

HISTORICAL GEOGRAPHY OF SUKERCHAKIA MISAL TILL THE EMERGENCE OF SIKH EMPIRE

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Abstract

The word "Historical geography," must include the impact of geography on historical event and in this case, Sukerchakia Misal from its origin to its expansionist form has explained in the context of historical geography, definitely, historical reflections principally conditioned new geographical engagements. It was the geographical location of Sukerchakia Misal that helped it to expand and encompass the areas of all other Misals and turn into an empire. This study has provided insight of the events of history that led to establish a Misal in the Punjab region and turned into an empire with special reference to geographical location of the important areas. This study identifies the Sukerchakia Misal as an important geographical region in the Rechna Doab (an area between rivers Ravi and Chenab) that became gradually strong enough to encompass all other Sikh Misals and ultimately transformed into an Empire due to its geographical location.

Keywords; Historical Geography, Misal, Punjab, Sukerchakia.

Introduction

The study of Sukerchakia Misal in the context of historical geography is very important as Sukerchakia Misal was one of the most important Sikh Misals in Punjab and it came about after the emergence of internal conflict in the Singhpuria Misal. The Arabic word Misal has meanings of the same or equal. Misal's main characteristic was the Misal's Jathedar and his supporters had no faith in discrimination on the basis of race. They came to believe in higher quality for all as per the Sikh religion. In 1797 Ranjit Singh became Misaldar of Sukerchakia Misal. There were 11 other misals at that time and all were

administering the areas separately (Sandhu, 2000:146). They were united when they had need to resist Mughal rule or Afghan attacks. But they were no longer managed to unite when the danger of being assaulted by the Afghans died down. They were all greedy and egotistical and became busy expanding their own territories (Seetal, 1981: 07). They started to fight each other and their internal fight provided a chance to Ranjit Singh who enhanced geographical boundaries of his Misal. The area in which Sukerchakia Misal emerged is geographical very important and its geographical importance is highlighted in this study. This

Misal was surrounded by great Bhangi Misal on three fronts and Khanya Misal and Nakki Misal on the one front. Guru Nanak not only established a new religion and began a new way of life, but also launched an agrarian move whose effects were felt throughout the region. From 1499 to 1539 Guru Nanak led the foundation of Sikhism as a religion in Punjab and the territory where this religion take birth was, avowedly an agricultural society (Sookla and Pillay, 1991). Sikh Misals played a very important role in the development of the Sikh empire in Punjab. While the founding fathers and many figureheads of Misals were not farmers, the jat peasantry in the central plains was the backbone of these Misals. Khalsa formation had sweeping effects on the demographic composition of the Punjab Sikh Misals. The leadership of the Sikh was held by non-militant urban Khattris, most of the Sikh Masand's were occupied by the Khatri clan in Sikhs, whereas the Jats comprised a large proportion of the Sikhism and when they took the lead from the Khattris, the rise of Sikh in power struggle was a definite thing. The beginnings of the Sikh Misals were linked with the rise of Banda Singh in Punjab. The rebellion led by Banda Singh Bahadur, baptized by Guru Gobind Singh, in Nanded is a focal event in the history of Punjab. Wazir Khan as the Mughal governor of Sirhind had executed the Zorawar Singh and Fateh Singh the teenage sons of Guru Gobind Singh, for the reason Guru Gobind assigned the task to Banda Singh to punish Mughal Governor Wazir Khan. After Banda's rebellion, the Sikh Misals were congregations led by Sikh chiefs who could control large sections of

the doab, or intersections, in de facto terms between the rivers. The leaders of these Sikh Misals were dominated by farmers and others like "low folks." In the Misal period ordinary farmers, shepherds, distillers, and village menials whom caste society hated, became the heads of these Misals and popular leaders of the Sikh community. (Cunningham, 1849: 80-89)The common peasantry in the areas of Punjab for the first time History of Punjab unexpectedly managed political power. A permanent army with an affectionate predominantly consisting of the peasantry was taking a key role in political power in the geographically important regions of Punjab. The Sikhs rose with the additional economic incentives: the response of hopeless land-less men who had been strengthened by religious enthusiasm and a militant faith was a very key part of the rise of the Sikh Misals during the 18th century and Sukharchakia Mils was one of the twelve Sikh Misals in Punjab that was established in the western Punjab district of Gujranwala and Hafizabad. From 1752 to 1801 the Sikh peasantry class in Punjab remained in power. Maharaja Ranjit Singh, the founder of the Sikh Empire belongs to the Sandhu Jat clan, and he was the last Misaldar of the Sukerchakia Misal. The Sukharchakia Misals under the leadership of Ranjit Singh united all the Misals by establishing an independent kingdom in Punjab. The geography of Sukharchakia Misal played a very important role that transferred the said Misal into an empire.

Objectives

To analyze the reason and causes of the rise of Sukerchakia Misal and its relation with the Mughal empire.

To shed light on the geographical importance of the Sukerchakia Misal with special reference to its emergence and transfer into the Sikh empire.

Hypothesis

The peasantry played a very important role in the rise of Sukerchakia Misal and the economic interests were a core theme in the development of this Misal. The emergence of Sikh Misals lead to the foundation of the Sikh rule and Sikh Empire in Punjab as Sukerchakia Misal was transformed into the Sikh empire.

Research Methodology

This study implies archival research that is a very important category of research methodology that can provide significant particulars of past geographical phenomena such as relocation, expansion, and population redistribution, being a branch of methodologies that are generally used by human geographers. This research method will help to understand how "identified", depicted and disputed past social, political, and natural geographies are; and it gives us an opportunity to the researcher to examine, and in certain Geographical and historical contexts, what that could have meant. This study also implies the important method of research that is historical research. It is an endeavor to methodically recollect the multipart distinctions, the people, implications, events, and even concepts of the past that have become subjective to shape the present. This widely conceived archive is an essential container of historical evidence for insights into past geographies and understanding. Even though the archival scientific research in this study will use photographs, maps, and informal records or

observations less commonly used in physical geography, it will also assist to retrieve data about switching history and landscapes importance.

Literature Review

The thesis of Balvinder Kaur on the Sukerchakia Misal has provided details about its foundations and enlargement. The founding head of Sukerchakia Misal was Charat Singh. The areas of Aminabad, Jalalpur and Pind Dadan Khan, Gujranwala, Wazaribad fell to Charat Singh Sukerchakia. On the death of Charat Singh his son Mahan Singh became his successor and he added other areas like Rasul Nagar (Ram Nagar) Alipur (Akalgarh) to his Misal by series of Assaults on the Bhangi Misal sounding Sukerchakiya Misal on three front. Some Bhangi sardars left Bhangi Misal and accepted Mahan Singh's suzerainty because they found no other place to contest the Mahan Singh. After this development, the area of Sukerchakiya Misal started to expand speedily and the regions of Multan, Bahawalpur, Pindi Bhatian, and Sahiwal fell to Mahan Singh who kick out the contesting Bhangi Chiefs from these areas. His son Ranjit Singh became his successor in 1792 when Mahan Singh fell in war and he enlarged the Misal to the whole region under the other Misals and all the areas of Misals were geographically important that provided a ground to establish an empire. So take the geographical importance of the areas under Sukerchakia Misal a new study can develop a sense of a study of Sukerchakia Misal in historical geography (Kaur, 1982:).

Patwant atwant Singh tells the stirring story of how a movement of peace transformed

itself, of necessity, into a community that placed military values alongside spiritual, the Sikh soldier becoming the envy of every nation's army. How in 1699 the tenth and last Guru, Gobind Singh, founded the fellowship of the Khalsa at Anandpur that became a movement that would define every Sikh by a distinctive code of personal appearance, dress, and conduct. How Guru Gobind Singh's inspiring leadership led to a success. The passion of spectacular and daring conquests after him, which sowed the seeds of a Sikh Empire. How the enlightened ruler Ranjit Singh fulfilled that promise by founding a Sikh empire. The author takes the reader to the present time through many centuries of trials, triumphs, and tribulations. It is perhaps the most independent analysis of an outstanding person's historical roots, beliefs, and practices. And the narrative is telling the particular topic with special ability and skill. In India, Europe, and Northern America Patwant Singh's books and articles were printed on India, foreign politics, the landscape, and cultural activities. So his work on the emergence of the Sikh empire is very useful for this study especially the background as in these parts of the book he shed light on the emergence of Misals including the Sukerchakia Misal (Singh, 1999).

A History of the Sikhs Volume I: 1469-1889 First Published In 1963, this remains the most inclusive and influential work on the Sikhs. The latest iteration revised to this day tries to tell of the community's return to the realm of political life. Formulated to be open to general non-scholarly readers in the Khushwant Singh theme of geographical

indication, the book builds on the studies of a sound archival. Volume I deals with the social, religious, and political context that led to the creation in the 15th century of the Sikh faith. The writer attempts to trace the development of Sikhism and the summary of his scriptural texts at Granth Sahib, based upon original materials in Persian, Gurmukhi, and English. Volume II covered a variety of issues linked to Sikh's struggle for survival as a separate community to the downfall of the Sikh Republic; the reinstallation of it as a part of Britain's Indian Empire; religious and sociological movements born in the wake of new circumstances. The journalist Khushwant Singh has legitimacy in the history of Sikhs and this work is important for the current study and for this reason, is reviewed here.

Discussion

Suker Chak or Shukar Chak was a village near current-day Gujranwala and the name was given to it was by the Nudh Singh the great grandfather of Ranjit Singh. Suker means thanks Chak means a piece of land in Punjabi. The family of Ranjit Singh belonged to Pindi Bhattian town as in 1470 his forefather Kalu left Pindi Bhattian for Saihansran a village in Amritsar. Kalu with his son Jaduman left the Saihansran and reached Sandhanwala village nowadays in Gujrat district. Sandhanwala village became famous in the time of Ranjit Singh when Ranjit Singh and his relatives claimed to be Jat of Punjab and sought the family title of Sandhawalia Jat. Jaduman became a robber when his father died in 1487. Ghalib also called Mannu was the son of Jaduman who also became a robber when his father died in 1515. After it, Mannu died in 1549 and his

son Kidoh left the village and reached Khiali near Gujranwala. Kidoh purchased some land near Khiali and named it Shukar Chak (land of thanks translated from Punjabi) that became Sukerchak and Kidoh died in 1578. Kidoh had two sons Premoo and Raj Dev. Raj dev left the brigandage and died in 1620. He had three sons Teelo, Neelo died in childhood, and Takhat Mal. Takhat Mal had two sons Ballo and Bara when he died in 1653. Ballu was killed during a robbery in teenage and Bara survived with his son Buddha. Buddha was born in 1670 and took baptism from Gurru Gobind Singh in 1699 and became Buddha Singh. Buddha Singh died in 1718. Buddha had two sons Naudha Singh and Chanda Singh (founder of Chanda Qilah village in Gujranwala). Chanda Singh had a son Didar Singh (founder of Qila Didar Singh in Gujranwala). Naudha Singh married Gulab Singh a notorious robber of Majeetha village. Naudha Singh joined his father-in-law and became a robber. Later on, he joined the robber group of Nawab Kapoor Singh.

Naudha Singh

Naudha Singh developed a relationship with Gulab Singh, who with his brother Amr Singh were notorious robbers. Naudha Singh married Lalikur the daughter Gulab Singh in 1720 and developed family terms with a strong family of Majeetha that made Naudha Singh's position very strong. Naudha Singh developed a relationship with another notorious robber Nawab Kapoor Singh and got fame when in joint action with Nawab Kapoor Singh attacked Ahmad Shah Abdali Camp in Punjab. Before 1745 Sikh armed raiders were attacking the areas in Punjab and dispersed in inaccessible areas like

Jungle. In 1745 Sikhs under the banner of Sarbat Khalsa, decided to organize and arrange twelve formal armed bands from the Sikh Jathas (raiders). Nawab Kapur Singh was accepted as titular head of these 12 armed bands, which were called Misal. Naudha Singh being a close friend of Nawab Kapur Singh joined the Singhpuria Misal. Singapura Misal was named on the village Faizullahpur as the name of Faizullah was changed by Nawab Kapur Singh to Singhpur. Naudha Singh became popular in Singhpuria Misal, and started to demand due to share. He had organized his own band of raiders in the Singhpuria Misal and worked with the other robbers to get his share from the booty. He with his force attacked the neighboring villages with the help of his brother Chanda Singh. Naudha Singh died in 1752 and left his four sons, Charhat Singh, Chet Singh, Dali Singh, and Maghi Singh. Charhat Singh was eldest born in 1721.

Sukerchakiya Misal

Charhat Singh

Charhat Singh succeeded his father in 1752 when he was killed in battle with Pathans and in the same year Nawab Kapur Singh of Singhpuria Misal also died in 1753. Charhat Singh shifted from Shukerchak to Raja Sansi village. He stayed in Raja Sansi till 1756 when he married to Mai Desan the daughter of Amir Singh Waraich of Gujranwala. After marriage he returned to Shukarchak. Meanwhile Nawab Kapur was succeeded by his nephew Khushal Singh son of Dhan Singh. Charhat Singh led the foundation of his own Misal and named it Sukerchakia Misal. He took fame when he sacked Lahore with Jassa Singh Ahluwalai in 1754 and later on defeated Noor Din the General of

Ahmad Shah Abdali in 1761 in war of Sialkot. In the same year Afghan forces were defeated by Charhat Singh in Gujranwala (Jaques, 2007). In 1762 Khawja Abid Khan the governor of Punjab attacked Charhat Singh in Gujranwala but defeated when his Sikh soldiers defected in Eimanabad. Khawja Abid Khan retreated toward Hafizabad and asked Rai Ismaeel Khan Kharal Fojdar of Hafizabad to enforce him with 500 soldiers and Rai Ismaeel Khan Kahral helped him according to directions (Haider and Kharal, 2017). In 1763 Sikh Panth (forces) were reorganized and divided into two Dalls (military groups) Budha Dall and Tarna Dall. Charhat Singh joined Tarna Dall that was under the command of Hari Singh Bhangi of Bhangi Misal whereas Budha Dall was under the leadership of Jassa Singh Ahluwalia. Charhat Singh under the leadership of Trana Dall attacked and sacked Qasoor and shared booty. He later on attacked on Kheri, Maler Kotla, Sirhind and Morinda. He left the area and returned home in 1764 and attacked Sarfraz Khan the Qiladar of Rohtas and sacked it. After it attacked Sar Buland Khan the Fojdar of Abdali and captured him and released him. He occupied the areas of Pothohar, Dhanni, Chakwal, Saeedpur, Jalalpur, Pind Dadan Khan and after it also occupied the Miani of the Salt Mines. He appointed Kahur Singh, Buddh Singh as fojdar in these occupied areas. In 1765 Charhat Singh was among the raider who attacked and conquered Lahore i.e Gujjar Singh Bhangi, Lehna Singh and Sobha Singh (Singh, 1993: 181). After he occupied a large part of the area between the Ravi and Chenab rivers. Charhat Singh Bhangi and Charhat Singh Sukkur Chakia

carried out very successful attacks against the Mughal rule after the battle of Lahore. At that time, the power struggle continued between Muslims tribes; i.e Kharal, Chatha and Bhatti tribes loyal to the Mughal power and Bhangi and Sukerchakia Misaldars. It was the ZamZama Cannon that brought power struggle of Lahore in Gujranwala and Hafizabad areas. The Mughals and the Sikh chiefs fought for power in Gujranwala and Hafizabad areas due to ZamZama that was famous canon of Ahmad Shah Abdali that was used by Abdali against Marhatas. When Ahmad Shah Abdali started his campaign against Sikh Misals Ahmad Khan Chatha brought ZamZama in Ahmadnagar Gujranwala (Latif, 1966: 298). Charhat Singh Sukkur Chakia started the march towards Hafizabad after capturing Lahore his eyes were on symbolic canon Zamzama. Meanwhile Khawaja Abid Khan, Governor of Ahmad Shah Abdali marched against Sukerchakiya and Bhangi Misals and reached Gujranwala where his Sikh groups revolted, in Eamanabad and he had to seek help from Rai Ismaeel Khan Kharal Mughal Fojdar of Hafizabad, and Mian Khan Chatha, Fojdar of Chatha areas where Rai Ismail Khan Kharal. They helped him with 500 soldiers and escorted him towards Sharqpur from where he launched a series of attacks on Lahore to get back from Sikhs. Charhat Singh occupied Kharal areas and appointed Bhag Singh Work as the ruler and occupied the Chatha areas and appointed Mana Singh just to punish these two tribes who helped Khajwa Abid Khan. He conquered Wazirabad and appointed Gurbakhsh Singh Waraich, brother of his wife, after conquering Hafizabad, Naushehra

and Shiekhupura he appointed Bhag Singh Virk. He occupied the areas of Sialkot and Ram Nagar and extended the geographical boundaries of his Misal.

Mahan Singh

Mahan Singh was the elder son of Charhat Singh, who was born in 1765. Suhej Singh was younger than Mahan Singh and Raj Kaur was the only daughter of Charhat Singh. Charhat Singh was killed in a fight in Kashmir in 1774 when Raja Ranjit Dev before his death tried to ignore his elder son Brijraj dev and appointed Dalel Singh the younger one as his successor. Brijraj rebelled and asked Charhat Singh and Jai Singh and Haqiqat Singh Kanhiya Misal to help him. Whereas Jhanda and Ganda Singh Bhangi went to support Ranjit Dev. Meanwhile, Charhat Singh was killed when his own gun's barrel was burst in his hand in 1774. Mahan Singh was only nine years old and his mother Desan with the support of his brothers Gurbakash Singh and Dall Singh retained the regency of Sukerchakia Misal. Jai Singh Kanhya was a close friend and ally of Charhat Singh who after the death of Charhat Singh helped the widow of Charhat Singh to control the affairs of Misal and reduced the influence of Bhangi Misal by instigating the servant of Jhanda Singh Bhangi to kill his master in 1774. Mahan Singh's mother Desaan arranged the marriage of Raj Kaur with Sahib Singh son of Gujjar Singh Bhangi to reduce the tension and arranged the marriage of Mahan Singh with Raj Kaur daughter of Raja Gajpat Singh the Mughal Malguzar of Jind in 1774. His mother Desaan died in 1778 and Mahan Singh took the affairs of state in his hand. He attacked Rohtas fort that was conquered

by his father but retaken after his death by Noor Din Bamizai. He occupied Rohtas, Kotali Loharan a famous place for manufacturing weapons. He with the help of Jai Singh Kanhya defeated Pir Muhammad Chatha of Rasulnagar when Pir Muhammad departed for Alipur. Mahan Singh attacked and conquered Alipur. He changed the name of Rasulnagar to Ramnagar and Alipur to Akalgarh and appointed Dall Singh his maternal uncle in these areas in 1780. In 1780 Ranjit Singh was born to Mahan Singh.

Mahan Singh attacked and conquered the areas of Pindi Bhattian, Issa Khel and Mosa Khel (Mianwali), Sahiwal, and Jhang from Bhangi Misal. Bhangi had already left the areas when Temoor Shah attacked Punjab and local Muslim Sardars recognized Sukerchakia Misal when Mahan Singh defeated them. In 1783 Mahan Singh raised an army against Brijraj dev of Jammun who succeeded his father in 1782 and killed his brother Dalel Singh and nephew Bhagwant Singh. In the same year, Randhaira and Upera Kharals of Nakkai Misal Killed Qamar Singh Nakkai in Ropa Mahtram village near current-day Syedwala in Faisalabad District. After him, his sister's son in Law Wazir Singh became head of the Nakkai Misal who forced the Randhaira Kharals to leave the areas of Danabad and they moved toward areas of Bhangi Misal, i.e Chiniot. Bhangi Misal had helped the Ranjit dev of Jumman against his son Brijraj dev and Ranjit Dev allotted some land to Bhangi Misal in Jammu and Kashmir. When Brijraj Dev became ruler of Jammu he recovered the areas with help of Haqiqat Singh Kahnya and paid tribute to Haqiqat

Singh in the first year but refused to pay next year. Haqiqat Singh Asked Mahan Singh to help him against Brijraj Dev and his forces marched toward Jammu and reached before Haqiqat Singh. Meanwhile, Brijraj Dev left Jammu and hide in hilly areas. Mahan Singh plunder the Jammu and collected booty and refused to share with Haqiqat Singh when the forces of Haqiqat Singh reached Jammu. Maha Singh went to Amritsar on Diwali and paid a visit to Jai Singh Kahnya but he demanded a share of the booty for Haqiqat Singh (Kapur, 1980: 21). When Mahan Singh refused to pay it, Jai Singh treated him rudely and Mahan Singh decided to equal the score by inviting Jassa Singh Ramgariya Misal to attack back on his territories that were under Kahnya Misal. Jassa Singh getting assurance from Mahan Singh attacked back and recaptured the land which was occupied by Kahnya Misal (Griffin, 1890: 120). After it, Jai Singh Kahnya attacked Sukerchakia Misal and Mahan Singh came with his force to counter the attack, armies of Jassa Singh Ramgariya joined him and he invited another common friend Sansar Chand of Katoch and Wazir Singh, Bhagwan Singh of Nakka Misal. All these armies attacked Jai Singh Kahnya, who fought with them at Acchal in which his son Gurbaksh Singh was killed in 1784. Jassa Singh took his areas including Batala and Sansar Chand took Kangra. Jai Singh again attacked Sukerchakia Misal and fought in Nushera Virkan but failed to punish Mahan Singh as Wazir Singh and Bhagwan Singh Nakkai Misal supported him (Mufti, 1961: 283). It was a time when Jai Singh a close friend of Mahan Singh's father became old and

looking at the weak position of his Misal he allowed the widow of his son Sada Kaur to arrange a marriage for her daughter Mehtab Kaur to Ranjit Singh son of Mahan Singh in 1786 (Shah, 1967: 17). Peer Muhammad Chatha tried to retake his areas in 1783 but failed after it in 1790 Ghulam Muhammad Chatha tried to reinforce Muslims in Mancher. Mahan attacked Mancher and Ranjit Singh was with his father in this battle. Mahan Singh won the battle and arrested Ghulam Muhammad. When Charhat Singh Sukerchakia was killed in 1774 he was succeeded by his son Maha Singh and in the same year, Sardar Charhat Singh Bhangi was also died and replaced by his nephew Dasu Singh. The nature of the relationship between Bhangi and Sukerchakia Misal became worse and Maha Singh Killed Dasu Singh Bhangi and captured the areas of Hafizabad in 1782. In the meantime, Ahmed Khan Chatha's elder brother Pir Mohammad, being the elder brother, demanded Zamzama cannon from Ahmad Khan. But when Ahmad Khan refused, a fight broke out between him and Pir Mohammad. Pir Muhammad sought help from, Bhangi Misal against his brother, and in return Gujjar Singh Bhangi chief of Gujarat Pragana demanded Zamzama. After the fight Pir Muhammad won and handed over Zamzama to Gujjar Singh Bhangi, who gifted it to Charhat Singh Sukerchakia and Zamzama reached Gujranwala. Later on, Zamzama became iconic in the fights between Sikhs and Muslim tribes in the areas of Bhangi and Sukerchakia Misals. After it the Chatha tribe attacked Sukerchakia Misal and won the battle and brought the Zamzama cannon to Manchar

fort. Mahan started a war campaign to recapture Zamzama from the Chatha tribe. When Mahan Singh attacked Ahmad Khan Chatha for Zamzama, he took refuge in Gujjar Singh Bhangi areas. Mahan Singh was convinced of superiority over Bhangi Sikhs, unlike his father. Sahib Singh Bhangi was the son of Sikh Sardar Gujjar Singh Bhangi and brother-in-law of Maha Singh. Maha Singh collaborated with Sahib Singh and abducted Ahmad Khan Chatha without the consent of Gujjar Singh Bhangi. Martyred Ahmad Khan Chatha. This incident brought an end to the trust between Bhangi and Sukerchakiya Misal that resulted in open attacks of Maha Singh on Bhangi areas of Hafizabad and Pindi Bhattian. In 1782 Maha Singh annexed the areas of Hafizabad and Pindi Bhattian from Bhangi Misal (Gupta, 1995: 178). On the other side, Mahan Singh's sister was married to Sahib Singh Bhangi (founder of Qila Sahab Singh) who was the elder son of Gujjar Singh Bhangi (Founder of Qila Gujjar Singh). Gujrat in Punjab was under the rule of Sahib Singh Bhangi where his brother Sukha Singh Bhangi (Most probable founder of Sukheki Mandi and Gaon) quarreled with Sahib Singh and was killed in the fight. Gujjar Singh Bhangi removed Sahib Singh and appointed his third son Fateh Singh in Gujrat. Sahib Singh rebelled against his father and sought help from Mahan Singh. Gujjar Singh Bhangi died in 1791 that made him ruler of his territory. Mahan Singh asked Sahib Singh a tribute for his help against his brother and father but when Sahib Singh refused Mahan Singh attacked him. He fled toward Sohdra and was besieged by Mahan Singh. Meanwhile,

Mahan Singh fell ill and retreated toward Sukerchak in 1792 by handing overcharge in the hand of his 12 years son Ranjit Singh. Jodh Singh Bhangi with the help of Karam Singh of Dullo marched from Chiniot to help Sahib Singh but was taken over by Ranjit Singh at Kot Maharaja.

Ranjit Singh

Ranjit Singh won this first battle in 1792 but his father Mahan Singh could not survive from illness and died. He left the siege of Sahib Singh when he listened the news of death of Mahan Singh. The same year Taimor Shah died in Afghanistan and his son Shah Zaman replaced him as ruler of Afghanistan. Shah Zaman was eager to attack Punjab so he rushed in Punjab. Ranjit Singh has killed Hashmat Khan Chatha in Jungle and led the foundation of antagonism before his rule. In 1795 Ranjit Singh had to lose the Rohtas fort as Afghan King Shah Zaman attacked the area and appointed Ahmad Khan Sahnchi Bashi his Fojdar in Rohtas. Shah Zaman encamped in Hassan Abdal for years and faced Ranjit Singh near Jhelum but left due problems in his capital Kabul in 1796. Ranjit Singh had to rush to Batala to save her mother in Law Sada Kaur of Kahnya Misal from Ramgarhiya Misal attacks in 1796. Shah Zaman in 1797 again attacked the Punjab and Ranjit Singh sent his family out of Punjab in Patiala and retreated to save his army from Afghans and Shah Zaman entered Lahore without resistance. In Lahore Shahzaman listened the news of mutiny at Hirat by his brother Mehmud. Shahzaman left the Lahore and appointed Ahmad Khan Sahnchi Bashi in Rohtas leaving the other areas without Fojdars and returned home. Sikh gathered again in Gujrat and Ahmad

Khan Sahnchi Bashi attacked them by crossing river Jhelum but killed in the battle (Gop, 1895:24-25). In 1797 Ranjit Singh was busy in his fight with Chatha tribe in Rasulnagar (Ramnagar) when he received head of Ahmad Khan Sahnchi Bashi. Ranjit Singh had increased his geographical influence beyond the Sukerchakia Misal through his relationships. In 1798 Ranjit Singh married to Raj Kaur also known as Datar Kaur the sister of Gyan Singh Nakkai the leader of Satgarh section of Nakkai Misal. After the death of Hira Singh Nakkai the founder of Nakkai Misal, his son Dall Singh was minor and his nephew Nar Singh son of Natha became leader of this Misal. Nar Singh was killed by Kharal tribe of Kot Kamalia and was succeeded by his brother Ran Singh. Syedwala area was under Kamar Singh who married his daughter to Dall Singh and put the future of Ran Singh into danger as Dall Singh was real successor of his father Hira Singh Nakkai. When Ran Singh died his wife Karmu engaged Raj Kaur Nakkian with Ranjit Singh to enforce her sons Bhagwan, Gian, and Khazan Singh against Wazir Singh who was son in law and successors of Kamar Singh. As Kamar Singh was killed by Rai Muhammad Amir Upaira Kharal with the help of, Rai Pir Muhammad, Chakar, Faqir Muhammad and Bota Randhaira Kharal in Rupa Mahtram near Syedwala (Faisalabad District in Punjab Pakistan). (Haider and Kharal, 2017) Ranjit Singh defeated Jan Muhammad son Ghulam Muhammad Chatha and recaptured Rasulnagar as geographical important town near Chenab River. Jan Muhammad retreated towards Kabul and returned with the military support of ShahZaman. He won

back the areas from Ranjit Singh including Rasulnagar and made Mancher as his ruling seat, as Mancher was geographically secured town. In 1798-1799 Ranjit Singh attacked with full might and sacked down the Mancher fort and martyred Jan Muhammad Chatha (Gupta, 1944:22-23). He faced resistance from Kharal, Tarar and Bhatti tribes in Hafizabad, Jalalpur and Pindi Bhattian region and sent troops under the leadership of his General Fateh Singh Ahluwalia in 1799. Geographical landscape of areas of Hafizabad, Wazirabad, Rasulnagar and Alipur played important role in the guerrilla warfare. Sikhs took advantage of Jungle against the Mughal and Afghans and later on Muslim tribes; Kharal, Tarar, Bhatti and Chatha took advantage against Sikhs. When tribes pushed the ambushed of Sikhs and defeated them in guerrilla warfare, Ranjit Singh left the command of troops approaching Lahore and reinforce his troops in Hafizabad and crushed Kharal and Chatha tribes in open war and besieged the Bhatti tribe in Jalalpur and Pindi Bhattian fortes. Finally four years' war in Hafizabad areas ended when number Muslims killed and retreated towards Jhang in 1802 (Seetal, 1971:526). He reconciled with Bhatti tribe by inviting Rehmat Khan Bhatti on his areas and granting him good position in Pindi Bhattian and also with Kharal tribe by reconciliation with Rai Ahmad Khan Kharal through rapprochement policy led by Faqir Aziz Udin (Suri, 1961:126).

Conclusion

Geographically Sukerchakia Misal was in important area of Rechna Doab, between Chenab and Ravi rivers. In the beginning

this Misal had one third area of Rechna Doab and surrounded by Bhangi Misal by three sided and one side was slightly touching Nakkai Misal and Jhang Sial. Two sides was completely under the cover of rivers Chenab and Ravi and at one side it had relatives as Mahan Singh sisters was married to Sahib Singh Bhangi son of Gujjar Singh Bhangi the leader of Bhangi Misal. Area of Sandal Bar was leading Sukerchakia Misal to connect it with Muslims tribes. When it started to expand it encroached into the Bhangi Misal as it after the death of Gujjar Singh Bhangi started its journey of decay. Sandal Bar and area towards Jhang Sial was left open for the retreat of Muslims tribes of the area. It was its geographical location that provided natural defense from the Afghan invaders and opportunity to escape after assessing the strength of enemies crossing the rivers to attack. Leadership of Sukerchakia Misal adopted the policy of attack and retreat to push the geographical boundaries of Misal beyond the rivers Chenab and Ravi. In the beginning Sukerchakia Misal had nearly five thousands raiders but with the passage of time they were increased in number. The Sikh Confederacy is a geopolitical system that describes how all of the Chieftains' Kingdoms engaged with one another politically in Punjab. Whereas the size of the Misals differed, all of the Sikh Misals used predominantly light cavalry with a limited portion of heavy cavalry. In a Misal, cavalrymen were expected to provide their own horses and weapons. A spear, matchlock, and scimitar were traditional cavalry weapons. The manner in which the Sikh Misals' soldiers were paid differed

depending on the leadership of each Misal. The 'Fasalandari' funding model was the most common, with troops receiving money every six months at the conclusion of harvest. Sukerchakia Misal in 1800 was geographically touching Chenab River in North West and in south and East Ravi River. It was time when the policy of relationship of Maha Singh started working Maha Singh sister was married in Bhangi Misal and his Son Ranjit Singh was firstly married in Kahnya Misal and later on in Nakkai Misal. This relationship helped Ranjit Singh in expanding his territories and encompass the areas of other Misals and autonomous region. He turned his Misal into Empire with power and diplomacy and ruled for nearly forty years as an independent ruler of Punjab.

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