

**LIFE AND TIMES OF MAHARANI JIND KAUR
(1817 A.D.-1863 A.D.)**

A DISSERTATION

Submitted to

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In Partial Fulfillment for the requirement of the award of the degree of

MASTER OF PHILOSOPHY

IN

HISTORY



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PREFACE

Maharani Jind Kaur, the most remarkable woman in Sikh history was the youngest wife of Shere-E-Punjab Maharaja Ranjit Singh. She was the Queen Mother of the last Sikh Sovereign Maharaja Dalip Singh and was also called the Queen Mother by various European writers as well as contemporary writers. She was popularly known as Rani Jindan. Among all the wives of Maharaja Ranjit Singh, Jind Kaur was the only prominent lady who played an important role in the Sikh History. The role played by her in the History gave her the name as the Iron Lady.

The topic of this dissertation was suggested by my respected teacher and I too was interested in putting forward the role played by her for the freedom of Punjab from the British. We didn't find any proper detailed information about her early life. However this dissertation is based upon the contemporary sources but important secondary sources have also been consulted.

The particular subject is used to enlightened by it's definition which makes its boundaries and differentiated it from the other discipline. As per the definition of History's pioneer, Greeks who defined it as the knowledge obtained as a result of research or inquiry. In actual history is very much concerned with the activities of human beings and reveals the studies about the events in the struggle efforts made by the man. History is the discipline which investigates and also unfolds the values which inspires the citizens of country with the change in the age era leading to the development of their collective will and to express it through the manifold activities of the individual life. Sikh history reveals the evidences of the role played by the various eminent Sikh dignitaries either socially or politically. Among these eminent personalities Sikh women too played an important role. Among these Maharani Jind Kaur, wife of Shere-E-Punjab Maharaja

Ranjit Singh with fabulous physical appearance was a great women leader who maintained Sikh Raj in Punjab after the death of Maharaja Ranjit Singh. This all depicted her political essence.

REVIEW OF LITERATURE

1. KHUSWANT SINGH-RANJIT SINGH (Ancestors, Birth and the years of Tutelage) New Book Society of India, New Delhi, 2000. This book reveals the information about the ancestors, early life of Maharaja Ranjit Singh, while including his political carrier.
2. AMARINDER SINGH- THE LAST SUNSET THE RISE AND FALL OF LAHORE DARBAR, Lahore books ,Ludhiana, 2010. Through this book we got the knowledge about the downfall of Lahore Darbar and also the existence of various misls in Punjab.
3. SAROOP LAL KAILLE, HARNEK SINGH GILL- SIKH RAJ VICH MAHARANI JINDA IK HASTI SI, Bhai Chatar Singh Jiwan Singh, Amritsar, 2011.In this book writer depicted the political life of Maharani Jind Kaur.
4. KEHAR SINGH, SAROOP LAL KAILLE CANADA- MAHARANI JINDA (IRON LADY), Bhai Chatar Singh Jiwan Singh, Amritsar ,2015. From this book we got the information about the leadership qualities of Maharani Jind Kaur, as a symbol of the sovereignty of the Khalsa ruling the Punjab in the name of her son.
5. KHUSWANT SINGH- SIKH RAJ DA ANT, Unistar books, Pvt Ltd. Chandigarh, 2015. This book deals with the knowledge regarding the end of Sikh empire.
6. KARNAIL SINGH-ANGLO-SIKH WARS AND ITS INSIDE TALE, Dharam Parchar Committee, Amritsar, 1998. The book mentioned about the Anglo Sikh wars which were fought between British army and Sikhs.

7. M.L.AHLUWALIA-MAHARANI JIND KAUR(1816-1863), Prithipal Singh Kapoor Singh Bros., Amritsar, 2001. Through this book writer discussed the role played by Maharani Jind Kaur in Punjab history.
8. HIMADRI BANERJEE-THE KHALSA AND THE PUNJAB, Anandpur Sahib foundation and Department of culture, Government of India, Delhi, 2002. This book mentioned the popular letters which were written by Maharani Jind Kaur to British resident.

SCOPE

In India the women of the Sikh faith fought, ruled, taught and served for centuries. They have managed organizations, guided communities and led revolts. These accomplishments are admirable in their own right, and they are even more impressive when viewed in the context of the intense patriarchy and cultural misogyny against which these women were working. Maharani Jind Kaur was a resolute, fearless and dynamic women imbued with a spirit of patriotism. It was the patriotic fervor and zeal of Maharani Jind Kaur that made her determined to fought the British rule under circumstances heavily against her. She was remarkable in how she discarded sati and purdah or pardah, dominant at the time and led the courts, had meetings with chief ministers and the armies. Armed with the Sikh belief in social justice and gender equality, she paved the way for a more just and compassionate world. Her legacies were inspiring figure for young Asian women today. With the hold of good political essence she put her control over Sikh raj and maintained.

NEED OF THE STUDY

Often times women's contributions were overlooked because, for the most part, it was men's who write history. A lady in the early nineteenth century emerged with a vision of changing the history also known as "the rebel queen" in making a strong base as a motivation for empowering women. Maharani Jind Kaur was instrumental in organizing the Sikh resistance against the British after the Maharaja passed away. At the time of Maharaja's death she backed from performing the sati as done by other elder Rani's as a thought for bringing up her only son and to maintain the glory of Sikh empire. Need of this research study was to reveal the social and political life led by Maharani Jind Kaur. Studying the history of such a inspiring personality sets an example of leading life with dignity and honor and her contribution should be remembered for the generations to come.

OBJECTIVES

- Introducing the past history of Punjab.
- To reveal the political and social life of Maharaja Ranjit Singh.
- To provide the relevant information about Sikh Raj, Maharaja Ranjit Singh, Maharani Jind Kaur and downfall of Sikh Raj.
- Depicting the various Misls in Punjab.
- To critically examine the Maharani Jind Kaur's role in political and social event which have been actually over looked.
- The utmost desire of this research was to reveal her contribution to secure the Sikh Empire from annexation.

PLAN OF WORK AND METHODOLOGY

Proposed study is based on the primary and secondary sources those I collected from many libraries of different Universities like as Guru Nanak Dev University, Amritsar, Punjab University, Chandigarh, Punjabi University, Patiala, Sikh Reference Library, Amritsar. I collected the relevant data from the different sources analyzing these facts for the completion of my research work.

CHAPTERIZATION

INTRODUCTION- Through the chapter 1, I explained the relevant information about the past history of Punjab during the time period of Mughals. The role of Maharaja Ranjit Singh in the establishment of Sikh Raj. The political and social life of Maharaja Ranjit Singh has also been discussed in this chapter. Along with this the existence of various misls in Punjab has also been discussed. The life of Maharani Jind Kaur was examined in short through this chapter.

FORMATIVE YEARS (1817-1863 A.D.)

Second chapter covered the life phase of Maharani Jind Kaur from the birth till the death along with the relevant information regarding the other Maharani's of Shere-E-Punjab Maharaja Ranjit Singh.

ROLE OF MAHARANI JIND KAUR IN LAHORE DARBAR

In this chapter, I had discussed the Social and Political life of Maharani Jind Kaur who with her fabulous beauty, desired to make a hold on the Punjab without annexation. The downfall of Sikh Raj after her death has also been introduced in this chapter.

CONCLUSION

After the above mentioned chapterization, I summed up that Maharani Jind Kaur was an eminent Sikh Women who laid down the foundation of a respectful path for the other women's by denying the various bad rituals being followed in Punjab.

BIBLIOGRAPHY



**GURU KASHI UNIVERSITY
TALWANDI SABO (BATHINDA)**

CANDIDATE'S DECLARATION

I hereby declare that the work which is being presented in the dissertation entitled “**Life and Times Of Maharani Jind Kaur (1817A.D. -1863 A.D.)**” in fulfillment of the requirements for the award of the degree of **Master of Philosophy in Faculty of Arts, Department of Punjabi** and submitted in Guru Kashi University, Talwandi Sabo is an authentic record of my own work carried out during the period from Sept. 2015 to Jan. 2018 under the supervision of **Dr. Sukhjit Kaur Bhullar**.

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

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

Sukhjit Kaur
Dr. Sukhjit Kaur Bhullar
(Supervisor)

The M.Phil. Viva-Voce examination of Ms Manpreet Kaur has been held on *11/4/2018*... and accepted for the award of M.Phil Degree.

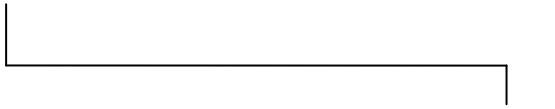
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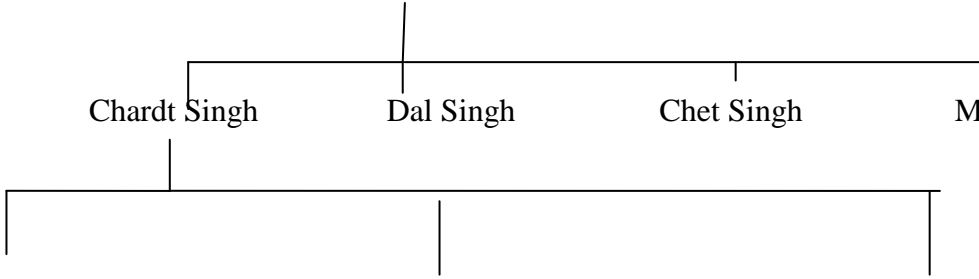
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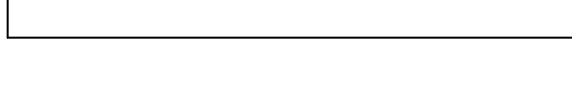
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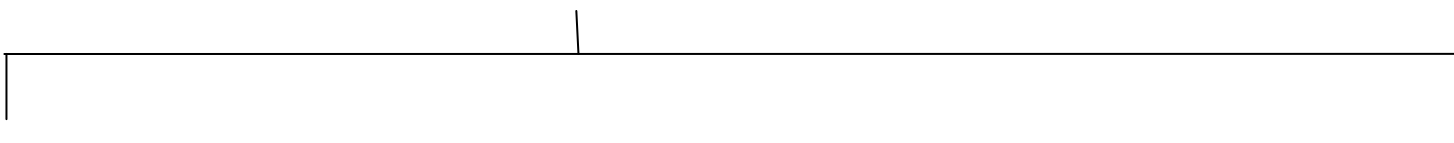
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Raj Kaur- Sahib Singh



Maharaja Ranjit Singh

Mana Singh Aulakh



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Maharaja Sher Singh

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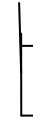
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Pishora Singh

Khadak Singh

Maharaja Dalip Singh



INTRODUCTION

Punjab is the state of North India, form part of the larger Punjab region. The state is bordered by the Indian states Jammu and Kashmir to the north, Himachal Pradesh to the east, Haryana to the south and southeast, Rajasthan to the southwest, and the Pakistan province of Punjab to the west. The state capital is Chandigarh, a Union Territory and also the capital of the neighboring state of Haryana. After the partition of India in 1947 A.D, the Punjab province of British India was divided into India and Pakistan.¹ The Indian Punjab was divided on the basis of language in 1966 A.D. It was divided into three parts. Haryanvi speaking areas (dialect of Hindi) were carved out as Haryana, Hilly regions and *Pahari* speaking areas formed Himachal Pradesh alongside the current state of Punjab.

The name of “Punjab” in the Persian language literally means “five” (pani) “water” (aab), which obviously refers to the “Land of Five Rivers”.² The five rivers that drained its territory and finally join the mightily Indus River as tributaries were, Beas, Ravi, Sutlej, Chenab and Jhelum. The region of Punjab, situated in the Indus Valley, was one of the region in the world where ancient human Civilization dates backs to more than 3,000 years BC, and produced large cities such as Mohenjodaro in Sindh and Harappa in West Punjab.³

A Sikh lives a normal family life and faces all the challenges of life squarely. According to the Sikh belief a person can achieve salvation in this world while working, playing, eating, enjoying, and living a truthful life. The following lines have become folklore

¹ Punjab, *Overseas Indian Facilitation Centre*, Retrieved 8th September, 2011,p.no. 1.

² WHKMLA: History of West Punjab, zum.de. Retrieved 3rd February 2017,p.no. 1.

³ *Ibid*, p. no. 2.

about Guru Nanak Dev, the Ascetic lord who is known as the King of holy men, the Guru of the Hindus, and the *Pir* of the Muslims:⁴

*“Baba Nanak Shah fakir
Hindu ka Guru Mussalman ka pir”*

There are some historical events that gave it a definite shape and character. The single most important such event was the martyrdom of Guru Arjan Dev ji during the rule of Mughal Emperor Jahangir. Just before achieving martyrdom, Guru Arjan Dev ji alerted his son Guru Hargobind ji to make the necessary preparations by arming himself for the upcoming dangers. The Guru Sahib sat on throne, listened to the complaints of the people, administered justice, and delivered sermons. The purpose of the Guru was to infuse the spirit of bravery among his Sikhs. Guru Hargobind Sahib also wore new garments, a seli and a turban.⁵ So, the sixth Sikh Guru, Guru Hargobind Sahib is called *Miri te Piri da Malik*, the Master of temporal and spiritual power and *Sacha Paatshah*. He armed and drilled some of his sturdy disciples. In due course, from an inherited bodyguard of 52 soldiers he came to possess a stable of seven hundred horses, three hundred horsemen, and sixty gunners.⁶

Like his grandfather, Guru Arjan Dev ji, Guru Teg Bahadur ji was offered the choices of conversion to Islam or face death. The indomitable Guru Tegh Bahadur chose the latter. To intimidate Guru Sahi, Mati Das was sawed alive into two body parts, Dyal Das was boiled alive in a cauldron and Sati Das was wrapped in cotton wool and burnt alive in front of him. The Governor and *Quazi* of Delhi tortured Guru Sahib for five days. Finally

⁴ Singh, K., *A History of the Sikhs*, Volume 1: 1469-1839 , Oxford University Press, New Delhi, 1984, p. 37.

⁵ Singh, T., *Miri and Piri: Religion and Politics in Sikhism with Special Reference to the Sikh Struggle (1947-1999)*, Paper read At International Sikh Conferences, 2000, p. no. 1.

⁶ WHKMLA: History of West Punjab, zum.de. Retrieved 3rd February 2017, p. no. 1.

Guru Sahib was martyred by beheading at the behest of Aurangzeb. There were striking similarities in the crucial events in the lives of the sixth Guru Hargobind ji and tenth Guru Gobind Singh Ji. Both had their fathers martyred. Both were young, eleven and nine years of age respectively at the times of their father's martyrdoms and succession to the Guru-ship. And both had to face the dilemma of either annihilation of Sikhism or challenge by the tyrannical Muslim Rulers, who were far superior in manpower, resources and equipment. Both opted for the latter and not only successfully warded off the murderous onslaughts but inflicted mortal blows to the mighty Mughal Empire and Muslim Jihad (crusade). The Mughal Empire crumbled soon after. Although both the Gurus won decisive battles against aggressive Mughal and Hindu forces but they made no attempts to occupy territory.⁷ It was the seed that under the fostering care of Guru Nanak Dev ji's successors, grew into a gigantic Khalsa power. The martyrdom of Guru Arjan Dev ji (the fifth Guru) and Guru Teg Bahadur Ji played a major role in shaping the saint-soldier character of Khalsa.

Guru Gobind Singh ji, the tenth guru of Sikhs, was born in 1666 A.D at Patna (Capital of Bihar, India). In 1675 A.D Pandits from Kashmir in India came to Anandpur Sahib pleading to Guru Teg Bahadur (Father of Guru Gobind Singh ji) about Aurangzeb forcing them to convert to Islam. Guru Teg Bahadur ji told them that martyrdom of a great man was needed. His son, Guru Gobind Singh Ji said "Who could be greater than you",⁸ to his father. Guru Teg Bahadur ji told Pandits to tell Aurangzeb's men that if Guru Teg Bahadur will become Muslim, they all will. Guru Teg Bahadur ji was then martyred in Delhi, but before that he assigned Guru Gobind Singh ji as 10th

⁷ Sikhi Wiki Encyclopedia of the Sikhs, http://www.sikhiwiki.org/index.php/Banda_Singh_Bahadur, Dec. 27.2000, p. no. 1.

⁸ WHKMLA: History of West Punjab, zum.de. Retrieved 3rd February 2017, p. no. 2.

Guru at age of 9 years. After becoming Guru, he commanded Sikhs to be armed. He fought many battles with Aurangzeb and some other Kings of that time, and always chased victory. In 1699 A.D., he created the Khalsa *Panth*, by giving *amrit* to sikhs.

Guru Gobind Singh molded his Sikhs into the Khalsa *Panth* - a nation of Saint-Soldiers. A divine army of people prepared to sacrifice their lives to protect the sacred values of Justice and Freedom. Some observers see a sharp break between the ‘peaceful’ path pursued by Guru Nanak and the militant attitude of Guru Gobind Singh. In reality, however, there is no such break. The Khalsa *Panth* is just a formalization of Guru Nanak’s view of Religion. This is apparent in the Sikh belief that the ten Gurus were all the same in spirit. Indeed, that the semi-martial nature of the Khalsa is consistent with the teachings of Guru Nanak Dev ji.⁹

Historically too, Guru Gobind Singh ji was not the only Sikh Guru to take up arms. In 1606 A.D the fifth Guru, Guru Arjun Dev ji, was tortured to death by the Emperor Jahangir; religious intolerance was the cause of his execution. His successor, Guru Hargobind ji, then had to take up arms against the Emperor’s persecution. Guru Arjun Dev ji had been the Apostle of Peace - even under severe torture he accepted his ordeal calmly. However, Guru Hargobind ji showed that sometimes it became necessary to fight for one’s freedom. But the motivation for that struggle must stem from a deep-seated love for peace. This may sound a little strange at first but it is an important concept in Sikhism - namely, the idea of ‘*Beer-Russ*’.¹⁰ Peace comes first. But if peaceful methods fail to ensure one’s basic freedoms then *Beer-Russ* is the force, which inspires the struggle against injustice. But, because *Beer-Russ* is founded on a love for peace, it

⁹ Singh, D., *Sikhs, Arms and Terrorism*, Cambridge Research Papers on Sikhism, <https://weblearn.ox.ac.uk/access/content/user/3675/Sikhism/CUSS86.pdf>, 1986, p. no. 1.

¹⁰ WHKMLA: History of West Punjab, zum.de. Retrieved 3rd February 2017, p. no. 2.

provides the motivation to fight but without the feeling of anger, hatred or revenge — injustice is the only enemy. Fighting in this instance is seen as a call of duty resulting from a desire by every self-respecting individual to lead a dignified life. As Guru Nanak Dev ji puts it: ‘Cursed is a man who tolerates a life of indignity and humiliation’. Sikhism views it as a moral duty of every religious individual to speak out against injustice and fight against oppression. Since a Saint is peaceful by nature, and tries peaceful methods of persuasion first. But if all efforts are to no avail, then *Beer-Russ* spurs the Saint to take up arms and purge tyranny with the sword. But religion had learnt, from bitter experience, that to even comment on social and political problems was a sure way to invite persecution. Either way, the commitment to uphold the values of human rights necessarily entails sacrifice¹¹.

When Guru Gobind Singh abolished personal guruship, he ruled out dictatorship and gave the decision-making authority to the *Panth*, under the doctrine of Guru Granth-Guru *Panth*. In his lifetime, he trained the Sikhs to exercise that authority through *Panj Piaras*, and he was on record to have himself submitted to their decisions. In essence, it means that collective leadership is better than the whims of an individual. Subsequent history of the *Panth* also yields the same lesson. So long as the Khalsa followed this principle, as in the case matters of the *Sarbat Khalsa* in the eighteenth century, it touched new heights of glory establishing a powerful empire in the northern India. On the other hand, when the authority passed into the hands of an individual, degeneration and decline followed, like Sikh Raj under the Maharaja Ranjit Singh.

Guru Gobind Singh established the order of Khalsa and asked the Sikhs to bear arms. According to poet Sainapati (a contemporary of Guru Gobind Singh ji) the Khalsa had

¹¹ Singh, D., *Sikhs, Arms and Terrorism*, Cambridge Research Papers on Sikhism, <https://weblearn.ox.ac.uk/access/content/user/3675/Sikhism/CUSS86.pdf>, 1986, p. no. 2.

actually taken control of many villages in the vicinity of Anandpur Sahib. The city of Anandpur Sahib had become the center of Sikh religious activities and a nucleus of Khalsa political power which was evident from the fact that Guru Gobind Singh ji built at least four forts in Anandpur Sahib and its vicinity. Some of them are still there¹². Banda Singh Bahadur was chosen to lead the Sikhs by Guru Gobind Singh. Baba Banda Singh Bahadur was born on 16 October, 1670 A.D (Lachhman Dev alias Madho Dass Bairagi), originally from the Jammu region, as one of greatest Sikh warriors as well as one of the most hallowed martyrs of the Khalsa Army. However, as a young man, he shot a doe and was shocked to watch the mother and her aborted fawn writhing in pain and dying. After this gloomy scene, he had a change of heart. That experience moved him so much that he completely changed his outlook to life. He left his home and became a recluse. Soon, he met a Bairagi Sadhu, Janaki Das and became his disciple. The Sadhu gave him the name, Madho Das. In the company of the Sadhus he travelled through Northern India and then finally arrived at Nanded (present-day in Maharashtra) in Central India, situated on the bank of the river Godavari, where he built a hut to meditate upon God. In September, 1708 A.D, Madho Das met Guru Gobind Singh ji and tried all his occult powers and accepted defeat, by saying with great humility, "*I am your banda (slave). Show me the right path*".¹³

Guru Gobind Singh ji had hoped that Emperor Bahadur Shah would fulfill his promise and do justice in the Punjab by punishing the Governor of Sirhind, Nawab Wazir Khan and his accomplices for their crimes against the common people including the deaths of the Guru's mother, Mata Gujri and his two younger sons, Sahibzada Zorawar

¹² Singh, G., *Panth Parkash*, Language Department, Chandigarh, 1987, p. 23.

¹³ Sikhi Wiki, Encyclopedia of the Sikhs, http://www.sikhiwiki.org/index.php/Banda_Singh_Bahadur, Dec. 27.2016, p. no. 1.

Singh and Sahibzada Fateh Singh. Finding him reluctant, the Guru deputed Madho Das Bairagi, under the leadership of five Sikhs, to end Mughal persecution of innocents in Punjab. Guru Gobind Singh ji held a darbar and baptised Madho Das with *Khande ki Pahul* (Amrit) and conferred the title of Banda Singh Bahadur on him. He appointed him as his military lieutenant and invested him with full political and military authority as his deputy to lead the campaign in the Punjab against the evil Mughal administration and to punish Nawab Wazir Khan and his supporters¹⁴. Banda was supplied with five gold tipped arrows and a *nagara* (drum) as symbols of temporal authority. He was given an advisory council of five devoted Sikhs (Hazuri Singhs), who on their arrival in the Punjab were to assure the Sikhs that Banda was the Guru's nominee and deputy and to organize them in order to lead an expedition against Sirhind¹⁵. Holding the characteristics of bravery and punishing the faulty, Banda Singh was started to known as Banda Singh Bahadur.

Banda Singh Bahadur was soon joined by thousands of Sikhs in his crusade against the wicked rulers¹⁶. Within a short span of time, Sikhs under Banda Singh Bahadur's leadership put an end to life of many tyrant rulers, including Nawab Wazir Khan, the main culprit behind death of younger sons of Guru Gobind Singh ji. Banda Singh Bahadur captured large part of Punjab and established Sikh rule there. Baba Banda Singh Bahadur was the master of the Punjab, east of Lahore. He made Mukhlispur, a hilly city near Sadhura his capital. He repaired its old fort and renamed it as Lohgarh (Iron Fort). He minted his own Khalsa currency in the

¹⁴ Ibid, p. no. 2.

¹⁵ Ralhan, O.P., *The Great Gurus of the Sikhs: Banda Singh Bahadur, Asht Ratnas* etc. Anmol Publications Pvt Ltd., New Delhi, 1997, p. 38.

¹⁶ Singh, T., *A Short History of the Sikhs: 1469-1765*, Publication Bureau, Punjabi University, Patiala, 1999. P. 85, 97.

name of Guru Nanak Sahib and Guru Gobind Singh ji¹⁷. In the meantime, Faruksiyar became Delhi's emperor. Angered by defeat at the hands of Banda Singh Bahadur and Sikh forces, he sent a large force from Delhi and mobilized from elsewhere in Punjab to defeat and capture Banda Singh Bahadur. Sikhs were surrounded by large number of Mughal forces in the fortress of Gurdas Nagal. They fought valiantly under Banda Singh Bahadur's command but due to depleting ration, they ultimately became too weak to fight with the enemies. Ultimately, the brave general Baba Banda Singh Bahadur was arrested along with seven hundred Sikh soldiers and brought to Delhi, after eight months. Inside the fortress, Sikhs survived on leaves, trees, and even bark of trees¹⁸.

In Delhi, they were insulted and paraded in Delhi bazars. Sikhs were offered amnesty by Mughals in lieu of accepting Islam. Not even a single Sikh betrayed the spirit of Sikhism and embraced Islam. They were tortured and killed publicly. After an ordeal of about three months, Baba Banda Singh Bahadur was killed in one of the most cruel manners mentioned in the history of mankind on 9 June, 1716 A.D. His four year old son Ajay Singh was put to death in front of him. His liver was thrust into Banda Singh's mouth. But Baba Banda Singh Bahadur remained as tranquil as ever, and even that act failed to break his resolve and determination. Finally, he was put to death mercilessly by pinching the flesh from his body, bit by bit, with means of hot pincers¹⁹. His eyes were pulled out and his feet were chopped off. With the martyrdom of Baba Banda Singh Bahadur, Khalsa leadership was taken up by new warriors²⁰.

¹⁷ Singh Station, The First Sikh General, Baba Banda Singh Bahadur <http://singhstation.net/2014/06/the-first-sikh-general-baba-banda-singh-bahadur/> p. no. 1.

¹⁸ Singh, T., *A Short History of the Sikhs: 1469-1765*, Publication Bureau, Punjabi University, Patiala 1999, p. 85, 97.

¹⁹ Singh, G., "Banda Singh Bahadur". *Encyclopaedia of Sikhism*. Punjabi University Patiala, Retrieved 27 January ,2014, p. no. 2.

²⁰ Sikh Net, <https://www.sikhnet.com/news/first-sikh-general-baba-banda-singh-bahadur>, December 27,2016, p. no. 2.

After the martyrdom of Baba Banda Singh Bahadur, for several years Sikhs found refuge in the jungles and the Himalayan foothills until they organized themselves into military bands known as *jathas called Misls*. The Sikh Rule in Lahore initiated from the invasion and rule of the Sikh *Misls* and extended till the Sikh Empire of Ranjit Singh (*also known as Punjab, the Sikh Raj, and Sarkar Khalsa Raj*) which ended in 1849 A.D.²¹ The Sikhs began gaining power following the decline of the Mughal Empire in Punjab and consisted of a collection of autonomous Punjabi *Misls*, which were governed by *Misldars*, mainly in the Punjab region. There were twelve *Misls*, each *Misl* was made up of members of soldiers, whose loyalty was given to the *Misl's* leader. A *Misl* could be composed of a few hundred to tens of thousands soldiers. Every soldier was free to join any *Misl* he choose and free to cancel his membership of the *Misl* to whom he belonged.

The Sikh *Misls* had four different classes of administrative divisions. The *patadari*, *misaldari*, *tabadari*, and *jagirdari* were the different systems of land tenure used by the *Misls*, and land granted by the *misl* left the responsibility of establishing law and order to the owner of the land. The land under the direct administration of the chief of the *Misl* was known as the *sardari*, *tabadari* and *jagirdari* systems used land directly given by the chief from the *sardari*. The *Patadari* and *Misaldari* systems formed the basis of a *Misl*, while *tabadari* and *jagirdari* lands would only be created after large acquisitions of land. The type of system that was used in an area depended on the importance of the chief *sardar* of the area to the rest of the *Misl*. Eleven *Misls* were conquering north region of the Sutlej river and one the *Phulkian Misl* was south of the Sutlej. The Sikhs

²¹ Punjab, Overseas Indian Facilitation Centre, Retrieved 8th September, 2011, p. no. 2.

north of the Sutlej river were known as the Majha Sikhs while the Sikhs that lived south of the Sutlej river were known as the Malwa Sikhs.

The Sukerchakia Misl was one of 12 Sikh *Misls* in Punjab during the 18th century. Sukerchakia Misl named after the village of Sukkarchakk in Gujranwala district, now in Pakistan, to which its founders belonged, became ultimately the most important of the twelve eighteenth-century Sikh ruling clans. Budda Singh laid the foundation of Sukkarchakia fortunes. His feats of endurance and daring in those days of adventure and plunder made him a legendary figure. The sons of Budda Singh and Naudh Singh, fortified Sukkarchakia and raised a jatha or body of men acquiring the name of Sukkarchakia. Naudh Singh was also great grandfather of Maharaja Ranjit Singh Sukerchakia, who was eldest of four sons of Naudh Singh, moved his headquarters from Sukkarchakia to Gujranwala and settled round the town. Charhat Singh's youngest son, Mahan Singh, inherited his father's spirit and ambition. He married a daughter of Gajpat Singh, the chief of Jind, thereby strengthening his own position among the Misl sardars. Within the walled town of Gujranwala he built a fortress which he named *Garhi* Mahan Singh. He increased the number of his horsemen to 6,000 and launched upon a career of conquest and expansion of territory. Mahan Singh died in 1790 A.D.²² At his death, his 10 years old son, Ranjit Singh, became the head of the Sukkarchakia misl. Young Ranjit Singh had inherited from his forefathers a sizeable estate in Northwestern Punjab, a band of intrepid horse and matchlock men, and an ambition that knew no bounds. In due course, he liquidated the *Misls* from the north of the Sutlej and became the powerful sovereign of the Punjab.

²² Ibid, p. no. 2.

His mother Raj Kaur became his natural guardian; he was also helped by *Diwan* Lakhpat Rai. She had full confidence in his integrity but her brother Dal Singh did not like his interference in the administration of the territory. So, Dal Singh joined hand with Sada Kaur, Ranjit Singh's mother-in law who exercised a lot of control over him. Thus two clear cut groups were formed, Diwan and Raj kaur on one hand, Sada Kaur and Dal Singh on the other side. The intrigues and counter intrigues made Ranjit sick of all of them. He started spending most of this time outside the house on hunting expeditions. Ranjit Singh also became suspicious to people around him and disliked some of them. Ranjit Singh grew up without any formal education and remained totally illiterate. Fond of swimming and excursions, Ranjit Singh had more traits to become a soldier later in life. Ranjit Singh once told Captain Wade, British agent at Ludhiana that his father had left for him 20,000 rounds of shot which he expended in firing at marks.

After the death of his father, Ranjit Singh was raised by Sada Kaur of the *Kanhैया Misl*. He took over as *Misldar* of the *Sukerchakia Misl* at the age of 18 years. He was married to Mehtab Kaur (1813 A.D.), daughter of Sardar Gurbakash Singh Sandhu (1785 A.D.), of the *Kanhैया Misl*, in 1796 A.D., at the age of 16. Thus that marriage brought two great *Misls* together. In 1798 A.D., he married Raj Kaur, alias Maharani Datar Kaur (1838 A.D.), the daughter of Sardar Ran Singh Nakai (A.D. 1781), of the *Nakai Misl*, thus also adding his strength. The second marriage annoyed Sada kaur and Mahtab Kaur. Mehtab Kaur returned to Batala and returned to Gujrawala occasionally. Among the other wives of Shere-E-Punjab were Rani Ratten Kaur and Rani Daya Kaur of Gujrat, Rani Chand Kaur (1840 A.D.) of village Chainpur (Amritsar), Rani Gulab Kaur (1838A.D.) of village Jagdeo (Amritsar), Rani Lachhmi Kaur of village Jogki Khan (Gujranwala), Rani Jind Kaur(1817 A.D.-1863 A.D.) of village Chachar (Gujranwala), Rani Raj Banso Devi (1835A.D.) of Kangra Hill State . Few men over the ages had

matched his rare qualities of leadership. Whether in the field of battle in providing just rule to men and women from the most diverse religious backgrounds in the human treatment of his adversaries or in achieving so much in one eventful, action-packed lifetime, not many measure up to his extraordinary achievements. In 1790 A.D., Punjab looked like a jig-saw puzzle twelve *Misls*, the Afghans in the north-west, the Rajputs of Kangra in the north, the Gorkha in the north-east, the British in the east, and the Marathas in the south-east, the Pathan controlled district of Kasur in the neighborhood of Lahore, and Hansi in the south-east under the English adventurer, George Thomas. From 1799 A.D. to 1846 A.D., Lahore recovered under the patronage of Ranjit Singh and his successors. Ranjit Singh consolidated the Sikh *Misldars* (commanders) who had ruled more or less independently during the eighteenth century under a unified command and in 1799 A.D. he established Lahore as the administrative capital of a new Sikh kingdom. Nearby Amritsar became the spiritual and commercial center of the kingdom in 1802 A.D.

Among all the wives, Maharani Jind Kaur was the youngest wife of Shere -E- Punjab Maharaja Ranjit Singh, who established Sikh Raj after the death of Maharaja and also worked for the better improvement of Sikh raj. In present time, women is accepted as the weakest person in the society, but Maharani Jind kaur faced the British ruled forces. British Government was too afraid of Maharani Jind Kaur. Lord Dalhousie also revealed her character by saying “Believe me, for us only trouble which could be caused will be Maharani Jind Kaur”. Among the most important of Maharaja Ranjit Singh’s regular wives married according to Sikh customs, were Mehtab Kaur of Kanhia Misl, gave birth to three sons, the eldest Ishar Singh died young at 1.5 years of age. The second and third son Sher Singh and Tara Singh were twins. Sher Singh was the strongest claimant to the throne after Maharaja Ranjit Singh, being the eldest surviving son of the senior most

wife of the king. His second wife was Raj Kaur of Nakai Misl gave birth to a son Kharak Singh in 1801 A.D., who became the heir-apparent to Maharaja Ranjit Singh, being the Maharaja's eldest son. Among his other favorite wives there were the two Rajput princesses, sisters Guddan and Rani Raj Banso, the daughters of Raja Sansar Chand from the same family belonging to the hill country, Kangra. They were the most charming women in the Maharajah's harem. Another favorite of his regular wives was Rani Jind Kaur, daughter of Sardar Manna Singh Aulak, the Royal Kennel Keeper at the Court of Lahore.

Thus among the all wives of Maharaja Ranjit Singh, Maharani Jind Kaur was the only beautiful, brave, political and full of enthusiasm wife and also was the fearless lady which gave her the name of 'The Iron lady'. She was called as Jindan in the family and she got familiar with this name only because of Maharaja Ranjit Singh. After the death of Maharaja Ranjit Singh, Maharani Jind Kaur and her son Dalip Singh hold the Sikh raj for few years. She was the first women who hold an importance in the first Independence war for India.

FORMATIVE YEARS (1817A.D.-1863A.D.)

Past history reveals that the girls were killed as soon after the birth. Even the people of lower caste, big *jagirdars*, highly designated people and kings were not behind in the killing of girls. During the war unmarried girls were kidnapped by the soldiers. The fear in the mind of people was only threat if they lost the war, their sisters and daughters could be abused physically and mentally and their whole family would be stigmatized. Sikh history does not reveal any example of killing of girls but Maharaja Ranjit Singh's mother Mata Raj Kaur was buried in the earthen pot. At that time when Baba Guddarh Singh ji came to know about this cruelty he rescued the girl child and blessed her to be the mother of a great warrior. Similarly Jassa Singh Ramgharia was accused of killing a newly born child due to which he was expelled from Sikh community.¹

The daughters of Sikh army personal were raised like their boys with good diet and pride. The girls were given the sacred teachings of Gurbani. On the other hand the girls being raised in an open environment were strongly built and healthy. Guru Nanak Dev Ji too revealed the importance of women in Gurbani:

“Bhand jammee-ai bhand nimmee-ai bhand mangan veeahu ||

Bhandahu hoveai dostee bhandahu chalai raahu||

Bhand mu-aa bhand bhaalee-ai bhand hovai bandhaan||

So ki-o mandaa aakhee-ai jit jameh raajaan||’²

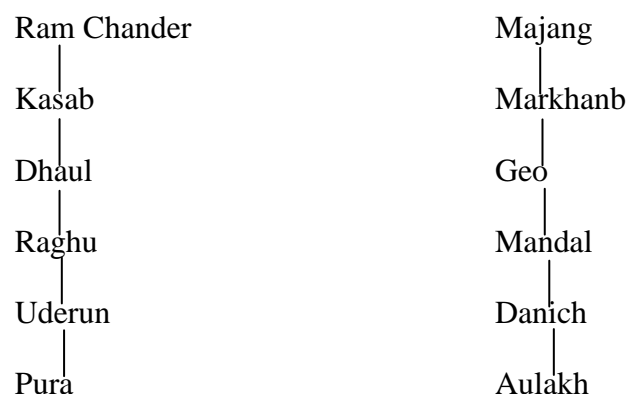
They were expert in horse riding, battle field and politics. People under the leadership of Sikhs were hard working and happy. Due to liberal nature of Government there was no fear of revolt from the people. Maharaja Ranjit Singh being careless leader was fond of hunting. One day he went to Siyalkot (now in Pakistan) with his friends for hunting. They were unable to find even a single prey after lot of struggle. Finally in the evening

¹ Kaille, S. L and Gill, H.S., *Sikh raj vich Maharani jinda ik hasti si*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2011, p. no. 17.

² Shri Guru Granth Sahib Ji, Ang 473.

they placed tents for spending the night and set up the kitchen for preparation of food. That was the village Chagari of a rich wealthy Saradar Maana Singh which was in the tehsil Zaffarwal district Siyalkot. Co-incidentally the girls of Chagari went out of their houses during the dusk. The beauty of Jind Kaur was noticed by the observing eye of Maharaja Ranjit Singh.³ It was found that kennel officer Maana Singh Aulakh 's daughter , Jind Kaur had exceptionally attractive looks and was vivacious enough to attract the lion of the Punjab. Though at the age of 57years, the Maharaja retained his passion to discern and posses beauty . Since she was the daughter of his friend –officer who hailed from nearby village (Chichrianwali) of his own birth place Gujranwala, Jind Kaur could be inducted into the royal palace (harem) only after the nuptial ceremonies had been through. Her captivating eyes and ever ready wit so on chanted the one eyed lion that she became her JIND (life and strength) in the lateral sense. But she attracted the public eye only after she gave birth to a son (Dalip Singh) on the 6th September, 1838 A.D.⁴

Jind Kaur was the daughter of Sardar Manna Singh, an Aulakh *jat* who hailed from a small village Chacher district Gujranwala, now in West Pakistan. Aulakh *jat* or Aurak, *jat* tribe, whose headquarters were mainly situated in Amritsar district. There they owned twelve villages, they were also found in the Northern Malwa; territory in the South of Satluj. They were said to be of the Solar descent, and their ancestor Aulakh lived somewhere in the Majha territory viz. territory between the Beas and Ravi. Along with the northern Malwa the Aulakhs were also found in Majha. But another story made their ancestor one Raja Lui Lak, a Luner Rajput. They were related to the Sekhu and Deo tribes with whom they didn't inter-marry. In Amritsar district Aulakhs give their following pedigree:



³ Ahluwalia, M.L., *Maharani Jind Kaur(1816-1863)*,Singh Bros. Amritsar, 2001, ,p. no. 13.

⁴ Ibid p. no. 13.

Among the Emperor courtier was Raja Aulakh, Punwar Rajput, who at once embraced Islam. The emperor also pleased and conferred it in the Jagir, though the Aulakh continued to administrate it until about 175 years when their power declined⁵. Similarly some of the Aulakhs came under the influence of Sikhism during sixteenth and seventeenth centuries. Aulakh *jat* of Amritsar district played a prominent part during Maharaja Ranjit Singh's time. The father of Maharani Jind Kaur was a Aulakh *jat*. At an early age, Manna Singh entered the service of Ranjit Singh as a dog-keeper. He was a Kumedan in the darbar of Shere-E-Punjab on the establishment maintained for looking after the department of hunting the dogs. Thus because of his job he was in direct contact with Maharaja. Jind Kaur was born in 1817A.D at Sardar Manna Singh Aulakh 's home. Jind Kaur was the sister of two brothers namely Sardar Jawahar Singh and Sardar Hira Singh . The name of all these could be read easily in the history but history did not revealed any clue or evidence about the elder daughter of Manna Singh. Jind kaur was the younger daughter of Sardar Manna Singh, an Aulakh *jat* who hailed from a small village Chachar⁶, district Gujranwala now in Pakistan.. Her elder sister was married to Sardar Jwala Singh Bhadania. Jind kaur, the youngest wife of Maharaja Ranjit Singh, and the queen mother of the last Sikh sovereign Maharaja Dalip Singh is called as Rani/Ranee/Mai or Queen mother, by the various European as well as native contemporary writers. However she was known as Rani Jindan or Jind kaur. She was renowned for her beauty, energy and strength of purpose but her fame was derived chiefly from the fear she engendered in the British in India, Who described her as "the Messalina of the Punjab", a seductress too rebellious to be controlled⁷. It is said that she developed intimacy with both Suchet Singh and Rai Kesri Singh⁸. She was endowed with great beauty-the fatal gift of God. It was once her strength and weakness. The pair of bewitchingly lovely and lyrical eyes added charm to her winsome oval face. She combined great personal charm with the characteristic strength of man. She hailed from the stuff she was heir to. From many contemporary evidences, it was clear that Rani Jind Kaur was not only the principle wives of Maharaja and her own existence as well as that of her son Dalip Singh was unknown till 1843 A.D. when the Khalsa army panchayats proclaimed the latter as Sovereign of the Sikh Kingdom. An Indian woman wearing a

⁵ Rose, H.A., *A glossary of the tribes and castes of the Punjab and North-West frontier province*, Government Printing, Lahore, Punjab, 1911. p. no. 25.

⁶ Griffin, W.D. ,*Village Char 'The Punajb Chiefs'*, Digital Library, India, 1865, p. no. 7.

⁷ Login, E.D., *Lady Login's Recollections*, Smith, Elder & co., 1916, p. no. 23.

⁸ Noteable Rajput of Jammu and principle advisor of Raja Suchet Singh.

crinoline over her traditional clothes, and emeralds and pearls under her bonnet was Maharani Jind Kaur.

In the early age of life Jind Kaur used to play the game of king and queen along with other girls and Jinda usually become the queen of Maharaja Ranjit Singh. And all the other girls who used to play with her and even her elder sister would laugh on Jinda and taunted her that she would be the queen of one-eyed king. All these things were not understood by Jinda in the early age. She danced in the joy and her mother made her promise to make her the queen of Maharaja. All this was made a taunt to Jinda by other girls and they called her Rani Jinda.⁹

Parents raised Jinda with full love and care. What she demanded she got it. She was more active and intelligent than her age. She was easily recognized in the group of 1000 girls. Maharaja Ranjit Singh was attracted while seeing Jinda. He had her dreams all night. At last one day, Maharaja Ranjit Singh sent his soldier to Sardar Manna Singh's house and told him to make his presence in the darbar. Soldier along with Manna Singh immediately arrived in the darbar. On arriving Manna Singh with full respect wished Guru fateh to all people sitting in the darbar and bowed his head and awaited for the order to be given by the Maharaja. He was told to sit beside Maharaja and was asked to give the hand of Jinda for him without any hesitation.¹⁰ Listening to the Maharaja Ranjit Singh's order Manna Singh was totally confused and was unable to give any reply to Maharaja as being their servant. He could lost his job in case if he refused to the Maharaja. Manna Singh was unable to give any answer to the question asked by Maharaja as Maharaja was thrice time old as the age of Jinda and how could he marry Jinda with Maharaja. He started thinking about it as it was so difficult for him but after thinking a lot he accepted the proposal of Maharaja and agreed to give the hand of Jinda to Maharaja Ranjit Singh. Manna Singh arrived back home and shared all the conversation which took place between him and Maharaja Ranjit Singh to his wife. He told each and every thing to her without in return listening any of the answer of her. All that left a deep impact on Jind Kaur¹¹. She was doubted on the proposal laid down by the Maharaja as she was going to become Maharani but on the other hand there was fear in her mind that their was short family life due to the age gap between her and Maharaja.

⁹ Gyani Sohan Singh, *Maharani Jind Kaur*, Lahore Book Shop, Ludhiana, 2013, p. no. 8.

¹⁰ Singh, K. and Kaille, S. L., *Maharani Jinda (Iron lady)*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2015, pp. no. 38-39.

¹¹ *Ibid* p. no. 39.

Leading the life as a ruler was not so good as spending the happy and loving life with the aged one. Jind Kaur's personal life was not clear. Each and everyone around them came to know about the engagement as Jind kaur was going to become Maharani. All the friends of Jind Kaur taunted her for being the Maharani of one-eyed Ranjit Singh and Jind Kaur felt sad of it.

In the young age, Jind Kaur listened about Shere-E-Punjab of having large number of wives. One day she asked her sister that why the males do the marriage? Then the sister answered that they were making decisions of marrying her to the Maharaja.¹² He has many queens and you will come to know all about this after getting married to him. Jinda put forward her views and told that the first marriage was done in the childhood age by his father and he also did some marriages to keep up his relations which were all totally a political stunt. By doing the marriage he joined the hands with the other *misl*s and Maharajas. All these marriages were done only for the personal benefit, but in Punjab after setting up the empire those marriages were continued. By thinking all this Jind Kaur felt into deep thoughts.¹³ According to Dr. Bhagat Singh there were 20 marriages of Maharaja Ranjit Singh and 20th marriage was with Jind Kaur. According to Dr. Bhagat Singh in his book *Maharaja Ranjit Singh*, following were the Rani's with whom Shere-E-Punjab was married¹⁴:

Maharani Mehtab Kaur who was daughter of Sardar Gurbaksh Singh Ghanayia and Rani Sada Kaur with whom Maharaja Ranjit Singh married in 1796 A.D. She was mother of Isher Singh , Sher Singh and Tara Singh. She died in 1813 A.D. Rani Raj Kaur who was also called Dataar Kaur and was famous by the name of Mai Nakain Kaur. She was daughter of Ran Singh and sister of Giyan Singh Nakai. She was married in 1798 A.D. and was the mother of Maharaja Kharak Singh. Rani Roop Kaur, District Amritsar village Kot Sayiad Mehmood's numberdar Jai Singh's daughter and was married to Maharaja Ranjit Singh in 1815 A.D. Rani Laxmi 's marriage was in 1820 A.D. and she was Dega Singh Vada Dhaga's daughter who was Sandhu jat resident of village Jogki of Gujrawala. Rani Mehtab Kaur or Rani Katochan or Gadan was daughter of Raja Sansar Chand Katoch of Kangra. She was married to Maharaja in 1829 A.D. and died in 1839 A.D. after the death of Maharaja became sati. Rani Raj Kaur Banso sister of Mehtab

¹² Gyani Sohan Singh, *Maharani Jind Kaur*, Lahore Book Shop, *Ludhiana*, 2013, p. no. 10.

¹³ Ahluwalia, M.L., *Maharani Jind Kaur(1816-1863)*, Singh Bros. Amritsar, 2001, ,p. no. 13.

¹⁴ Kaille, S. L and Gill Harnek Singh, *Sikh raj vich Maharani jinda ik hasti si*, Bhai Chatar Singh Jiwan Singh, Amritsar , 2011, p. no. 38.

Devi and second daughter of Raja Sansar Chand. Her marriage was in 1829 A.D. and she died in 1835 A.D. Rani Raj Devi daughter of Mian Padam Singh became sati after the death of Maharaja in 1839 A.D. Rani Devno Devi daughter of Chib khatri Sanad Bhari of Batala's daughter also became sati after the death of Maharaja. Rani Hardevi daughter of Chaudary Ram Salaria Rajput of Atalgarh district Gurdaspur also became sati after the death of Maharaja Ranjit Singh's death. Rani Ram Devi daughter of Kour Singh of village Shashriwala district Gurdaspur died before the death of Maharaja. Rani Devi from district Hoshiarpur's village Jaswan daughter of Wazir Nakuda. Rani Moran before marriage was a muslim dancer in Lahore. In 1802 A.D. she was married to Maharaja and she also went along with Maharaja to Hardwar on a tour. Rani Gul Bahar Begum of Amritsar was married to Maharaja in 1833 A.D. and died in 1863 A.D. Rani Ratan Kaur was the widow of Gujrat's Sahib Singh Bhangi. After his death Maharaja Ranjit Singh in 1811 A.D. brought her to his palace and she was the mother of Kanwar Multan Singh. Rani Daya Kaur was also the widow of Gujrat's Sahib Singh. She gave birth to two sons Kashmir Singh and Pishora Singh and died in 1843 A.D. Rani Chand Kaur was the daughter of Jai Singh Jat of village Chainpur district Amritsar. She was married to Maharaja in 1815 A.D. She died in 1840 A.D. Rani Mehtab Kaur was the daughter of jat Sujan Singh of village Malla district Gurdaspur married to Maharaja in 1822 A.D. Rani Shaman Kaur, the daughter of Suba Singh of the Malwa region was married to Maharaja in 1832 A.D. Maharaja Ranjit Singh married to Rani Gulab Kaur of Jagdeva village of Amritsar. Rani Jind Kaur also known as Rani Jindan was the daughter of Sardar Manna Singh Aulakh and she was married to Maharaja in 1835 A.D. She died in 1863 A.D. and was the mother of Maharaja Dalip Singh.¹⁵

Fixing the date of marriage arrangements were started. Maharaja Ranjit Singh came to marry Jinda on the elephant. Lot of mohars were thrown on the ground in the way. Sardar Manna Singh spent huge amount of money on the marriage of Jinda¹⁶. Jinda's marriage was done with full enjoyment. Sitting in palanquin Jinda watched her very costly marriage dress and jewelry. Parent's beloved Jinda became Rani and went to Lahore. Separate palace was made for her in the fort which was near the old Summan (pillars). Palace was simple from outside but interior decoration was done in a well mannered way.

¹⁵ Ibid p. no. 40.

¹⁶ Gyani Sohan Singh, *Maharani Jind Kaur*, Lahore Book Shop, Ludhiana, 2013, p. no. 12.

Shere-E-Punjab listened about the beauty of Jinda but he was not knowing of being her much glorious. He was astonished while he looked at the face of Jind Kaur. The world seemed dull against the beauty of Jind Kaur. At the first sight Jinda got a present of title “*Mehmooba*” from Maharaja¹⁷. Due to her beauty she was actually looking as Maharani in reality. All the wives of Maharaja were feeling jealous of each other and it was their nature to fill the ears of Maharaja about each other. Maharaja was annoyed of listening all these things again and again. But Maharani Jind Kaur’s nature was totally different from all the other wives. She adopted the new way of living the life than the other wives. Due to non tolerable nature of the wives Maharaja respected all of them and was not happy from any of the wives. Jind Kaur adopted the way of love and peace instead of jealousy nature. She treated all the other wives with full respect, love and care. Even with the servants she behaved with well respect. After becoming Maharani Jind Kaur made her appropriate place in Maharaja’s heart which was all due to her polite nature and intelligent mind. Name of love is always placed at the utmost position in the world.¹⁸ Love can win even very hard heart. Due to that true love Maharaja awarded her the honour of ‘*Mehmooba*’. Due to her good nature she was respected with honour in the darbar. Maharaja spend maximum of his time with Maharani Jind Kaur. After getting the award of *Mehmooba* she became the chief queen of the Maharaja. Maharaja once asked Jind kaur “*Mehmooba* jaan! Doojian Rania bare tuhade ki kihaal hun.”¹⁹

“Maharaj! Oh sab meria vadia bhena hun”.

Maharani politely with bowed head said “Tuci jaande oh raj mahal vich ki koot-nitti chaldi a.”

“Sarkar!” Jind kaur did not spoke any word which showed her pointed thinking.

“Oh, pyari Jinda! Oh meri *Mehmooba*! Tera dil kina vada a? tuci kise nu v gheerna karna nahi jande”.

“Sarkar ! jis dil vich maharaj da pyar vas giya a us vich gheerna ja eerkha vaste gunjaish hi kithe reh gayi a? Main ta.....” Jind kaur bowed her head in the feet of Maharaja.

¹⁷ Ibid p. no. 14.

¹⁸ Ibid p. no. 14.

¹⁹ Ibid p. no. 15.

“Tusa sarkar da man moh liha hai. Sarkar tuhanu pure dil nal pyaar karda a.” Maharaja hugged her. That was very happy day in the life of Maharani Jind Kaur.²⁰

This all revealed the beautiful and charming faced women Jind kaur and her polite nature with which she was able to win over her husband. She made high ordered place in the life of Maharaja Ranjit Singh.

The queen of beauty, daughter of kingdom and intelligent lady made a great important place in the life of Maharaja. Maharani Jinda adopted the new way to led a life other than all other Rani's. Due to this nature she became beloved one of all in the Raj Mahal. Maharani Jind Kaur's emerald and seed-pearl necklace was one of the famous necklace from the jewelry she hold down. This necklace was named as Maharani Jindan Kaur Emerald and Seed-Pearl Necklace²¹. The name refers to a historic emerald and seed-pearl necklace that once belonged to Maharani Jindan Kaur. The necklace was actually a gift by Maharaja Ranjit Singh to his young and pretty 18 year old wife Jindan Kaur between 1835 A.D. and 1839 A.D., the year of her marriage to Maharaja Ranjit Singh and the year of the Maharaja's death respectively. The necklace was designed by the jewelers of the Maharaja's court in Lahore in the early 19th century. In keeping with the prosperity of the Maharaja's Darbar, a jewelry designing and manufacturing industry was also developed , to supply the court with the best of jewels, designed by experienced artisans who worked for the court. Thus, even at Lahore, the seat of the Punjab empire, there was flourishing jewelry designing and manufacturing industry where the Maharani Jind Kaur emerald and pearl necklace was designed and manufactured.²² The necklace had distinct features of Indian design, such as the emerald and pearl drop tassels. Emerald and Seed Pearl Necklace had gone down in the history, As a piece of jewelry that had adorned the neck of a brave queen who had dared challenge the might of British Empire and fought consistently to safeguard the cultural, religious and other interests of her people throughout her life.

Raja Dhyan Singh tried all this to Maharaj also. Some of the queens of Maharaja's were the results of all this work of Raja Dhyan Singh. Due to the popularity of Jinda, Raja Dian Singh started praising the dogra girl and Maharaja Ranjit Singh stopped him and

²⁰ Ibid p. no. 16.

²¹ An important emerald and seed-pearl necklace from the Lahore treasury, worn by- Maharani Jind Kaur(1817-1863) wife of Ranjeet Singh , the lion of Punjab (1780-1839)- www.bonhams.com., p.no.1.

²² Ibid, p. no. 2.

told him “Raja Sahib” when a man reaches at the top then he should stop there, otherwise the next step by him walk be his downfall.

On September 4th, 1838 A.D. Rani Jinda gave birth to a son. Everyone was happy and thanked the Almighty. *Shri Akand Path Sahib* was done and after that *Kirtan* and *Ardas* was done in the Palace. The alphabet “D” was the first alphabet which came from the order (*Hukamnama*) by Guru Granth Sahib. The name of her was kept “Dalip Singh”.²³

So in the history of Punjab the most dispute period was of Maharani Jind Kaur’s who was reagent of Maharaja Dalip Singh from the time period of 1843A.D. to 1848A.D. After the death of Maharaja Ranjit Singh, she and Dalip Singh commanded Sikh rule and governed it for some time. She was known to be the first lady who fought in the war of independence of India. Maharani was the youngest wife of Maharaja Ranjit Singh. She was the 18th wife of Shere-E-Punjab. The name of Jinda was all due to him only and was remembered in the history of Punjab. She was named as the Iron lady due to which there was always fear of her among the British. Maharani Jind Kaur’s life was full of sacrifices which correlates with the rise and downfall of Maharaja Ranjit Singh’s rule.

²³ Singh, K. and Kaille, S. L., *Maharani Jinda (Iron lady)*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2015, p. no. 44.

CONCLUSION

The main aim of working on the research topic “Life and Times Of Maharani Jind Kaur (1817 A.D.-1863 A.D.)” was to highlight the social and political life of Maharani which awarded her with the name Mai/Rani or the Queen Mother. She was known for her beauty as well as strength of will and act of diplomacy. Having the nature full of love and care , she made her good relations with the other Rani’s in the *mahal* ,She never felt jealous of each other which made her important place in the heart of Maharaja Ranjit Singh. Owing her greater duty to her only son she refused to perform *sati* along with the other wives of Maharaja Ranjit Singh after his death. She stood up for her son to protect his right and assured him as a “Real Sovereign” of Punjab by regimental committees of Punjab and acted as a regent of the Sikh Empire for her young son. She resisted the efforts of British to annex Punjab for sometime and conducted the state with no commonsense in some of the most difficult situations facing by the kingdom in Punjab.

The various reasons which resulted in the decline of Lahore darbar after the death of Maharaja Ranjit Singh were:

- Poor Administration
- Increase in number of followers of throne after death of Shere-E-Punjab Maharaja Ranjit Singh.
- Lack of unity among Sikh community.
- Character of Maharani Jind Kaur
- Beneficial results to the British.

Keeping in view the above points the first point clearly indicates the lack of administrative power. After the death of Maharaja Ranjit Singh, administration came to an end. The way Maharaja Ranjit Singh hold the Darbar and maintained the

administration totally failed and resulted in the decline of Lahore Darbar. None of the policies and regulations resulted in existence after his death.

Secondly after the death of Shere-E-Punjab Maharaja Ranjit Singh, the number of followers raised for the holding the position of King. It was all because Dalip Singh was small in age and it was difficult for him to hold this Sikh *Raj*. Dhyan Singh, Gulab Singh, Kharak Singh, Hira Singh, Nau Nihal Singh and many more were in the race to become the Maharaja of Punjab. They killed each other but none of them was successful. Finally Dalip Singh was sworn into as Maharaja.

Thirdly unity among Sikhs lacked after the death of Maharaja Ranjit Singh. Sikh started killing Sikh community only. It was a horrible condition in the state. Nothing was possible for the reunion of the Sikh community. All that benefitted British a lot for the set up of British rule in the state.

Maharani's dual character was also one of the reason of the decline of Sikh *Raj* in Punjab. Along with the securing of the Sikh *Raj* she too helped British which was only for the well being of Dalip Singh.

Finally all this resulted in the beneficial aspect in favour of British and they were able to set up their empire in Punjab. They never fulfilled the desire of Maharani Jind Kaur and Maharaja Dalip Singh. They never made any attempt so that Maharani and Maharaja could meet each other. After the long time of thirteen and half year, they met each other but in the final stages of life both of them never returned back to Punjab and were cremated in England.

A critical view on Rani Jind Kaur was necessary which assessed her responsibility in losing the Sikh Kingdom. Jind Kaur's passion overmastered her reason, colored her

vision, and led her to embark on a course of action that was cruel, difficult to control, lack of all political judgment and statesmanship. The Queen mother lacked patience, tact, caution and an ability to man curve political events and situations to her advantage. It was not in her character to win over man and use them to strengthen her position. In the delicate situation prevailing in Punjab in those days, she behaved more like any autocrat ruler than like a sharp power and fat-seeing statesman.

Maharani Jind Kaur had a dual picture of herself for her responsibility in the first Sikh war. Out of which the foremost was reducing the power of Khalsa army by making their fight against British. To fulfill that agenda she sent messages to various *sardars* to fight against British. On the other hand Maharani Jind Kaur was alleged for sending confidential letters to the British Resident which was regarding the dispatch of Sikh army towards the British. She tried to divert the army attention to different channel to get rid from the unnecessary interference of army in the administration by provoking them to fight against the British. By her agenda she had a dual perspective for result of war. In case of victory over British the khalsa *Raj* would have been enriched in the power and in case they were defeated by British would have resulted in weakness of Sikh empire.

Everything in her hand misfired and boomeranged upon her. In her desperation, she took recourse to the British help who were only eagerly waiting round the corner to grab much a gold opportunity. Since the Queen, despite her faults and follies saddled the political horse so tightly under her legs that the horse itself perished underneath her fast hold. It was not in her character to play up the political cards with tier, caution and wisdom. The result was that the British as soon as they got into the arena on that side of the Satluj river they at once began to tighten the strings around the Queen's neck.

On the other hand her social life was somewhat good. Her beauty, power, political and full of enthusiasm characteristic gave her the name of The Iron lady. She was a fearless lady who hold Sikh *Raj* properly after the death of Maharaja Ranjit Singh and along with this she also looked far behind her son. She was called as Jindan in the family and she got familiar with this name only because of Maharaja Ranjit Singh. After the death of Maharaja Ranjit Singh, she and her son Dalip Singh hold the Sikh *Raj* for few years. She was the first women who hold an importance in the first Independence war for India. Unfortunately she could not hold her power for long time to unite the Sikh empire and at the last stage none of her and son Dalip Singh's wishes were fulfilled by the British and were not permitted to return back to Punjab. Thus the end stage of her life was very problematic and was not so much relaxed. Neither mother nor son's last desire of their cremation in Punjab were fulfilled by the British. The name 'Jinda' is still given to the daughters in rural Punjab as the state's fascination with rebellion and standing up to a more powerful enemy refuses to go away.

Maharani Jind Kaur was the most remarkable woman in Sikh history and had a fascinating personality. Of all the wives of Maharaja Ranjit Singh , only Rani Jind Kaur was destined to play an important role in Sikh history. This eminent and great personality played a very significant role for the freedom of Punjab from the British yoke. So in the history of Punjab the most dispute period was of Maharani Jind Kaur 's who was reagent of Maharaja Dalip Singh from the time period of 1843A.D. to 1848A.D. After the death of Maharaja Ranjit Singh, she and Dalip Singh commanded Sikh rule and governed it for some time. She was known to be the first lady who fought in the war of independence of India. Maharani was the youngest wife of Maharaja Ranjit Singh. She was the 18th wife of Shere-E-Punjab. The name of Jinda was all due to him only and was remembered in the history of Punjab. She was named as the Iron lady due

to which there was always fear of her among the British. Maharani Jind Kaur's life was full of sacrifices which correlated with the rise and downfall of Maharaja Ranjit Singh's rule.

Thus Maharani Jind Kaur emerged as a prominent Sikh lady during the past 1838 period. She played an important and very vital role in the resolving the disputes along with British government. She entered Sikh court politics and also fought the Anglo-Sikh war. She dominated Sikh politics in Punjab from 1838 to 1863. Due to her political leadership quality she was known as the Iron lady and is still remembered among the entire Sikh community.

ROLE OF MAHARANI JIND KAUR IN LAHORE DARBAR

Maharaja Ranjit Singh died on 27th June 1839 A.D. After his death all his sons fought with each other and bloody war to sit on the throne and the heads were removed off from the body. All that finished the power of Lahore. After the death of Maharaja, his son *Sahibzada* Kharak Singh sat on the throne and Raja Dian Singh became his wazir. Through Chet Singh news was spread and on the morning of October 8th, 1839 A.D.¹ Raja Dhyan Singh, Gulab Singh, Suchet Singh and Sandhawalia Sardars killed Chet Singh. After the death of Chet Singh all the political orders were signed by Kharak Singh but the whole power came into hands of Kanwar Nau Nihal Singh. Suffering from the long termed disease, Kharak Singh passed away on November 5th, 1840 A.D. While his cremation was over and on the return back to the palace the roof pillar of the Roshnai gate fell down which all ended the life of both Udham Singh and Kanwar Nau Nihal Singh. The rumor was spread that after the death of both Udham Singh and Kanwar Nau Nihal Singh there was hand of Raja Dhyan Singh.

After this Sher Singh sat on the throne. It was the thought of Sher Singh that he could marry the widow of Kharak Singh so that all the obstacles could be removed off. But Rani Chand Kaur refused that because she was known that neither Sher Singh and his brother Tara Singh were not real sons of Maharaja Ranjit Singh nor they were born from the womb of Mehtab Kaur. In reality they were the sons of washer men and cobbler. On June 13th 1842 A.D. Wazir Dhyan Singh with the help of Lahore's Inspector, Maha Singh gave poison to Rani Chand Kaur and made her unconscious and during the night

¹ Kaille, S. L and Gill Harnek Singh, *Sikh raj vich Maharani jinda ik hasti si*, Bhai Chatar Singh Jiwan Singh, Amritsar , 2011, p. no. 64.

time damaged her head badly with the stones and stick.² For three days Raja Dhyan played the drama of curing Rani but after that he announced her death and cremated her.

From the Sandhawalia Sardars Ajit Singh killed Maharaja Sher Singh by shooting him and after that cut off his head and separated it from the body by the sword. He also passed away Raja Dhyan Singh by killing him. In the Sikh History the day 15th September was the very sad and emotional day as on that day Maharaja, his son and prime minister three of them were killed.

Raja Hira Singh forced Sikhs to revolt against Sandhawalia. Ajit Singh who killed Maharaja Sher Singh while escaping with his security guard Mehar Ghasita was killed. Lehna Singh was unsuccessful in hiding himself and was also killed³. Raja Hira Singh hold the power of state. On 18th September 1843 A.D. Raja Hira Singh hold the Darbar in which the Commander in Chief of Army was also present.⁴ Raja Hira Singh put the Raj tilak on the forehead of Dalip Singh and himself became the prime minister. After that Sikh army killed Raja Suchet Singh and Kesari Singh. Sardar Jawahar Singh separated the heads away from the body by killing Raja Hira Singh, Gulab Singh son of Mian Sohan Singh, Mian Labh Singh , Pandit Jailla etc. Jawahar Singh became the permanent wazir. He didn't want any person from the Maharaja Ranjit Singh's family and even his family to come close to Dalip Singh.

When the eminent five persons (Panch) came to know about this, they killed Jawahar Singh . In such situation the army was independent and it was a great fear . Rani Jind Kaur hold all that and she appointed Bhagat Ram as the Chief of Army, Sardar Teja

² Punjabi Tribune, December, 2012, p. no. 1.

³ Ibid p. no. 1.

⁴ Ibid p. no. 1.

Singh as the army leader and Raja Lal Singh as the prime minister but due to poor administrative after few days war took place between Sikhs and British.⁵

Maharani Jind Kaur and Sham Singh Attariwala never want that there should be dispute or war against British but in front of army they were failed. Due to the traitors in the Sikh army, Sikhs lost the war and Britishers came to Lahore. They played fraud with young Maharaj and wanted to destroy the building stone of Sikh Raj and were very eagerly waiting for mixing up Sikh Raj with them. They tried to spread rumors against Maharani Jind Kaur and tried to put allegations on her for killing Teja Singh and Lal Singh in the war against British army and she did all this for taking the revenge of death of her brother Jawahar Singh by the sikh army. When the people ignored all that, the British found the another way for making her guilty. On 7th August, 1847 A.D. the Resident Lawrence was called in the Darbar where some of the Sardars were to be honored with the post of Raja. Tej Singh was also present in the Darbar who did fraud with the Lahore Darbar and helped the British due to which he was to be honored with the Raja by Lawrence.⁶

Shere-E-Punjab Maharaja Ranjit Singh died on 27th June, 1839 A.D. The sharp thinking luck went along with him. Sikh rule started declining after his death⁷. During the period between the death of Maharaja Ranjit Singh and the coming of the Queen Jind Kaur to the helm of affairs, the Sikh kingdom witnessed the full play of factionalism in its ugliest form. Many historians described it as the beginning of the end of the mighty edifice, so dexterously built by Maharaja Ranjit Singh almost brick by brick⁸. Before proceeding further to delineate role of Rani Jind Kaur as a Regent of Maharaja Dalip

⁵ Ibid p. no. 1.

⁶ Rozana Spokesman ,28th August, 2016, p. no. 1.

⁷ Gyani Sohan Singh Seetal, *Maharani Jinda* , Lahore Book Shop, *Ludhiana*, 2013, p no. 25.

⁸ Ahluwalia, M.L., *Maharani Jind Kaur(1816-1863)*, Singh Bros., Amritsar, 2001, p. no. 16.

Singh, it would be in the fitness of things to make an attempt to lay bare the British intentions with regards to the Sikh kingdom that remained the only sovereign power on the Indian subcontinent. Since 1834 A.D., when Maharaja Ranjit Singh suffered a paralytic attack, the British authorities in India as well as London had started making re-appraisal of their options in Punjab in the event of the sudden death of Maharaja. Captain C. M. Wade suggested that in the first instance the Residency be shifted from Ludhiana to Ferozepur from where over watching the developments in Lahore would be easier and, “as good as the resident functioning from Lahore itself.”⁹ But this was not approved as this would have irritated the Maharaja all the more who was not already less sore on the decision of the British to take over the estate of Sardarni Lachman Kaur in Ferozepur, whom the Maharaja claimed to be his jagirdar. Major Broadfoot, blue eyed boy was posted as political agent at Ludhiana and was given the task of making the best use of the dissensions and factionalism that had come to play at the Lahore *Darbar*. With the deep sorrow Jind Kaur closed her eyes from all the sides and adopted the alone living. Her world was limited only up to the small aged Dalip Singh. For some time she besided away from the eyes of all *punjabis*. Within three year of the death of Maharaja Ranjit Singh, the contenders of the throne and their supporters converted the entire kingdom into a cesspool of their avaricious political ambition. But interestingly those who created the cesspool with their knavish deeds themselves fell one by one. At that time, Maharani Jind Kaur was only keeping a watchful eye on all the happenings from within the four walls of the Lahore *Darbar*. Maharaja Ranjit Singh sensing the possibility of clash between the heir- apparent and his grandson, had a few months before his death, posted Nau Nihal Singh at Peshawar to tackle the difficult situation created by the over demanding British agent C.M. Wade, encamped at Peshawar

⁹ Ahluwalia, M.L. and Singh, K., *The Punjabi's Pioneer Freedom Fighters*, Orient Longmans Ltd., New Delhi, 1963, p.23.

ostensibly to supervise the free flow of supplies and dispatch of a contingent of 5000 muslims soldiers which the *Darbar* had pledged for the military operations against Amir Dost Mohammad Khan of Kabul as per terms of the Triparite Treaty¹⁰. When Dhyan Singh attacked Sardar Chet Singh and Kharak Singh, both of them were unable to escape from him and shot dead by Sardar Chet Singh while Kharak Singh was arrested by his army. He was given poison in the jail which finally resulted in his death on 4th November, 1841 A.D.¹¹ Next day under mysterious conditions Nau Nihal Singh and Mian Udam Singh succumbed to injuries. There was a wide spread of rumour at Lahore generally believed by the several chiefs and the Maharaj himself that the Sandhanwalias were being backed by the British with a view to completely obliterating that family too¹². Sikh Raj was divided into three groups, Dogras group, Sandhwalias and Maharaja Sher Singh group. Maharani Jind Kaur did not have any group but she wished to be with the winning group and from the deep heart she wanted Sandhawalias' win. Both the Dogras and Sandhawalias were get together at Maharani Jind Kaur's *Darbar*. Anyway Sandhawalias Sardars managed to befool the Maharaj, probably on the advise of the British Political Agent, by making peace with him. The Maharaja fell into their trap side lining Raja Dhyan Singh and agreed to restore them their jagirs and status. The Sandhanwalias Sardars watched the situation and remained on the look-out of an opportune time to get rid of both Maharaja and his Prime Minister, Dhyan Singh¹³. They wanted to play one against the other. Dogre Dhyan Singh and Gulab Singh started dividing the area among themselves by holding the plain area of Punjab by Raja Dhyan Singh and the hilly area by Raja Gulab Singh. But it was not easy for them because the main obstacle in their way were seven sons of Maharaja and one grandson Kanwar Nau

¹⁰ Ahluwalia, M.L., *Maharani Jind Kaur (1816-1863)*, Singh Bros. Amritsar, 2001, p. no. 17.

¹¹ Ibid p. no. 17.

¹² Secret Cons. No. 68, dated 18th January, 1843.

¹³ Ahluwalia, M.L., *Maharani Jind Kaur (1816-1863)*, Singh Bros., Amritsar, 2001, p. no. 21.

Nihal Singh. Maharani Chand Kaur, a widow of Kharak Singh, announced that Nau Nihal Singh's young widow was in family way and the right succession should legitimately go to the expected son of that prince. It was a clever move of Ram Singh faction in the council of Ministers who welcomed the announcement against the advice of Dhyan Singh and Fakir Aziz-ud-din. Maharani Chand Kaur would act as regent for the intervening period was implied in that statement. Accordingly, Kanwar Sher Singh was told to withdraw his claim in exchange for an additional jagir of Rs. One lakh and go back to Batala to wait patiently for a few more months¹⁴. The proposal to make Mai Chand Kaur a regent had already divided the council of ministers openly into two factions with Bhai Ram Singh, Gobind Ram, Jamadar Khushal Singh and his nephew Tej Singh, Sardar Fateh Singh Mann, Gulab Singh Pohuwindia and Sheikh Gulam Mohi-ud-din on Rani Chand Kaur's side and Raja Dhyan Singh, Bhai Gurmukh Singh, Sham Singh Attariwala, Sardar Dhaana Singh Malwai, Fakir Aziz-ud-din and his two brothers Imamuddin and Nur-ud-din in favour of Sher Singh¹⁵. With the elimination of Raja Dhyan Singh and the Sandhawalias unable to decide about succession quickly, Hira Singh son of Raja Dhyan Singh moved swiftly to occupy the centre stage. For the reorganization of the affairs of the state, Hira Singh put himself as Prime Minister, continued to hold the charge of Khalsa army, named Rani Jind Kaur the regent and asked her brother Jawahar Singh to supervise the education of the child- Maharaja.¹⁶

Scant notice of Maharani Jind Kaur which was taken either by the official Lahore diarist, Sohan Lal Suri, or the British records until 1838 A.D., when according to the former, a munshi brought the blessed tidings of the birth of a son to her which appeared that she and her son lived a life of obscurity under the care of Raja Dhyan Singh at

¹⁴ M.L.Ahluwalia , *Mai Chand Kaur's rule- An estimate*, published in proceedings, vol. no. XXX of the Indian Historical Records Commission, p. no. 1.

¹⁵ Ahluwalia, M.L., *Maharani Jind Kaur (1816-1863)*, Singh Bros., Amritsar, 2001, p. no. 19.

¹⁶ *Ibid* p. no. 24.

Jammu in August, 1843 A.D., the young prince and her mother were brought to Lahore in September, 1843 A.D., both Maharaja Sher Singh and Dhyani Singh were assassinated. After the assassinations of Ranjit Singh's first three successors, Dalip Singh came to power in September, 1843 A.D. at the age of five year and Jind Kaur became Regent on her son's behalf. Being the mother of minor Sikh sovereign, she came to be called as Mai or the Queen Mother as she was the only surviving widow of Maharaja Ranjit Singh. Pandit Jallah was appointed as *Mashir-i-khas*. At that stage, it was necessary to have look at the state of affairs of the governance machinery. The Civil, Military and the Revenue administration virtually came to a stand still.¹⁷ The situation in Central Punjab and the Jalandhar Doab, was not so bad. The army of the *Darbar* particularly the regiments under the command of General Court and those of the King's own called the *Kampo-i-Mualla* where Sikh soldiers were in majority in the infantry and artillery, had almost taken upon themselves the role of the king-makers in face of their repeated demands of increase in their pay and allowances, in addition to cash awards in advance. They had succeeded in this way in almost discarding the strict code of conduct and discipline as prescribed by Maharaja Ranjit Singh.¹⁸

The increase in the strength of the *Darbar* forces and the high cost of their pay and allowances during 1839 A.D.-1845 A.D, reflected how the defenders of the Khalsa Raj were eating into the dwindling resources of the State. The strength of the army, infantry, cavalry and artillery which was roughly 35,000 at the death time of Maharaja Ranjit Singh, besides over 10,000 *jagirdari* force, had during 1843 A.D. -1844 A.D. swelled to over 51,000 and 14,000 respectively¹⁹. As a first step towards this direction, Maharani Jind Kaur thought it proper to allow Raja Hira Singh to give priority to the collection of

¹⁷ Ibid p. no. 24.

¹⁸ Grewal, J.S. and Banga Indu, *Civil and Military Affairs of Maharaja Ranjit Singh*, Guru Nanak Dev University, Amritsar, 1977, pp. no. 77-87.

¹⁹ Ahluwalia, M.L., *Maharani Jind Kaur (1816-1863)*, Singh Bros., Amritsar, 2001, p. no. 25.

revenue. In order to replenish the depleted treasury, Raja Hira Singh gave free hand to Pandit Jallah who was known for his non-sense attitude²⁰. The death of Raja Hira Singh simply opened the flood gates of more troubles making the Maharani learn some very bitter lessons of her life. When Raja Hira Singh escaped along with the treasury, he was followed by Sardar Attar Singh and Sardar Sham Singh Attariwala. On December, 2nd 1848 A.D. in the war which was fought among them, Raja Hira Singh, Pandit Jallah, Mian Sohan Singh and Lab Singh were dead. Raja Hira Singh and Pandit Jallah took steps in the right directions to augment the depleted treasury of Sarkar-i-khalsa and to discipline the civil and military officials. In this process he did not even spare the uncles of Raja Hira Singh who were nursing many a grievance against Hira Singh. The murder of Raja Hira Singh marked the end of Dogra hegemony in the Khalsa *Darbar*. But it proved to be a challenge as well as an opportunity for Maharani Jind Kaur. For some time she wielded unrestricted authority assisted by her brother Jawahar Singh, Bhai Ram Singh Bakshi, Bhagat Ram, Diwan Dina Nath and Fakir Aziz-ud-din but left military dispositions to be made under the authority of Army Panches. It is reported that the Regimental Panchayats had virtually dragged Wazir Jawahar Singh to the cantonment of Mian Mir near Lahore on 24th December, 1844 A.D. and murdered him in cold blood before the eyes of young maharaja and his mother Jind Kaur.²¹ The murder of Jawahar Singh in fact was taken as the another turning point in the entire political strategy of Maharani Jind Kaur in the years to come.

The intelligence was flashed out by British News writer. The Camps of the troops were scene of great commotion. The soldiers still swore of loyalty for Pashaura Singh who

²⁰ Kohli, S. R, *Sunset of the Sikh Empire* (Ed). Singh Khushwant, Orient Longmans Ltd. , New Delhi,1967 pp. no. 85-87.

²¹ Op cit.,p. no. 28.

they said would increase their pay and under whom they wanted to conquer Jasrota and Jammu to recover the hidden wealth of Raja Gulab Singh.²²

Maharani Jind Kaur tried to take the initiative in her own hands in which as first step she thought it necessary to send a diplomatic message to Major Broadfoot, British agent at Ludhiana, that she was in full control of her Government and there was no room for any misunderstanding because her policy was to maintain friendly relations with the British in the same manner as was being done by her late husband, Maharaja Ranjit Singh²³. Then she turned her attention to the rebellious troops who were told by her in no unclear terms that it was not possible for the state treasury to meet their ever increasing demands.²⁴ This led to some rumblings which she quietened by releasing their salary. Rani summoned Bhai Gurbaksh Singh, the religious mentor and the political adviser of Kanwar Pashaura Singh and begged him to persuade Pashaura Singh to retire his jagir. Maharani also asked for a report on the funds available in the treasury from Diwan Dina Nath, Minister in charge of state revenues who reported that looking to the mood of the Generals, the Maharani should take it that the amount of Rs. 25 lakhs given to army had practically gone waste while in addition another Rs. One crore had been spent during the previous days, while the grudge of the army was that all the amount had not reached them as the *mustadies* or clerks embezzled huge amounts while the soldiers were saying that one day they would recover all the amount from the corrupt officials.

Though Rani Jind Kaur always favoured the chiefs who aided her along with her brothers, yet she looked to her brothers with special favour as compared to the other

²² Campbell C., *The Maharaja's Box: An Imperial story of Conspiracy, love and Guru's prophecy*, Overlook Hardcover, New York, 2002 , chapter 5.

²³ Singh, G., *Private Correspondence Relating to Anglo-Sikh wars*, Amritsar, Sikh History Society, Amritsar, 1955, p. no. 106.

²⁴ The Second Anglo-Sikh war- The encyclopedia of Sikhism—(Ed.) Harbans Singh, Punjabi University Patiala, 2002, p. no. 1.

members of *Darbar*. Raja Hira Singh and Jallah did not like her and her brothers, regarding them as without influence for want of family connections and due to their disreputable character. For very few time both the brothers of Maharani were deprived of jagir but later small jagirs were released on them. The love affair of Rani Jind Kaur and Raja Lal Singh was the talk of town of Lahore who was the son of Missar Jassa Mal, a scribe attached to Ranjit Singh. Lal Singh was a great favourite of the Queen Mother. At that time the Sikhs lost the First Anglo-Sikh War she was replaced in December, 1846 A.D. by a Council of Regency, under the control of a British Resident. However, her power and influence continued and, to counter that, the British imprisoned and exiled her. Over thirteen years passed before she was again permitted to see her son, who was taken to England.²⁵

Raja Hira Singh, Dhyan Singh's son, with the support of the army and chiefs, wiped out the Sandhawalia faction shortly, after Hira Singh captured the Fort of Lahore and on 16th September, 1845 A.D., the army proclaimed minor Dalip Singh the sovereign of the State Hira Singh was appointed the wazir.²⁶ The political history of Jind Kaur began from that date gradually, when she assumed the role of a de jure regent to the minor Maharaja. Both Hira Singh and his adviser, Pandit Jalla, did not allowed her the courtesy and consideration she was entitled to. Her establishment was put under the control of Lal Singh. Jind Kaur mobilized opinion at the *Darbar* against the dominance of the Dogras. She and her brother, Jawahar Singh, pleaded with the army panchayats (regimental committees) to banish Pandit Jalla and protect the rights of minor Dalip Singh. The council assured the Rani that Dalip Singh was the real king of the Punjab.

²⁵ Kaille, S. L and Gill Harnek Singh, *Sikh raj vich Maharani jinda ik hasti si*, Bhai Chatar Singh Jiwan Singh, Amritsar , 2011, P.no. 239.

²⁶ Op cit., p. no.2.

The eclipse of the Jalla regime was a political victory for Maharani Jind Kaur, who had goaded the army to overthrow Hira Singh and appointed her brother Jawahar Singh as the Wazir. She assumed control of the Government with the approval of the army generals who declared that they would place her on the throne of Delhi. Jind Kaur proclaimed herself as regent and casted off her veil. She became the symbol of the sovereignty of the Khalsa ruling the Punjab in the name of her son. She reviewed the troops and addressed them, held court and transacted state business in public.²⁷ She reconstituted the supreme Khalsa Council by giving representation to the principal sardars and restored a working balance between the army panchayats and the civil administration. Numerous annoying problems confronted the Maharani. First, an alarm was created that an English force was accompanying Peshaura Singh to Lahore, and that he was being helped secretly by Gulab Singh. Second the troops clamored for a raise in their pay. The feudatory chiefs demanded the restoration of their resumed jagirs, remission of fines and reduction of enhanced taxes and burdens imposed upon them by Hira Singh. Finally, it appeared that the diminishing revenues of the State could not balance the increasing cost of the civil and military administration.

Jind Kaur applied herself to the solution of these problems and secured to this end the assistance of a newly appointed council of elder statesmen and military generals Kanvar Pashaura Singh was summoned to Lahore and persuaded to return to his Jagir. Early in 1845 A.D., a force of 35,000 strong men marched to Jammu for the punishment of Gulab Singh. The council had accused him of being a traitor to the Panth and charged him with treachery and intrigue against his sovereign. In April, 1845 A.D.,²⁸ the army returned to Lahore with the Dogra chief as a hostage. The pay of the soldiery was

²⁷ Ibid, p. no.2.

²⁸ Ibid Retrieved 2002, p. no. 3.

enhanced and Jawahar Singh was formally installed Wazir. Maharani Jind Kaur's choice of Jawahar Singh as Wazir became the subject of criticism. To counteract the rising disaffection, Jind Kaur hastily betrothed Dalip Singh, in the powerful Atan family, opened top negotiations with Gulab Singh and promised higher pay to the soldier. When Jawahar Singh was assassinated by the army panchayats suspecting his hand in the murder of Kanvar Pashaura Singh, Jind Kaur gave vent to her anguish with loud lamentation. Early in November, 1845 A.D., she, with the approval of the Khalsa Council, nominated Misr Lal Singh to the office of Wazir.

Maharani Jind Kaur had been accused by some historians of wishing the Khalsa army to destroy itself in a war with the English. A more balanced and realistic view will be obtained by a closer examination of the policies of Ellen borough and Hardinge and of other incidental political factors which led to a clash of arms between the Sikhs and the English in December, 1845 A.D, The Ellen borough papers in the Public Records Office, London, especially Ellen borough and Hardinge's private correspondence with the Duke of Wellington, disclosed the extent of British military preparations on the Sikh frontier.²⁹ The correspondence revealed the inside story of the main causes of the first Anglo-Sikh war. The republican upsurge of the Khalsa soldiery to save Maharaja Ranjit Singh's kingdom from foreign aggression, the concentration of large British forces on the Sutlej, the British seizure of Suchet Singh's treasure, the intrigues of British political officers to break the loyalty of the Sikh governors of Kashmir and Multan, the rejection of Lahore claim to the village of Moran, and the extraordinarily hostile conduct of Major George Broadfoot, the British Political Agent at the North-West Frontier Agency, towards the Sikhs, particularly the virtual seizure by hint of the cis-Sutlej possessions of the Lahore Government in view of these factors, the theory that the Sikh army had

²⁹ Ibid Retrieved 2002, p.no. 3

became perilous to the regency and that the courtiers plotted to engage the army against the British becomes untenable on the contrary, the regent was the only person who exhibited determination and courage during the critical period of the war with the British.³⁰

In his relations with Sikhs, Henry Lawrence seemed to get on very well except with the Rani. In December, 1846 A.D., Maharani Jind Kaur surrendered political power to the council of ministers appointed by the British Resident after the treaty of Bharoval and except for occasional murmurs. The Sikh *Darbar* Ceased to exist as a sovereign political body. The regent was dismissed with an annuity of Rs 1,50,000 and "an officer of Company's artillery became, in effect, the successor to Ranjit Singh".³¹ The resident however, suspecting her full of intrigue, imposed necessary restrictions on her. However the queen mother was in favour of the retention of British troops under the terms of the then existing treaty under the impression that "the British Government will not exercise any interference in the internal administration of Punjab state - but in all cases or questions which may be referred to the British Government, the Governor General will give the aid of his advice for the furtherance of the interest of the Lahore Government. Maharani Jind Kaur soon became disillusioned about the intentions of the Governor General who aimed at giving to British resident at Lahore. From Henry Lawrence 's report to the Government dated 17th December,1846 A.D., it was evident that sooner or later the ultimate aim of the British Government was to occupy the Punjab. The British Government determined to undermine the morale of the Sikhs. With this end in view Henry Lawrence gave an exaggerated and condemning report.

³⁰ Ibid Retrieved 2002, p. no. 3.

³¹ Ibid Retrieved 2002,p. no. 3.

Maharani Jind Kaur was treated with unnecessary acrimony and suspicion. This was all due to the fear in the mind of British about the revenge to be taken by Maharani Jind Kaur of her brother's death and secondly her mental health was not so good. She had retired gracefully to a life of religious devotion in the palace, yet mindful of the rights of her minor son as the sovereign of the Punjab. Henry Lawrence, the British Resident at Lahore, and Viscount Hardinge both accused her of fomenting intrigue and influencing the *Darbar* politics. After Bharoval, treaty Hardinge had issued instructions that she must be deprived of all political power in March 1847, he expressed the view that she must be sent away from Lahore. Her influence with her people, her shrewd understanding of the local politics and secret British plans, her dexterity in wielding the pen, her amazing ability to act with energy and spirit and her intense desire to rule were in eyes of British constituted grave menace to their authority in the Punjab. To give her ill name before removing her from Lahore, she was accused, merely on presumption of cognizance of a conspiracy for the murder of Tej Singh but no positive proof against her, it was not deemed expedient by the Governor General to act against her on that ground.

At the time of Tej Singh's investiture as Raja of Sialkot in August, 1847A.D, it was suspected that the young Maharaja had refused to confer the title on him at the instigation of his mother. She was also suspected of having a hand in what is known as the Premilla Plot a conspiracy designed to murder the British Resident and Tej Singh at a fete at the Shalimar Gardens. Although neither of the charges against Jind Kaur could be substantiated on enquiry, she was removed to Sheikhpura in September, 1847 A.D.,³² and her allowance was reduced to Rs 48,000. Lord Dalhousie, instructed Sir Frederick Currie, the British Resident at Lahore, to expel her from the Punjab. Currie

³² Rozana Spokesman ,28th August, 2016, p. no. 1.

acted promptly. He implicated Maharani Jind Kaur in a fictitious plot and sent her away from Sheikhpura to Banaras. She remained interned at Banaras under strict surveillance in 1848 A.D., allegations were made by Major Mac Gregor, in attendance on her, that she was in correspondence with Mulraj and Sher Singh at Multan. A few of her letters were intercepted and an alarm was created when one of her slave girls escaped from Banaras. She was removed to the Fort of Chunar from where she escaped to Nepal disguised as a maid-servant. Maharani Jind Kaur arrived at Kathmandu on 29 April, 1849 A.D. When she arrived Nepal, she told all the mis- happenings which took place with her to the King of Nepal Rana Jung Bahadur. After listening to her, king allowed Maharani to reside in Nepal and also allowed Rs 20,000 per month which was to be given to Maharani Jind kaur but incase he made promise from her that she has to live under the supervision of British resident.³³ Maharani lived in the King's palace for one month and after that king built a separate palace for her near the sea so that she could spend her remaining life happily and peacefully. The British Government promptly confiscated her jewellery worth Rs 9,00,000 and stopped her pension. At Kathmandu, the sudden appearance of the widow of Maharaja Ranjit Singh was both unexpected and unwelcomed, Rana Jung Bahadur, the Prime Minister, granted her asylum, mainly as a mark of respect to the memory of the late Maharaja Ranjit Singh. A residence was assigned to her at Thapathall, on the banks of the Vagmati river, and the Nepalese Government settled upon her an allowance for her maintenance. The Nepal Residency papers relate the details of Maharani Jind Kaur's unhappy sojourn in Nepal till 1860 A.D.³⁴ The British Residency in Kathmandu kept a vigilant eye on her throughout. It believed that she was engaged in political intrigue to secure the revival of

³³ Ibid p. no. 1.

³⁴ Ibid, p. no. 189.

the Sikh dynasty in the Punjab. Under constant pressure from the British³⁵. The Nepal *Darbar* turned hostile towards the Maharani and levied the most humiliating restrictions on her. But the forlorn widow of Maharaja Ranjit Singh remained undaunted. She quietly protested against the indignities and restrictions imposed upon her by Rana Jung Bahadur. He expelled from the valley one of her attendants, and the Maharani dismissed the entire staff foisted upon her by the Nepalese Government. She was then ordered to appear in person in the *Darbar* to acknowledge Nepalese hospitality, which she refused to do. The breach between her and Jung Bahadur widened.³⁶ The Nepal Residency Records tell us that an open rift took place, and "several scenes occurred in which each seemed to have given way to temper, to have addressed the other in very insulting language."

After thirteen and half years the time came when mother and son met each other in the hotel in Kolkata. Giani Tarlok Singh mentioned in his book 'Maharani Jinda that Sajjan Singh transformed himself into sadhu and gathered the information about Dalip Singh at Fatehgarh³⁷. He only told the Maharani about trimming the hairs by Dalip Singh and converting his religion and becoming Christian. When Maharani met her son she moved her hand over the head of Dalip Singh and questioned him about not having the gift of his father (hairs). She also told him that she was not as much sad and worried about the downfall of Sikh Raj but as due to the loss of precious gift of Guru Gobind Singh Ji by the Son of Shere-E-Punjab Maharaja Ranjit Singh. She started thinking about old time

³⁵ Singh, K. and Kailie, S. L., *Maharani Jinda (Iron lady)*, Bhai Chatar Singh Jiwan Singh, Amritsar, 2015, p. no. 166.

³⁶ *Ibid*, p. no. 166.

³⁷ *Op cit*, p. no. 209.

that if in present if Maharaja was alive then she could never saw this day. After all this Dalip Singh promised her that he will again become sikh and will be baptized.³⁸

Towards the end of 1860 A.D., it was signified to Maharani Jind Kaur that her son, Maharaja Dalip Singh, was about to return to India and that she could visit him in Calcutta. She welcomed the suggestion and travelled to Calcutta to meet her son, who took her with him to England. Maharani Jind Kaur died at Kensington, England, on 1 August, 1863 A.D. Her revolt began when her husband, the last Maharaja of the Punjab, died of a stroke in 1839 A.D. and the British tried to wrest the kingdom from the heir to the throne, her infant son, Dalip Singh. During her rule as regent, Maharani Jind Kaur waged two disastrous wars against the British that led to the annexation of the Punjab. She may have made huge strategic errors due to her military unexperience and young age (she was in her early 20s), but Maharani Jind Kaur was a fierce ruler. British historian Peter Bance describes her as a "very gutsy woman". She stood her ground against the British. She actively took charge of the Punjab."³⁹

Professor Nikky-Guninder Kaur of Colby College, Maine, US, says: "She was remarkable in how she discarded *sati* and *purdah*, dominant at the time, and led the courts, had meetings with chief ministers and the armies. All of them were taking her counsel." Christy Campbell, author of *The Maharajah's Box*, a book about the Maharani's son, Dalip Singh, says Jindan was "one of the most remarkable characters of 19th-century history, let alone Indian or Sikh history". This is despite the fact that much of what is known about her is "through the words of the British, who regarded her as a threat to their power in India and therefore did their best to make her reputation as bad

³⁸ Ibid p. no. 240.

³⁹ Grewal, H.K., *Rebel Queen-a throne in the crown*, The Guardian, Retrieved 4th October 2015.

as possible".⁴⁰ The Maharani Jind Kaur was described as "a serious obstacle" to British rule in India. They launched a smear campaign to discredit her, painting her as the "Messalina of the Punjab", a seductress too rebellious to be controlled. She refused to co-operate and the British saw that her influence on Dalip Singh could lead to an uprising among the Punjabi people. They decided to separate mother and son.

Nine-year-old Dalip Singh was taken to England where he converted to Christianity, living the life of a typical English gentleman, with Queen Victoria among his friends. The Maharani Jind Kaur, however, was dragged from the court of Lahore by her hair and thrown into the fortress of Sheikhpura and then Chunar Fort in Uttar Pradesh. In 1845 A.D the First War took place against the British in Bhai Phero City in Kasur District (Sikh Territory), before Maharani Jind kaur found that these Hindu Dogra brothers were allies of the British in which to save the Empire from the enemies. She gave a Letter to Sardar Sham Singh Attariwala to give it to Jathedar Akali Baba Hanuman Singh Shaeed (1755 A.D.–1845 A.D.) who was the Head of Sikh Nihang Army and the Head Priest of Amritsar Of Akal Takhat Sahib in the Letter it was said that the Sikh Empire Should be saved and protect it against the Dogra and the British, The *Jathedar* got ready with his Sikh Army to die for the Sikh Kingdom of Motherland Punjab, A big battle was fought in which Hundreds of Sikhs attained martyrdom on the battlefield *Jathedar* with his few surviving Sikh army injured, traveled in to the Malwa region of Punjab. At that time the British informed Maharaja Karam Singh of Patiala Sikh kingdom who was a Allie of the British during the wars along with other traitors such as Maharaja Pahar Singh of Faridkot Sikh kingdom. The British told them to attack

⁴⁰ Campbell, C., *The Maharaja's Box: An Imperial story of Conspiracy, love and Guru 's prophecy*, Overlook Hardcover, New York, 2002, preface.

the *Jathedar* and his army. These two Maharaja traitors attacked their own Sikh brothers and killed the surviving Sikhs in the battlefield.

On 30 March, 1849 A.D., Dalip Singh held his last court at Lahore, at which he signed away all claims to the rule of the Punjab. A proclamation by Dalhousie, annexing the Punjab, was then read out. For his services, the Earl of Dalhousie received the thanks of the British parliament and a step in the peerage, as Marquess. Gough also received rewards for his services, although his tactics at Chillianwala near the Jhelum River were to be questioned for the remainder of his life. Many of the junior British Political Agents who had organized local resistance to the Khalsa were to have distinguished later careers. The End of the Sikh Empire in 1849 A.D.⁴¹ was a great Shock for the Punjabi people and the Sikhs and a Great Imperial Power Came to an end, Sikhs made lots of sacrifices to save the Empire but in the end all hopes were lost. It became a memory of the Golden Age of when the Empire had reached its Zenith. For Sikhs they shall always remember the last Sikh Raj.

In Sikh Raj it was tradition that who was going to hold the position of Raja Maharaja used to put on the tilak on their forehead. When residents asked Maharaja to put on the tilak to Teja Singh, Maharaja refused and put his hand back and relaxed on his chair. Resident Lawrence who was finding any excuse against Jind Kaur, he put all those allegation of refusing tilak on Jind Kaur. For that allegation, Lawrence captured Jind Kaur in the Sheikupur 's fort and also limited her pension 1.5 lac to 48000rs per annum on 16th December, 1846 A.D. On 19th August, 1847 A.D. by the orders of Lawrence Jind Kaur was shifted from the Lahore to Sheikupur fort.⁴²

⁴¹ Gyani Sohan Singh Seetal, *Maharani Jinda*, Lahore Book Shop, Ludhiana, 2013, p no. 96.

⁴² Rozana Spokesman, 28th August, 2016, p. no. 1.

At that time the age of Maharaja Dalip Singh was only 9 years. Separation of mother and son was such that both had to wait for long time to meet each other. But still British's were not satisfied by escaping Rani Jind Kaur from Lahore and ordered to send Maharani out of Punjab. On 14th May, 1848 A.D. Maharani Jind Kaur was sent out of Punjab from Sheikupur fort by two British officers Captain Nisdan and Lieutenant Judsan. Before that she was kept in Ferozepur for few days and then was sent to Banaras. On 14th July, 1848 A.D. the pension of Maharani was reduced to 12000 Rs. Without any order on 6th April, 1848 A.D.⁴³ She was shifted to Chinnar fort from Banaras. The fort was in Uttar Pardesh near Ganga river district Mirzapur. On 18th April, Maharani wore the clothes of servant and changed her appearance. She put the ash of burning candle on her face herself so that no one could recognize her. She was successful in her plan and escaped from the Chinnar fort. After escaping from the fort she went to Nepal and met Raja Jang Bahadur, but in Nepal her life was not independent. Raja Jang Bahadur felt mercy on Rani Jind Kaur and agreed to give her 20,000 Rs per annum only if she lives within the limits of the state. It was very difficult for her to spend even a single day. There was no any question of handling Maharaja Dalip Singh to Rani.⁴⁴ During all those months of separation Lord Dalhousie did not left a single thing to destroy the character or making the insult of Maharani. In that letters to Maharani Victoria, Lord Dalhousie described Maharani Jind Kaur as a abused lady who could cross any limit for her sexual desire. She was compared with the wife Paisaleena of Ancient Roman King Cladius.

Maharaja Dalip Singh started a new life when he met John Login in Lahore. In the letter written by Login to her wife it was described that Dalip Singh was a cute boy. His eyes were like the eyes of her mother and were beautiful black and bright. Maharaja's hobby

⁴³ Ibid p. no. 1.

⁴⁴ Ibid p. no. 1.

was to read books, drawing, the *shayri* in Parsi and hunting with *baaz*. All these hobbies were the indicating signs of his family. Sometimes he became sad and sat lonely and quite. Lord Dalhousie announced it and made it strict that all the coins and jewelry from Lahore Darbar should be sent to England and even a single penny should not be used among local people. Dalhousie was cruel to Dalip Singh. He introduced Maharaja and written “This guy is very clever. He is the blood of tribal person not the old Ranjit Singh’s”.

To attract Dalip Singh to England Login gave the responsibility of military to him. He promised that he would behave well and would be worthy with Dalip Singh. He was always in tension or was tensed by thinking that all the allegations were put on Maharaja Dalip Singh without his any mistake. It was not only thinking of Login. Sir Henry Lawrence who was resident of Lahore and who was forced to unreveal the request of full letters of Jind Kaur, also knew the pain and sorrow of Jind Kaur. He was not in favour of mixing Punjab in the British area and wanted Dalip Singh to continue as the Maharaja of Sikh Raj. Maharaja Dalip Singh and Diamond Kohinoor were in mercy of them. Login and Dalip Singh mixed up well with each other but never talked on the two things-Rani Jind Kaur and Diamond Kohinoor. On the 11th birthday of Dalip Singh, Login planned to organize a big party with full entertainment. After loosing the Sikh Raj, it was first birthday of Dalip Singh. He was interested in calling children’s so that he could not realize that he was no further king. It was Login’s desire that Dalip Singh should feel of getting gifts as former and secondly he wanted that he would get the chance to return some of the amount of the locker. As Dalhousie was not interested in having any share in the income but Login’s desire was fulfilled.⁴⁵

⁴⁵ Punjabi Tribune, 15th January, 2017 p. no. 1.

Many of the gold and diamond jewelry was gifted to Maharaja Dalip Singh. As there was no rule of Dalip Singh but then also he was looking as the Maharaja. Maharaja asked Login certainly “Where is Kohinoor? Last time it was on my arm”. Login didn’t answered that question.⁴⁶ With which face he could answer the way in which that precious diamond was kept. He was unhappy. Maharaja Dalip Singh contacted Login and asked about England. He usually asked questions about the people, culture and Maharani. In the beginning days of February 1850 A.D., the old territory, Lahore’s residents with the emotional face and eyes filled with the tears stood up in the lines in the market. He was taking the culture and heritage of late Maharaja Ranjit Singh with him and that all was intolerable for the old Sardars.

Maharaja Dalip Singh requested British Government to meet Maharani Jind Kaur. In February, 1861 A.D. Maharani Jind Kaur met her son in Kolkata. This meeting between mother-son was after 14 years. Due to various circumstances both cried a lot. The health of Maharani was not so good and she was unable to see properly.⁴⁷ Meeting after long time Maharani could not saw her son, Dalip Singh. She told him all about the decline of Sikh rule and she also realized him to become Sikh again. At same time, Dalip Singh promised his mother to become Sikh again. In July, 1861 A.D., she went to foreign with her son and she died on 1st August, 1863 A.D. It was her desire that she should be cremated near the smadh of Maharaja in Lahore. But British officers did not gave permission to Maharaja Dalip Singh for that. He brought her body in India and cremated near Narmada and her ashes were put into the running water. After this Maharaja Dalip Singh went back to England.⁴⁸

⁴⁶ Ibid p. no. 1.

⁴⁷ Gyani Sohan Singh Seetal, *Maharani Jinda*, Lahore Book Shop, Ludhiana, 2013, p no. 100.

⁴⁸ Ibid p. no. 102.

Thus Maharani Jind Kaur emerged as a prominent Sikh lady during the past 1838 period. She played an important and very vital role in the resolving disputes along with British government. She entered Sikh court politics and also fought the Anglo-Sikh war. She dominated Sikh politics in Punjab from 1838 to 1863. Due to her political leadership quality she was known as the Iron lady and is still remembered among the entire Sikh community.

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CONTENTS

	Page No.
ACKNOWLEDGEMENT	I
PREFACE	I-VI
CHAPTER-I	
INTRODUCTION	1-13
CHAPTER-II	
FORMATIVE YEARS (1817A.D.-1863 A.D.)	14-22
CHAPTER-III	
ROLE OF MAHARANI JIND KAUR IN LAHORE DARBAR	23-45
CHAPTER-IV	
CONCLUSION	46-50
BIBLIOGRAPHY	51-57
APPENDIX	
APPENDIX I	
APPENDIX II	
APPENDIX III	