

HISTORICAL EVOLUTION OF NAKKAI MISAL IN THE SIKH COMMUNITY

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Abstract

The comprehensive description of the Misal of the Nakka area of Punjab is crucial, considering the context of the emergence of the Sikh empire in the 19th century. For over fifty years, Sikhs in Punjab campaigned for dominance, but they were directionless since there had been no overarching force to lead and guide them. They faced off with Mughals and also with Afghan invaders, as well as each other. Nakkai Misal is an amazing illustration of how the confederation of Sikh Misals in Punjab evolved against Muslim control by the Mughals in Punjab or from Afghanistan. This research is an important reference for research scholars who are interested in the turbulent past of Punjab in the 18th century. This paper explains the dynamics of historical events in Punjab, which ultimately contributed to the decline of Mughal control and the rise of the Sikh community to power. Nakkai Misal, commanded by Sikh Jathedars, was a fighting band of Sikh pillagers, fighting with administrators of the Mughals in their relevant territories and also killing each other for both opulence and authority. The jathedars of Nakkai Misal were fighting with Kahniya Misal, Bhangi Misal, and Sukarchakiya Misal, and withal with each other, as they were not yare to accept the supremacy of a single ascendancy within the jurisdiction of the Nakka region. The dispute for ascendancy resulted in the division of Nakkai Misal into two parallel ascendant entities, one ruling from the Baharwal region and the other from the Syedwala, and conclusively a merger into the Sikh imperium under Ranjit Singh.

Keywords: Evolution, Nakkai Misal, Punjab, Sikh Community

Introduction

The eighteenth century, which is incontrovertibly the most turbulent period in the history of Punjab. The later part of this century is remembered with the magnification of the Nakkai Misal, which represents the ascent of political ascendancy of the Sikh community. Regarding its influence on areas and population, Nakkai Misal was the most potent Misal that helped to provide a better social and political role for the Sikh community. It was led skillfully by the Sikh Sardars of the Nakka area (current-day Kasur, Multan, and Pakpattan areas). Hira Singh, Nahar Singh, Ran Singh, Bhagwan Singh, Kamar Singh, Wazir Singh, Gian Singh, and Khazan Singh established their supremacy over the areas of Faisalabad, Kasur, Sahiwal, Pakpattan, Gogira (Sahiwal and Okara), and Lahore, which were referred to as the Nakka (edge) area between the Ravi and Sutlej rivers. The Nakka area gave its name to the Nakkai Misal when Hira Singh got Misal from Nawab Kapoor Singh of Faizullahpur. Founded in 1748, the Nakkai Misal continued to grow until the emergence of the Sikh Imperium in Punjab in 1800. which resulted in the downfall of the Nakkai Misal and, conclusively, its merger into the Sikh Imperium in 1814.

The status of the Sardars of Nakkai Misal was truncated to Jagirdars of the few villages that perpetuated even under British rule (Lepel Henry Griffin 2017). After the killing of Banda

Singh Bahadur in 1716, the Sikh community faced oppression, and it was a dark period for them, which prolonged from 1716 to 1733 because the Sikh community was without a perpetual bellwether. The period witnessed a titanic struggle between Khalsa, Mughals, and Afghans, where the Sikh community fought for their lives and asserted their land rule. The Nakkai, along with other Sikh Sardars, commenced assailing Mughal ascendancy under Zakarya Khan. In 1733, Zakariya Khan offered them revenue-free land and the designation of Nawab, which was accepted. Kuar (2021) tells that after the truce with Muslim rulers, the Khalsa was divided into Budha Dal and Taran Dal. Budhal Dal was an old veterans' army led by Nawab Kapur Singh Faizullapuria, with prominent members like Hira Singh of the Naka area. The focus of this research work is on the evolution of Nakkai Misal, the most paramount and well-known Sikh Misal of the eighteenth century. The goal of this critical analysis of Nakkai Misal is to contribute something worthwhile to the body of erudition currently available on the subject. This study has enabled us to pinpoint the precise location of the Nakkai Misal and its interactions with the other Misals, non-Sikh monarchs, and their modes of operation. An exhaustive examination of the primary and current sources has enabled us to draw some insightful and consequential findings. Thus hitherto, no systematic description of this prodigious confederacy had been undertaken. This study has provided a historical perspective on the events circumventing Nakkai Misal. The key **objectives** of this study are to ascertain the historical position of the Nakkai Misal in the last moiety of the eighteenth century and study how it became one of the most puissant Misals in the region of Punjab to affect the Sikh community. This work has critically evaluated the events that led to the ascension, magnification, and fall of Nakkai Misal to explore the internal and external causes of its decline and reasons for the failure of leadership to defend the Misal from the ascending power of Sukharchakia Misal under Ranjit Singh. This work has additionally critically pursued how the Nakai Misal affected the Sikh community in political and social life until its leadership was coerced to join Ranjit Singh. **Hypothesis:** Impotent administration of the Mughals in Punjab and its power struggles with Afghanistan engendered a power vacuum that sanctioned the emergence of different Sikh misals like Nakkai Misal, sanctioning the Sikh community to emerge as a key player in the Punjab region.

Research Methodology

The researcher in this research paper has utilized a qualitative approach for the construal of historical authenticity as an outcome of the past interaction of events in a particular gregarious and political context and not as a phenomenon that subsists dependent on those who construct it. Qualitative research methods are utilized for the amassment of secondary data, which is found opportune for this project, keeping in mind the time and financial circumscriptions of the researcher. To provide a comprehensive summary of events, a qualitative descriptive research model has been used to describe the poorly understood research area. Secondary data in the form of books, articles, published research papers, and online material is utilized in this research work. Research Gap: Most of the works regarding Sikh Misals hail from the Indian Sikh's perspective.

Material and Discussion

The Nakkai Misal was one of the twelve Sikh Misals. Gupta (1952) told that in 1595, Guru Arjan arrived in Baharwal, a diminutive town founded by an Arora Khatri designated Bahr. However, he was not received well and was left to the neighboring village of Jambar. Hem Raj, the headman of Bahrwal, auricularly discerned about the incident and brought the Guru to his town. The guru mystically enchanted Hem Raj and prophesied that his son and successor, Hira Singh, would become a puissant chief. This legend is believed to have been a paramount event in the history of Baharwal. Singh (1970) expounds that, according to the

prophecy, Heera Singh led the substructure of Nakkai Misal when Mughal rule was becoming impuissant. This misal was in areas falling nowadays in Chunian tehsil of Lahore, in the area between the Ravi and Sutlej rivers on the west side of Lahore, which was called Naka. The leading chief of this group was Heera Singh, son of Chaudhry Hem Raj and a denizen of Mauza Bharwal, which was a pargana of Faridabad (now included in Chunian Tehsil of Lahore District).

This area was called Nakka (last edge or corner of land) and was located in the southwest of Lahore along the border of Multan. Johar (2002) wrote that it was located in Chunian tehsil of Kasur, in the area between the Ravi and Sutlej rivers on the west side of Lahore, which was called Nakka. Thoroughly examining the impuissant administration of the Mughal Imperium, local dacoits and larcenists commenced to plunder such areas where administration had constrained access. In reaction, people commenced to glorify the purloiners and dacoits plundering the houses of Fojdars, Jagirdars, and opulent people. This environment urged the larcenists and dacoits to join hands and assemble in troops of jathas to eschew apprehension. Jathas of larcenists and dacoits became vigorous with the incrementation of their manpower and resources, which urged them to assail astronomically immense revenue facilities. It resulted in attacks on high officials and power centers. The dense jungles of Punjab became no-go areas and hideouts for these jathas of purloiners and dacoits. Sikhism, as a bond, provided a source of trust among these purloiners and dacoits. So the non-Muslims commenced to convert to Sikhism to win the bond of adhesion in Jathas. When the number of Jathas increased, they had some kind of political support, and in search of this, they joined hands with one of the immensely colossal names of larceny, Kapoor Singh. Kapoor Singh commenced to negotiate on behalf of these jathas with ruling ascendant entities. He sought many favors from these larcenists and dacoits in the designation of tranquility in the region. Kapoor Singh was gratified by rulers to bring internal placidity to amass more time and resources to contravene Afghan and Maratha raiders. Kapoor Singh relished this status for life and endeavored to play with both Jathas and rulers. When he found that he could no longer apprehend these Jathas, he divided them into 11 Jathas, providing them some kind of rights to rule their areas of influence through issuing Misal as an ascendancy letter. After reaching these areas, the bellwethers of these Jathas commenced to introduce themselves as Misaldars of the region. Misaladars of the region got their denomination from the ruling seat. Misaldar of the Nakka region, Jatha head of Nakka Misal. Misaldars of the Nakka region fought battles against the Sials, Pathans, and Kharals. Seikhon et al. (2017) express that Hira Singh, born in 1706, was a prominent figure in the days when Sikhs commenced raiding and plundering the areas. He decided to test his fate by joining Sikh Jathas and was admitted into the Khalsa in 1731 and joined the Sikh Jathas in 1748. By the middle of the eighteenth century, Hira Singh gained power and took possession of the Nakka territory between Lahore and Gogaira. Heera Singh used to live in the company of very indigent people. Hunger tormented him to such an extent that he and his family frequently suffered hunger and lacked the desiderata of life. Visually perceiving that the Sikhs had become a terror to the people and that adopting the religion of Sikh would bring glory and fame, he joined the Sikh Jathas. Other chieftains had an impotency for seduction, which, like him, gratified the appetites of a notorious bandit. Due to his wool-raiding operations, an immensely colossal number of Sowars, or horsemen, flocked under his banner every day. With their avail, he was able to acquire much territory. The villages through which he used to live became headquarters for his activities. He used to accumulate encomium from people in the area and accept bribes from them, which greatly incremented his affluence and influence. He withal took Satghara and Chunian from the Afghans in 1749, enhancing his resources. Chowdhry (2024) discussed that the territories of this Misal included Bahrwal,

Faridabad, Jethpur, Chunian, Khudian, Mustafabad, Shergarh, and areas from Ravi to Khanqah Dogran and Manwan. Hira Singh's status and position incremented. Hira Singh used religion to gain support from non-Muslims and promulgated the ceasing of cow slaughtering by Muslims and Azan (a call for prayers) in Muslim masjids. His such actions resulted in opposition from Muslims. Muslims of this area were under the influence of Sheikh Subhan Chishti, who had 1,000 horsemen and 2,000 pyada (cavalry), being a gaddi-nasheen of Baba Farid-ud-Din of PakPattan. Khan and Hashim (2006) concluded that Hira Singh had decided to assail Sheikh Subhan to get fame in non-Muslim subjects. Sheikh Subhan Chishti raised the banner of Islam and accumulated an immensely colossal army against infidels. When Heera Singh came into the field to combat the Muslims; he faced vigorous resistance. A horrific battle took place near the Pakpattan in which Heera Singh, leading his army, received a gunshot on his forehead and died instantly. His body was sanctioned by the Muslims to be brought back to Baharwal for cremation. Sheikh Subhan Chishti perpetuated the campaign with four thousand horsemen to wipe out Sikh plunderers from the area and pushed them prosperously in Baharwal. The Sikhs were dispersed with cumbersomely hefty losses and returned to Bharwal.

Results

On the death of Heera Singh, as his son Dal Singh was just nine months old, it was decided to hand over the Misal to Natha Singh's son, Nahar Sikh. Nahar Singh, as successor and nephew of Heera Singh, kept fighting with regime officials and the local Muslim community. Ibbetson (2016) analyzed that the Sikh jatha (raiders) accumulated a postmortem of Heera Singh and decided to optate Nahar Singh as their incipient bellwether. So after the sudden death of Heera Singh, Nahar Singh became the Sardar of Sikh Misal. Nahar Singh, after postulating the post of misaldar of the Nakka region, endeavored to prove his legitimacy and commenced raids on the territories of the Kharal tribe. Karim and Khan (2017) exposed that during the assailments on the Kharal tribe in the area of Kamalia, he faced vigorous resistance and defeats. He raised an army against Kharal of Kamalia, and when Kharal of Kamalia heedfully aurally perceived the congregation of Sikh Jatha, they raised the banner of Islam and called for jihad against infidels. Both sides had thousands of anomalous armies, and after many skirmishes, they met in combat at Kamalia. Kharal of Kamalia showed extraordinary valiancy and resistance against attacks by Sikh raiders. Six months after the postulation of charge, Nahar Singh faced Kharal at Kot Kamalia. In a stronghold of the Kharal of Kot Kamalia, when Nahar Singh appeared with his army, he was subjugated and killed in the battle. The battle at Kot Kamalia in 1768 resulted in the killing of the Nakkai bellwether Nahar Singh and the vanquishment of the Sikhs. Once again the Sikhs of Nakkai Misal amassed and culled Ran Singh, the younger brother of Nahar Singh, as successor to Nahar Singh. Ran Singh became a puissant chieftain by incrementing his income from the areas under his control. The income of the area under his administration was a few lakhs of rupees per annum, and those hills and some components of Kasur, Sharaqpur, Gujra, and at one time Kot Kamalia came under his control. Kaushik (2005) tells that Ran Singh had a number of stouthearted Jathedars, including Kamar Singh, Ganga Singh Gill, and Lal Singh; he appointed them chiefs of Syedwala, Satghara, and Kot Kamalia. They had developed a coalition in which Kamar Singh, Ganga Singh, Lal Singh, and Ran Singh Baharwalia, having 1,000 horsemen each, had different shares. Kamar Singh Nakkai was a shrewd person; he asked Ganga Singh and Lal Singh to join him for revolt against Ran Singh. They decided to pool their military resources, conduct conquests, and distribute their gains among themselves. This ascertained the area around Syedwala, Satghara, and Kot Kamalia was populated and yielded full engender, and all Sardars could live in abundance.

Khazan (2007) explicates that the coalition was a strategic peregrination to ascertain the prosperity of the Sardars and independence from the Baharwal seat. These developments expound the nature of the bond among the Sikh Misals and the rule of material prurience. In 1775, Nakkai Misal was divided into two separate sub-misals, one with the Baharwal Seat under Ran Singh and the other with the Syedwala Seat under Kamar Singh. Kamar Singh emerged as chief raider, or Jathedar, in the areas of Syedwala, Kot Kamalia, and Satghara; he had 400 horsemen to raid and plunder these areas. He deputed Ganga Singh Gill to look after the villages of Bucheki and Sacha Sudha with 200 horsemen to raid and plunder these areas. Khan and Karim (2021) exposed that Kamar Singh also gave a due share to Lal Singh and appointed him in his ancestral village, Jamsher Kalan Chak 24, with 100 horsemen to raid and plunder the areas. Ran Singh was in sultry dihydrogen monoxide after these developments, as he had more power of military force with 1000 horsemen, but he had a plethora of areas under impotent landlords to plunder. Kamar Singh was making incipient plans to become sole ruler of the Nakkai Misal. He was proximately visually examining the situation at Baharwal and was developing strategies to capture the seat of Baharwal. He had erudition that Ran Singh had no legitimate claim to the seat of Baharwal, but he was in the seat because Heera Singh's son, Dal Singh, was a minor. Kamar Singh wanted an impotent Dal Singh on the seat. Kamar Singh was a shrewd politician, and he was developing a political strategy to contravene the influence of Ran Singh and capture the seat of Baharwal. Kamar Singh arranged an espousal between his daughter and Dal Singh, the son of Hira Singh of the Baharwal seat, the Jathadar of Sayedwala, who played a crucial role. Kamar Singh was agog for Dal Singh to surmount Baharwal's seat and govern all of Nakkai Misal. Ran Singh optically discerned this espousement as an admonition sign and responded opportunely to undermine Kamar Singh and Dal Singh's coalition. His diplomatic efforts to establish cooperative relationships with the local Muslim tribes, concretely the Kharal, were the most crucial of these actions. Chowdhry (2024) discussed that under the direction of Rai Ameer Muhammad Khan Kharal of Jhamara (grandfather of Rai Ahmad Khan Kharal), Kharal tribes were organized to fight the adversaries of Muslim rulers. The Sikh raiders became divided as a result of the bellicose environment among the Sikh Jathedars, siding with either Kamar Singh or Ran Singh. Lal Singh Panthi joined the Ran Singh faction, and Ganga Singh Gill promulgated he would join Kamar Singh. Rai Ameer Kharal of Jhamara, the Sardar of the Kharal community, with the fortification of two or three thousand peasants, was approached by Ran Singh to attack Kamar Singh.

Latif (2008) Kamar Singh was coercing the Kharal of the area to pay revenue, and they were reluctant to do so. Ran Singh signaled Rai Amir Kharal of Jhamara to openly reject Kamar Singh and challenge his ascendancy. It resulted in a three-year war between Kharal tribes and Kamar Singh. Up to 3000 Muslims from the Randhira and Upaira subtribes of Kharal amassed when the call for jihad was raised by Rai Amir Khan Kharal. The three-year war resulted in a minimization of revenue and influence for Kamar Singh in the area. This war additionally gave a way out for Ran Singh to minimize the pressure to vacate the seat of Baharwal for Dal Singh. Kamar Singh was helpless against the vigorous resistance of Kharal. After three years of war, he became eager to extend a hand of amity to Ameer Khan Kharal in 1776. Rai Ameer Khan Kharal was well aware of his vigor and the impuissant position of Kamar Singh. He exhorted Kamar Singh to visit him first because he, in the past, had experience with apostasy. Rai Ameer Kharal verbally expressed that he was in no hurry to settle the issues, and he wanted some confidence-building measures before meeting. Rai Amir Kharal also elongated his well-intentioned future tranquility deal. Kamar Singh was losing hope in his design of the Baharwal seat as the Kharal of the area were going to become a hurdle in his way. He had endeavored to deal with them with force, but he could not prosper

in his designs. He was in a hurry to achieve what he had designed in the espousment of his daughter and Dal Singh. Kamar Singh asked Rai Amir Kharal to sanction him to meet and decide the issues between them. Kamar Singh had a history of deplorable blood with the Kharal tribe, so he proposed a neutral venue for meeting. Rupa Mahtam village near Syedwala, which was culled for the meeting between Kamar Singh and Rai Ameer Kharal. In 1776, Rai Ameer Kharal was leading the Upaira Kharal tribes, whereas Rai Peer Muhammad Kharal, Faqir Muhammad Kharal, and Chakar Kharal were leading the Randhaira Kharal tribe, accumulated at Rupa Mahtam village, where Kamar Singh and his nineteen aides came and met them. The Kharals welcomed the guests and offered a repast. Both parties were very hopeful for a tranquility deal, as the environment was cordial. Kamar Singh, along with his nineteen aides, relished the feast, and discussion on future relationships commenced, which halted sometime due to the overreaction of aides of Kamar Singh. All was going well, but hard verbalizations between Kharals and Kamar Singh commenced on the issue of allegiance, which was repudiated by Kharals. Both parties assailed each other with words, which resulted in a skirmish and, ineluctably, the death of Kamar Singh on the spot and the apprehension of all of his aides near sunset. At night it was decided by the Kharal tribes to sanction the return of the head and body of Kamar Singh to his aides and imitate the relinquishment of captives.

Sukhdial (2010) critically expresses that Dal Singh received the news of Kamar Singh, and he rushed to Syedwala and cremated the body of Kamar Singh and promulgated his succession to the estate of Kamar Singh. Dal Singh had a chance to merge two seats if he had already taken charge of the Baharwal seat. But he was challenged by another vigorous Jathedar, Wazir Singh, who was the son-in-law of the sister of Kamar Singh at Syedwala. Wazir Singh was a very competent and influential man in the Jatha of Kamar Singh. Wazirpur, near Syedwala (Nankana Sahib district), is still recollecting the denomination of Wazir Singh in the area. Dal Singh, an heir postmortem of Kamar Singh, became an extraneous person in Syedwala because key affairs relating to Kamar Singh's estate, categorically administration of revenue, were referred to Wazir Singh, and nobody was eager to bother about Dal Singh in Syedwala.

Wazir Singh, after resolving administrative issues, retaliated against Kamar Singh's enemies (Upaira and Randhira Kharals), leading to prolonged warfare with the Kharals. This time resulting in Rai Ameer's death in the battle from a gunshot during the conflict. His followers were turned out of areas of Sandal Bar, which resulted in mass migration, especially of the Randhaira subtribe, towards Hafizabad. A number of Kharal, including the Randhira tribe, left the areas under the Syedwala seat and settled in the Baharwal seat of Nakkai Misal, i.e., Barkhordar village, and many others fled to areas under Bhangi Misal. Wazir Singh felt relieved when he pushed out the Kharal after the killing of Rai Ameer Kharal, and he decided to deal with Ran Singh, who was setting in Baharwal, and started an armed struggle against him. It took two more years when he got rid of Ran Singh, because he died at Baharwal in 1781. Dal Singh once again was not allowed to take over the seat of Baharwal, this time not by Wazir Singh of Syedwala. If Dal Singh had recognized Ran Singh as the legitimate successor of Heera Singh, the progenitor of Nakkai Misal, he could have become a headache for Wazir Singh, being a lawful claimant of the seat of Syedwala as son-in-law of Kamar Singh. Wazir Singh was reluctant to fortify Dal Singh and sanctioned Bhagwan Singh to prosper Ran Singh as his eldest son. Smith and Marian (1952) said that Wazir Singh had erudition that Bhagwan Singh did not and that Bhagwan Singh was not such a person who could hold the territory of his father.

Wazir Singh commenced a war against Bhagwan Singh, and after many attacks, he annexed most of his territories. Wazir Singh had no conception of the political skills of Sardarni

Karmo. Sardarani Karmo was the wife of Sardar Ran Singh and mother of Bhagwan Singh. Karmo, with her three sons Khazan Singh, Bhagwan Singh, and Gian Singh, decided to seek a deal with Wazir Singh. He offered a placidity deal, and Wazir Singh accepted it with the condition that Baghwan Singh would offer allegiance to Wazir Singh, and in replication of this, he could get his villages back. Wazir Singh had no conception of the political skills of Sardarni Karmo. Sardarani Karmo was the wife of Sardar Ran Singh and mother of Bhagwan Singh. Karmo, with her three sons Khazan Singh, Bhagwan Singh, and Gian Singh, decided to seek a deal with Wazir Singh. He offered a placidity deal, and Wazir Singh accepted it with the condition that Baghwan Singh would offer allegiance to Wazir Singh, and in replication of this, he could get his villages back. Sangat Rai, as vakil of Wazir Singh, and Naunihaal, as vakil of Maha Singh, performed their obligations well, bringing Wazir Singh and Maha Singh more proximate. Their efforts availed to invigorate the bonds of comity between the two Misals.

Ganga Singh Gill was a friend of Ran Singh, but he found no leadership quality in Bhagwan Singh but remained allegiant in his last day and died in a battle. Ganga Singh Gill was superseded by Ruppia Singh Gill in his areas. Lal Singh was withal one of the best friends of Ran Singh, who was eschewing Bhagwan Singh, and he passed his last days at his place and died anon placidly. Wazir Singh found no other way to evade family disputes but incipient attacks and raids on areas under Muslim rulers. Dipalpur was under Jalal Din, an Afghan ruler of the area. In 1783, Wazir Singh invited Bhagwan Singh and Rupa Singh to join him and assembled their forces for an assault on Depalpur. The joint forces of Bhagwan Singh, Wazir Singh, and Ruppia Singh assailed Depalpur and occupied all the adjoining areas. Latif (2008) wrote that Jalal-ud-Din Khan, the Afghan ruler of Dipalpur, sent a sapient message to invaders and exhorted them to stay away from his villages because these were annexed to his fort, which was under his control. He promised to pay for his villages upon their return and warned of plundering and fire if they were reluctant to accept his deal. Wazir Singh and Bhagwan Singh agreed to set revenue for themselves and left for the vocation of other areas like Burki and Murki, yielding an annual revenue of about 50000 rupees. After these prosperous raids, they returned to their places and divided the revenue among themselves. They gave one-fifth of the total revenue to Rupa Singh, and the remaining revenue was divided equipollently among Bhagwan Singh and Wazir Singh.

After Gayan Singh's death, his son Khazan Singh became the head of the Misal, and this was a time when Sukarchak Misal was developing in the Sikh imperium. In 1807, Ranjit Singh, head of the Sukarchak Misal, annexed the Kasur and Nakka regions, occupying territories of Dipalpur and other areas under Jalal Khan and his family. Ranjeet Singh granted jagirs to Khazan Singh and Kahan Singh. In 1807, twin sons were born to Mehtab Kaur, daughter of Sada Kaur. The death of Mehar Singh at Syedwala resulted once again in hazard for the family of Wazir Singh. Bond with Rajit Singh was broken due to the death of Prince Ishar Singh. Now the widow of Mehar Singh decided to espouse her daughter to Prince Sher Singh, another son of Ranjit Singh, but adversity followed the house of Wazir Singh as the girl died a year later and Mohar Singh, another son of Wazir Singh, also died in Satgarh. Ranjit Singh occupied Syedwala and other possessions of Mehar Singh and Mohar Singh. He gave jagirs of seven villages, including Barkhar, to the dispossessed widows of Mehar Singh and Mohar Singh.

Bhagat (2001) inscribed that in 1811, Maharaja Ranjit Singh asked Kahan Singh to join his force raiding Muzfar Khan of Multan. Kahan Singh accepted the overlordship of Ranjit Singh and marched in Multan. When Kahan Singh was marching against Muzaffar Khan, Ranjeet Singh sent Mohkam Chand and Prince Kharak Singh to surmount the Nakkai territories. Nakkai administrator Diwan Hakim Rai requested Ranjeet Singh's forces not take military

action against Nakkai Misal. He requested Ranjeet Singh that if the Nakkais' territory were perpetuated under Sardar Kahan Singh, an astronomically immense nazarana would be given to him. Ranjit Singh, however, relented, verbally expressing that Prince Kharak Singh, the maternal grandson of the Nakkais, would decide the matter. Mohkam Chand, under the orders of Ranjeet Singh, surmounted Chunia, Dipalpur, and Satghara. When Kahan Singh returned from Multan, he was shocked to optically discern his misal was gone in the hands of Ranjeet Singh, and he was constrained to a jagir worth twenty thousand rupees annually. Khazan Singh, the brother of Kahan Singh, was withal given a jagir at Nawankot of twelve thousand rupees. Kahan Singh, a staunch and influential figure in the political landscape, lived in Baharwal and remained staunch to Ranjit Singh. His sons Jamiat and Chet Singh were accommodated in Lahore under Ranjit Singh. Postmortem of Ranjeet Singh: Kahan Singh did not participate in politics and was not suspected of his son's disaffection. In 1860, he was appointed a jagirdar magistrate by the British regime. Kahan Singh died in 1874, and his grandson, Ranjodh Singh, succeeded him. His family members lived on petty jagirs.

Conclusion

The Sikh community of Punjab had passed through a long road to get their due share in the political and convivial arena of Punjab. They had the edifications of their last Guru Gobind Singh that had such material that availed them to assemble under the banner of the Sikh community. The working class in the Punjab region was suffering from the peregrine raids of Afghans, and the puissance struggle in Punjab between Mughals and Afghans resulted in chaos, which provided a vacuum for the non-Muslims, especially marginalized segments of non-Muslims, to exercise their vigor. Sikhs, as a marginalized community of Punjab, commenced to idealize the rule of Sikhism in Punjab after getting inspiration from the resistance of Banda Singh Beragi in the Punjab region. The long era of disturbance in Punjab sanctioned the purloiners and dacoits to make plundering and raiding a source of income and delectation. Wars have coerced the Fojdars (administrators) to accumulate more tax from the people and sometimes use force. Utilization of force by Muslim rulers for revenue collection resulted in angering people, especially the non-Muslim population of this region. They were not cooperating with Muslim rulers, so they started to commend and accolade raiders and dacoits for their assailments on tax collectors and agents of the regime. Such raiders and dacoits from the Nakka region assembled for the prevalent cause of plundering and booty. After an armistice with the regime through Kapoor Singh of Faizullahpur, a key bellwether of the Nakka region was sanctioned through an ascendancy letter (Misal) to manage the Nakka region. After getting Misal from the regime, one of the twelve Sikh Misals, the Nakkai Misal, emerged. Misaldars had utilized Sikhism as an implement to develop trust among the members of the gang of purloiners and dacoits; when they got space in the system, they commenced to fight with the Muslim population of the area and then with each other.

Leadership roles and revenue were key issues of internal fighting within the leadership of the Sikh community and, additionally, with the administration of the Muslim rulers. When they won booty from the people of the area, they commenced fighting over division among themselves. Nakkai Misal was divided into two branches just because of conflicts of interest. Baharwal was the first seat of Nakkai Misal, and another Syedwala emerged when one of the Jathedar Kamar Singh refused to accept the lordship of the Baharwal house. They fought each other and withal with other Misals like Kahaniya Misal, Bhangi Misal, and Sukrchak Misal. Conclusively, Sukerchakia Misal emerged as the leading Misal of the area, which incorporated all other Misals into the Sikh Imperium by Ranjit Singh with coalition and apostasy. Nakkai Misal survived until 1815, and after that, it lost its essence when Ranjeet Singh, utilizing different artifices, merged the areas of Nakkai Misal into his Misal and declared it the Kingdom of Sikh people. Nakkai Misal was one of the misals of the Sikh

community that had increased the worth and presence of the Sikh community in Punjab. It engendered a number of renowned Jathedars and incremented the influence of the Sikh community in the areas of Kasur, Pakpattan, and Faisalabad districts. Nakkai families earned an astronomically immense number of properties and positions due to their historical role under Nakkai Misal from the British Indian government. Nakkai Misal engendered a number of key political figures who played leading roles to secure the interests of the Sikh community in Punjab.

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