

Revolt of 1857: A Study of Unsung Martyrs of Ajnala

A Dissertation Submitted to the Domain of History

In the partial fulfilment for Award of degree of

Master of Arts in History



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I

Declaration

I hereby declare that the dissertation title "Revolt of 1857: A Study of Unsung Martyrs of Ajnala" submitted for M.A degree in History which is based on my original work and all ideas and references have been duly acknowledge. It does not contain any work that has been submitted for the award of any degree or diploma from any university.

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II

Certificate

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III

Acknowledgement

I would like to express my deep gratitude to all those who provided me with all the required support to accomplished this dissertation.

I am deeply indebted to my supervisor Professor Dr. Manu Sharma professor of History department Lovely Professional University whose timely help and being always approachable provided me the congenial atmosphere to complete the dissertation in its entire process.

I cannot forget to extend heartfelt gratitude to my parents who supported me in every need in the process of my work.

Above all, I am thankful to God Almighty for showering me abounding grace and blessings.

Date.....

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IV

ABSTRACT

This paper contains the incident that occurred at Ajnala. Rethinking back the martyrs who sacrifice their life in the revolt of 1857 their bravery and sacrifice were gravely alone their death in Ajnala well in 1857, so this paper tries in to bring back the memory of the martyrs in the light of history. It is agonizing to study about the massacre that had happened in Punjab at Amritsar district in 1857, it also contains the revolt of 1857 and the emancipation of Punjab in the revolt of 1857. The study also cover partially revolt of 1857 as well as the role of Punjab in 1857. Usually this paper is to bring the light to the martyrs who died at Ajnala in Punjab flashing back the revolt of 1857 and bring those martyrs alive in history of war of independence . This also study to bring the importance of those martyrs died in Ajnala and bring this important event as national event because it was the inhuman act done to the martyrs of India by British in the light of history. These papers throw light on the Indian history, the cruelty of the British rule in India, present study also included in this paper the digging in Ajnala after 150 years the remains have been dug and given proper cremation. It is a great issue to the nation because it was one of the great steps

where they started to revolt of independence. It also examine and rethinking of the revolt of 1857 and re-evaluates the particular history of revolt of 1857.

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CHAPTER-1 INTRODUCTION

1. BACKGROUND

The revolt 1857 has become the touchstone for thinking about the nation and nationalism. It is summoned up as the one instance when a fragmented ,socially divided and colonised people stood up as one against rule by a foreign power and the defeat of the multiple rebellion is framed in heroic and tragic modes. Nothing ensured the survival of 1857 as political legend as the fact that it ended in curious double defeat of the rebel forces but also of the East India Company. India came under the British crown and over the next half a century a series of Darbars created a compact between the British monarchy and India own princess even as the world moved toward idea of the right of the self-determinant of people. Given the horror of territorial vivisection and the fratricidal civil war attending independence and partition , 1857 appeared as a moment when Hindu and Muslim fought side by side .When the revolt spread all over India the people of different participated of India supported indirectly ,as many people pointed each other blaming that they were not involved but when we study we see all the people mostly participated indirectly morally supporting the revolt of 1857. This paper completely study of the revolt of 1857 which was happened in the Punjab specially referring to the incident in Ajnala .we will be studying both 1857 revolt and Punjab in the revolt of 1857 refering to Ajnala in Amritsar.

2. DIFFERENT CONCEPT OF REVOLT OF 1857

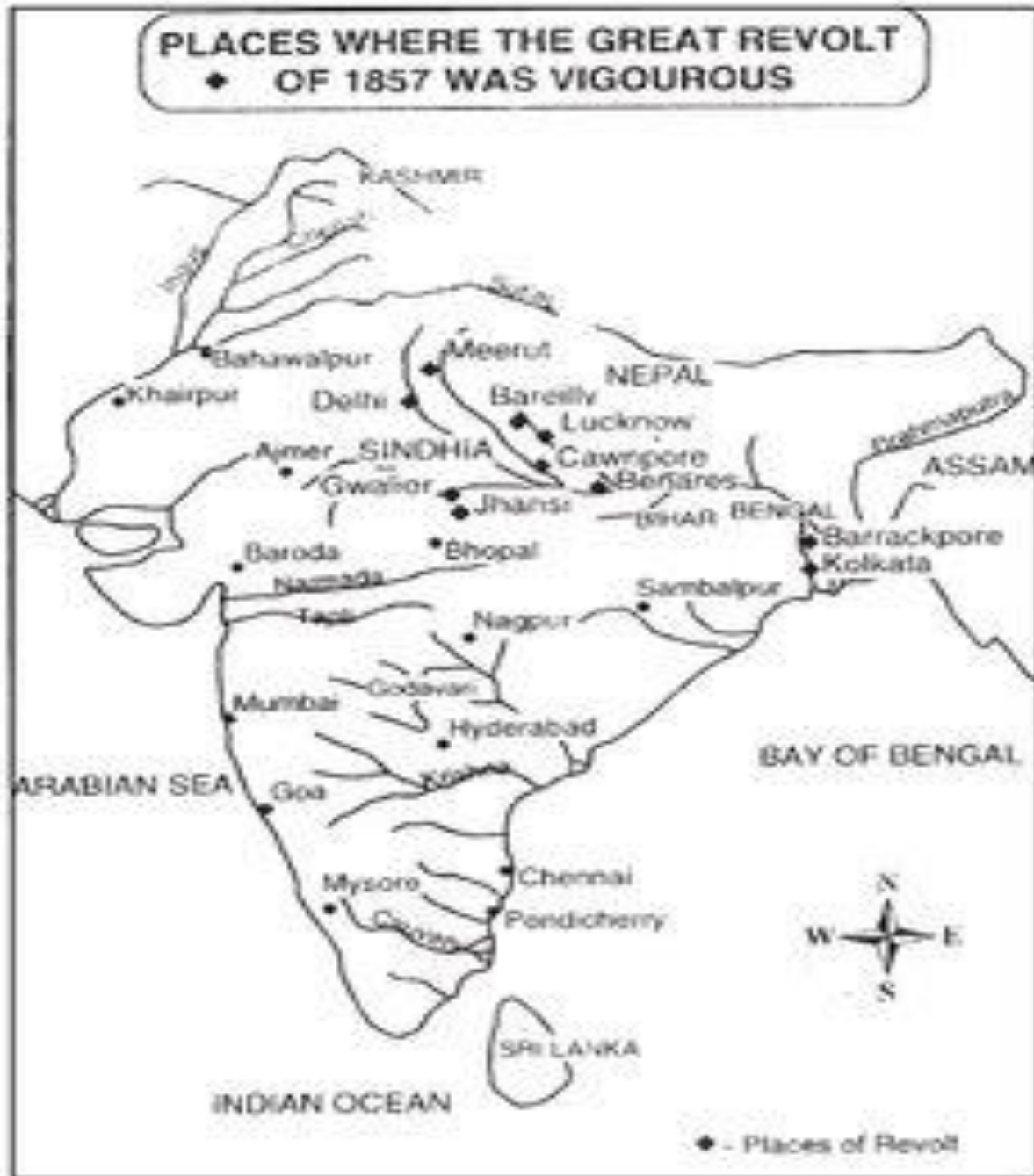
Thinking back the national martyrs of the period of 1857 after 158th year of revolt of 1857 in India, the heroic deeds of the martyrs who tried to spread national feeling's and fights for the freedom of India form British rule over India.

Different view of Revolt of 1857: There are two major views regarding the nature of the Revolt of 1857. The British historians have treated the great uprising of 1857 as a sepoy mutiny. On the other hand, the staunch patriotic and nationalist Indian writers & historians regard the Revolt of 1857 as the First War of Indian Independence. However, the truth lies somewhere in between. In his Discovery of India, Jawaharlal Nehru maintains that the Revolt of 1857 was much more than a sepoy mutiny.¹ Though initially it started as a mutiny of the Indian soldiers, the revolt spread rapidly and assumed the nature of a mass rebellion. Jawaharlal Nehru maintains that the Revolt of 1857 was essentially 'a feudal uprising though there were some nationalistic elements in it'. Moderate historians also express similar opinion regarding the nature of the Revolt of 1857. There are some other views who described the Revolt as religious war or a racial struggle for the supremacy between the whites and the coloured people a struggle between the oriental and occidental civilization, a Hindu-Muslim conspiracy to overthrow the British rule; a conflict between feudalism and

¹ V.D.Savarkar, "The India War Of Independence:1857" page 25

imperialism. The British historians Sir John Lawrence and Seeley considered it nothing more than a sepoy mutiny.²

IMAGE 1 MAP OF INDIA DURING REVOLT OF 1857



² Ibid page 35

British view of revolt of 1857: According to Seeley, the Revolt of 1857 was a wholly unpatriotic and selfish sepoy's mutiny with no native leadership and no popular support. He further maintains that it was a rebellion of the Indian sepoy's. Sir James Outram, described the Revolt of 1857 as the result of the Hindu-Muslim conspiracy.³

Indian view of the revolt of 1857: The Indian historians like V.D. Savarkar, in his book *The Indian War of Independence* and Ashok Mehta in his book, *1857 The Great Rebellion* describe the Revolt of 1857 as a planned war of national independence'. Dr. Mujumdar and Dr. Sen agree that, in the middle of the nineteenth century, nationalism in India was yet in its infancy. There was no feeling of nationalism, as we know it today. In 1857, the Bengalis, the Punjabis, the Marathas, the Madrasis, and Rajputs never felt even for a moment that they all belonged to one and the same nation.⁴ Dr. Sen, in fact went to the extent of saying: "India in the first half of the nineteenth century was a geographical expression. S.B Chandhari in his book 'the sepoy mutiny in the revolt of 1857' says that the revolt of 1857 marked the completion of the first hundred years, most of this movement arose on the account of the popular discontent with the British rule, but some of them were owing to individual grievances.

³ Jawaharlal Nehru, "Glimpses of The World History" page 78

⁴ Philip Manson "The Men Who Ruled India" page 32

⁵Thus the revolt of 1857 marks the remarkable contribution in Indian history although it was not successfully (various theories related to revolt) but it saw the seed of nationalism in the mind of Indian people. ⁶Although the British officers like Sir John Lawrence was of view that the mutiny had its origin in the army and its causes was the greased cartridges and nothing else, but this was great blunder because he did not know the problem of Indian, where they were also different reason i.e. freedom from British rule, where it has begun the spirit of nationalism in every Indian people. Many Indian took revolutionary act by arms uprising which eventually known as the first war of independence generally.

Marxist historian has interpreted the revolt of 1857 as the ‘the struggle of the soldier, peasants democratic combine against foreign as well as feudal bondage’. This view again is contrary to fact particularly given the leader of the rebellion themselves belong to a feudal background. Historian like DR. S.B.Chaudhari who is closer to this view maintains that the revolt of 1857 can be bifurcated into mutiny and rebellion. It was the outcome of the coming together of two series of disturbance military and civil, each provoked by independent grievances. It would be difficult to precisely categorise the rebellion, it was unduly an imperialist and nationalist because both Hindu and Muslim participated in equal measures and in close co-operation and both the

⁵ Ibid 37

⁶ Ibid page 65

sepoys and the civilians wanted to throw the imperial rulers. The concept of common nationality and nationhood was however completely missing. As about the nature of the rebellion, there is also considerable controversy regarding its actual causes. Historians, both British and Indian, have over-emphasised the importance of military grievances and greased cartridges affairs. But recent research has established beyond doubt that the 'greased cartridges' was not only the cause nor even the most important. On the contrary, there were a variety of causes political, social, religious and economic which combine to produce the rebellion. The political cause like policy of annexations has disturbed the political equilibrium in the country. The indiscriminate application of doctrine of lapse by Lord Dalhousie had caused various wide spread discontent. The overthrow of Nawab like Wajid Ali Shah of Awadh and annexation of several Hindu princely states. Which blow to the princely family to revolt for their independence and as well as for the territory, on the eve of rebellion Indians believed that the existence of all states was threatened and annexation of the remaining states was a question. The Indians felt that they were being ruled from England and the country was being drained of her wealth. The administrative and economic causes like the annexation of the Indian states produced startling economic and social consequences under the British rule. Not only the Indian autocracy deprived of power and position, but all high posts-civil and military were reserved for the Europeans. Racial discrimination was evident everywhere. The administrative machinery of the East India Company was

inefficient and inadequate. The land revenue policy was most popular many district in the newly annexed state were in permanent revolt. Many taluqdars were deprived of their position and resources, large estates were confiscated and auctioned off. Thus the new land revenue settlement made by the east India company in the newly annexed states , made the autocracy poor without benefiting the peasantry, who felt into the clutches of unprincipled money lenders and groaned under the weight of heavy assessment and excessive duty. The judicial system that the company introduced in India became an instrument of oppression. The social and religious causes of revolt of 1857 was the traditional Indian social system and cultured appeared to be in danger under the reformist zeal of the British administrators. The sway of leaders of orthodoxy, both maulavis and pundits regarding common law in matter of succession, inheritance etc was challenge . The missionaries were given ample facilities for the propagation of Christianity, the religious disabilities act of 1856 modified Hindu customs, a change in religion did not depart as son from inheriting the property of his heathen father.⁷ The Indian mind was getting increasingly convinced that the English were conspiring to convert them into Christianity. The military causes of revolt of 1857, there was widespread discontent among the Indian soldier serving in the British army, in which the majority of the soldier and junior officers were Indians. The Indian soldier resented there low pay and poor prospects of permissions. Campaign in strange in strange land

⁷ Ibid page 57

outside the boundaries of India were unpopular with them, on account of the great hardship involved . Indian soldiers serving over sea were either not given over sea wages allowance, at all or payed much lower than the European soldier serving in the British army which was one of the major causes of discontent among the Indian soldiers. Another military causes discontented was the general service enlistment act, which made it compulsory for all the recruitment to cross the sea whenever ordered to do so. The detail of the greased cartages which however was not main causes of discontent, before the revolt of 1857 the royal Enfield rifle was introduced. the new type of cartages' used with its head cap allegedly greased with the fat of cow or pig before loading the cap had to be removed with the teeth , this issue is said to have agitated both Hindu and Muslim soldiers.⁸

Jawaharlal Nehru says that the Revolt of 1857 was essentially a feudal outburst headed by feudal chiefs and their followers and aided by the widespread anti foreign sentiments. There is no doubt that the people and the sepoy had a number of grievances against the 4 British. However, their response was not uniform⁹. It was varied from region to region) especially in the urban centers of Bombay, Madras and Calcutta where the intellectual ferment had its impact were generally less affected than the areas where the landed interest were predominant. This contrast in the attitude of the new educated elite and the

⁸ Philip Manson "The Men Who Ruled India" page 56

⁹ Idid page 56

landed class was observed as early as in 1828. The Revolt of 1857 can be viewed as a conflict between a feudalism and strong imperialism.

Theoretically, if the Revolt of 1857 succeeded in driving out the British from this country, they would have been replaced by the feudal class under the nominal emperor of Delhi. The Indian feudal order was the first to challenge, and declare war upon, the British trading company when it started assuming the imperialist role. During the Revolt of 1857 also those among the ruling princes who were adversely affected by the application of the Doctrine of Lapse. The landed aristocracy, who were affected by the land laws introduced by the British, became active during the Revolt of 1857.¹⁰

The Indian princess, feudal lords who were removed from their status where deprived and they started revolt against the British with the support of the people and soldiers. The peasants and the common people who revolted because of different issues of the British exploitation and the middle man who were exploiting the peasants on the other hand there were also the tribes rebelled because of the dislocation and the exploitation of the tribes by the non tribes in their land.¹¹ There were many violent revolution because of the religion issue and gave birth to political and religion uprising and disturbances lead to anti British there were rebel like sanyasi and faqir rebels in Bengal .many movement like wahahibi movement and the kuka movement in Punjab all we can see that

¹⁰ Karl Marx and Fredric Engels, The First Indian War of Independence page 57

¹¹ Ibid page 46

the revolt of 1857 was not a sudden but had impact on long terms which were culmination of growth of discontentment in long terms. ¹²during the first hundreds years there where conquest of British in apace of colonization where the where discontentment among the ruling class of India ,the ruling class lost their status and the peasants were also deprived its land ,the trade and all the industries where set up they were deprived and drained the wealth of India .Thought out the ruling period the British's try to have profit of themselves which made and Important factor in conflicts with British and the war “the reckless and thriftless India princes” the angry and agony princess and feudal lord of India started revolting against the policy of the British, the policy like subsidiary alliance which was introduce in India princely state made the Indian princess and the feudalist revolt against them.

Even since “the book first war of independence” by the distinguished revolutionary like V.D.Savarkar was published in London in 1909, the nature and characteristic has hotly debated among the nationalist and historians. The debate cantered around three main views 1) that the revolt was sepoy mutiny 2) that it was a national struggle or a war of independence and 3) that it was a mere manifestation of feudal unrest and reaction. ¹³

British historian and certain observers of 19th century saw it merely as a sepoy mutiny, sir John Selly describe the event as an unpatriotic and selfish sepoy

¹² Ganda Singh , The India Mutiny Of 1857 And The Sikhs page 56

¹³ Ibid page 88

mutiny with no native leadership and proper support, this view is based on the assumption that so call mutiny was started by soldiers discontented with their services conditions. But the fact is that through the rebellion began as a military uprising is leadership was in the hands of civilians and a large number of civilians including peasant join it,¹⁴ beside the military discontent was just one of the causes for the back of the revolt of 1857. Some people say it is a war of independence and some say it is nationalist struggle, at the beginning of the present century the nationalist interpreted the revolt of 1857 as a war of independence. They lead in this directions was given by V.D.Savakar who describe it as a planned war for national independence, Dr. S.N Sen in his book '1857 partly agrees with this view and say what began as a fight fir religion ended as a war of independence'. Disagree DR. R.C Majunder maintaining that 'the so call first national war of independence of 1857 is neither first nor national nor war of independence' because the last part of the country and large section of the people took no part in it beside various leaders of the revolt has no identity of purpose.¹⁵

¹⁴ Ibid page 56

¹⁵ V.D. Savarkar ,The India War Of Independence : 1857 page 46

3. PARTICIAPATION OF PUNJAB IN THE REVOLT OF 1857

The most and the far most controversial topic was also the Punjab in the revolt of 1857 where the different scholar have given different idea and view about Punjab participation in the revolt of 1857.

In one of the session IHC(Indian History Congress) 1906,one of the programme held by IHC in Delhi in 1906 where all the historian form the country turned up there where a discussion in the matter of the first war of independence ,here in the session one of the historian stood and asked to a Punjabi Historian where were u in 1857 in a rhetorical manner than he stood up and in same rhetorical manner he replied where were u in 1804 i.e. Anglo Sikh war ,where Sikh were fighting for British interring India.¹⁶

As history knows, the Sikhs were never at any time privy to, or took up the causes of, the mutiny of 1857.They had neither been consulted nor invited, because the Bengal army them self knew that they supported the British and crush the independent kingdom of the Punjab in 1845-1846, but not much relation was lost between Poorbia and Punjabi. Dr Majumdar says that the failure of 1857 was not because of the Punjab but rest of India who do not take part like Bengali ,Maratha ,Madrasis etc. many did not take part thus there were different factors which failed the revolt of 1857.¹⁷

¹⁶ Ganda Singh,"The India Mutiny of 1857 and the sikh" page 45

¹⁷ Ibid page 56

IMAGE 2 MAP OF PUNJAB IN 1857



The British authorities tried to bribe “the spirited Sikhs to come to their side”, but to no avail. A disheartened Nicholson wrote to John Lawrence on August 27, “We have been trying to get Sikhs without success”. Thus, barring the chiefs of Patiala, Nabha, Jind, etc. Sikh masses were not loyal to the British.¹⁸

In the northwestern areas of Punjab there were unprecedented popular risings led by Muslims. Hundreds of people rose up in open revolts in the whole region. The biggest and fiercest of these revolts took place in district Gogira, in the Neelibar region, around Sahiwal, where tribe after tribe, village after village, people after people rose up to oust the firangi from their land. In John Lawrence’s estimate the rebels numbered 1,25,000. Surprisingly they were fighting for Bahadur Shah even after the fall of Delhi.

The British crushed the movement in Punjab with a heavy hand. Thousands of persons were hanged, or blown from guns, without any trial or formal investigation. Several towns were plundered and villages destroyed. Frederic Cooper, the deputy commissioner of Amritsar, ordered the killing of hundreds of rebels at Ajnala. Their bodies were thrown in a well, Kalyan-da-khuh, which still exists. The Ajnala ‘black-hole’ episode remains one of the blackest spots in the history of British rule in India.

¹⁸ Khushwant Singh , A History of the Sikh 1857-1988 page 55

A generally notion persists that Punjab (i.e., east and west Punjab, including Haryana and parts of Himachal Pradesh) was loyal to the British in the stormy days of 1857. John Lawrence who said the British was safe by the contribution of the Punjab's in the revolt of 1857, this is absolutely untrue! John Lawrence's rule was the worst thing that could have happened to Punjab. Its main aim was, in Lord Dalhousie's words,¹⁹ "to kill the spirit of the Khalsa", and "isolate the Muslims from the worlds beyond the Indus and the Sutlej". They had put a girdle of troops around the Majha, the home of the Sikh soldiery, under their two best generals. And they had done almost some similar intizam in the northwestern region, too, where there was a preponderance of the turbulent Muslim tribes. . In Bengal and the North-Western Provinces there was one sepoy over the heads of five thousand persons, but in Punjab there was one sepoy over the heads of 120 persons. There was a terribly tight bureaucratic grip over the people: "The authorities had made full preparations to meet any emergency in the province in 1857". Still Punjab was afire, though in varying degrees.²⁰

The Indian princess, feudal lords who were removed from their status where deprived and they started revolt against the British with the support of the people and soldiers. The peasants and the common people who revolted because

¹⁹ Ibid page 66

²⁰ Pramod K . Naryar , The Great uprising India 1857 page 44

of different issues of the British exploitation and the middle man who were exploiting the peasants on the other hand there were also the tribes rebelled because of the dislocation and the exploitation of the tribes by the non tribes in their land. There were many violent revolution because of the religion issue and gave birth to political and religion uprising and disturbances lead to anti British were rebel like sanyasi and faqir rebels in Bengal emerged .²¹ Many movement like wahahibi movement and the kuka movement in Punjab all we can see that the revolt of 1857 was not a sudden but had impact on long terms which were culmination of growth of discontentment in long terms. During the first hundreds years there where conquest of British in apace of colonization where the where discontentment among the ruling class of India ,the ruling class lost their status and the peasants were also deprived its land ,the trade and all the industries where set up they were deprived and drained the wealth of India . Though out the ruling period the British's try to have profit of themselves which made and Important factor in conflicts with British and the war “the reckless and thriftless India princes” the angry and agony princess and feudal lord of India started revolting against the policy of the British, the policy like subsidiary alliance which was introduce in India princely state made the Indian princess and the feudalist revolt against them.

In Haryana the uprising was still fiercer. The region was, materially speaking, very backward. Because of the loot and plunder of the colonial rulers it had to

²¹ Ibid page 44

face frequent famines which led to the death of countless people and cattle year after year. Not surprisingly, there was widespread discontent against the British popular indignation against foreign rule in the region that unlike their Punjab counterparts, all the local chiefs of Haryana – the chiefs of Jhajjar, Farrukhnagar, Bahadurgarh, Dujana, Ballabgarh, etc. – elected to side with the rebels.²²

The people of Haryana were lucky to have found some really good leaders of stature and substance such as Sadruddin Mewati in Mewat, Rao Tula Ram in Rewari, Mohammad Azim in Hissar, Gen. Abdus Samad Khan in Jhajjar, Nawab Samad Khan in Sirsa, Ramo Jat in Karnal, and Imam Qalandari in Panipat. The peasant, the worker, the poor and the rich all fought bravely under these leaders and kept t, popular indignation against foreign rule in the region that unlike their Punjab counterparts, all the local chiefs of Haryana – the chiefs of Jhajjar, Farrukhnagar, Bahadurgarh, Dujana, Ballabgarh, etc. – elected to side with the rebels.

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²² Ganda Singh , The India Mutiny Of 1857 And The Sikhs page 46

²³ Ibid page 56

The Hamachi people wanted to get rid of it somehow or the other. But their task was difficult. They had no leaders. They suffered from the inadequacy of the material means necessary to wage a war effectively. They had no formidable army. No sufficient fire-arms and ammunition. Not even sufficient rations with which to sustain themselves and fight for a long time.

It must, however, be said to their credit that despite all these problems and inadequacies the hill people fought against the colonial enemy. They made the best possible use of whatever was available with them — their courage, their wisdom, and so forth. They used, for instance, rumour as a strategy, and an effective weapon in their struggle. This worked very well. For instance with a small rumour that the Governor-General had asked the authorities to send human flesh, they got hundreds of helpless forced labourers and domestic servants working in British homes freed. This hurt the sahibs at their weakest spot. However, at a number of places, people made a positive effort to rise in open revolt. Raja Pratap Singh of Kula, Ram Prasad Bairagi, Raja Pratap Chand of Teerah, and the Rani of Jutog are some of those brave leaders. Some others tried to follow them. But the alert British officials barred their way almost everywhere. In most of the cases they lost the struggle even before these commenced. But successful or unsuccessful, they joined the struggle against colonial rule bravely despite heavy hurdles and a formidable enemy.

As for the Sikhs, their supposed loyalty to the British is a myth. They played an outstanding part in the uprising. “It is a curious fact”, says T D Forsyth, deputy commissioner of Ambala .Forsyth was referring to Sardar Mohar Singh of Rupar (Ambala) who led an uprising in the area, Mohar Singh openly supported Bahadur Shah Zafar, going as far as declaring a Khalsa-Mughal Raj in Rupar.

²⁴Also the first village to have suffered the punishment of ‘burning’ in the province was the village of Dabri in the state of Nabha. The residents of Dabri were predominantly Sikhs They collectively became victims of British terror for having helped a ‘grand rebel’, a Hindu faqir named Shamdas. In the cities too the Sikhs did not lag behind others in fighting their enemy.

The Sikhs were also there, he says, for their men had taken part in the rising,It is a fact of history that the Sikh sepoys stood by their comrades in the regiments that rebelled within and outside Punjab. F B Gibbon, a major authority on the subject and author of “The Lawrences of the Punjab (1908)”, explodes the whole myth of Sikh loyalty very forcefully”. The protected Sikh chiefs were “gloriously loyal throughout” but not the Sikhs as a community.²⁵

²⁴ Ibid page 99

²⁵ Philip Manson , The Men Who Ruled India page 37

4. UNSUNG MARTYRS OF AJNALA AND PRESENT FINDINGS

IMAGE (MAP OF AJNALA, IT IS LOCATED IN PUNJAB 31.84°N 74.76°E)



The British policy in the Punjab against Indian soldier was that they should be wiped off, therefore, they were cruelly killed everywhere .But the British revenge crossed every limit of savagery of Martyrs in Ajnala.²⁶

Martyrs In July 1857 around 500 soldiers revolted from Lahore cantt for the cause of Independence of India the British rulers of that time chased them and arrested 282 revaluating soldiers they brought them to Tehsil Ajnala complex and impression them in a very narrow room some revolting soldier die due to suffocation and heat and rest of the soldier were shot death and throw into a well and filled with mud levelled, this well was named as Kalle well kaliyan Wala Khooh by British .²⁷This well was called as Kalle well kaliyan Wala Khooh by Britisher but according to resolution passed by Parbabdhak committee of Ajanala the name changed 'Shareedan wala Kahooh'.

²⁶ Karl Marx and Fredric Engels, The First Indian War of Independence page 55

²⁷ Frederic cooper, "The crises in Punjab form 10th of may until the fall of Delhi" page 195

Table of the detail of the martyrs

Shot death and drowned	150
Drowned in the eye of Mr Cooper	35
Executed at Ajnala	237
Died of suffocation	45
Total	467

The remains were dug up from the "Kalian wala khu" (well of the blacks), now referred to as the "shaheedan wala khu" (well of the martyrs) at Ajnala near Amritsar. These people, mostly Indian soldiers in the British Army who had rebelled, were mercilessly pushed into the well and killed after being covered with soil by British troops²⁸

²⁸ Ibid page 183

IMAGE:2 ('Shareedan wala Kahoooh' in Ajnala with Dr Manjit Singh)



The contribution of 26th native soldier of revolt 1857 where they sacrifice their life in first war of independence ,these soldiers where been killed , which their glory has not been sung .The 26th Regiment of Bengal Native Infantry — were disarmed in Lahore’s Meean Meer Cantt. The rebellion were in different regions of Punjab, which Cooper spelled as Ludhina, Jhelum, Sealkote,

²⁹Jalandhar, Ferozepore, Sirsa, Hote Mardan, Peshawur, Amritsur, Phillour and

²⁹ Biswamony Pati , The Rebellion page 44

Lahore. On July 30, nearly 500 disarmed sepoy rebels rebelled near Ajnala. One of them " Prakash Singh, alias Prakash Pandey" murdered Major Spencer with the Major's own sword, they move south, only to be trapped near Ajnala, by Tehsildar Dewan Pran Nath's agents, who alerted the district administration. Armed forces arrived and rained bullets. Many people jumped into the river near the village of Daddian and thrown in river others were taken to Ajnala police station to be killed by hanged, while some were forced into a dungeon. The rebels were to be killed on the night of July 31. It was rain, so the execution was postponed until the next day. On August 1, 237 rebel sepoy rebels were taken out to an open ground beside the police station and killed in turns of 10. When those in the dungeon did not show up, it was found that 45 of them had suffocated to death. The 282 bodies were forced into a well, 100 yards from the police station. The well was filled with sand. Cooper called it 'rebel's grave' or Kalle' well. Recently the remains were dug by the town people themselves alone, without any governmental help. After digging for over three days, the volunteers recovered 90 skulls, 170 jaws, over 5,000 teeth and hundreds of bones. Scores of volunteers, including men, women,³⁰ children and even elderly, were engaged in the digging.

IMAGE:3(Digging in Ajnala 'Shareedan wala Kahooh' IN AJNALA)

³⁰ NewsPaper ("The Hindus" 3th August 2014) Belated Honour 'A matter of martyrs' page 5



The local Gurdwara Shaheed Ganj management committee plans to unearth the entire 'Kalianwala Khu' and also construct a memorial so that the countrymen could pay tributes to the martyrs. Committee chief Amarjit Singh Sarkaria and District Tourism Officer Balraj Singh says he has already written to the higher authorities to promote the place as a major tourist spot as it is probably the only memory of the 1857 uprising in Punjab.

East India Company, four army medals, Gold beads, three gold amulets, six rings, four bangles and a few other belongings have been found. Historian and researcher Surinder Kochhar, who initiated the excavation.



Over time, the well disappeared. Kochhar, who had heard stories about the well, wanted the Archaeological Survey of India, as well as the Central and state governments, to excavate the premises of the Gurdwara Shaheed Ganj in Ajnala. Local legend had it that somewhere inside the shrine existed the Kalian Wala Khu. No one believed him. Finally, Kochhar discovered the outer structure of the well right under the spot where the Guru Granth Sahib was installed. The committee decided to construct another gurdwara building before starting the excavation. The excavation started on 28 February.³¹ The well has been renamed "Shaheedan Wala Khu" (martyrs' well). Government agencies have swung into action, with the ASI (Archaeological survey of India) sending a team to inspect the site. The state government plans to construct a memorial at the site after performing the last rites of the soldiers with full state honours. The local administration is also getting DNA testing and carbon dating done of the remains. Historian M. Rajiv Lochan told The Sunday Guardian, "The facts given by Kochhar are right. There are records that talk about this killing. The recovery of the medals, establishes that those who were buried were army men."

³¹ Mutiny Report (Bhai Santokh Singh 'Kirti' Library DeshBhagatYadgar page 46

Kochhar said that he would move court to urge the Union government to seek from the British government the details of the 282 martyrs.³²

The Ajanala's death well excavation work in which mortal remains of 282 Indian soldiers ,killed on August 1, 1857, were exhumed last week has courted a controversy . While the state government wants to build a memorial to commemorate the memory of martyrs , radical Sikhs say it is against the tenets of Sikhism as the soldiers worked against Sikhs.

Radical Sikh outfit Dal Khalsa said the soldiers killed by the Britishers were Hindus and Muslims and had participated in Anglo-Sikh war to end the rule of Maharaja Ranjit Singh. Dal Khalsa has kicked off the controversy by terming the martyrs as anti-Sikh and has opposed the proposed memorial.

“These soldiers worked against the interests of Punjab and Sikh principles. They were part of the British Army and participated in the Anglo-Sikh war to end the rule of Maharaja Ranjit Singh. They should stop terming these soldiers as martyrs,” Sarabjit Singh Ghuman , Dal Khalsa leader said.

Sikh historian Surinder Kochar and Gurdwara Shaheed Ganj Management Committee.

Ajnala which led the excavation work at the ‘Kaliawala Khu’ (the well where the Indian soldiers were buried) has termed Dal Khalsa statement as ‘divisive

³² Ibid page 33

politics'. "Those who are raising a question mark on the sacrifice of 1857 uprising martyrs should understand that the soldiers were discharging their duties while being the part of British army. They had revolted against the British Army when they were caught and killed. Those opposing the memorial should not forget that Sikhs too fought under the banner of British Army in World War I and II," Surinder Kochar said.³³

Shiromani Gurudwara Prabandhak Committee (SGPC) President, Avtar Singh Makkar has asked the state government to consult historians before building a memorial. "The action should only be initiated on the basis of the findings of historians," Makkar said.

Jalandhar based Desh Bhagat Yadgar Committee, has even lodged a protest over calling the well as 'Kalianwala Khu' which means the well of the blacks. The committee has asked the government to rename the well as Shaheedan Wala Khu (the well of the martyrs).

Former cabinet minister Laxmikanta Chawla had criticised the Sikh organisations raising questions on the martyrdom of 282 soldiers.

"Martyrs didn't have any religion and they were the ones who sacrificed their lives for the country. The state government should go ahead with its plan to consecrate a memorial ," Laxmikanta Chawla said in the tribute.

³³ NewsPaper (The Tribune ,15 september 1957) macre of revolt in Ajanala page 6

Former chief minister Captain Amrinder Singh has said that a temple, not a Gurudwara, should be constructed in the memory of soldiers as most of them were Hindu Brahmins.³⁴

Criticism :It is indeed distressing the way criminal-legal investigations are carried out, especially in view of the recent happenings at Kalianwala Khu. The investigations are botched from the start, with undue and illegal public interference. In my opinion, it was a criminal investigation into deaths of persons which required police/magisterial inquest / investigations under sections 302/174/176 of the Indian Penal Code. It required formal police probe into the crime scene rather than basing everything on presumptions of a few people. It was a crime scene which legally required exhumations in presence of forensic experts and then proper postmortem examination of the same by teams of experts to arrive at cause of death, manner of death, identification, duration of death etc. There is a laid down legal procedure which has not been followed by the police/administration and may be a cover up to some another crime, given the presumptuous nature of investigations.³⁵

³⁴ Ibid page 44

³⁵ Frederic cooper, "The crises in Punjab from 10th of may until the fall of Delhi" page 187

5. OBJECTIVES

- i. To search for the information about the Ajanala incident and bring them to history of revolt 1857.
- ii. To bring the main causes of the bruttle killing of soldier at Ajanala district.
- iii. To bring out the failure of the people to bring up the importance of unsung Martyred.
- iv. To bring some important conclusion about martyrs of Ajanala .
- v. To give importance to the Martyrs of revolt 1857.

6. HYPOTHESES

- i. The natives soldiers were caught and betrayed by their own people.
- ii. Some of the Punjabis who are involved at the incident at Ajanala ,Amritsar district .
- iii. The incident where 26th battalion of Bengal was helped by some Punjabis .
- iv. collective force of Bengal, Bihar, UP
- v. they were not only Bengal regiment but it was collective force of rebels of India.
- vi. No measure have been taken to remember the Martyrs

7. SIGNIFICANCE OF THE STUDY

This study helps us in many aspects in Indian History

a) The sacrifices of the martyrs which was a great significant bring all the people of India as feeling of oneness.

b) we also learn the brutality of the British in India rebels.

c) This incident marked the historical incident where the British killed the Indian unarmed soldier inhuman act.

d) It help in understanding the study where Punjab were involve in 1857.

This study help in bringing wide spread of knowledge in india history .This awake the rise of nationality at freedom fight ,we can also observed where at presently they dug up remains of the Martyres where it was reported by Local that the people involved in digging process were everyone shed their tears for the Martyrs as they saw the remains of the martyrs of 1857 who where been killed by British in 1857 .This study bring us the Martyrs into the resent generation the importance of study the History of revolt of 1857 in Punjab Ajnala .

CHAPTER -2 METHODOLOGY AND REVIEW OF LITERATURE

1. METHODOLOGY

The research is a qualitative research, based on naturalistic and data - understanding seeks vicarious and without judgement and neutrality .Interview from people and review of literature ,collecting reports and articles.

2. TOOL OF DATA COLLECTION

For the study following tools will be used to data collection:

- i. Books, literary source and interviews of local at Ajanala ,Amritsar district .
- ii. Self-visiting the place and bring the account with the information from the local residence.
- iii. Collection of Articles and Report.

3. PROCEDURE FOR DATA COLLECTION

Books have been collected form Santokh Singh 'Kirti' Library Desh Bhagat Yadgar Hall, Jalandhar City and self-visited the place and took account of the incident. The original account taken from the local which also gave clear cut information

4. REVIEW

Frederic cooper , "The crises in Punjab form 10th of May until the fall of Delhi" The revolt of 1857 in Punjab and cover until the fall of the Delhi .The dancing of death in Ajnala and also the fall of different revolutionaries activities and suppress done by cooper. This book also clearly states his work as deputy commissioner in Amritsar, he mention all the thing he had achieved in his work. He also exclaimed with pride explaining about his work in Ajnala where brutally killed the Martyrs, his work in Ajnala was been appreciated by Sir Lawrence. This book is autobiography of his own pride and foolishly deeds toward humanism.

V.D.Savarkar, New Delhi , The author Savarkar who tried to explain the revolt of 1857 as the first war of independence . His work was completely based on the nationalist view , he described the revolt of 1857 in detail way to understanding the revolt of 1857 which was based on the harsh rule of British in India.

REV.J.CAVE-BROWNE,” The Punjab And Delhi In 1857” according to the author he wrote beautifully about the revolt of 1857 in Punjab thought many scholar and historian had interpreted the revolt in different ways ,how Punjab help the British in revolt of 1857 .but CAVE in his new style of interpreting the

revolt in systematic way ,in his book he wrote about the Punjab how the British suppress the revolt in Punjab and how they sided in British because of unseen force .

Ganda Singh,”THE INDIAN MUTINY OF 1857 AND SIKHS” according the GANDA SINGH he beautifully described the different aspects of the revolt of 1857 in Punjab .The revolt of 1857 was a revolt where everyone took part in it ,many scholar had bias in their work about the Punjab in revolt of 1857 but GANDA SINGH he described the revolt of 1857 in Punjab in a very moderate way . The Punjabis where forced to support British in 1857 ,their politically economically everything the British trash the Punjabis . The Punjab in 1857 was clearly pictured in his work.

Navtej Singh "Rethinking 1857 And the Punjab "Contributed articles presented at the Seminar Revolt of 1857 and the Punjab: Historiographical Perspectives organized by Dept. of Punjab Historical Studies on 28 Nov. 2007.here DR.NAVTJET SINGH also compiled the different works where he explain the works in a very simple and understanding way, this book also completely emphasizing on the revolt of 1857 where thinking back the revolt and giving back the flash back of the revolt of 1857. Unlike the other books written by different historian it has a very important significance where it touches the inner topic of revolt of 1857. The book also give us the different

changing perspective of the revolt of 1857 here in the changing perspective of the revolt DR P.K.SHUKLA where he describe the different work where based on the religion or the different reason changes the perspective of the revolt in the present days.D.R P.P.K. SHUKLA also mentioned about different views of the revolt like Joseph Mazzini an Italian who sad that it was shocking uprising that shook the foundation of British rule in India in Italian daily newspaper. The books compiled the works of different historians describing the different event of the revolt of 1857 mostly rethinking the revolt of 1857,based on the changing of the perspectives of the revolt of 1857 ,the dance of the death in ajnala the rising and the repression and retribution in the revolt of 1857,this book also brought the light in the ajnala district and importance of martyrs died in the ajnala in revolt in the light of modern history. Making the revolt touchstone and thinking about the national and nationalism.

Jawaharlal Nehru New Delhi 1982, in his book Nehru talks about the human civilization. He also described about the glimpse of the world history of the human civilization, Nehru beautifully interpreted the sepoy mutiny in his work how different issues held the revolt of 1857 on fire. In his book Nehru not only described the felling of civilization of world but he try to bring the issue of the world in connection of the Indian history. Nehru says that the revolt of 1857

was main causes of the new rifle introduced by the British which was greased by animal fats like cow and pig which was the main reason of the revolt.

K.Marx and F.Engels, Moscow 1978 Karl Marx and Fredric Engels where the first Europeans scholars who tried to say the revolt of 1857 as the first war of independence in there works. They brought different account where to descried the event as the mass movement because of the different problem of the nation and the issue of the revolt was common .

Philip Manson, New Delhi 2002 Here Manson in his book he throw a light in the enlightenment of the British raj in India, he write his book in the favoured of the British rule. Manson brings back the British glory days in his writing where the powerful ruled the world. Manson also bring the time which British spend in India and bring the British officer who spend life in India. Manson completely throw light in British in India who they work and the success and their development in India ,the author also stated that the present India condition where the British developed in India the reason behind is the British well establish and wonderful works of British. Manson also used unjustified language in order to describe in his book he tries to bring that the British where the soul responsible for the development in India.

Biswamoy Pati ,New Delhi 2007 Pati in his book he have divided into five parts which shows differing uprising in his work, he have estimated his work under five subtopic of revolt of 1857. firstly he mentioned about the revolt where it started because of the sepoy where the issue was the new rifle introduce where it was greased with animals fats where different historian gave a view ,secondly he said it was also the peasant revolt, his other different division also said it was first war of independence. Thus Pati he clearly mentioned the revolt of 1857 in detail in his book .

Khushwant Singh, Delhi 1991 , Singh in his book he gave detail about the Punjab history and the growth of the Sikh religion . He wrote in a simple and detail language in his about the Sikh how they originated as well as the history of Punjab .Khushwant Singh also made a wonderful remark about the history of Punjab. The rise of Bhakti and Sufi way of worship which was adopted by Sikh Gurus, This book presents a dispassionate account of eventful rich history of people and region that present day fall in Afghanistan, Pakistan, Kashmir, Punjab till Delhi. Sikhism the youngest religion, as any, was formed in the midst of anguish and want of new ways of living. Sikh philosophy, formed by Guru Nanak Dev ji, and built on extensively and brought to main stream by all the 9 gurus after him.

This book tries to explain the richness in Punjabi lifestyle due to inter-mingling and cross-breeding of various Hindu, Afghan, Persian, Muslim and Modern

cultures and traditions. Be it, poetry, food, clothes, love for music, art of warfare or general way of living. Though this book does not go in details in culture and traditions but allures to the compassionate and accommodating nature of Sikh philosophy. It mentions detailed stories of Gurus that took the social cause and misery of peasantry class and brought it fore. This is an amazing story of how the essence of teaching and philosophy of Guru Nanak's ji was preserved over the years by Gurus, Banda Bahadar, Ranjit Singh through their personal sacrifices, act of bravery, compassion towards other religions, reviving the core values and respecting the poorest of the people.

In the writing style, Khushwant Singh has prudently kept his personal perception out and cited throughout the book various facts that he accumulated from famous writings like Zafarmana, Adi granth, Dasam granth, writing of Farid, Kabir etc, British historians, famous travellers, etc. At times goes in to too much detail and one tends to lose track of all the names.

Dolores Domin , Berlin 1977 here Domin in his book he describe the even in India where different revolt took place he was concentrated to the most private matters but he was not consent about the link that the British had developed in the Punjab area . The Sikh maintained the close tie with British as well as the British of to have the great favour of the Sikh.

Pramod K. Nayar , New Delhi 2007 author discuss the storming uprising of the revolt in his book . Although the author claims and tries to strike a balance between the two histories of the same series of events British and Indian in my opinion he mostly fails in his efforts. The fault may not lie with the author as most of the written history of that time, which the author references, has been written from the winner's perspective.

Mutiny Report, 1857

Report: Measurement taken on receipt of intelligence of Mutiny, 26th Native infantry from Mianmir and measure taken by Mr cooper for the destruction of the mutineers.

Enclosure to 28.Memorandum of Prisoners incarcerated in goals or punished

Hanged	2
Since let out	42
Sentenced	12
Died	2
Sent to Lahore	6
Committed to session	17
Under trail	33
Blown away by commanding	6

officer of the station, belonging	
to late 26th Native infantry	
Dispatched to Lahore	45
Executed or disposed of	45
At Ajnala	285
Counted drowning	35
Killed by police	150
<hr/>	
Total	635
<hr/>	

Newspaper "The Hindus" 3th August 2014,

Honouring the Martyrs 157 Years later- cremation of 282 martyrs on 1st August 2014. Dr Cheman Lal had published the article where he also explain the even in short explaining the present status of Ajnala in a systematic manner.

Local people in Ajnala,OCT 21 2014

Dr .Manjit Singh Ajnala "Oral sources about well in Ajnala" Here he also explain the present status of the well dug out in Ajnala he gave the clear cut information of the present finding of the well .He also narrated the whole story of Ajnala where he was also having the oral sources form his ancestors.

CHAPTER -3 CONCLUSIONS

While Based on the study of the objective of the revolt of 1857 : A unsung martyrs of Ajnala , we come to know that the details of the revolt of 1857 and the role of Punjab in revolt of 1857 specifically referred to Ajnala a unsung martyrs . Looking into the scope of revolt of 1857, Punjab was missing her proud in the phase of India history, many scholars and historian failed to recognize the role of Punjab in the revolt of 1857. The objective of the study we can justify that the brutally killed at Ajnala where Mr cooper who had no sense of human who massacre the soldiers without any mercy. The people of India failed to bring the importance of the martyrs of Ajnala because of the in proper history of the Ajnala .The Martyrs at Ajnala we can come to the conclusion that they are form the regiment of 26t native Battalion and they were morally supported by the villagers of the Ajnala in giving the refuges in the residence local people of Ajnala.Presently there where major digging in the Ajnala where the different remains where dug out and the people of Punjab have taken measure to buried their remains and to build their memorial museum for the martyrs.

The observation of the study where the based on the hypotheses was impartially wrong , the study where the revolt of 1857 the Punjab was involved in the revolt of 1857 because we can justify that the Punjab internally supported the revolt .

As we can see that different scholar like V.D Savarkar justified that there where

many state who did not in the revolt we cannot blame or forget the Punjab for the failure of 1857 revolt, they were many who help in the revolt. The Government of India have announced presently to take measure to commemorate the martyrs of Ajnala. In conclusion we can come to know the important of the study of the martyrs of Ajnala where we should include in the history of India martyrs. The perspective of the people of India about Punjab was that they were not involved in the revolt of 1857 but after study the revolt of 1857 in Ajnala we can also come to conclusion that Punjab should not be excluded in the revolt of 1857, our study have break through that that Punjab was also took part in the revolt of 157 directly or indirectly in the revolt of 1857. The study of the revolt of 1857: A Unsung Martyrs Of Ajnala where we have come to conclusion that revolt of 1857 was a mass movement as well as the whole India morally supported the revolt thought they were not seen out worldly. This study have throws light in the history of India where a new chapter of the history of India open in the eye of the world how the Indian suffered to gained the Independence in the hand of the cruel and inhuman rule of British, there studies also bring out the importance of the every martyrs of the revolt of 1857 i.e. Martyrs of Ajanla.

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