The renaissance period was more suitable in ending of nineteenth century & the beginning of the twentieth century. The Singh Sabha movement also contributed in that activity and Akali movement took it to the top.\textsuperscript{1} Struggle of the Akali movement for the reorganization of the religious places, however, seemed to be against the characterless Mahants who were unscrupulous and manipulative, but it was a tremendous struggle against the British imperialism. The sacrifices of freedom fighters to liberate the country from the slavery of the British filled new way of life and encouragement in the community. Their biographies are an invaluable treasure in history of the nation. Jhabbar was among the great leaders who have made significant contributions in the freedom of the Gurudwaras from the control of the evil Mahants. He had to collaborate with the government. In that way his religious turmoil became the cause of political awareness. The Gurudwara Reform movement was a part of the National Independence Movement. Kartar Singh Jhabbar had a great contribution in that movement.\textsuperscript{2}

Kartar Singh Jhabbar was born in September 1874 in the Virk family of village Jhabbar, district Sheikhupura. His father Sardar Teja Singh was a prosperous farmer. Kartar Singh was the grandson of Mangal Singh, whom Maharaja Ranjit Singh appointed as a Kummedan.\textsuperscript{3} In his army after compromising with the Jhabbars. He got the post of Sardar in the army. Due to lack of facilities of education in those times, Kartar Singh Jhabbar was sent to the Gurudwara to read. He had read Gurumukhi from the Gurudwara and got his education at the village’s primary school.\textsuperscript{4} Jhabbar had received matriculation education from Nankana Sahib’s High School. Jhabbar had educated himself by passing a course of religious education from the Khalsa Preacher Mahavidyali. He passed that course in 1906-09.\textsuperscript{5}

From the beginning, his way of life was masculine. He was handsome and his personality was impressive. He was fearless. In the stage of youth, he used to wear ordinary clothes, sheets, doublet and turban. He used to put a Simma’s bludgeon in his hands. He never used vulgar talks and did not allow anyone to do it. He never accepted submission to anyone.

In his young age, he was married to a girl from village Butter, District Sheikhupura. Jhabbar was blessed with three sons and a daughter. His one son and daughter died in childhood. His two sons, Baldev Singh and Innder Singh were left.\textsuperscript{6}

Kartar Singh Jhabbar was impressed with the personality of Bhai Mool Singh Gurumula. His first meeting with Bhai Mool Singh Gurumula was in 1904. When he heard the speech of Bhai Sahib’s at Village Varan. At his speech, the Kukas incited some unknown people that Bhai Mool Singh was degrading Sikhism to join other religions in Sikh religion. They thought to insult Bhai Mool Singh. Bahadar Singh grabbed the shoe in his hand and went to Bhai Sahib when Mool Singh was preaching. When he was in front of him, something happened that he started scuffing shoe in his own mouth, fell down in front of Guru Granth Sahib and fainted.

When he came to conscious, he apologized. Seeing all that and after listening to speech of Bhai Mool Singh, Kartar Singh Jhabbar was so much influenced that wherever he came to know about Bhai Sahib’s speech, Kartar Singh Jhabbar would reach there with his colleagues to listen to his lectures. Only at that time, pure preaching was started. There was generally a disturbance in that kind of publicity. Sometimes on preaching with purity, the opponents were ready to fight. To compete with them, there was a need for a stronger young man like Kartar Singh Jhabbar.\textsuperscript{7} In the age of thirty, Kartar Singh Jhabbar baptised amrit from Bhai Mool Singh Gurumoola in 1904 at Nimani Mela in Nankana Sahib. Kartar Singh's wisdom influenced Bhai Mool Singh. Thus, he became the companion of Bhai Mool Singh.

Kartar Singh Jhabbar opposed caste system and considered all to be equal. Jhabbar had great respect for women. As earlier, the women who had been strayed away from Sikhism, he would include them and their descendant in Sikhism by taking amrit.\textsuperscript{8}

Suraj Sangar Singh held an impressive diwan which was related to purity, in Kotli Dasu, District Sialkot in 1904. The leaders of the Gurmat preachers Bhai Lal Singh Guruhanwala, Tirth Singh, Bhai Takht Singh Ferozepur and Bhai Manga Singh were also included in it at that time. The Diwan was organized for the purity of children and amrit was given by S. Ganda Singh. When Bhai Mool Singh was delivering lectures on stage, then 50-60 Muslims attacked the Sikh’s Diwan. Kartar Singh Jhabbar threw some men down with his stick. All the other Muslims also fled due to the fear of stick. Seeing all that, the love and respect for Jhabbar had enhanced in the heart of Tirth Singh. On the second day, Jhabbar gave a speech in diwan.\textsuperscript{9}

4. Singh Narain, Jathedar Bhai Kartar Singh Jhabbar, Singh Brothers, Amritsar, 1988, P-20

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A young Muslim woman was attending the *Diwan*. Her father had become a Muslim by marrying a Muslim woman. That young woman was their offspring and her *nikaah* was also solemnised with a Muslim of Gujran Wala, who was a very bad man. The young woman was ready to take *amrit* after listening the speech of Jhabbar. She came to Jhabbar and requested for *amrit*. She said that Harnam Singh was ready for marriage with her. Jhabbar gave her *amrit* and Harnam Singh went to her village.

The mother of the girl, agreed for baptising her amrit, in the presence Harnam Singh. The girl was brought for *Anand Karj*. When her Muslim husband got to listen that news in Gujrawala, he filed a lawsuit against Jhabbar. Jhabbar got his statement recorded and the lawsuit was dismissed.  

Bhai Kartar Singh Jhabbar joined Khalsa Teaching Vidyala, Gharjakh and received education in Sikh literature. Kartar Singh Jhabbar became a good writer. After that he settled in Lahore and started preaching Sikhism in city and villages. At that time, there were only 19 members of the *Singh Sabha*, Lahore. The meeting did not have any special schedule and weekly *diwan* was also not held there. In Lahore, only one education center of *Kanya Pathshala* was available for receiving education in Sikhism. Apart from that, there was no other center of education in whole city.

Jhabbar started recruiting members of the *Singh Sabha* and within two months, he got enrolled 500 members. Jhabbar started conducting *diwans* at *Gurudwara* Baoli Sahib. People were notified by advertising in newspaper about the *diwan* and around a number of Six or Seven thousands *Sikh* *sangats* came to listen Jhabbar's speech. Jhabbar went out on a tour of *Gurmat* preaching. At that time, Baldev Singh son of Giani Ditt Singh was sent to study in England on a scholarship by Tikka Sahib of Nabha Ripudaman Singh. He was honored when he returned after getting a degree from there and Singh Sabha appointed him as a president of Lahore Singh Sabha.

He passed the resolution at the meeting of *Singh Sabha* that there was no need to sit in the rows and on the ground of *Singh Sabha* *diwan*. He ordered to sit on benches in *diwan*. The resolution was passed but there were some debates and dialogue between Jhabbar and Baldev Singh in which Kartar Singh Jhabbar said that the followers of Cultural Faith have their own fabricated principles. Thus, the respect of God (*Waheguru*) decreased. That was not a *Gurmat* principle, nor had it come anywhere in *Gurbani*. Even if the subject of the debate was accepted in his favor, then any unidentified man would pass the resolution to be a member of *Singh Sabha* that there would be no need to have *kase* (hair) and wearing *Kachchhara*, then where would be Sikhism left? There was no right to anyone change the principles those were set out by Gurus (*Waheguru*). After an hour's discussion, the bench was taken forever from the *Gurudwara*.

Jhabbar stayed in Lahore for seven years and preached *gurmat* without any salary or compensation. He had never worked in a position of salary in his life. He used to preach *Gurmat* to reach to all the people of Punjab. He set up the first organization of *Khalsa Dian*, *Khara Sauda* in 1912. That organization was named under the name of *Gurudwara Khara Sauda*. Its members were generally the *Vrir* (caste group) near the Chuharkhana.

Under the leadership of the Education Committee of the Chief Khalsa *Diwan*, new schools were being opened everywhere. Jhabbar's interest was in the field of education. He opened the schools, so that the children could be educated. Bhai Mool Singh Garmoola built a building for the school near *Gurudwara Sachi Sauda* in 1913 by buying 13 canal land from *Arora Jat*.

Jhabbar opened a middle school in that building in 1917. For some time, the school continued to run there and in those days Mandi Chuharkana was a newly established town which was near the *Gurudwara Sachi Sauda*. The people there asked Jhabbar to bring the school in mandi and took responsibility for paying him some funds. Jhabbar shifted the school to Mandi Chuharkana under that committee in 1918.

When the new classes started at school on 1 April, 1919, then Jhabbar accompanied his school teacher Bhai Arjan Singh to Lahore to buy books for the children. His interest was also of *Gurmat* preaching. He wanted to impart *Gurmat* education to their children through the Khalsa School.

When Jhabbar went to buy books, on April 11, 1919, Congress had a big gathering at the *Badshashi Mosque* at Lahore. There Congress leader Lala Har Krishan Lal, Dr. Gokal Chand Narang, Dr. Khichlo and Mota Singh, etc. addressed the Hindu, Muslims and Sikhs gathered. That day, there was a strike in the city as in a gathering, the boys have beaten the Muslim inspector who wrote an Intelligence Diary. After some time, Aeroplanes were flying above the mosque, dropped advertisements and people were asked to scatter. At that time, the Deputy Commissioner of Lahore and other officers came to the royal mosque in Hira Mandi. A college student Khushi Ram hit the Deputy Commissioner, who was hitting them. A Muslim honorary Magistrate, who was with the Deputy Commissioner, fired a shot, and Khushi Ram was injured.

When the news came, *Jalsa* was over. The student was brought dead to the doctor. There were about one lakh people with his bier. Arriving at the cremation ground, Jhabbar gave a zealous speech. Similarly, on April 13, the incident happened in *Jallianwala Bagh*. News of *Jalianwala Bagh* massacre spread far and wide. The *Khalsa Diwan* was also held in the Chuharkhana district of Sheikhpura on the occasion of *Baisakh*. In that *Diwan*, Jhabbar gave a lecture about the *Rowlet Act*.

Rai Sahib Mr. Ram Suad, Extra Assistant Commissioner, Sub-Divisional Officer, Sheikhpura, Disorder Inquiry Committee, gave a statement that on 13th April, the leaders Kartar Singh Jhabbar and Teja Singh preached the state rebellion. The British government arrested them. For several months they tolerated the torture of the British government and in the same way all those incidents had great effect on Kartar Singh Jhabbar. That period was a time of political and religious awakening among the Sikhs. The issue of the wall of *Gurudwara Rikhabganj*, incident of *Bajj-Bajj Ghat* and the death of many *Sikhs* in the *Jallianwala Bagh* massacre, the Sikhs were made to revolt against...
the government. Those incidents caused considerable harm to the loyalty of the Sikhs. After that, there were some incidents that broke the ongoing interlinking ties between the government and the Sikhs. Kartar Singh Jhabbar and Master Mota Singh involved in political campaign. Jhabbar's view was purely religious, but due to the political events that happened, people came to normal with the leader's status.

Kartar Singh Jhabbar spent his life preaching about the Sikh religion and in organizing religious activities for the Sikhs. Gurudwaras have a special place in the lives of the Sikhs. In Sikhism, gurudwaras are not only a part of the religious education center or religious life as well as also are a part of daily social life. The Guru Granth Sahib of the Sikhs is the life of the Sikhs and teachings of the gurus. Whereas, gurudwara is a living form of spiritual and political struggle. In Gurudwaras there was also arrangements for education. On the occasions of happiness and sorrow, the Sikhs congregated in gurudwaras. The Sikhs used to name in Ardas about the gurudwaras such as Five Takhat Sahiban, All Gurudwaras, Chonkian Jhanda, Bunge, Juggo Jugg Atal, this means where Sikhs recite Akal Purakh, Ten Guru Sahiban, Panj Pyare, 40 Muktasas and Shaheed in their Ardas every day. Therefore, Sikhs see the disrespect of gurudwaras and can never tolerate it.

At that time, so many vicious Mahants lived in gurudwaras. They disturbed the on-going sangat in gurudwaras and mistreated women. Due to such behavior for the Sikhs, the distinction was to dissolve the tradition of the Gurudwara. Because of such circumstances, only the beginning of the Akali movement was compulsory. Mahant used to grab the money of the gurudwaras and they started themselves to be called as the landowners of the gurudwaras. The respect for the Mahants was declining day by day. They used to drink alcohol and gamble in the gurudwaras. Improvement in the management of gurudwaras was very much needed. The Mahants were fully sympathetic to the British government. Mahants to save their cushion, they used to hide their sins and made the government officials happy. The British government controlled the gurudwaras through Mahants. Mahants used to dislike the Sikhs who raised their voice of reform in the gurudwaras. They issued the declaration of untouchable from Sikhism against the countrymen. Mahants did not pray (ardas) at the time of the untouchables to become the Sikhs.

How shameful it was that the brute like General Dyer was honoured by Sarbrah at Durbar Sahib, whereas the Sikhs of Kamagatu Maru was called the untouchable Sikhs, who were caught in the Baji-Baji Ghat massacre. Due to that, the Sikh Sangat was united to abolish the atrocities in the gurudwaras, whose leadership was in the hands of Kartar Singh Jhabbar. Kartar Singh Jhabbar led every front. Gurudwara Babe De Ber, Sialkot, Sri Darbar and Akal Takht, Panja Sahib, Khara Sauda, Darbar Sahib, Tarn Taran Sahib, Nankana Sahib and Guru Ka Bagh, their jathas repatriated the gurudwaras from the holdings of the Mahants. In order to maintain the sanctity of the gurudwaras, Kartar Singh Jhabbar supported the Sikh Sangat and never turned his back behind. The Sikhs retrieved the control of gurudwaras from the hands of the Mahants, and only the Sikhs were entitled to the Gurudwaras. Jhabbar had taught Sikhs to follow Rehat Maryada, Rabini Behni, demolished Caste System, Color, tribe, country etc., special emphasis was given to highlight the free life according to Gurmat.

In that way, Kartar Singh Jhabbar started his life as a religious preacher. He started the preaching work after receiving Gurmat Vidya from the Khalsa Upadeshk Vidyalal Gharjakh. He tolerated the government's oppression. He did not even tolerate torture. Kartar Singh Jhabbar was wrenched but he did not bend. Platonic service was the ideal of his life. During the partition of Punjab, he did not care about his security. When Hindus and Sikhs were being massacred in Pakistan's Punjab, he established a camp in Gurudwara Sacha Sauda. That area was Virk Tapa's stronghold. Until he reached the local areas of the Hindu & the Sikhs and arranged to stay there will further arrangements. Lakhs of men, women, children and old people gathered there. With the help of Jhabbar, they were sent to India by motors. As long as all the people were evacuated, he stayed at the gurudwara Sacha Sauda and came to India after all. After coming to India, he settled in the village Habri, district Karnal. Yet he continued the service of the people and the Panth.