreated his soldiers who were surrounding the fort.

During the same time period, the former *shah Nivas* of Lahore attacked on Multan. With this attack he took over Multan. While on the other side Ahmad Shah Durani had also began his preparations for undertaking a fresh attack. In knowledge of the upcoming threat Mir Manu decided to take the help of the Sikhs. So with the help of Koda Mal and Mir- Manu had an agreement with the Sikhs. So he joined hands with them. With this agreement Mir Manu agreed to give back the fort of which he had won over from them back to the Sikhs. Mir- Manu also agreed to give the *Jagir* of twelve villages to the Sikhs. After the second attack of Ahmad Shah Durani, Mir Manu ordered to send Diwan Koda Mal towards Multan on his mission against Shah Niwaz. During this mission Diwan Koda Mal decided to take the help of the Sikhs. For this mission Diwan Koda Mal had agreed to give each of the participating Sikh soldiers wages of fifteen rupees per month while each of the *jathedars* would receive wages of thirty rupees per month as their income. Along with this Koda Mal had also agreed for the Sikhs to keep the equipments and ammunition which were to be used in the war. These two forces, that is of Diwan Koda Mal and Shah Nivaj collided in the jungles in between the village. In this battle between Ahmad Shah

Durani and Diwan Koda Mal, Diwan Koda Mal emerged victorious. So after this win by Koda Mal, Mir Manu was very impressed by him and gave him the honour of *Maharaj Bhadu*. The Sikhs too were also quite pleased with their friend Koda Mal. So the Sikhs gave Koda Mal the honour of calling him Mitha Mal. While to express their gratitude the Sikhs gave Koda Mal eleven thousand rupees. The sacred *sarovar* was also completed on the orders of Lakhpat Rai. They also celebrated the festival of *Diwali* with great enthusiasm. So with this the era of peace and prosperity had come for the Sikhs. This era of peace and harmony stayed for about one and a half year. During this time the Sikhs again increased their power and with that also made *jathe bandi* permanent. With this the number of *amritdhari* amongst the *Khalsa* also increased. The *amritdhari* Sikhs joined different groups alongside the other Sikhs in the Dal. In 1751, Ahmad Shah Abdali carried out his third attack on India. This battle continued till 1752. After this attack and have/caused by the Afghans, Mir Manu came to know that the Sikhs had lost a large portion of their rule at the hands of the Afghans. So in order to grab this opportunity while the Sikhs were weak, Mir Manu sent *fojdhar* Mohan Lal attack on the Sikhs. The Sikhs were hiding out in the *jungles*. During this battle a lot of Mughal soldiers lost their lives. Due to which Mir Manu had to retreat the rest of his soldiers. After this another battle took place between the Sikhs and the Mughals near Kot Budha and in this battle the Sikhs had undergo huge losses.

After this success, Mir Manu himself started taking action against the Sikhs in the Majha area of Punjab. He also asked Jakaudin, Bakshi Sha and Besh Khan to sign in alongside him. In the end, around nine hundred Sikhs were surrounded in the fort in Ramghani. So a battle took place with the Sikhs. In this battle the nine hundred Sikhs lost their lives fighting. On the other side Adina Bheg would also kill about forty to fifty Sikhs every day. Battles like this continued until the death of Mir Manu. Mir Manu died in the month November 1753. After the death of Mir Manu there was no one who become the governor of Punjab. At that time both the Pathans and the Mughals ignored Punjab. The *Pathans* were immersed in their own battles in between themselves. On the other hand Ahmed Shah Abdali's attention was on the interior issues in Afghanistan. hundred of leaders were changed in Lahore in between November 1753 to October 1756. During this period the Sikhs progressed a lot. General Nawab Kapur Singh died on the 7th of October, 1753.

After his death the operations of *Dal Khalsa* were headed by Sardar Jassa Singh Ahluwalia. So Sardar Jassa Singh made a new fort *Lohgarh* in place of the demolished fort Ramghani. Due to which his name Ramghadia became famous. Sardar Chadhat Singh took the help of sardar Jai Singh. Towards the end of 1754 about twelve thousand Sikhs attacked on Sirhind and killed the sardars of that area. In April 1755 Adina Bheg along with the help of the Singhs was successful in capturing Sirhind after killing Kutba Khan. So Adina Bheg gave the Sikhs, Fatiavad for their help in the battle. On the 10th of April, 1754 the first *Gurmata* was done after many years. On this occasion the Sikhs gather at the *Akal Takhat*. At this moment the Sikhs ensured the people of their safety in Punjab. The Sikhs also ensured to protect the farmers and the businessmen from the Mughals.

At that time neither the Governor of Lahore nor the Badshah of Delhi cared about the security of the people under their respective kingdoms. While only the Sikhs were the ones who protected for the rights of the farmers and the traders. In return the people would give the Sikhs fifth of their income. This act of protecting the people was one of the pioneer works in the formation of the *Dal Khalsa*. This marked the establishment of the *Dal Khalsa*. On hearing about this protection being provided by the Sikhs Adina Bheg got very angry. Adina Bheg himself wanted to be the ruler of Lahore. So in order to put a stop on the increasing power of the Sikhs, he devised a scheme to force the *Marathas* towards Punjab. The *Marathas* army reached Punjab in three groups. So after conquering some small parts, they proceeded towards Sirhind. Then, they attacked on Sirhind but the Sikhs had already attacked on Sirhind before their arrival. The Sikhs looted treasures of Sirhind.

The *Marathas* then tried to capture the Sikhs but they failed in their attempts as the Sikhs managed to cross Sutlej without any confrontation with the *Marathas*.

After this fight the Sikhs and *Marathas* agreed to come to an understanding in which the Sikhs were to keep their distance from the *Marathas*. As soon as Adina Bheg became the governor of Lahore she wanted to fight with the Khalsa Dal. So Adina Bheg sent a message to the Khalsa Dal to stop looting the villages and cities. He also urged them to stop their protection programme. In return Adina Bheg offered to stay away from their internal matters in Amritsar. *Dal Khalsa* had become a very strong force at that time. At this proposal offered by Adina Bheg, the *Dal Khalsa* went on to surround Adina Nagar. Adina Bheg sent a strong army which was

commanded by Hira Mal and Akhil Das Jandiala to confront the *Khalsa* forces. The battle between the two forces commenced on the way to Kadia. In this battle Diwan Hira Mal lost his life. While on the other hand Akhil Das retreated to Jandiala. The Sikhs seized the weapons and horses that were brought to battle by them. After this defeat, Adina Bheg sent an army in the command of Mir Aziz Khan towards Amritsar. At that moment in Amritsar the group of the *Khalsa* forces were commanded by Sardar Jassa Singh Ramgarhia and Nand Singh. This group fought bravely against the army sent by Adina Bheg. But due to a small entry in the fort of Ramgarh, the army of Aziz Khan entered and caused a lot of damage to the Sikhs. So in the end the Sikhs had to flee from the fort of Ramgarh. The battles between Adina Bheg and the Sikhs kept on going. As these battles continued unfortunately on the 17th of September 1750 Adina Bheg lost his life due to a disease caused by extensive coughing. Now after the death of Adina Bheg the whole of Lahore was empty for *Dal Khalsa*. As the *Dal Khalsa* received the news of the death of Adina Bheg, the groups of *Dal Khalsa* went back to their places. On the 30th of October 1758 which was the day of the celebration of the festival of Diwali, the *Dal Khalsa* went to attend the Sarbhat Khalsa *samagham* and there they passed the second *Gurmata* that no alliance should be formed with any group until the *Dal Khalsa* was not given an important position. So due to this the *Dal Khalsa* increased the area under which they were providing their protection programme.

Ahmad Shah Abdali reached Lahore towards the end of October 1759. Ahmad Shah Abdali was determined to teach the *Marathas* a lesson. So there were some small battles that took place between the two forces before the great battle that took place between the two in 1761 at the place of Panipat. In this battle the Marathas ended up on the losing side. This battle is known as the battle of Panipat in the history of India. In this people the common people had to face a lot of loss. After the battle of Panipat two fronts were left in Punjab which were the Afghans and the Sikhs. The Strategy of the *Dal Khalsa* was not to engage in a direct battle with the Afghans and to help the common people as much as possible. The *Dal Khalsa* decided to add the villages that had been destroyed during the battle under the area in which they provided safety. For the safety the *Dal Khalsa* had brought together different groups.

The *Dal Khalsa* called upon all the *Khalsa* in 1760 in the Akal Takhat and in this gathering a new *Gurmata* was passed which was to stay neutral. The Sikhs decided to start from Lahore. So the Sikhs surrounded Lahore from all four directions. On seeing this Amir Muhammad Khan order to close all the door to the city because the reserve treasures of Ahmad shah Abdali was kept there. So to save this treasure Amir Muhammad Khan Came to an agreement with the Sikhs and agreed to all their demands. The first demand by the Sikhs was that they were to be given money in the form of *najrana* and the second was that he was not to help Ahmad Shah Abdali by any means. So with this *Dal Khalsa* came back to Amritsar with thirty thousand rupees. The *Dal Khalsa* was quite confident after getting the *najrana* from Lahore and all their member went back to their respective places. All the leader sardars went back to their respective places and started making forts there. They named their areas on the names of their groups (*jathe*). For example Ahluwalia named his *jatha* as Ahluwalia misal. This was the starting of the rule of the Sikhs. On the day of 10th of April 1761 the *Khalsa* Sikhs gathered in Amritsar. During this occasion, all the leaders (*jathedars*) of the Hindu *Khalsa* forces came to meet Sardar Jassa Singh Ahluwalia. They had come to request Sardar Jassa Singh Ahluwalia to help them release their daughters and sisters who had been captivated during the battle of Panipat. On hearing the request put forward by the Hindus, Sardar Jassa Singh Ahluwalia and the other generals of the *Khalsa* forces again attacked on the Afghan forces. They were successful in releasing the Hindu women that had been arrested. After their release the *Khalsa* force took these women safely to their homes. Due to the release of thousands of Hindu women from the Afghans, the people gave Sardar Jassa Singh Ahluwalia the honour of calling him *Bandi Chordh*. Ahmad Shah Abdali wanted to teach the Sikhs a lesson. So to achieve this on his reaching Kabul, he immediately ordered Nuruddin Khan to fight against the Sikhs. He also sent letters for help to the officers in Punjab. The Sikhs too knew that Ahmad Shah Abdali would take action against them, so for his own safety Sardar Chadat Singh had made a fort for himself in Gujranwala. As soon as Nuruddin reached near the river of Chanab, the forces of Chadat Singh attacked on him. Nuruddin could not overcome the attack by the Sikhs and retreated to the fort of Siyalkot. So the Sikhs surrounded this fort and stopped the supply of food and water inside the castle. So in the end in the disguise of a beggar Nuruddin moved out of the fort. This victory in the battle earned Chadat Singh a lot of fame. This battle reduced the fear of the Governor of Lahore. Some



people started giving their taxes to Chadat Singh instead of giving them to the Governor of Lahore. Due to this Ubaid Khan attacked on Chadat Singh. He attacked on the capital of Chadat Singh which was in Gujranwala. Chadat Singh would often come out of the fort with his forces and in doing so he would cause damage to the enemy and then would retreat back to his fort. A lot of Sikhs came in the help of Sardar Chadat Singh. They attacked on the forces that were surrounding the fort at night. Some Sikhs who were doing their jobs under Ubaid Khan had also joined hands with the other Sikhs. So in such a situation Ubaid Khan thought it would be appropriate to run away. So Ubaid Khan ran away leaving his horses and camels behind. So the Sikhs got their hands on a lot of horses and camels. On the other side Ubaid Khan barely made it to Lahore. The *Khalsa* was called on the occasion of *Diwali* in 1761 in which the decision to take over Lahore was taken. On the next day the Sikhs attacked on Lahore, They surrounded the whole city. The Governor of Lahore Khwaja Abed Khan locked himself his fort. He also ordered to lock all the door of the city. In the fear of the Sikhs the people of the city of Lahore opened all the doors of the city for the Sikhs in the hope that they would not cause much destruction. The Sikhs too did not want to cause an loss to the people. So as the doors were opened the Sikhs proceeded towards the fort and killed Abed Khan. With this the Sikhs took over the fort.

After this, the *Khalsa* force announced from the fort of Lahore that Sardar Jassa Singh Ahluwalia would become the new Governor in Lahore. With this Lahore got its independence after about seven hundred years in September 1761. The whole of the *Khalsa* once again assemble together at the Akal Takt on the 27th of October 1761. In this gathering another *Gurmata* was passed which was to carry out attacks on the other enemies of the Sikhs. Out of which some were Akal Das of Jandiala, Khesgi of Kasur and Jian Khan of Sirhind.

So here, many discoveries have been done on sikh History, But it has become a small organization . But in reality the foundation of the khalsa kingdom was kept by *Dal Khalsa*, The *Dal khalsa* had almost occupied entire Punjab and Created misles. This Search has given information about the origins, activities, victories of *Dal khalsa* was an important part of the *khalsa* State.



## GURU KASHI UNIVERSITY

### CANDIDATE'S DECLARATION

I hereby declared that the work which is being presented in the dissertation entitled **“DAL KHALSA : ORGANIZATION AND HISTORICAL IMPORTANCE”** In fulfillment of the requirements for the award of 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 2021 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 any other University/Institute.

*Kirandeep Kaur*  
16/6/21

**Kirandeep Kaur**  
**University Roll no .166191008**

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

*Daljit Kaur Gill*  
**Dr. Daljit Kaur Gill**  
Supervisor  
16/6/21

The M. Phil viva-voce examination of **Kirandeep Kaur** has been held on 5/3/21 and accepted for the award of M. Phil Degree.

*Daljit Kaur Gill*  
Supervisor  
16/6/21

*[Signature]*  
Dean of the College  
Dean (UCBS),  
GURU KASHI UNIVERSITY  
Talwandi Sabo (Bathinda)

## **ACKNOWLEDGEMENT**

*Firstly, I bow my head in gratitude to the “AKALPURKH WAHEGURU” For showering his choicest blessing upon me and making this work possible.*

*For help and guidance in the execution of this study, I am obliged to Dr. Daljit Kaur Gill, the gracious intellect, who inspired me to conduct the study in hand and guided me at every step I am indebted to Dr. Daljit Kaur Gill and all the faculty members of the Department of History, Guru Kashi University, Talwandi Sabo, Bathinda for their constructive, helpful criticism and valuable suggestions, which have added unilimited grace to the value of study.*

*I extend my heartiest thanks to the respected Dr. Satnam Singh Jassal, Dean of UCBS&H at Guru Kashi University, Talwandi Sabo, Research Dean, Dr. Kamaljit Singh, Who provided their valuable suggestions and to my history teachers Dr Harpinder kaur and Dr Hardeep kaur.*

*I have great privilege to make a special mention of moral encourangement love, motivation and ever flourishing inspiration given by my respected grand father in law father /mother in law Sardar Balveer singh & sardarni Simarjit kaur who has brought me upto this stage of my career and I have tried my best to live upon there wishes. I convey hearful thanks to all the other famiy members too.*

*A special thanks to my husband and my children who had my sincere thanks are also due to my friend, kulwinder singh for their unitring help and co-operation during the course of study. The support and the respect given by the faculty members of Punjabi university Patiala, Guru Nanak Dev University, Amritsar and Sikh Refrence Library.*

*“All cannot be mentioned but none is forgotten:”*

Place : Talwandi Sabo

Kirandeep Kaur

## **CONTENTS**

<b>SR. NO.</b>	<b>CHAPTERS</b>	<b>PAGE NO.</b>
	<b>DECLARATION</b>	<b>ii</b>
	<b>ACKNOWLEDGEMENT</b>	<b>iii</b>
	<b>CONTENTS</b>	<b>iv</b>
	<b>PREFACE</b>	<b>v-vii</b>
<b>1</b>	<b>BACKGROUND OF DAL KHALSA</b>	<b>1-17</b>
<b>2</b>	<b>ORIGIN AND GROWTH OF DAL KHALSA</b>	<b>18-56</b>
<b>3</b>	<b>ACHIEVEMENT OF DAL KHALSA</b>	<b>57-67</b>
<b>4</b>	<b>CONCLUSION</b>	<b>68-77</b>
	<b>BIBLIOGRAPHY</b>	<b>78-82</b>

## PREFACE

The *Dal Kalsa* was the name of the Sikh Army that operated in 18th Century (1735-1780) in the Punjab region. The Dal Khalsa was started from the time of Sixth Guru of Sikhs, Guru Hargobind Singh by adopting two swords.

He had become Guru at the young age of eleven after the execution of his father, Guru Arjan Dev by the Mughal empire Jahangir. Guru Hargobind introduced the process of militarization to Sikhism. He symbolized it by wearing two Swords. Representing the dual concept of Miri and Piri (temporal power and Spiritual authority) in front of the Harmandir Sahib in Amritsar, Guru Hargobind constructed the Akal Takhat (the throne of the timeless one). The Akal Takhat represents the highest seat of loathly authority of the Khalsa (the collective body of the sikhs) today after Guru Hargobind Sahib, the tenth Guru of Sikhs Guru Gobind Singh ji established the Khalsa, A collective army of baptized Sikhs ,on March 30,1699.

The Establishment of the Khalsa united the Sikh community against various Mughal-backed climate to guru ship. Then, Banda Singh Bahadur was an ascetic who converted to Sikhism after meeting Guru Gobind Singh at Naded. A Short time before his death Guru Gobind Singh ordered him to reacquire Punjab and gave him a letter that command all Sikhs to join him. Banda Singh Bahadur made a point of destroying the cities in which Mughals had been cruel to Sikhs. After him, Kapoor Singh was elected leader of Sikhs and took the title of Nawab. Nawab Kapur Singh combined the various Sikh military as into two groups; the Tarun Dal and Buddha Dal. Which would collectively be known as the Dal Khalsa. The Taruna Dal was further divided into five Jatha each with 1300 to 2000 men and a separate banner and drum. In 1746 these Jatha became Misls and in 1748 it divided among 11 misals

### REVIEW OF LITERATURE

**Padam Pyara Singh, Sankhep Sikh history, Singh Brothers Amritsar 1963.** In this book, history has been given from 1469 to 1999. From this, we get information about Guru Period and Banda Singh Bahadur. In this, information about acquisition of Sikh misals and Sikhs in Lahore is available.

**Principial Teja singh, Dr.Ganda singh Sikh history, Punjabi University Patiala 2016 .:** This book has been given the history from 1469 to 1965. From this find out the battles of the Gurus, the victories of Banda Singh Bahadur and the exploits of the Sikhs and the information about the small victories of the Sikhs.

**Dr Harjinder Singh Dilgeer, Sikh Twareek vol-2, second part, The Sikh University Amritsar, 2014:** In this book we found the History of 1708 to 1849. Got the information about the martyred of Sikhs in History regarding the Dal Khalsa.

**Dr. Sukhdyal Singh, Shiromani Sikh History, Sangam Publication, Patiala ,2015.:** This book a contain the information from the period of 1708 to 1799. Apart from this, found the information, activities of Dal Khalsa and the establishment of Dal Khalsa.

**Joseph David Cunningham, Sikh History, Lahore Book shop, Ludhiana, 1997:** This book provides the information regarding the work done by the Sikh Gurus and Banda Singh Bahadur.

**Dr. Inder singh Tiwana, Sri Hargobind Sahib, Director Language, Departement, Punjab:** This book provided the Information about the Sixth Guru of Sikhs and about the adaptation of their two swords and the fights.

**Khushwant Singh , Sikh History , Lahore ,Ludhiana, 2004:** This book provided the information about the history of Gurus, This book also given the information about the time after Maharaja Ranjit Singh.

**Ghanayia Lal , Tarikh-A-Punjab, Punjabi University, Patiala, 1968:** In this book Ghanayia Lal detailed the history of Punjab. This contains about the history of Sikhs.

## **SCOPE**

This Research's field is very long. This research is very useful for religious and social sector. In this, it has been informed from the time of the Gurus to Sikh Raj. The lines of Military activities have been describe and also the victories of Sikhs have been described.

## **NEED OF STUDY**

So here, many discoveries have been done on the Sikh History, But it has become a small organization . But in reality the foundation of the khalsa kingdom was kept by *Dal Khalsa*, The *Dal khalsa* had occupied almost entire Punjab and created Misals. This research has given information about the origins activities and victories of *Dal khalsa* and it was an important part of the *Khalsa* State.

## **OBJECTIVES**

- Background of Sikh Jathas.
- Sikh activities.
- Victories of Sikhs and misls of Khalsa.

- Detail of the great generals of Dal Khalsa.
- Details of Martyrs.

## **PLAN OF WORK AND RESEARCH METHODOLOGY**

The Material of research has taken from Punjabi university Patiala and Guru Nanak Dev University, Amritsar. The Information got from reference library Amritsar and Guru Ramdas Library, Amritsar about *Dal Khalsa*. TPD collage Rampura phul, Rajindra collage, Bathinda and public library Bathinda.

## **CHAPTERIZATION**

### **1. Chapter-1**

#### **BACKGROUND OF KHALSA**

In the first chapter two Guru Hargobind Sahib and Guru Gobind Singh information given. In this information about Baba Banda Singh Bahadur also given and creation of *Dal Khalsa* information given in detail.

### **2. Chapter-2**

#### **ORGANIZATION OF DAL KHALSA**

After the creation of *Dal Khalsa*, work of their groups are described the *Dal Khalsa*. How they defeater help of Guerrila War of Sikh defeat the Mughals information given in it. And about establishment of *Khalsa Dal*.

### **3. Chapter-3**

#### **ACHIEVEMENT OF DAL KHALSA**

In this chapter the information about the victories of *Dal Khalsa* has given. Sikh had almost controlled the Punjab.

## **Conclusion**

## **Bibliography**