

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 8

Unit Name: The Tradition of Martyrdom

Title: Sikh (ਸਿੱਖ) Leaders of the 18th Century

Standards

Standard 1: The Tradition of Martyrdom

- Students describe the history and times of the great Sikh martyrs of the 18th century.
 - Students learn the importance of, and lessons learned from, the two 18th Century Ghalūghārās (ਘਲੂਘਾਰਾ). In addition, students will be introduced to a host of other martyrs, including Hakīkat Rāi (ਹਕੀਕਤ ਰਾਇ), Botā Singh (ਬੋਤਾ ਸਿੰਘ) and Garjā Singh (ਗਰਜਾ ਸਿੰਘ), Bhāi Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), the Khālsā (ਖਾਲਸਾ) Women, amongst others. Emphasis should be placed on the specific importance of their contribution.

Objectives

1. In this lesson, students will be introduced to the important Sikh leaders of the 18th century and they will organize information on these important figures in the format of a graphic organizer.
2. Students will focus on the contributions of Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ), Jassā Singh Āhlūvālā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ), Jassā Singh Rāmgarīā (ਜੱਸਾ ਸਿੰਘ ਰਾਮਗੜੀਆ), Sardār Baghel Singh (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ), Akālī Phūlā Singh (ਅਕਾਲੀ ਫੂਲਾ ਸਿੰਘ), Sardār Shām Singh Aṭārīvālā (ਸਰਦਾਰ ਸ਼ਾਮ ਸਿੰਘ ਅਟਾਰੀਵਾਲਾ).

Prerequisites

- Students should be somewhat familiar with 18th century Sikh historical context.

Materials

- Articles on various Sikh leaders (In Teacher Resources)

Advanced Preparation

- The teacher should prepare for this lesson by surveying the literature on the martyrs mentioned in this lesson.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- To introduce the topic of this lesson, guide the students in a discussion about conditions in the 18th century.
- The teacher should stress the fact that the 18th century was a time of great turbulence for the Sikh community in Pañjāb (ਪੰਜਾਬ).
- Ask students questions like:
 - What types of challenges did the Sikh community have to face after the passing away of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ)?
 - Students should mention events such as the invasions of Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ) and Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ) and the persecution of Sikhs under governors like Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) and Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ).
- The teacher may want to note these events on the blackboard for students to refer to

throughout the lesson.

- After listing the challenges the Sikhs had to face during the 18th century, the teacher should introduce the important Sikh leaders of this time by explaining that, during this time of turbulence, the Sikh community was able to survive because of the perseverance and efforts of great *Jathedārs* (ਜਥੇਦਾਰ) and warriors such as Jassā Singh, Navāb Kapūr Singh, etc.

Exploration (35 minutes)

- Inform students that during this class, they will be reading articles about these great leaders and organizing the information using a graphic organizer.
- As students read through the article, they will fill in the graphic organizer for each *Jathedār* or other prominent people (six in total) mentioned in the article.
- In order to give students an example of how they should organize the information in the articles, the teacher might want to provide students with an example like the one illustrated below.
- A blank organizer has been provided for the exercise in the Teacher Resources.

Name	Dates	Important Contributions
Navāb Kapūr Singh of Faizalpurīā (ਫੈਜਲਪੁਰੀਆ) or Singhpurīā (ਸਿੰਘਪੁਰੀਆ) Misal (ਮਿਸਲ)	b. 1697 d. 1753	<ul style="list-style-type: none"> • 1734: Classified <i>Khālsā</i> into <i>Buḍā Dal</i> (ਬੁਡਾ ਦਲ) and <i>Tarunā Dal</i> (ਤਰੁਨਾ ਦਲ) • 1746: Led the <i>Khālsā</i> through the 2nd Holocaust • 1748: Proposed the creation of the Sikh <i>Misals</i>

Explanation/ Extension (5-10 minutes)

- Before class ends, the teacher should take up the exercise and get students to volunteer the information that they put in each column for each of the six Sikhs studied in this section.
- In particular, the teacher should try to get students to say what they picked for the “Important Contributions” column and why.
- Get students to notice common trends in terms of the characteristics and contributions of the *Sardārs* (ਸਰਦਾਰ) of the 18th century.
- Ask students: Look at the important contributions of all of these Sikhs: What do you notice? Is there anything that these men have in common? For instance, point out that all of these Sikhs were exemplary warriors and statesmen and contributed to the dominating positions in the Pañjāb (ਪੰਜਾਬ) during the 18th century.
- The teacher should also point out exceptional qualities, such as the peacemaking and diplomatic abilities of Akālī Phūlā Singh.

Evaluation (On-going)

- Ask students to pick one 18th century Sikh leader that they studied in class and get them to research that particular leader at home on the Internet, or through books.
- Ask them to find out an interesting anecdote about that Sikh leader and share it with their classmates.

Teacher Resources

- Great Sikh Warriors, Sikh-history, February 22nd, 2007. <http://www.sikh-history.com/sikhhist/warriors/index.html>
- The Great Sikh Warriors, All About Sikhs. February 22nd, 2007. <http://www.allaboutsikhs.com/Sikh-History/The-Great-Sikh-Warriors.html>
- Singh, Santokh. Struggle for Freedom. The Gurū's Word & Illustrated Sikh History. Ontario: Spiritual Awakening Studies, 2000.
- Singh, Rūp. Pramukh Sikh Shakhṣatātām. Dharam Pracār Kameṭī, Shromaṇī Gurduārā Prabandhak Kameṭī, Srī Ammritsar, June 1996. (p 126-132)
- Bhaṅgū, Ratan Singh. Prāchīn Panth Prakāsh. Amritsar, 1914.
- Hotī, Prem Singh. Navāb Kapūr Singh. Ludhiānā, 1952.
- Singh, Gaṇḍā. Sardār Jassā Singh Āhlūvālā. Paṭiālā, 1969.
- Singh, Teja and Ganda. A Short History of the Sikhs. Bombay, 1950.
- Singh, Khushwant. A History of the Sikhs, vol. I. Princeton, 1963.
- Singh, Harbans. The Heritage of the Sikhs. Delhi, 1983.

Important Sikh Leaders of the 18th Century

Name	Dates	Important Contributions

Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ)

Navāb Kapūr Singh, the most distinguished of the Sikh leaders, paved the way for the Sikh nation as an indigenous ruling power. Born in 1697, Kapūr Singh of Faizalpur (ਫੈਜਲਪੁਰ) was a contemporary of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). Even before he was invested with *Navābī* (ਨਵਾਬੀ), he had proved himself as a leader and a warrior, next only to Darbārā Singh (ਦਰਬਾਰਾ ਸਿੰਘ).

Navāb Kapūr Singh was highly respected, both as a political and a spiritual leader. Any word spoken even casually from his lips was regarded with great reverence. He brought large numbers of people from all castes into the fold of the *Khālsā* (ਖਾਲਸਾ).

In 1734, with a view to make the *Khālsā* organization more efficient, Navāb Kapūr Singh classified the *Khālsā* force into two divisions. The first one, consisting of veterans, many of whom had been with Gurū Gobind Singh Sāhib was called Buḍā Dal (ਬੁਡਾ ਦਲ) (army of elders). This division was led by Navāb Kapūr Singh. The other, consisting of junior men, was called Tarunā Dal (ਤਰੁਨਾ ਦਲ) (army of the young). Due to their large numbers, they were further divided into five *Jathās* (ਜਥਾ) (sub divisions) of 1500 to 2000 men each. Navāb Kapūr Singh supervised and kept together both the *Dals*. Buḍā Dal was comparatively more stationary, yet more involved in strategizing; whereas, Tarunā Dal was always on the move implementing what was necessary, based on Buḍā Dal's plans. The renewed energy of the *Khālsā* alarmed the government and led to the confiscation of their Jagīr (ਜਗੀਰ) in 1735.

During the leadership of Navāb Kapūr Singh, the Khālsā Panth (ਪੰਥ) passed through a very difficult period of persecutions by Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) and Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ). The first holocaust, known as the Choṭā Ghalūghārā (ਛੋਟਾ ਘਲੂਘਾਰਾ) happened in June 1746, when about ten thousand Sikhs lost their lives. Besides this major operation, there were scores of smaller battles fought by the Khālsā against the Mughals.

A unique contribution made by *Jathedār* (ਜਥੇਦਾਰ) Navāb Kapūr Singh was the creation of Dal Khālsā (Khālsā army) and the declaration of Khālsā as a state. It was a landmark in Sikh history because it ushered a new era in which the Sikhs united their scattered bands into a more cohesive organization. They all gathered at Ammritsar on the day of Vaisākhī (ਵੈਸਾਖੀ), where Navāb Kapūr Singh proposed the organization of a strong force of eleven *Misals* (ਮਿਸਲ) under one supreme commander. As he was growing old, he proposed that Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ) take his place. Jassā Singh was unanimously chosen as the supreme commander. He was to be helped by an advisory council of ten *Sardārs* (ਸਰਦਾਰ) (chiefs) who in turn, were leaders of their *Misals*. The eleventh Misal was to be under the supreme commander. Navāb Kapūr Singh was the founder of the Faizalpurīā or Singhpurīā (ਸਿੰਘਪੁਰੀਆ) Misal. He took part in innumerable battles. It is said that there was not a part of his body two inches wide which did not bear the mark of a wound suffered in battle. In spite of being the supreme commander, he always remained humble and considered himself only one among the many illustrious sons of the Gurū. Navāb Kapūr Singh died in 1753.

Adapted from: The Gurū's Word & Illustrated Sikh History

Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ)

Bādar Singh (ਬਾਦਰ ਸਿੰਘ) lived near Lāhaur (ਲਾਹੌਰ), in the village of Āhlū (ਆਹਲੂ) (hence Āhlūvālīā). He was married to the sister of Bāg Singh (ਬਾਗ ਸਿੰਘ). Both Bādar Singh and Bāg Singh served under Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ). After Bandā Singh's execution in 1716, many Sikhs dispersed into the desert of Hāmsī (ਹਾਂਸੀ) and Hisār (ਹਿਸਾਰ). It was there that a son was born to Bādar Singh in 1718; he was named Jassā Singh (ਜੱਸਾ ਸਿੰਘ). Jassā Singh was four years old when his father died, in 1722. Gurū Gobind Singh Sāhib's widow, Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ), took Jassā Singh and his mother into her care. She lavished great affection on Jassā Singh and brought him up as her own son, instructing him carefully in the arts of war and peace. He also studied the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) under Bhāī Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ). The young boy and his mother possessed sweet and melodious voices and daily sang *Sabads* (ਸਬਦ) from the Gurū Granth Sāhib. When Navāb Kapūr Singh and Bāg Singh came to Dillī (ਦਿੱਲੀ) in 1728 to pay homage to Mātā Sundarī, she entrusted the care and upbringing of the promising youth into the hands of Navāb Kapūr Singh. Mātā Sundarī adorned Jassā Singh with Gurū Gobind Singh Sāhib's sword, shield, bow and arrows. She gave Kapūr Singh the Gurū's steel mace to be given to Jassā Singh when he grew up to be a leader of the Khālsā.

Jassā Singh was brought up under the personal care of Navāb Kapūr Singh and grew up as a man of spiritual orientation and commitment to the Khālsā. Jassā Singh was only 13 years old when his maternal uncle Bāg Singh died, and he was given the command of Bāg Singh's *Jathā* (ਜਥਾ), later known as Āhlūvālīā Misal (ਆਹਲੂਵਾਲੀਆ ਮਿਸਲ). He fought in many battles in which he displayed great qualities of courage, bravery, and fortitude as a leader. He fought alongside Navāb Kapūr Singh in the Choṭā Ghalūghārā (ਛੋਟਾ ਘਲੂਘਾਰਾ), in 1746. At a grand assembly of Sikhs in Ammritsar on Vaisākhī day, 1748, Navāb Kapūr Singh reorganized the fighting body of Sikhs into Dal Khālsā (ਦਲ ਖਾਲਸਾ)

and appointed Jassā Singh his successor as the commander of the Dal Khālsā and handed over to him the steel mace of Gurū Gobind Singh Sāhib. Jassā Singh Āhlūvālīā took part in all the important battles that the Khālsā fought, including the Vaḍā Ghalūghārā (ਵਡਾ ਘਲੂਘਾਰਾ) of 1762. He captured Lāhaur in November 1761, and issued, for the first time after Bandā Singh Bahādur, the Sikh coin with the inscription “Gurū Nānak - Gobind Singh”. Elated at his success, the Khālsā honored him with the title of Sultān-ul-Kaum (ਸੁਲਤਾਨ-ਉਲ-ਕੌਮ) (King of the People).

The Dal Khālsā, under Jassā Singh Āhlūvālīā, advanced upon Dillī in 1783 and entered the Red Fort on March 11. Jassā Singh was given the title of Bādshāh Singh (ਬਾਦਸ਼ਾਹ ਸਿੰਘ) and installed on the throne of Dillī. In October 1783, Jassā Singh was suddenly taken ill and peacefully departed from the earthly abode on October 17 of the same year.

Jassā Singh Āhlūvālīā was a great leader, a fearless warrior, a mighty general, and an eminent organizer. He bore 32 scars of sword cuts and bullet marks on the front of his body, and none on his back. He was so grand, with such a giant body, that Kāzī Nūr Muhammad (ਕਾਜ਼ੀ ਨੂਰ ਮੁਹੰਮਦ), who saw him fighting against Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ), called him a powerful mountain. Jassā Singh was held in such veneration by the Sikh people that he came to be known as Gurū kā Lāl (ਗੁਰੂ ਕਾ ਲਾਲ) (the beloved of the Gurū). He was also immensely disciplined in his Sikhī.

Adapted from: The Gurū's Word & Illustrated Sikh History

Sardār Baghel Singh (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ)

At the time of the formation of Dal Khālsā (ਦਲ ਖਾਲਸਾ) in March 1748, Karoṛā Singh (ਕਰੋੜਾ ਸਿੰਘ) was the head of the Karoṛsinghīā Misal (ਕਰੋੜਸਿੰਘੀਆ ਮਿਸਲ). He was killed in 1761, in a battle against the Navāb of Kañjpurā (ਨਵਾਬ ਕੰਜਪੁਰਾ). As Karoṛā Singh had no son, he had adopted his personal servant Baghel Singh, who later succeeded him to the leadership of the *Misal*.

Baghel Singh came from the village in Cubāl (ਚੁਬਾਲ), in the district of Ammritsar. He became the most powerful Sikh leader in the Sis-Satluj (ਸਤਲੁਜ) region and dominated Sikh politics in this area in the last quarter of the 18th century. Seeing Baghel Singh's abilities and capacities as a leader, diplomat, and statesman, the Emperor was inclined to appoint him regent of the Empire. In fact, he made many efforts to persuade him to accept his offer. Even though Baghel Singh knew of his abilities to expand the influence of the Khālsā by accepting the Emperor's offer, he did not, on account of his humble origin and for fear of annoying the all powerful Āhlūvālīā Sardār. He was content to accept Jassā Singh as the head of Dal Khālsā, and persuaded him to enter the Red Fort and sit on the throne of Dillī.

Baghel Singh, along with Jassā Singh Āhlūvālīā and Jassā Singh Rāmgarīā, reached Dillī at the head of 60,000 Sikh troops on March 8, 1783. In the next three days they had taken over the whole city, and on March 11, Jassā Singh Āhlūvālīā sat on the throne of Dillī. Terrorized by the Sikh's presence, Emperor Shāh Ālam II (ਸ਼ਾਹ ਆਲਮ ੨) invited Begam Samrū (ਬੇਗਮ ਸਮਰੂ) from Sardhānā (ਸਰਧਾਨਾ), in Meraṭh (ਮੇਰਠ), to negotiate peace with the Sikhs. She came, and with the authority of the Emperor entered into an agreement with Baghel Singh in order to stop the fighting in the city. The chief terms of the agreement were that Baghel Singh would be allowed to stay in Dillī with his troops to maintain peace and order in the city. For this purpose, he was permitted to keep 37 percent of all duties in Dillī. He was also allowed to build seven *Gurduārās* (ਗੁਰਦੁਆਰਾ) at the sacred places connected with the Gurūs.

As per the terms of the peace agreement, Baghel Singh built the seven *Gurduārās* in Dillī. Gurduārā Sīs Gañj (ਗੁਰਦੁਆਰਾ ਸੀਸ ਗੰਜ) was erected at Cāndnī Cauṁk (ਚਾਂਦਨੀ ਚੌਂਕ), the site of the execution of Gurū Teghbahādar Sāhib. Gurduārā Rakāb Gañj (ਗੁਰਦੁਆਰਾ ਰਕਾਬ ਗੰਜ) was erected at the cremation site of the Ninth Gurū's body. Gurduārā Mātā Sundarī (ਗੁਰਦੁਆਰਾ ਮਾਤਾ ਸੁੰਦਰੀ) was built where Mātā Sundarī and Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ) had stayed after leaving Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ). Gurduārā Banglā Sāhib (ਗੁਰਦੁਆਰਾ ਬੰਗਲਾ ਸਾਹਿਬ) was built where Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) had stayed with Rājā Jai Singh (ਰਾਜਾ ਜੈ ਸਿੰਘ). Gurduārā Bālā Sāhib (ਗੁਰਦੁਆਰਾ ਬਾਲਾ ਸਾਹਿਬ) was constructed at the place of cremation of Gurū Harikrishan Sāhib, Mātā Sāhib Kaur and Mātā Sundarī. Gurduārā Majnū Tīllā (ਗੁਰਦੁਆਰਾ ਮਜਨੂ ਟਿੱਲਾ) was built where Gurū Nānak Sāhib and Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) stayed. Gurduārā Motī Bāg (ਗੁਰਦੁਆਰਾ ਮੋਤੀ ਬਾਗ) was constructed where Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) had stayed in March-April 1707. The construction of these seven *Gurduārās* was completed within eight months. Pleased with the way Baghel Singh had maintained peace in the city, the Emperor granted Baghel Singh one-eighth of the state tax duties of Dillī for life.

Baghel Singh was brave, fearless, wise, and diplomatic. Of all the Sardārs of the Dal Khālsā, Baghel Singh was the most successful negotiator. Even though he was a wealthy and powerful leader, he remained a humble servant of the Gurū.

Adapted from: The Gurū's Word & Illustrated Sikh History

Jassā Singh Rāmgarā (ਜੱਸਾ ਸਿੰਘ ਰਾਮਗੜੀਆ)

Jassā Singh Icogal (ਇਚੋਗਲ) was born in 1723, in the village of Icogal, Lāhaur (ਲਾਹੌਰ). His grandfather, Hardās (ਹਰਦਾਸ), and father, Bhagvān Singh (ਭਗਵਾਨ ਸਿੰਘ), both had the privilege of serving Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). After returning from Nander (ਨੰਦੇੜ), Bhagvān Singh served with Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ). He fought many battles and was killed in a battle at Lāhaur against Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ).

During and after Nādir Shāh's invasion in 1739, there was complete confusion and chaos in the administration of the Pañjāb (ਪੰਜਾਬ). The Sikhs took full advantage of the situation and collected a large booty by raiding the government revenue collection parties. Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ), the Governor of Lāhaur, wanted Adīnā Beg (ਅਦੀਨਾ ਬੇਗ), the *Faujdar* (ਫੌਜਦਾਰ) of Jalandhar Doāb (ਜਲੰਧਰ ਦੋਆਬ), to drive the Sikhs out of the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills. But Adīnā Beg was inclined towards the Sikhs because he wanted to use them as a means of personal advancement. He employed Jassā Singh Icogal with his force of 100 Sikhs and 50 Hindus.

In 1748, the Sikhs built a small mud fort called Rām Rauṁī (ਰਾਮ ਰੌਣੀ) at Ammritsar (ਅੰਮ੍ਰਿਤਸਰ). The same year, when they gathered at Ammritsar to celebrate the festival of Divalī in October, Mīr Mannū (ਮੀਰ ਮੰਨੂ) attacked the city and laid siege on Rām Rauṁī, where 500 Sikhs had taken shelter. Adīnā Beg was in charge of the siege which continued for three months. There was a great scarcity of food and fodder in the fort and about 200 Sikhs were killed in frequent skirmishes, while attempting to escape or obtain food. Jassā Singh Icogal, who was outside the fort with Adīnā Beg, was moved by the distress of his brethren and decided to join them. As he entered the fort with his hundred followers, he was welcomed with open arms. Just at this time, Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ

ਅਬਦਾਲੀ) entered the Pañjāb on his second invasion and the Mughals were forced to raise the siege. However, after the Sikhs left, Adīnā Beg's forces demolished the fort.

Mīr Mannū died on 3 November 1753, and the Sikhs rebuilt Rām Rauṇī fort. Jassā Siṅgh Icogal, who was a carpenter, took up the responsibility of building the fort. With his contingent, and a large number of other Sikhs, he constructed a strong fort which was renamed Rāmgaṛ (ਰਾਮਗੜ). Jassā Siṅgh, who was so far known as Jassā Siṅgh Icogal, came to be known as Jassā Siṅgh Rāmgaṛnā (ਰਾਮਗੜੀਆ) in appreciation of his work.

Jassā Siṅgh was an expert swordsman, a brave and fearless warrior, and the leader of the Rāmgaṛiā Misal. He fought many battles shoulder to shoulder with Jassā Siṅgh Āhlūvālīā, the leader of the Dal Khālsā (ਦਲ ਖਾਲਸਾ). He succeeded Harī Siṅgh Bhaṅgī (ਹਰੀ ਸਿੰਘ ਭੰਗੀ) in the leadership of Tarunā Dal (ਤਰੁਨਾ ਦਲ), and temporarily took up the command of the Dal Khālsā, when the Āhlūvālīā Sardār was severely wounded in a battle with Ahmad Shāh Abdālī during his eighth invasion in 1767. When the Dillī fort was captured in March 1783, Jassā Siṅgh Rāmgaṛiā had been part of the Dal Khālsā forces. He continued to dominate Gaṅgā Doāb (ਗੰਗਾ ਦੋਆਬ) and the surrounding areas of Dillī along with Baghel Siṅgh Karōṣiṅghīā (ਬਘੇਲ ਸਿੰਘ ਕਰੋੜਸਿੰਘੀਆ). His territories in the Bārī Doāb (ਬਾਰੀ ਦੋਆਬ) and Jalandhar Doāb yielded an annual revenue of Rs. 1.6 million. He died on April 10, 1803.

Jassā Siṅgh Rāmgaṛiā was a devout Gursikh (ਗੁਰਸਿਖ), as well as a humble and kindhearted man who was helpful to all who approached him in their misfortune.

Adapted from: Siṅgh, Gaṇḍā. Sardār Jassā Siṅgh Ahlūvālīā and The Gurū's Word & Illustrated Sikh History

Akālī Phulā Siṅgh (ਅਕਾਲੀ ਫੂਲਾ ਸਿੰਘ)

Akālī Phulā Siṅgh was born in 1761 in the village Shīn (ਸ਼ੀਨ) in Bāṅgar (ਬਾਂਗਰ) area, in the district of Ammritsar. His father, Sardār Īshar Siṅgh (ਸਰਦਾਰ ਈਸ਼ਰ ਸਿੰਘ) of Nishānvālā Misal (ਨਿਸ਼ਾਨਵਾਲਾ ਮਿਸਲ), was seriously wounded in the Great Holocaust in 1762, and died shortly thereafter. Akālī Phulā Siṅgh was deeply religious from early childhood. He joined an order of *Nihāṅgs* (ਨਿਹੰਗ), also described as *Akālīs*, the immortals, at an early age and became the leader of this devout band of reckless fighters. Akālī Phulā Siṅgh did not marry. He settled down in Ammritsar, where a *Burj* (ਬੁਰਜ) (tower) and a *Derā* (ਡੇਰਾ) called Nihāṅgām dī Chauṇī (ਨਿਹੰਗਾਂ ਦੀ ਛੋਣੀ) still stands in his memory. He had dedicated his life to the care of Sikh *Gurduārās* and loved to serve people in accordance with the Gurū's message.

In 1802, in response to the request of the leading citizens of Ammritsar, and to make Ammritsar part of his domain, Sardār Raṅjīt Siṅgh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ) laid siege to the city. The city was in the hands of Bhaṅgī Misal (ਭੰਗੀ ਮਿਸਲ) chiefs. Both the forces faced each other and were ready to shed blood. Akālī Phulā Siṅgh was distressed to find Sikh forces engaged in fighting amongst themselves. After consulting the respectable citizens, he marched out along with them and stood between the opposing forces. He succeeded in persuading them to stop fighting. The Bhaṅgī Sardārs surrendered one by one, and the fort of Ammritsar passed into Raṅjīt Siṅgh's hands.

At the request of Raṅjīt Siṅgh, Phulā Siṅgh joined his army along with 3000 *Nihāṅgs*. They were well known for their dare-devil courage and their freedom in speaking their mind. Phulā Siṅgh was the *Jathedār* (ਜਥੇਦਾਰ) of Akāl Takht (ਅਕਾਲ ਤਖਤ), and once, publicly reprimanded Raṅjīt Siṅgh at the

Akāl Takht for his moral laxity. Akālī Phūlā Singh was a fierce and selfless warrior. He participated in many battles, and every time, distinguished himself by his outstanding courage and fearlessness against the heaviest odds, as at Kasūr (ਕਸੂਰ), Multān (ਮੁਲਤਾਨ), and Nausherā (ਨੌਸ਼ੇਰਾ). Ranjīt Singh owed many victories to the glorious valor of the *Nihāngs*.

Phūlā Singh died fighting near Nausherā in 1823, where, across the river Kābul (ਕਾਬੁਲ), his memorial still stands as a witness to his undying chivalry. It was in this battle that Akālī Phūlā Singh's fearless troops took the lead and, without a moment's thought, plunged their horses in the swollen and turbulent river. Everyone, including Ranjīt Singh, followed suit. Akālī Phūlā Singh was in the midst of the severest fighting. A deadly hand-to-hand fight took place between the *Nihāngs* and the *Gāzīs* (ਗਾਜ਼ੀ). Akālī Phūlā Singh was wounded in the thigh and could not stand. He bandaged his wound and rode back into the thick of the battle on horseback. Then he got more wounds and his horse was shot from under him, so he climbed into a howdah and drove the elephant into the midst of the enemy. The *Gāzīs* could now see the man who had humbled them so often. They fired at him from all sides and riddled his body with bullets. He collapsed in his howdah, exhorting the *Nihāngs* with the last breath of his body, not to give way. The news of his death further infuriated the *Nihāngs*. They gave no quarter to the enemy. The *Gāzīs* could not stand the *Nihāngs*' charge. They got disorganized and took to their heels, leaving their 4000 dead, or dying, in the battlefield saying: "*Taubā Taubā, Khudā Khudā, Khālsā Shudh*" (ਤੌਬਾ ਤੌਬਾ, ਖੁਦਾ ਖੁਦਾ, ਖਾਲਸਾ ਸ਼ੁਧ) (God forbid, but it appears, God himself has turned a *Khālsā*!).

Adapted from: The Gurū's Word & Illustrated Sikh History

Sardār Harī Singh Nalvā (ਸਰਦਾਰ ਹਰੀ ਸਿੰਘ ਨਲਵਾ)

Sardār Harī Singh Nalvā was born in 1791 in Gujramvālā (ਗੁਜਰਾਂਵਾਲਾ). His father was Gurdial Singh (ਗੁਰਦਿਆਲ ਸਿੰਘ) and mother, Dharam Kaur (ਧਰਮ ਕੌਰ). He learned Fārsī and Pashto (ਪਸ਼ਤੋ), and was well versed in the art of war and swordsmanship.

In 1805, Sardār Ranjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ) held a *Darbār* (ਦਰਬਾਰ) at Lāhaur (ਲਾਹੌਰ) which was followed by a contest in martial arts. Ranjīt Singh was much impressed by Harī Singh's performance in riding, swordsmanship, and wrestling. He presented his necklace to the 14 year old Harī Singh, and appointed him his personal guard. One day Ranjīt Singh set out on a hunting expedition with Harī Singh. While they were in the forest, a tiger suddenly came out of the bushes and attacked them. Harī Singh came face to face with the tiger and in a swift movement drew his sword. As the tiger pounced on him, he held the tiger from its jaw and chopped its head off in a single stroke. Ranjīt Singh was impressed. He conferred on him the title of Nalvā (ਨਲਵਾ) and appointed him the commander of the Sher Dil (ਸ਼ੇਰ ਦਿਲ) Regiment. Later, Harī Singh Nalvā showed extraordinary bravery in the battles of Kasūr (ਕਸੂਰ) and Multān (ਮੁਲਤਾਨ), and was promoted to the rank of General.

In the middle of October, 1818, Ranjīt Singh led his troops north-west of Lāhaur. Among the Generals with him were Harī Singh Nalvā and Phūlā Singh (ਫੂਲਾ ਸਿੰਘ), who knew these lands and people well. The army passed through Rohtās (ਰੋਹਤਾਸ), Rāvalpīṇḍī (ਰਾਵਲਪਿੰਡੀ), Hasan Abdāl (ਹਸਨ ਅਬਦਾਲ), and arrived in the plains of Hazārā (ਹਜ਼ਾਰਾ). After crossing the river Aṭok (ਅਟੋਕ), they captured Peshāvar (ਪੇਸ਼ਾਵਰ) in November 1819. Ranjīt Singh instructed Harī Singh to take over the governorship of Peshāvar.

Sardār Harī Singh Nalvā captured Jamraud (ਜਮਰੌਦ), overlooking the Khaibar (ਖੈਬਰ) Pass, through

which invaders had entered India for many centuries. Its mud fortress was replaced by a large reinforced fort named Fatahgar (ਫਤਹਗੜ). On assuming the governorship of Peshāvar, Harī Singh Nalvā built a chain of forts, all within viewing distance of each other, to secure the Khaibar Pass and the land up to Peshāvar.

Sardār Harī Singh Nalvā's energetic measures gave Dost Muhammad (ਦੋਸਤ ਮੁਹੱਮਦ) of Kābul (ਕਾਬੁਲ) reason to believe that he was contemplating an invasion of their country. When Dost Muhammad learned that Prince Naunihāl Singh (ਨੌਨਿਹਾਲ ਸਿੰਘ) had returned to Lāhaur with his troops to get married, and that Nalvā was ill in bed, he decided to isolate the garrison at Jamraud, Shabdkādar (ਸ਼ਬਦਕਾਦਰ), and Peshāvar. His first target was Jamraud, which was attacked by 25,000 Afgāns (ਅਫਗਾਨ) and Paṭhāns (ਪਠਾਨ). Within a few hours, the besieger's artillery reduced the walls of Jamraud to rubble. The Sikhs dug themselves into trenches, and for four days kept the Afgāns at bay. In the meantime, a desperate appeal for help was sent to Peshāvar through a Sikh woman disguised as a Paṭhān.

Harī Singh Nalvā rose from his sick bed and made his way to Jamraud. The Afgāns were frightened to see the terrible Nalvā's approach. They raised the siege of Jamraud and took up position in the valley of Khaibar. Harī Singh Nalvā drew up his forces in battle formation and waited for seven days for the Afgāns to attack. When Nalvā realized that the Afgāns were afraid to fight, he ordered the Pañjābīs to advance. The engagement took place on April 30, 1837. The Pañjābīs drove the Afgāns before them as the wind drives leaves. Dost Muhammad's son, Muhammad Akbar Khān (ਮੁਹੱਮਦ ਅਕਬਰ ਖਾਨ), who was watching the Afgān catastrophe saw that Nalvā had gone well ahead of his army. Akbar Khān swooped on the advance column. Nalvā was fatally wounded in this commotion, but his death was kept a secret until the enemy had been defeated, and driven beyond the mouth of Khaibar.

Harī Singh Nalvā lived and died for the glory of the Khālsā empire. He fought many battles and rose to the position of Commander-in-Chief of the Khālsā forces. He was allowed to strike a coin in his name at Kashmīr (ਕਸ਼ਮੀਰ) and at Peshāvar. He served as the Governor of Kashmīr and Hazārā, and was the Governor of Peshāvar until the end of his life.

Adapted from: The Gurū's Word & Illustrated Sikh History

He forgave Zakrīā Khān saying that everything happens in God's Will. As soon as Zakrīā Khān received this message, he was able to pass urine. His pain subsided and he died shortly thereafter. Bhāī Tārū Singh left the earthly abode a few hours after the death of Zakrīā Khān on July 1, 1745.

Source: Source: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word and Illustrated Sikh History

Martyrdom of Bhāī Subeg Singh (ਭਾਈ ਸੁਬੇਗ ਸਿੰਘ) and Bhāī Shāhbāz Singh (ਭਾਈ ਸ਼ਾਹਬਾਜ਼ ਸਿੰਘ)

Subeg Singh was an influential *Zamīndār* (ਜ਼ਮੀਂਦਾਰ) of Jambar (ਜੰਬਰ) and a contractor for the government. Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ), the Governor of Pañjāb, had used the services of Subeg Singh for his own ends many times. For instance, in 1733, Zakrīā Khān had sent him to present an offer of a *Jagīr* and *Navābī* (ਨਵਾਬੀ) to the Sikhs in exchange for peace. Subeg Singh had successfully negotiated with the *Khālsā* and persuaded them to accept the *Jagīr* (ਜਗੀਰ).

Subeg Singh had a bright and promising son named Shāhbāz Singh. As there were no Sikh schools in those days, Shāhbāz Singh studied in a Muslim school. There, a great conflict arose between Sikhs and Muslims, and the teachers condemned Sikhī (ਸਿਖੀ). Shāhbāz Singh strongly defended his faith and criticized Islām for forcibly converting people belonging to other religions. The matter was reported to the Kāzī who delivered his usual judgement: embrace Islām or face death. The boy refused bluntly to abandon his faith and embrace Islām. He was sent to Lāhaur (ਲਾਹੌਰ) to stand his trial before the Governor.

Subeg Singh approached Zakrīā Khān and the chief Kāzī (ਕਾਜ਼ੀ) with a request to release his son, as he was innocent. But Zakrīā Khān refused to interfere in the case and the chief Kāzī also turned a deaf ear to him. In frustration, Subeg Singh used some harsh words and left. Later, he too was arrested on a trumped-up charge of supplying information to the Sikhs and was put under restraint.

Zakrīā Khān died before punishing Subeg Singh and Shāhbāz Singh. His son, Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ), became the Governor of Lāhaur and was as relentless as his father, but even more cruel. He had no soft corner for Subeg Singh and Shāhbāz Singh. He, therefore, took up their cases and pursued them with zeal. After putting up the show of a trial, both father and son were asked to embrace Islām or face death. The Governor ordered their execution by crushing them on wheels.

Subeg Singh and Shāhbāz Singh were taken to Nakhās (ਨਖਾਸ) and publicly tortured. The chief Kāzī advised Subeg Singh to accept Islām and save his, and his son's life, but Subeg Singh refused defiantly. At this the chief Kāzī ordered Shāhbāz Singh to be crushed on the wheels. Both were thus martyred for their unrelenting faith in Sikhī. It has been documented in some texts that as they were being tortured they received their strength from remembrance of Vahgurū.

Adapted from: Source: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word and Illustrated Sikh History

Important Sikh Leaders of the 18th Century

Name	Dates	Important Contributions

Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ)

Navāb Kapūr Singh, the most distinguished of the Sikh leaders, paved the way for the Sikh nation as an indigenous ruling power. Born in 1697, Kapūr Singh of Faizalpur (ਫੈਜ਼ਲਪੁਰ) was a contemporary of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). Even before he was invested with *Navābī* (ਨਵਾਬੀ), he had proved himself as a leader and a warrior, next only to Darbārā Singh (ਦਰਬਾਰਾ ਸਿੰਘ).

Navāb Kapūr Singh was highly respected, both as a political and a spiritual leader. Any word spoken even casually from his lips was regarded with great reverence. He brought large numbers of people from all castes into the fold of the Khālsā (ਖਾਲਸਾ).

In 1734, with a view to make the Khālsā organization more efficient, Navāb Kapūr Singh classified the Khālsā force into two divisions. The first one, consisting of veterans, many of whom had been with Gurū Gobind Singh Sāhib was called Buḍā Dal (ਬੁਡਾ ਦਲ) (army of elders). This division was led by Navāb Kapūr Singh. The other, consisting of junior men, was called Tarunā Dal (ਤਰੁਨਾ ਦਲ) (army of the young). Due to their large numbers, they were further divided into five *Jathās* (ਜਥਾ) (sub divisions) of 1500 to 2000 men each. Navāb Kapūr Singh supervised and kept together both the *Dals*. Buḍā Dal was comparatively more stationary, yet more involved in strategizing; whereas, Tarunā Dal was always on the move implementing what was necessary, based on Buḍā Dal's plans. The renewed energy of the Khālsā alarmed the government and led to the confiscation of their Jagīr (ਜਗੀਰ) in 1735.

During the leadership of Navāb Kapūr Singh, the Khālsā Panth (ਪੰਥ) passed through a very difficult period of persecutions by Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) and Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ). The first holocaust, known as the Choṭā Ghalūghārā (ਚੋਟਾ ਘਲੂਘਾਰਾ) happened in June 1746, when about ten thousand Sikhs lost their lives. Besides this major operation, there were scores of smaller battles fought by the Khālsā against the Mughals.

A unique contribution made by *Jathedār* (ਜਥੇਦਾਰ) Navāb Kapūr Singh was the creation of Dal Khālsā (Khālsā army) and the declaration of Khālsā as a state. It was a landmark in Sikh history because it ushered a new era in which the Sikhs united their scattered bands into a more cohesive organization. They all gathered at Ammritsar on the day of Vaisākhī (ਵੈਸਾਖੀ), where Navāb Kapūr Singh proposed the organization of a strong force of eleven *Misals* (ਮਿਸਲ) under one supreme commander. As he was growing old, he proposed that Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ) take his place. Jassā Singh was unanimously chosen as the supreme commander. He was to be helped by an advisory

council of ten *Sardārs* (ਸਰਦਾਰ) (chiefs) who in turn, were leaders of their *Misals*. The eleventh Misal was to be under the supreme commander. Navāb Kapūr Singh was the founder of the Faizalpurīā or Singhpurīā (ਸਿੰਘਪੁਰੀਆ) Misal. He took part in innumerable battles. It is said that there was not a part of his body two inches wide which did not bear the mark of a wound suffered in battle. In spite of being the supreme commander, he always remained humble and considered himself only one among the many illustrious sons of the Gurū. Navāb Kapūr Singh died in 1753.

Adapted from: The Gurū's Word & Illustrated Sikh History

Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ)

Bādar Singh (ਬਾਦਰ ਸਿੰਘ) lived near Lāhaur (ਲਾਹੌਰ), in the village of Āhlū (ਆਹਲੂ) (hence Āhlūvālīā). He was married to the sister of Bāg Singh (ਬਾਗ ਸਿੰਘ). Both Bādar Singh and Bāg Singh served under Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ). After Bandā Singh's execution in 1716, many Sikhs dispersed into the desert of Hāmsī (ਹਾਂਸੀ) and Hisār (ਹਿਸਾਰ). It was there that a son was born to Bādar Singh in 1718; he was named Jassā Singh (ਜੱਸਾ ਸਿੰਘ). Jassā Singh was four years old when his father died, in 1722. Gurū Gobind Singh Sāhib's widow, Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ), took Jassā Singh and his mother into her care. She lavished great affection on Jassā Singh and brought him up as her own son, instructing him carefully in the arts of war and peace. He also studied the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) under Bhāī Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ). The young boy and his mother possessed sweet and melodious voices and daily sang *Sabads* (ਸਬਦ) from the Gurū Granth Sāhib. When Navāb Kapūr Singh and Bāg Singh came to Dillī (ਦਿੱਲੀ) in 1728 to pay homage to Mātā Sundarī, she entrusted the care and upbringing of the promising youth into the hands of Navāb Kapūr Singh. Mātā Sundarī adorned Jassā Singh with Gurū Gobind Singh Sāhib's sword, shield, bow and arrows. She gave Kapūr Singh the Gurū's steel mace to be given to Jassā Singh when he grew up to be a leader of the *Khālsā*.

Jassā Singh was brought up under the personal care of Navāb Kapūr Singh and grew up as a man of spiritual orientation and commitment to the *Khālsā*. Jassā Singh was only 13 years old when his maternal uncle Bāg Singh died, and he was given the command of Bāg Singh's *Jathā* (ਜਥਾ), later known as Āhlūvālīā Misal (ਆਹਲੂਵਾਲੀਆ ਮਿਸਲ). He fought in many battles in which he displayed great qualities of courage, bravery, and fortitude as a leader. He fought alongside Navāb Kapūr Singh in the Choṭā Ghalūghārā (ਛੋਟਾ ਘਲੂਘਾਰਾ), in 1746. At a grand assembly of Sikhs in Amritsar on Vaisākhī day, 1748, Navāb Kapūr Singh reorganized the fighting body of Sikhs into Dal *Khālsā* (ਦਲ ਖਾਲਸਾ) and appointed Jassā Singh his successor as the commander of the Dal *Khālsā* and handed over to him the steel mace of Gurū Gobind Singh Sāhib. Jassā Singh Āhlūvālīā took part in all the important battles that the *Khālsā* fought, including the Vaḍā Ghalūghārā (ਵਡਾ ਘਲੂਘਾਰਾ) of 1762. He captured Lāhaur in November 1761, and issued, for the first time after Bandā Singh Bahādur, the Sikh coin with the inscription "Gurū Nānak - Gobind Singh". Elated at his success, the *Khālsā* honored him with the title of Sultān-ul-Kaum (ਸੁਲਤਾਨ-ਉਲ-ਕੌਮ) (King of the People).

The Dal *Khālsā*, under Jassā Singh Āhlūvālīā, advanced upon Dillī in 1783 and entered the Red Fort on March 11. Jassā Singh was given the title of Bādshāh Singh (ਬਾਦਸ਼ਾਹ ਸਿੰਘ) and installed on the throne of Dillī. In October 1783, Jassā Singh was suddenly taken ill and peacefully departed from the earthly abode on October 17 of the same year.

Jassā Singh Āhlūvālīā was a great leader, a fearless warrior, a mighty general, and an eminent organizer. He bore 32 scars of sword cuts and bullet marks on the front of his body, and none on his

back. He was so grand, with such a giant body, that Kāzī Nūr Muhammad (ਕਾਜ਼ੀ ਨੂਰ ਮੁਹਮਦ), who saw him fighting against Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ), called him a powerful mountain. Jassā Singh was held in such veneration by the Sikh people that he came to be known as Gurū kā Lāl (ਗੁਰੂ ਕਾ ਲਾਲ) (the beloved of the Gurū). He was also immensely disciplined in his Sikhī.

Adapted from: The Gurū's Word & Illustrated Sikh History

Sardār Baghel Singh (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ)

At the time of the formation of Dal Khālsā (ਦਲ ਖਾਲਸਾ) in March 1748, Karoṛā Singh (ਕਰੋੜਾ ਸਿੰਘ) was the head of the Karoṛasinghīā Misal (ਕਰੋੜਸਿੰਘੀਆ ਮਿਸਲ). He was killed in 1761, in a battle against the Navāb of Kañjpurā (ਨਵਾਬ ਕੰਜਪੁਰਾ). As Karoṛā Singh had no son, he had adopted his personal servant Baghel Singh, who later succeeded him to the leadership of the *Misal*.

Baghel Singh came from the village in Cubāl (ਚੁਬਾਲ), in the district of Ammritsar. He became the most powerful Sikh leader in the Sis-Satluj (ਸਤਲੁਜ) region and dominated Sikh politics in this area in the last quarter of the 18th century. Seeing Baghel Singh's abilities and capacities as a leader, diplomat, and statesman, the Emperor was inclined to appoint him regent of the Empire. In fact, he made many efforts to persuade him to accept his offer. Even though Baghel Singh knew of his abilities to expand the influence of the Khālsā by accepting the Emperor's offer, he did not, on account of his humble origin and for fear of annoying the all powerful Āhlūvālīā Sardār. He was content to accept Jassā Singh as the head of Dal Khālsā, and persuaded him to enter the Red Fort and sit on the throne of Dillī.

Baghel Singh, along with Jassā Singh Āhlūvālīā and Jassā Singh Rāmgarīā, reached Dillī at the head of 60,000 Sikh troops on March 8, 1783. In the next three days they had taken over the whole city, and on March 11, Jassā Singh Āhlūvālīā sat on the throne of Dillī. Terrorized by the Sikh's presence, Emperor Shāh Ālam II (ਸ਼ਾਹ ਆਲਮ ੨) invited Begam Samrū (ਬੇਗਮ ਸਮਰੂ) from Sardhānā (ਸਰਧਾਨਾ), in Meraṭh (ਮੇਰਠ), to negotiate peace with the Sikhs. She came, and with the authority of the Emperor entered into an agreement with Baghel Singh in order to stop the fighting in the city. The chief terms of the agreement were that Baghel Singh would be allowed to stay in Dillī with his troops to maintain peace and order in the city. For this purpose, he was permitted to keep 37 percent of all duties in Dillī. He was also allowed to build seven *Gurduārās* (ਗੁਰਦੁਆਰਾ) at the sacred places connected with the Gurūs.

As per the terms of the peace agreement, Baghel Singh built the seven *Gurduārās* in Dillī. Gurduārā Sīs Gañj (ਗੁਰਦੁਆਰਾ ਸੀਸ ਗੰਜ) was erected at Cāndnī Caumk (ਚਾਂਦਨੀ ਚੌਂਕ), the site of the execution of Gurū Teghbahādar Sāhib. Gurduārā Rakāb Gañj (ਗੁਰਦੁਆਰਾ ਰਕਾਬ ਗੰਜ) was erected at the cremation site of the Ninth Gurū's body. Gurduārā Mātā Sundarī (ਗੁਰਦੁਆਰਾ ਮਾਤਾ ਸੁੰਦਰੀ) was built where Mātā Sundarī and Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ) had stayed after leaving Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ). Gurduārā Banglā Sāhib (ਗੁਰਦੁਆਰਾ ਬੰਗਲਾ ਸਾਹਿਬ) was built where Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) had stayed with Rājā Jai Singh (ਰਾਜਾ ਜੈ ਸਿੰਘ). Gurduārā Bālā Sāhib (ਗੁਰਦੁਆਰਾ ਬਾਲਾ ਸਾਹਿਬ) was constructed at the place of cremation of Gurū Harikrishan Sāhib, Mātā Sāhib Kaur and Mātā Sundarī. Gurduārā Majnū Tīllā (ਗੁਰਦੁਆਰਾ ਮਜਨੂ ਟਿੱਲਾ) was built where Gurū Nānak Sāhib and Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) stayed. Gurduārā Motī Bāg (ਗੁਰਦੁਆਰਾ ਮੋਤੀ ਬਾਗ) was constructed where Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) had stayed in March-April 1707.

The construction of these seven *Gurduārās* was completed within eight months. Pleased with the way Baghel Singh had maintained peace in the city, the Emperor granted Baghel Singh one-eighth of the state tax duties of Dillī for life.

Baghel Singh was brave, fearless, wise, and diplomatic. Of all the Sardārs of the Dal *Khālsā*, Baghel Singh was the most successful negotiator. Even though he was a wealthy and powerful leader, he remained a humble servant of the Gurū.

Adapted from: The Gurū's Word & Illustrated Sikh History

Jassā Singh Rāmgarāṭā (ਜੱਸਾ ਸਿੰਘ ਰਾਮਗੜੀਆ)

Jassā Singh Icoḡal (ਇਚੋਗਲ) was born in 1723, in the village of Icoḡal, Lāhaur (ਲਾਹੌਰ). His grandfather, Hardās (ਹਰਦਾਸ), and father, Bhagvān Singh (ਭਗਵਾਨ ਸਿੰਘ), both had the privilege of serving Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). After returning from Nander (ਨੰਦੇੜ), Bhagvān Singh served with Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ). He fought many battles and was killed in a battle at Lāhaur against Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ).

During and after Nādir Shāh's invasion in 1739, there was complete confusion and chaos in the administration of the Pañjāb (ਪੰਜਾਬ). The Sikhs took full advantage of the situation and collected a large booty by raiding the government revenue collection parties. Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ), the Governor of Lāhaur, wanted Adīnā Beg (ਅਦੀਨਾ ਬੇਗ), the *Faujdar* (ਫੌਜਦਾਰ) of Jalandhar Doāb (ਜਲੰਧਰ ਦੋਆਬ), to drive the Sikhs out of the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills. But Adīnā Beg was inclined towards the Sikhs because he wanted to use them as a means of personal advancement. He employed Jassā Singh Icoḡal with his force of 100 Sikhs and 50 Hindus.

In 1748, the Sikhs built a small mud fort called Rām Raunī (ਰਾਮ ਰੌਣੀ) at Ammritsar (ਅੰਮ੍ਰਿਤਸਰ). The same year, when they gathered at Ammritsar to celebrate the festival of Divalī in October, Mīr Mannū (ਮੀਰ ਮੰਨੂ) attacked the city and laid siege on Rām Raunī, where 500 Sikhs had taken shelter. Adīnā Beg was in charge of the siege which continued for three months. There was a great scarcity of food and fodder in the fort and about 200 Sikhs were killed in frequent skirmishes, while attempting to escape or obtain food. Jassā Singh Icoḡal, who was outside the fort with Adīnā Beg, was moved by the distress of his brethren and decided to join them. As he entered the fort with his hundred followers, he was welcomed with open arms. Just at this time, Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ) entered the Pañjāb on his second invasion and the Mughals were forced to raise the siege. However, after the Sikhs left, Adīnā Beg's forces demolished the fort.

Mīr Mannū died on 3 November 1753, and the Sikhs rebuilt Rām Raunī fort. Jassā Singh Icoḡal, who was a carpenter, took up the responsibility of building the fort. With his contingent, and a large number of other Sikhs, he constructed a strong fort which was renamed Rāmgar (ਰਾਮਗੜ). Jassā Singh, who was so far known as Jassā Singh Icoḡal, came to be known as Jassā Singh Rāmgarāṭā (ਰਾਮਗੜੀਆ) in appreciation of his work.

Jassā Singh was an expert swordsman, a brave and fearless warrior, and the leader of the Rāmgarāṭā Misal. He fought many battles shoulder to shoulder with Jassā Singh Āhlūvālī, the leader of the Dal *Khālsā* (ਦਲ ਖਾਲਸਾ). He succeeded Harī Singh Bhaṅgī (ਹਰੀ ਸਿੰਘ ਭੰਗੀ) in the leadership of Tarunā Dal (ਤਰੁਨਾ ਦਲ), and temporarily took up the command of the Dal *Khālsā*, when the Āhlūvālī Sardār was

severely wounded in a battle with Ahmad Shāh Abdālī during his eighth invasion in 1767. When the Dillī fort was captured in March 1783, Jassā Singh Rāmgarīā had been part of the Dal Khālsā forces. He continued to dominate Gaṅgā Doāb (ਗੰਗਾ ਦੋਆਬ) and the surrounding areas of Dillī along with Baghel Singh Karorīsinghīā (ਬਾਘੇਲ ਸਿੰਘ ਕਰੋੜਸਿੰਘੀਆ). His territories in the Bārī Doāb (ਬਾਰੀ ਦੋਆਬ) and Jalandhar Doāb yielded an annual revenue of Rs. 1.6 million. He died on April 10, 1803.

Jassā Singh Rāmgarīā was a devout Gursikh (ਗੁਰਸਿਖ), as well as a humble and kindhearted man who was helpful to all who approached him in their misfortune.

Adapted from: Singh, Ganḍā. Sardār Jassā Singh Ahlūvālīā and The Gurū's Word & Illustrated Sikh History

Akālī Phulā Singh (ਅਕਾਲੀ ਫੂਲਾ ਸਿੰਘ)

Akālī Phulā Singh was born in 1761 in the village Shīn (ਸ਼ੀਨ) in Bāngar (ਬਾਂਗਰ) area, in the district of Ammritsar. His father, Sardār Ishaar Singh (ਸਰਦਾਰ ਈਸ਼ਰ ਸਿੰਘ) of Nishānvālā Misal (ਨਿਸ਼ਾਨਵਾਲਾ ਮਿਸਲ), was seriously wounded in the Great Holocaust in 1762, and died shortly thereafter. Akālī Phulā Singh was deeply religious from early childhood. He joined an order of *Nihāngs* (ਨਿਹੰਗ), also described as *Akālīs*, the immortals, at an early age and became the leader of this devout band of reckless fighters. Akālī Phulā Singh did not marry. He settled down in Ammritsar, where a *Burj* (ਬੁਰਜ) (tower) and a *Derā* (ਡੇਰਾ) called Nihāngām dī Chauṇī (ਨਿਹੰਗਾਂ ਦੀ ਛੋਣੀ) still stands in his memory. He had dedicated his life to the care of Sikh *Gurduārās* and loved to serve people in accordance with the Gurū's message.

In 1802, in response to the request of the leading citizens of Ammritsar, and to make Ammritsar part of his domain, Sardār Ranjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ) laid siege to the city. The city was in the hands of Bhaṅgī Misal (ਭੰਗੀ ਮਿਸਲ) chiefs. Both the forces faced each other and were ready to shed blood. Akālī Phulā Singh was distressed to find Sikh forces engaged in fighting amongst themselves. After consulting the respectable citizens, he marched out along with them and stood between the opposing forces. He succeeded in persuading them to stop fighting. The Bhaṅgī Sardārs surrendered one by one, and the fort of Ammritsar passed into Ranjīt Singh's hands.

At the request of Ranjīt Singh, Phulā Singh joined his army along with 3000 *Nihāngs*. They were well known for their dare-devil courage and their freedom in speaking their mind. Phulā Singh was the *Jathedār* (ਜਥੇਦਾਰ) of Akāl Takht (ਅਕਾਲ ਤਖਤ), and once, publicly reprimanded Ranjīt Singh at the Akāl Takht for his moral laxity. Akālī Phulā Singh was a fierce and selfless warrior. He participated in many battles, and every time, distinguished himself by his outstanding courage and fearlessness against the heaviest odds, as at Kasūr (ਕਸੂਰ), Multān (ਮੁਲਤਾਨ), and Nausherā (ਨੌਸ਼ੇਰਾ). Ranjīt Singh owed many victories to the glorious valor of the *Nihāngs*.

Phulā Singh died fighting near Nausherā in 1823, where, across the river Kābul (ਕਾਬੁਲ), his memorial still stands as a witness to his undying chivalry. It was in this battle that Akālī Phulā Singh's fearless troops took the lead and, without a moment's thought, plunged their horses in the swollen and turbulent river. Everyone, including Ranjīt Singh, followed suit. Akālī Phulā Singh was in the midst of the severest fighting. A deadly hand-to-hand fight took place between the *Nihāngs* and the *Gāzīs* (ਗਾਜ਼ੀ). Akālī Phulā Singh was wounded in the thigh and could not stand. He bandaged his wound and rode back into the thick of the battle on horseback. Then he got more wounds and his horse was shot from under him, so he climbed into a howdah and drove the elephant into the midst of the enemy. The

Gāzīs could now see the man who had humbled them so often. They fired at him from all sides and riddled his body with bullets. He collapsed in his howdah, exhorting the *Nihāngs* with the last breath of his body, not to give way. The news of his death further infuriated the *Nihāngs*. They gave no quarter to the enemy. The *Gāzīs* could not stand the *Nihāngs*' charge. They got disorganized and took to their heels, leaving their 4000 dead, or dying, in the battlefield saying: "*Taubā Taubā, Khudā Khudā, Khālsā Shudh*" (ਤੌਬਾ ਤੌਬਾ, ਖੁਦਾ ਖੁਦਾ, ਖਾਲਸਾ ਸ਼ੁਧ) (God forbid, but it appears, God himself has turned a *Khālsā*!).

Adapted from: The Gurū's Word & Illustrated Sikh History

Sardār Harī Singh Nalvā (ਸਰਦਾਰ ਹਰੀ ਸਿੰਘ ਨਲਵਾ)

Sardār Harī Singh Nalvā was born in 1791 in Gujṛānvālā (ਗੁਜਰਾਂਵਾਲਾ). His father was Gurdīāl Singh (ਗੁਰਦਿਆਲ ਸਿੰਘ) and mother, Dharam Kaur (ਧਰਮ ਕੌਰ). He learned Fārsī and Pashto (ਪਸ਼ਤੋ), and was well versed in the art of war and swordsmanship.

In 1805, Sardār Raṇjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ) held a *Darbār* (ਦਰਬਾਰ) at Lāhaur (ਲਾਹੌਰ) which was followed by a contest in martial arts. Raṇjīt Singh was much impressed by Harī Singh's performance in riding, swordsmanship, and wrestling. He presented his necklace to the 14 year old Harī Singh, and appointed him his personal guard. One day Raṇjīt Singh set out on a hunting expedition with Harī Singh. While they were in the forest, a tiger suddenly came out of the bushes and attacked them. Harī Singh came face to face with the tiger and in a swift movement drew his sword. As the tiger pounced on him, he held the tiger from its jaw and chopped its head off in a single stroke. Raṇjīt Singh was impressed. He conferred on him the title of Nalvā (ਨਲਵਾ) and appointed him the commander of the Sher Dil (ਸ਼ੇਰ ਦਿਲ) Regiment. Later, Harī Singh Nalvā showed extraordinary bravery in the battles of Kasūr (ਕਸੂਰ) and Multān (ਮੁਲਤਾਨ), and was promoted to the rank of General.

In the middle of October, 1818, Raṇjīt Singh led his troops north-west of Lāhaur. Among the Generals with him were Harī Singh Nalvā and Phūlā Singh (ਫੂਲਾ ਸਿੰਘ), who knew these lands and people well. The army passed through Rohtās (ਰੋਹਤਾਸ), Rāvalpīṇḍī (ਰਾਵਲਪਿੰਡੀ), Hasan Abdāl (ਹਸਨ ਅਬਦਾਲ), and arrived in the plains of Hazārā (ਹਜ਼ਾਰਾ). After crossing the river Aṭok (ਅਟੋਕ), they captured Peshāvar (ਪੇਸ਼ਾਵਰ) in November 1819. Raṇjīt Singh instructed Harī Singh to take over the governorship of Peshāvar.

Sardār Harī Singh Nalvā captured Jamraud (ਜਮਰੌਦ), overlooking the Khaibar (ਖੈਬਰ) Pass, through which invaders had entered India for many centuries. Its mud fortress was replaced by a large reinforced fort named Fatahgar (ਫਤਹਗੜ). On assuming the governorship of Peshāvar, Harī Singh Nalvā built a chain of forts, all within viewing distance of each other, to secure the Khaibar Pass and the land up to Peshāvar.

Sardār Harī Singh Nalvā's energetic measures gave Dost Muhammad (ਦੋਸਤ ਮੁਹੰਮਦ) of Kābul (ਕਾਬੁਲ) reason to believe that he was contemplating an invasion of their country. When Dost Muhammad learned that Prince Naunihāl Singh (ਨੌਨਿਹਾਲ ਸਿੰਘ) had returned to Lāhaur with his troops to get married, and that Nalvā was ill in bed, he decided to isolate the garrison at Jamraud, Shabdkādar (ਸ਼ਬਦਕਾਦਰ), and Peshāvar. His first target was Jamraud, which was attacked by 25,000 Afgāns (ਅਫਗਾਨ) and Paṭhāns (ਪਠਾਨ). Within a few hours, the besieger's artillery reduced the walls of Jamraud to rubble. The Sikhs dug themselves into trenches, and for four days kept the Afgāns at bay. In the