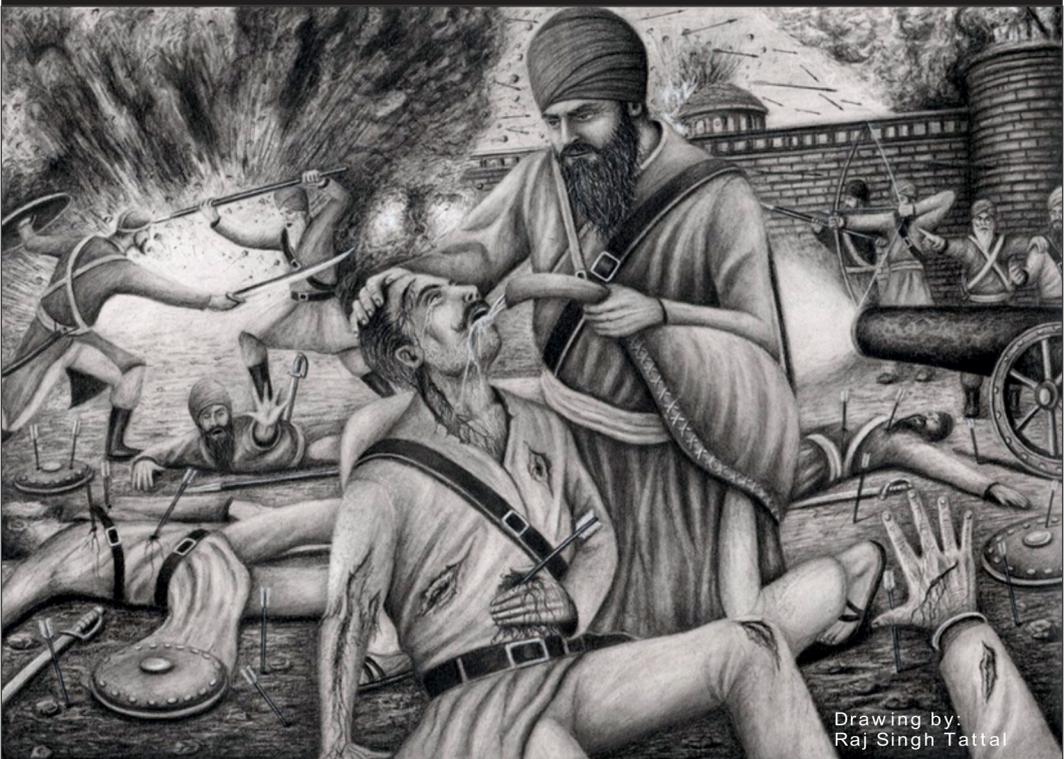


Heritage of
SANT SIPAHIS
(Ambassadors of Human Rights)



Drawing by:
Raj Singh Tattal

Bhai Kanahaiya Ji
(Architect of Modern Day Red Cross)
serving water to a wounded Moghul soldier in a battlefield.

Rajinder Singh Jolly

**Heritage of
SANT SIPAHIS
(Ambassadors of Human Rights)**

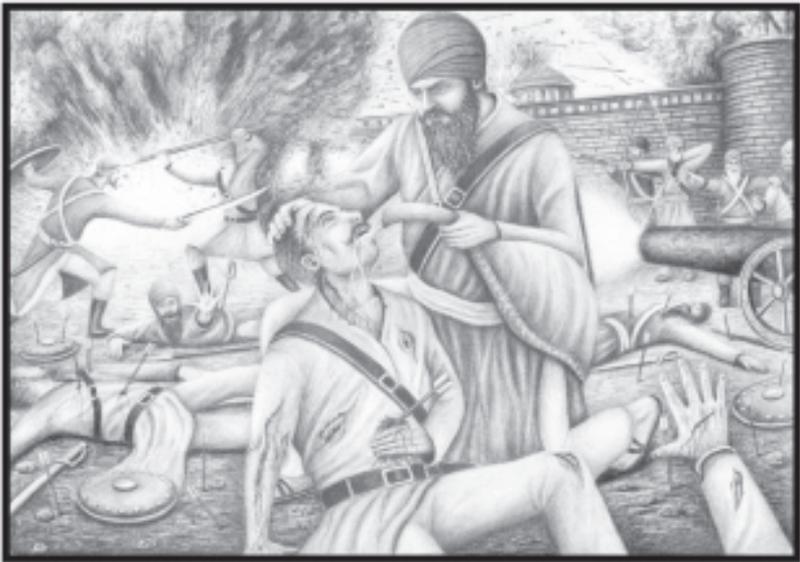
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(Ambassadors of Human Rights)



Bhai Kanahaiya Ji
(Architect of Modern Day Red Cross)
Serving water to a wounded Moghul soldier in a battlefield.
Drawing by: Raj Singh Tattal (the Pen-Tacular-Artist)

Rajinder Singh Jolly

**Heritage of the Sant Sipahi: Ambassadors of human rights:
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Specially designed in question answer form for learners and young readers by
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In Reverence to Sri Guru Granth Sahib Ji

“ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰ”॥

ਸ੍ਰੀ ਗੁ ਗ੍ ਸਾ (ਅੰਗ ੧)



“Pher ke agae rakhiae jit disai darbar”

Page 1, SGGGS

Translation:

“I am mere care-taker of your graces.
What is mine that I could offer to seek your Darshan?”

Dedicated
to
350th
Birth Anniversary
of
Sri Guru Gobind Singh Ji

Ardaas

Tu Thakur Tum Pai Ardaas
Jeeo Pind Sab Teri Raas
Tum Maat Pita Hum Barak Terey
Tumri Kirpa Mein Sookh Ghanerey
Koi Na Janey Tumra Unt
Uchey Tey Ucha Bhagwant
Sagal Samugri Tumrey Sootar Dhari
Tum Tey Hoi So Aagyakari
Tumri Gatt Mitt Tum Hi Jaani
Nanak Daas Sdaa Kurbani

Prayer

O! Lord Thou are our Master, we offer this prayer to You.
The life, body and soul we posses is all due to your grace.
You being our mother and father, we are Your children.
You have bestowed endless joys and pleasures on us.
No one could know your limits.
O Highest of the High, Most Gracious God,
The entire creation has come from you,
And is under your command.
You alone know your greatness. Your servant, Nanak, will always be
awed (intensely devoted)

(Gauri Sukhmani- Ang. 268 G G)

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Foreword

S. Rajinder Singh Jolly of Virginia (USA) has spent two decades on writing on different subjects on a score of works which have been received well in the public. His current work, *Heritage of Sant Sipahis* is meant for youth to educate them on the vital subjects of Sikh history, philosophy and religion.



Sikhism is the youngest religion of about 550 years. All the (four) religions which came up in West Asia are based on revelation, as it comes out a partial one. In case of India, (two) were not born on revelation, while Lord Buddha got a revelation but a partial one, whereas Guru Nanak was the only one to have received full revelation. His nine successors fully followed without deviation. Bhai Gurdas, the first Sikh Philosopher, had mentioned of Guru Nanak of striking the sovereignty of the world, and launching Nirmal Panth. This was later converted as Khalsa, a synonymous of Nirmal, in 1699. Guru Gobind Singh said that, "I have not spoken an iota of falsehood, as Guru Nanak who is like a God for me, stands as a witness" (Ya me ranch in mithia bhakhi, Parbrahm Guru Nanak sakhi). Those who say Guru Gobind Singh in his earlier life was Tapasvi, or carried out Tapasya, at Hemkund, are all thoughtless or wicked persons.

Guru Nanak at the age of 29, had a revelation, as one can say, at the age of 29 years, 6 months, 4 days. Guru Nanak disappeared in Vein rivulet. As the Janam Sakhis say he was led to the presence of God, and says no soon does God manifests, Nanak also who returned was also God himself.

Guru Nanak while in presence of God summed up the personality of God Himself in Mul Mantra, or basic precept. It consists of 14 monosyllables; 1 (in digit, not words), Oankar, Sati, Namu, Karta, Purakhu, Nirbhau, Nirvairu, Akala, Murti, Ajuni, Saibhan, Guru, Prasad. Its translations as follows:

"The Only Infinite One (1) the Only Supreme Being -God (oankar), the Eternal (sati), the Universal Spirit (namu), the Creator (karta), the All-

pervading (purakhu), the Sovereign (nirbhau), the Harmonious (nirvairu), the Immortal (akala), the Embodiment (murti), the Unincarnated (ajuni), the Self-existent (Saibhan), the Enlightener (guru), The Bountiful (prasad).”

Sometimes gurprasad are joined to mean by the favour of the Guru. But this is a later development. Here, one is concerned with Guru Nanak’s perception of God. Then follows Japu or Japji Sahib which together with Mul Mantra sums up the quintessence of the Sikh philosophy contained in Sri Guru Granth Sahib, the holy book of the Sikhs.

Osho who wrote on Japji and on Guru Nanak’s communion with God says that “the each word uttered was so invaluable as to be beyond price”, but mischievously added, “each word equal to the words of Vedas.” But Guru Nanak has never said so, never quoted Vedas, Shastras, Smritis, Puranas or any other Hindu literature, as authority for what he was saying. Osho sooner eats his words: he dilates on, in stanza (pauri 22 - Chapter 10 of his work) when he concedes:

There are millions of underworlds, and infinite skies above
The Vedas says millions have searched and searched, only to end in exhaustion
The Vedas say in unison, as also thousand of Saints,
Eighteen Puranas, and the Semitic Texts viz. Tohra, Zabur (Psalms)
Injil (Gospel) and Quran,
That the source, Principal, of all creation is only One God.
If one could count his creation, he could write an account of it, His
Creation is beyond count,
O, say only, He himself knows, how great He is.

During the process of revelation Guru Nanak gained new vistas of cosmic consciousness, that divine light permeates the entire universe, and is the only source of light in all human beings. Fatherhood of God, universal brotherhood of human kind, shorn of angularities of tribe, race, creed, caste or sex (equality of man and woman – a concept far ahead of his times), and common heritage with equal opportunities to all, or a rational distribution of economic resources – all these formed an essential part of the revelation. God of Guru Nanak’s concept was the sole fulcrum of, what scientists now recall, the extended universe, and exceed the concept of God in the whole gamut of Hindu literature and Semitic texts. He wanted the protagonists of Hinduism,

Islam, Christianity, Judaism and others, to rise above the mundane considerations to the essence of religion – a social and spiritual interaction with humanity, with new standards to judge political authorities. It were these aspect that surpassed the Hinduistic, Islamic Christian or Jewish concepts of God - whose spirits resides in each and every heart. All are equal; all the human races are one, and worship the same God without any distinctions. This realization, of oneness of God, without any divisions, needs to be hammered in the human mind and should find broad acceptance. It is herein that the future well-being of the humanity lies.

Guru Tegh Bahadur's Martyrdom was unique and unparalleled in the annals of human history. He laid down his life in defense of religious tolerance, freedom of worship, and freedom of conscience. In practical parlance this meant defense of the ritual sacred thread and frontal mark signifying the Brahminical way of life, which Sikhism has discarded now for two centuries. Here was a martyrdom which was self sought for the defense of basic human values, which centuries later were incorporate by the U.N. General Assembly in the Universal Declaration of Human Rights in December 1948. It would have been in fitness of things that the Government of India should have projected the martyrdom of Guru Tegh Bahadur before the U.N. General Assembly in December 1948 when it adopted the Universal Declaration of Human Rights in its proper perspective and asked for celebration of his martyrdom anniversary by all human kind as freedom of conscience day. But the new rulers of new independent India led by M.K. Gandhi's protégés, especially Jawaharlal Nehru who were angling to overwhelm Sikhism to make it fall within the framework of Hinduism, did not do so deliberately, as that would have highlighted an aspect of Sikh history that was unpalatable to them. It also would have meant their conceding that Sikhism was a distinct religion, which they had no intention to do.

Guru Gobind Singh in his peroration address at the time of cremation of severed *Head* of Guru Tegh Bahadur, said:

To protect their right to wear their caste-mark and thread,
Did he, in the dark age, perform the supreme sacrifice;
To help the saintly, he went to the utmost limits,
He offered his head but heaved not a sigh of regret.
He suffered martyrdom for the sake of his principles.
He lost his life but not the celestial horizon of his communion with God;

He disdained to perform miracles or jugglers tricks,
For these fill men of God with shame.
Having broken the potsherd (of his body) on the head of the ruler
of Delhi,
He went to the abode of the Lord;
None has ever performed such a unique deed, that Tegh Bahadur has.
When Tegh Bahadur passed away, there were mourning throughout
the world,
The world was stunned and amazed (at his laying down his life for
other's religion)*,
While the shouts of glory, glory, glory rent the whole heaven.

*The line has been mis-translated by all scholars as cries of alas,
bemoaning, which is inherent in the previous line. Rather Guru Gobind
Singh conveys here the bewilderment of the populace at Guru Tegh
Bahadur's offering the sacrifice in defense of the Brahmins' *sacred
thread* and *frontal mark* which had been decried by Sikhism since
the childhood days of Guru Nanak, and standing by the side of
Brahmins, some of whom have been conspiring against Sikh
movement now for centuries.

In 1708, personal Guruship was abolished by Guru Gobind Singh; the
last Guru, conferred Guruship perpetually on *Granth Sahib* which now came
to be known as *Guru Granth Sahib* or *Sri Guru Granth Sahib*. No other
holy book of any other religion was compiled contemporaneously by
religion divines: these came into being later. Hence, *Guru Granth Sahib*
is the only divine work that has been conferred universal Guruship. As
leading American and European literatures who have studied *Guru Granth
Sahib* opine that it has something divine in it, which will retain its vitality
for all times to come. S. Rajinder Singh Jolly has presented the essentials
of Sikh Philosophy in Question and Answer form for the young readers and
one hopes it will be ideal in delivering the Universal Message of Sikhism.

I, heartily commend this Work.

(Dr) Sangat Singh

Author of *The Sikhs in History* (now 8th Edn) &
Itihas 'Ch Sikh (Panjabi) 4th Edn. Expected in 2016
M/s Singh Brothers,
223-24, The City Centre, Amritsar-143001 (Pb) India

About Heritage of Sant Sipahis

The present book is eighth in the long line of Sikh introductory that Rajinder Singh Jolly has produced to bring up the awareness of world community about Sikh religion, history and tradition. The format of catechism that he uses is highly useful to the young generation of Sikhs and to the outsiders who sometimes have doubts about Sikhism or its religious practices. Sikhs are a minority community, not only in different parts of the world but in their own country too. For obvious reasons, they are subject to number politics and other discriminations that their race, nationality and appearance engender. More so, after the horrifying event of 9/11 in the US and its follow up in other countries. Turban, flowing beard, long robes are some of the dress signs that distinguish them from western communities and to some extent identify them with traditional Muslims. Although such dress codes in Sikhism signify religious piety and moral uprightness, yet to the alien eyes they represent Muslim orthodoxy and, in the current context, an association with underworld hardliners like Osama Bin Laden.



To quell some of these doubts and misgivings about Sikhs, our Virginia based author has been publishing a series of books on Sikh religion and philosophy, mostly in three languages, English, Hindi and Punjabi, bearing the cost all by himself, to serve the cause of his Dharma and community at large. These books, that he distributes free of cost, and their question-answer layout are part of his missionary zeal by which he would like to reach out to a larger audience in the world community and highlight the distinctions that make Sikhs separate from others. Unlike his previous books, the present book has been produced in English only to cater to the needs of readers in host countries where Sikhs are residing outside India and to safeguard their interests and save them from such identity crisis.

Needless to say that production of such a book involves a lot of anticipation in terms of reader queries, investigation of authentic sources, and dedication to arrive at the most accurate information. Rajinder Singh Jolly has devoted years of hard work to provide these educative manuals to all those concerned with Sikhism.

The book raises a lot of issues that are generally debated in Sikh history and attempts to present some kind of resolution to them; at the same time it provides an elaborate description of the uniqueness of Sikh history, philosophy and culture. For instance, it refers to the story of Bhai Kanhiya, whose services during war times in seventeenth century recalls the work that the present day Red Cross is doing. The book makes a special attempt to highlight the Sikh history which is replete with the gallantry of great heroes and their sacrifices such as Guru Teg Bahadur, the four young warrior sons of Guru Gobind Singh and the valour of Banda Singh Bahadur. The book is an attempt to revive the fading memory of these stalwarts, who, upholding the supreme values of their dharma, stuck to their guns with unflinching faith. In a way, this book also is a token of the author's high faith and devotion to his religion.

I have highly enjoyed reading this book and appreciate the hard work that has gone in the making of it; and would like to congratulate him for his exemplary endeavour. I hope the book will go a long way in achieving its mission of dispelling fear in the minds of Sikhs and other communities who harbor certain prejudices against them on the basis their appearance and religion.

Dr. Harchand Singh Bedi

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In Immense Appreciation

Of

Dr. Sangat Singh

Author of

The Sikhs in History

(First Published in 1995, in New York, U.S.A.)

for

his honest and thought provoking analysis:

“When the whole of India lay prostrate before Indira and her son Sanjay, the anti-emergency agitation from Golden Temple complex, with volunteers offering prayers at Akal Takht before offering themselves for arrest, was taken as a serious and personal affront by Indira”

“Indira got into her head that it were only the Sikhs who constituted a threat to her imperious and dynastic rule, and decided to inflict blows from which they take long, if at all, to recover. She took the decision at the time to push them out of the national mainstream, which was the undercurrent of the whole Nehruvian Era, to prevent them from playing such a role of upholders of the rule of law henceforth.”

(The Sikhs in History-page 342)

Due to Lack of Sikh leadership,
Sikh masses had to endure
yet another holocaust, like Blue Star
in modern day India.

Author

Acknowledgement

My sincere thanks to various Researching Icons who have spent and are constantly devoting countless years in researching Sikh history, making it easier for humble and unknown novice like me to take advantage of their hard work.

I am humbled by the gesture of Dr Sangat Singh, an authority on Sikh history. Despite his preoccupation he wrote the foreword of this book.

My sincere thanks to Dr Narinder Singh Kapany, the Chair of the Sikh Foundation, U.S.A for permitting me to reproduce the printed material, paintings of the Kapany Collection and collection of Gursharan and Elvira Sidhu from book SIKH ART & literature, in my quest to bring the accurate version of Sikh history.

Special thanks to Prof. (Dr.) Harchand Singh Bedi for his help in making it easier for me, sitting at thousands of miles from India, to get my work published with the same priority and sincerity as if it was his own.

I would also like to acknowledge Sardar Bhagwant Singh of "Gurbani is Jag Mein Chanan" for his help in my research.

I also thank Raj-the Pen-Tacular artist, for allowing me to use his drawings in my book without financial considerations. I, thankfully appreciate his gesture.

I can't thank enough Billo & Narinder, Harjit & Manjeet, Gurpreet & Kanwar, Jatinder & Amar, Pavneet & Gurpreet, Nirmal & Gurcharan S Mokha, Kanwalpreet & Satinderpal Singh, Simran & Jasmeet, but for their moral and material support, I could not have accomplished this task.

I would also like to recognize my grandchildren, Gurbani and Kabir, for assisting me with Word Processor.

Rajinder Singh Jolly

Virginia, USA

July 05, 2016

“Mainu Jog Kitoee”

(Thanks Heaven for inspiring me)

Entire humanity felt the hurt caused by the terrorists’ attack of September eleven 2001 on the American soil. *Sikhs living in the United States and elsewhere, outside India suffered excessive collateral desecration in the aftermath of this tragic event due to mistaken identity.* Like other Sikh families living in America, our family was also engulfed in the reactionary heat of this sorrowful catastrophe. The wounds of the dreaded and deplorable memories of 1984 Sikh genocide in India, were yet to heal, when my family alongwith Sikhs in America came to face another daunting challenge related to their religious identity.

Sikh faith (Panth) although the fifth largest religious group in the world in total numbers, is a small minority in percentage population of India - the birth place of Sikhism. J.D.Cunningham on page 12 of his book history of the Sikhs, first published in 1849, analyses the Sikh character “The Sikhs do not form a numerous sect, yet their strength is not be estimated by tens of thousands, but by the unity and energy of the religious fervour and warlike temperament. They will dare much and they will endure much, for the mystic “Khalsa” or commonwealth; they are not discouraged by defeat, and they ardently look forward to the day when Indians and Arabs and Persians and Turks shall all acknowledge the double mission of Nanak and Gobind Singh”. Rightly, The Sikh Panth has always excelled in the path of sacrifice may it be defending the borders fighting the enemy of the country or through man made calamities. Despite their disproportionate sacrifices and contributions in India’s freedom fight from foreign rulers the brave community has yet to be acknowledged for its distinct Sikh identity and principles of equality. The founder of Sikh faith, Guru Nanak, championed the cause of “Liberty and Justice for All” more than five centuries ago, yet even many Indians are unfamiliar about Sikh history. It is also not surprising that Americans and many other nations are clueless about Sikhs.

The beard and turban, at first of Ayatollah Khomeini and later of Osama Bin Laden, became synonymous with terrorist identity due to continuous media coverage. Because Sikhs maintain unshorn hair and adorn a turban as their national identity, they became targets of racial violence, hate crimes and discrimination. Ironically, the very believers of “*equality of mankind*” became sitting ducks for the raging backlash. Sikh children became victims of discrimination and school bullying. Many parents, in order to protect their children, committed a sacrilege of cutting their hair. My roots shook my consciousness and motivated me to make a humble attempt to familiarize Sikh children with their cultural patrimony and Sikh traditions, to make them fearless and proud of their identity.

-We, the Sikhs are neither conscious nor worried about our own unique appearance which lends us unique identity. Perhaps, most of us lack basic knowledge about sacrifices made and achievements of our religion. In the fight for the Freedom of India, out of 2125 Indians killed by British, 1550 (73%) were Sikhs. Out of 2646 Indians deported for life sentence to Andaman Islands 2147 (83%) were Sikhs and out of 121 Indians sent to gallows 94 (80%) were Sikhs. Out of 1302 men, women and children gunned down by General Dyer, at Jalianwala Bagh, Amritsar 799 (62%) were Sikhs (Delhi Sikh Gurdwara Parbandhak Committee). It is a matter of concern therefore, that Sikhs are unable to create an idiom through which they can talk about their distinct identity and contribution for Indian Freedom.

In order to connect the newer or younger generation with our heritage, to understand and comprehend the paradigm of Sikh identity and to clarify the doubts in other people’s mind. I have endeavored to make this humble effort to historically put forward, the facts and truths of Sikh Religion’s literature, culture, and philosophy so that readers especially young generations read, think, and contemplate upon the unique Sikh identity and intricacies of our faith. In order to further clarify views, we have especially focused on the 20th century. Through this book, I am also raising certain questions both to historians and sociologists.

Firstly, there is no sacrifice in the history of the entire universe that is parallel to the martyrdom of the ninth Guru, Sri Guru Teg Bahadur Ji,

who sacrificed his life to save the religion, he did not believe in. Prominent Pandits of Kashmir under the leadership of Pandit Kirpa Ram, disappointed of help from all other places, reached Anandpur Sahib on May 25th, 1675 A.D. and approached Sri Guru Teg Bahadur Ji to save their religion. *It is a known fact in history that the founding father of Sikhism, Guru Nanak did not approve holy thread tradition, mainly because this tradition was limited to only a few privileged people.* All the Gurus followed the way shown by Sri Guru Nanak. Yet, when approached by Pandit Kirpa Ram and his party, Sri Guru Teg Bahadur Ji foreknew that without the sacrifice of a holy man, the atrocities will not end. Instead of asking the petitioner or his men for sacrifice, Guru Ji himself agreed to stand by the *weak against the mighty* as per Sikh traditions to offer them a solution. Guru Ji told them to convey to Aurangzeb that if he could convert Sri Guru Teg Bahadur into Islam, we shall follow him. After assuring the delegation, accompanied by five Sikhs, Bhai Mati Das Ji, Bhai Sati Das Ji, Bhai Dayala Ji (Bhai Dayal Das Ji), Bhai Gurditta Ji and Bhai Ooda Ji (the Guru separated the last 2 to be in reserve and be in Delhi) the Guru proceeded to carve the destiny by sacrificing his life along with his followers for the people who sought Guru's protection.

With their message of inter-faith brotherhood, *the founders of Sikh religion preached equality of all humans irrespective of creed, cast, color, gender, ethnicity or nationality.* Each human is endowed with equal divinity and can connect with the source of all creation - the formless creator, through introspection, instead of following the religiously garbed exploiters, they proclaimed. For promoting freedom of religion, and democratic reforms, Sikh Gurus and their faithful were persecuted, haunted, tortured, and martyred during seventeenth and eighteenth centuries. A principle of “**Fear no one; Scare no one**” guided Sikhs to confront the atrocities committed by rulers of the time. With purity of thought and staying strong in the face of adversity, Sikhs laid the foundation of a community entrenched in bravery, justice, and equality. While Sikhs were busy fighting for the oppressed masses, historians were busy pleasing their wealthy and powerful patrons and failed to write the accurate narrative of Sikhism and did not give Sikhs their due place in history.

To familiarize young Sikhs with their heritage, most Gurudwaras in America have started holding Sunday school classes. I felt challenged on how to convey the message to the children. In today's information age, kids accept what they see, know, and understand. With this fundamental concept, I decided to narrate the important historic milestones of Sikh history. "The Glimpses of Sikh History" (in three languages) was published in 2012, after a two-year effort, representing the first step in my quest. Present book is enlarged edition of the mission.

I feel beholden to the one formless "Creator- Akaal -Purkh" and the light of wisdom of Sikh Gurus (supreme teachers) embodied in Sri Guru Granth Sahib (Sikh Holy Scripture) for guidance and the inspiration to write these books and their pro bono distribution. I was also graciously gifted with the means and methods to conclude this work. Most importantly, with the Guru's blessings, this humble heart-patient encountered no hurdles in concluding this endeavor.

Rajinder S Jolly

Virginia, USA

August 22, 2016

Introduction

Historical works on the inception and evolution of the Sikh religion are bereft of assiduously researched facts engendering a perspective, which is at variance with the reality of epoch- making events connected with it. The historians did not capture the passion, ideology and creativity of the Sikhs. Hardly any historian has done justice to the significant role of Sikhs in shaping the destiny of the region. This stems from the fact that most of the writers of its birth era have been ignorant about the religion or biased due to various other reasons. Superficial events have been woven into a semblance of history without delving into ground realities.

Happenings across the globe aptly become documented history;

However, many important events get buried in the sand of time. This has precisely happened in respect of Sikh history so much so that the lives of great gurus have not been recorded accurately and completely. We do not, for example, have full details about ‘Punj Pyaras’ (Five beloved ones) who offered themselves for decapitation at the behest of Sri Guru Gobind Singh Ji. This may be attributed to the fact that Sikhism with its message of “one God” and “equality of all being” ascended to become one of the six major religions of the world in a very short span of time. The rulers fearful of this proliferating thought, wanted to annihilate

Sikhs and placed a price on every Sikh head. Struggling and fighting for survival, Sikhs did not have time to document their own history. Most historians of early Sikh era were Muslims who could not write anything impinging on the repressive rule of the Mughals. They, therefore, willfully ignored and distorted facts.

The Sikh Gurus discarded idol worship and ‘Karm-Kand’ (rituals). *With their message of Inter-faith brotherhood, the founders of Sikh Religion preached equality of all humans irrespective of creed, cast, gender, ethnicity or nationality. In Sikh view, humans are temples of God. Each*

human is endowed with equal divinity and can connect with the source of all creation-the formless creator through introspection, instead of following the religiously garbed exploiters, they proclaimed. Therefore, Hindu historians also did not present Sikh history in the right perspective. English or European analysts had no interest in writing about this religion. However, those who wanted to write procured material from any readily available source, without taking the time to validate its authenticity. For instance, Stanley Wolpert's work published by Oxford University Press is distorted. The publication of such works by a leading publisher is reprehensible. Already Dr. Sangat Singh, in his work in "The Sikhs in History", has pointed out about publication of Sikh History by publication of Oxford University Press. It is apt to quote in this context what Stanley Wolpert wrote in his book "The New History of India" Third Edition, published in 1989, by Oxford University Press on page 161 "Ram Das, the fourth guru, had served at Akbar's court and was granted some land by the emperor between the rivers Satluj and Ravi in Punjab, which was to become the site of Sikh's sacred capital." This version of the writer is totally perverted and false.

The fact is that Sri Guru Amar Das Ji, delegated Bhai Jetha Ji (who, later was anointed as Sri Guru Ram Das) to the court of Akbar to explicate the fundamental tenets of the Sikh religion so that those disseminating misinformation could be baulked of their malevolent designs. Bhai Jetha Ji visited Akbar's court as an ambassador of the guru. He was received at the court of Mughal emperor with due protocol. Therefore, the story about service/employment by Bhai Jetha Ji at Akbar's court is simply baseless concocted one. On the same page Wolpert further writes: "the seventh Guru Har Rai was hounded even further into the mountains from where he emerged only after 1658 to support Dara Shikoh's claim to the throne. Following Alamgir's victory, however, Har Rai was obliged to send his son Ram Rai as hostage to Delhi's court where the young man became a loyal follower of the emperor, losing his father's support." The author further writes on the same page that "Shortly before his death in 1661, Har Rai designated his younger son, Hari Krishan, as his successor, but this son too, was forced to seek Alamgir's favor in Delhi". Both these descriptions are also sheer chimerical a contortion of the facts, plausibly because of the author's malleability to be influenced by partisan

information unleashed by vested interests. In fact, Guru Hari Rai Ji at the time of anointing his successor, advised his son Sri Guru Hari Krishan not to give audience to Alamgir at any cost. As an obedient son Sri Guru Hari Krishan Ji who went to Delhi at the invitation of Raja Jai Singh of Ambar had to stay at his bungalow. Though some authors feel that under stressful circumstances Guru Harikishan Ji had to visit Darbar yet Guru Harikrishan Ji did not oblige Alamgir to meet separately despite many requests made by him. Wolpert thus betrays in failing to root the facts.

Regarding his statement that “The seventh guru, Hari Rai was hounded even further into the mountains”, the truth of the fact is that Sri Guru Hari Rai Ji mostly stayed at his birth place Kiratpur in mountains, being his permanent residence. Therefore, it is incorrectly construed as Sri Guru Hari Rai Ji having taken refuge there. Kiratpur was founded on the land owned by the guru family. When the emperor called Sri Guru Hari Rai Ji to meet him, he sent his son Ram Rai instead of going himself with the sole purpose of explaining to Aurangzeb the basic principles and philosophy of the Sikh religion. Guru’s personal and physical presence was not essential. Even in an earlier similar instance, when King Akbar called Sri Guru Amar Das Ji for seeking clarifications about Sikhism, Guru sent his emissary in Bhai Jetha Ji to explain the Sikh philosophy. When Ram Rai was found to have sided with the Moghul ruler, he was expelled not only from guru’s family but also from Sikh panth (community) by Sri Guru Hari Rai Ji himself. Therefore, what Wolpert has written can be dubbed as scurrilous because it is based on fictional accounts of events. In fact, Sri Guru Hari Rai Ji never fought a battle during his lifetime, though he maintained an army of 2,200 trained soldiers.

From the distorted accounts published by Oxford University Press it can easily be assumed that many incorrect and twisted versions could have appeared in books on the Sikh gurus, martyrs and warriors, and gone unchallenged. Such chains in North America are crucible to provide distorted history. In this connection I would like to refer to the remarks of Peter Cunningham (on January 18th, 1853) while writing for second edition of J.D.Cunningham’s –The History of the Sikhs, “*but History, to be of any value should be written by one superior to the influences of private or personal feelings. What Gibson calls ‘truth, naked, unblushing truth, the first virtue of more seriously history’, should alone direct the*

pen of the historian; and truth alone influenced like the mind and guided the pen of the Author of this book.” In the same article Peter Cunningham also writes “The printed materials for the recent History of India are not of the character on which historians can rely. State Papers, presented to the people by ‘both Houses of Parliament’ have been altered to suit the temporary views of political warfare, or abridged out of mistaken regards to the tender feelings of survivors.” Only those ethnic groups and countries can lead a life of pride whose glorious history has been recorded accurately. The seriousness of the issue can be comprehended by those who share the feelings of the Sikhs.

It underscores Guru Nanak’s perspicacity to understand the facts of life after having studied the problems faced by the people of India from the journeys within and outside country. What historical facts Guru Nanak Sahib observed became the basis of the hymns which he composed during this period. The collection of Guru Nanak’s ‘Bani’ includes “Sidh Goshth”, “Aarti” (gagan mai thaal ravi chand deepak bane”) “Patti-painti Akhri” and many more. In “Babar Vani” Guru Nanak depicts the suffering of the humanity and brutality of the ruler. Guru Nanak Sahib also observed that most Hindus had abandoned the honesty and sincerety in life. Guru Nanak did not hesitate to make Satire on such Brahmin advisers of Moghul rulers, such as “Gao brahman ko kar lavho, gobar taran na jaaee” and many more. A.L.Srivastava (History of India 1000-1707(Agra -1964) is also of the view that “The Turko-Afghan rule produced an unhealthy result on the character and dignity of our race. Our upper and middle class people, who had to come into daily contact with the rulers, were obliged to conceal their true feelings about their religion, culture and sundry matters and to develop a kind of servility of character in order to get on in the world. Many of our men imbibed low cunning and deceit. Therefore, the Hindus in general, lost manliness of character and straightforwardness of behavior.” Guru Nanak also guided the humans to good deeds (Karmi aapo aapni, ke nerhe ke dour” (sooner or later, human must reap the fruit of what one sows, no one is expempted)

Most bani (holy word) penned by Guru Nanak, in effect a historical portrayal of his times. The hymns Guru Nanak wrote spotlighted the meaning and quintessence of important social occasions.

Sri Guru Nanak Dev Ji passed over the collection of his bani to his

successor Sri Guru Angad Dev Ji, who ardently continued with the tradition and added his own hymns to it. Later he passed this collection to Sri Guru Amar Das Ji after anointing him as his successor. In order to correctly record the early life of Sri Guru Nanak Dev Ji, Sri Guru Angad Dev Ji consulted Bhai Budha ji. Sri Guru Angad Dev Ji also called, Bhai Pairha Mokha to Khadur Sahib to record the events pertaining to Sri Guru Nanak's life in reformed Gurmukhi alphabets. The account of Guru Nanak's life prepared at the instance of Guru Angad is not available.

However, many "Sakhi books" in the name of Bhai Balaji appeared with extrinsic words interpolated into the text, thus blurring the factual description of various significant events. Some of the "Sakhis" mention miracles purportedly performed by Guru Nanak Sahib, which is contrary to Sri Guru Nanak's established Sikh belief. Guru Nanak's elder sister did not bear any child. If Guru Nanak were to show miracle, he would have blessed her family with a child. Sikh religion does not give credence to such acts. Sikh fundamentals only teach us to bow our heads to the will of God. Even adversities are considered to be gifts from him.

ਜੋ ਤੁਧ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ

ਅੰਗ ੪, ਸ੍ਰੀ ਗੁ ਗੁ ਸਾ

'Jo tudh bhavē saai bhli kaar'

Japu Ji Sahib, Page 4, SGGS

Translation: Thy wish is command to me

A religion or history to endure and make a marked impact, it must be devoid of an inversion of truth. Inclusion of distorted facts of early Sikh history is understandable.

By pronouncing "Aagya bhaee Akaal ki tabe chalayo panth".Guru Gobind Singh himself, clarified in certain tems that he has initiated Khalsa under the dictate of Akaalpurkh. Yet, someone with the intentions of damaging Sikh theology, had written a damaging *Var*, using the writer's name as Gurdas (No. 41- added on page 714 in Varan Bhai Gurdas Ji- year of publication left blank intentionally). Strangely at the beginning of the *Var* an insertion "Ik Oankaar Sat Gurparsad -Var Sri Bhagauti ji ki Patshahi 10" has been added before starting the var, where as Bhai Gurdas in his 40 Varan has started each *Var* by writing "Gyan Ratnavli". In the third line of so called 41st *Var* the writer creates a myth, by writing "Gurdas manayee kalka khande ki bela" that Guru Gobind Singh worshiped Kali at the time

of preparing Pahul. In the sixth line he writes “*vah vah Gobind Singh aape gur chela*” (*‘aape gur chela’ relates to Guru asking for “Pahul” from the five beloved ones*). The fact of history is that Bhai Gurdas died in 1636 AD at Goendwal, almost 25 years before the birth of Guru Gobind Singh. Only a Najoomi (foreteller) could predict the birth of Guru Gobind Singh and creation of Khalsa by him (in advance of his birth). Though the publisher or Teekakar (Pandit Narein Singh gyani) has left a note at the bottom of page, saying that this *Var* has been written by some other Gurdas, probably in 1780 AD, which makes the matter more worst for all Sikhs and specially intellectuals, as to how the poetry written by an individual in 1780, 144 years after death of Bhai Gurdas, has found its way in Bhai Gurdas’s book of Varan, ironically has been numbered as 41 (One next to Bhai Gurdas’s work). Is it not a deliberate attempt of publishing Company to mislead Sikh masses? It is also a matter of great concern that none of Sikh institutions has challenged this misleading insertion.

Events of 20th century (British period) are not correctly recorded either. During peaceful, self controlled and unprecedented disciplined, Gurudwara reforms movements started by Sikh community, massacre of Nankana Sahib in 1921 comes next to Jalianwala Bagh massacre in the British period India. There is vast distortion and variation amongst figures quoted by government, police report and Nankana Sahib Committee report on Sikh martyrs.

Not to speak of the Sikh diaspora, even at home our children are not aware of our rich and glorious heritage. This obviously calls for corrections or even rewriting Sikh history with a more expansive enunciation of its primary precept which commend human values, brotherhood of mankind, providing succor to the helpless and the downtrodden, uplift of women and the right of freedom to pursue one’s faith without interference. Although centuries delayed, this is a humble attempt to correct the biased documentation of Sikh History by prejudiced pens.

It is not a difficult task to accomplish because the example of the Yehudis (Jews) can be cited to stress this point. During second World war period appx 6 millions jews were systematically eliminated by Nazis. After going through a horror of Holocaust, they are now playing a leading role in the economic, political and social development of America as well as

Europe. They have not only built but also control the economies of advanced countries. When this community which is almost same size of world Sikh population could gain such predominance, we with our brilliant and glorious historical past can definitely achieve a much better social position than what we are today.

Since inception, Sikh struggle has been about equality and justice for all, from the brutal tyranny of temporal and spiritual leaders of India. Sikh contribution and sacrifices for India's freedom from centuries old foreign rule, far exceed their proportional population. Regrettably, neither the Indian Government nor notable historians have recognized the role of Sikh Community. Dr Sangat Singh in his book *The Sikhs in History* correctly analysed that "The story is as to how the Sikhs, who were the third party at the time of Indian Independence, have been reduced to the non-existent role, and how using the Hindu card, the leadership of the Indian National Congress (which has been in power during the last 43 out of 47 years) has gradually pushed the Sikhs out of the national main stream which enabled Indira Gandhi to launch her sikh war, makes a grim reading"

It is also a known fact of history that Sikhs made the struggle for the independence of the country, not only from Indian soil, the country of their origin, but also from foreign land (Ghadar movement was founded in 1912 in Portland, Oregon on the Pacific Coast of U SA with Sohan Singh Bhakna as first President. Most members of Gadar movement were courageous youngmen, sitting thousands of miles away from their homes, dreamed Freedom for their motherland India. They had the audacity to challenge the British Imperialists ruling India. A produce of the Gadar Movement Star Martyr Kartar Singh Sarabha was sent to gallows on November 16th, 1915 when he was just 19 years of age. In the supplementary Lahore conspiracy trail, five patriots were sent to gallows, all the five patriots were Sikhs. In the same case out of 91 patriots awarded life imprisonment, 90 were Sikhs. Like wise, in many other conspiracy trails, number of persons who suffered death on the gallows, the Sikhs outnumbered the ratio to their population.

Rajinder Singh Jolly

Virginia USA

August 20, 2016

Founder of Sikh Faith

Guru Nanak Dev Ji
(1469-1533)

It is generally accepted belief in India that whenever Dharam and Righteousness collapse, giving way to corruption and falsehood on earth, to restore Dharam (faith/morality/righteousness) and bring peace among the people, comes a call from Heavens. To restore peace and harmony and righteousness on earth, heavens sent Sri Guru Nanak ji in the year 1469. Guru Nanak Sahib founded a universal Religion called Sikhism on principles of peace, purity of thoughts and tolerance by enunciating the doctrine of one God and one humanity. Guru Nanak travelled for 14 long years on foot, undertook four separate journeys (udasis) during his life time to spread a message of making a living through honest work (Kirt Karni). Sharing atleast a tenth of one's earning for welfare of the society at large. (Vand Chhakni) and Meditate on Lord (Simran) in deep sense of gratitude for his favours to mankind. Guru Nanak, enjoined upon his disciples (Sikhs), devotion of thought and excellence of conduct as the foremost duty. Guru Nanak's message was, carried forward and consolidated based on spiritual endeavor within the framework of family life by nine successors. Sikhism rejects any and all types of rituals, superstitions and dogmas as means to salvation. Sikhism believes only in one timeless entity, (unborn, undying and omnipresent) one supreme being whose will is all pervasive and absolute). Thus Sikhs do not engage in idol worship, a common ritual in most Indian faiths. Guru Nanak says God is beyond births and deaths.

In Bhai Gurdas Ji's words "sunee pukaar Dataar Prabh, Gur Nanak jag maanhe pathayaa") on one such call, heavens sent Sri Guru Nanak to restore peace and harmony on earth. A section of historians, believe that Guru Nanak Sahib was born on 3rd Baisakh 1469, On Pooranmashi (Full

Moon) night of the month of Kattak' of the Indian calendar. While another set of historians have different views about correct date of guru's birth. To avoid controversy, I simply adhere to year 1469, as Guru Nanak's birth year. Guru Nanak was born in 1469, at a place called Rai Bhoi's Talwandi (now known as Nankana Sahib, Distt.Shekhupura, now in Pakistan). His father's name was Mehta Kalyan Das Ji (a suffix added to personal name as mark of respect), who was Patwari (revenue collector). His mother Tripta Ji was a religious lady. Bebe Nanki was Nanak's five-year elder sister married to Dewan Jai Ram Ji of Sultanpur village.

In those days, children of affluent families were educated either at their own homes or were sent to tutor's residences. Other children, desirous of education went to mosques/temples for education. Mehta Kalyan Das Ji also engaged best teachers/tutors of Panjabi, Devnagri, Sanskrit and Persian languages educate his son Guru Nanak Sahib. Guru Nanak was a child prodigy, born linguist. His explanation of Sanskrit Shlokas and Persian verses, with his divine knowledge, made pupils of his tutors.

Mehta Kalyan Das after early education of Guru Nanak, tried his son, towards business and worldly pursuits. After seeing Nanak's disinterest in trade, Mehta Ji directed Nanak to turn to farming and herding. This also turned out to be unsuccessful venture. Mehta Kalyan Das ji contemplated that perhaps Nanak may do better in business deals. Handing him some money, Mehta ji sent Nanak to earn profit through business deals.

With the money given by his father, Guru Nanak fed the hungry jogis (wandering ascetics), he met on way. After feeding the hungry Jogis, Guru Nanak counseled them to return home and fulfil their responsibilities towards their parents, spouses and children. Guru Nanak pronounced 'Jatti sdaveye, jugat na janey chhad bahe ghar baar. Guru Nanak's guidance to Jogi's was to seek Akaalpurkh (Supreme Ruler of the universe) within their hearts while satisfying their personal and social responsibilities instead of running away from them. Guru emphasized that while performing the duties of a householder one should not get absorbed in the material world to the extent that we disconnect with our spirituality. Thus Guru Nanak, repudiated the Indian tradition of renunciation to connect with God. God is omnipresent and we can connect with him with purity of thoughts and action in our daily life, Guru Nanak preached. Responding to his father's

queries about business deal, Guru Nanak said that he has struck a real deal (Sacha Saauda) in not only feeding the hungry but also prompting them to live in spiritual purity along with the material context of their daily life, just like a lotus flower in murky water.

Mehta Kalyan Das Ji, wanting to instill material skill in his son's mind, sent Nanak to be in Nanaki's home, where he was asked to manage a store.

According to Janam Sakhis, in the year 1499 at the age of 30 Guru Nanak's "cosmic consciousness blossomed in full" (The Sikhs in History- Dr Sangat Singh). It was while at Sultanpur that Guru Nanak disappeared into the river called 'Vayin' for three days and had a revelation. "Guru Nanak gained new vistas of cosmic consciousness that divine light permeates the entire universe and is only source of life in all humans" (The Sikhs in History). On reappearance from the river, Guru Nanak Sahib recited the 'Mool Mantra' (Basic/Root Precept). He had a mission assigned by the Omnipresent force (Akaalpurkh - Almighty God) Guru Nanak pronounced "Na koi Hindu na Musalmaan" thus asserting the universal humanism. He founded a brand new Religion called Sikhism on principles of peace, purity of thoughts, tolerance, equality of mankind (equality of man and woman) and by enunciating the doctrine of one God with a purpose to carve a common road for entire mankind. There are many variations in almost all religious faiths regarding achieving the goal (Meeting or unity with God.) Guru Nanak guided the humanity through his queries and answers; first by raising a query recorded in Japji he asks "how to be truthful and how to break the wall of material illusions. Guru Nanak himself in the next stanza responds "It is possible only by living in Divine Will ("Hukam Razaee chalna" in accordance with will of Akaalpurkh (God). It is generally seen that humans pray to Him for gifts/boons etc. Guru Nanak raises a question "Pher ke agey rakhiye jit dise darbar, moh ke bolan boliye jit sun dharey pyaar" (When every thing belongs to Him, what can I offer to Him, I am simply care-taker of his Graces), to enlighten the humans Guru himself guides "amritwela sach naam vadeiye vichar, karmi aaway kapra, nadri mokh dwar (At the embryonic hour of the dawn, meditate on his glory and be in communication with Him. His Grace will bring salvation)

A spiritual person cannot remain aloof. Guru Nanak felt the suffering

of humanity surfacing out of caste, class, gender, racial and religious prejudices. Guru Nanak with his firm belief in one God and openness of his creation advocated truthful living and love for entire humanity. He, therefore, embarked on Udasi (travels) on his divine mission. Bhai Gurdas in VAR 1, pauri 24 elaborates the mission.

**“Baabe Bhekh Banaya, udassi ki reet chalai
Chaliya sodhan dharat lukaai”**

Guru Nanak’s childhood companion Bhai Mardana, a Muslim, accompanied guru during his travels. Between years 1499 -1521 Guru Nanak travelled for 14 long years on foot (in four stages known as Udisis-odyssey) to spread his message. Guru Nanak advocated for and associated himself with the downtrodden instead of aristocrats of upper class.

**“Neecha ander neech jaat, neechi hoon ut neech,
Nanak tin ke sung sath vadiyan seun kya rees”**

Sri Raag Mah I, ang 15 GGS

Guru Nanak during his journeys travelled the length and breadth of Indian sub- continent and Srilanka. Guru Nanak Sahib entered into lengthy but polite discourses with Hindu and Muslim religious leaders to convey his message. He disapproved of human exploitation and hypocrisy.

First Udaasi starting from Sultanpur, spreads over eight years from 1499 and 1506. During this Udaasi, after crossing



Guru Nanak Dev Ji teaching people at Haridwar importance of performing good deeds rather than just rituals

Aemnabad (known as saidpur those days) and Talwandi, Guru Nanak traversed through Kurukreshtra, Kapal Mochan, Hardwar.

(where Guru Nanak observed people throwing water towards sun- to their ancestors in the other world. Guru Nanak started throwing water on the other direction. Those who wanted to correct the Guru's direction, Guru Nanak posed them a question saying, if their water could reach millions of miles away in the unknown world, then why not this water, would reach to his fields, few hundred miles away from here. Thus Guru advised them rather than now showing concern for the elders, it is desired that we care our elders when they are living and need of our help. Moving through Banaras, Jaganathpuri, Onkareshwar at the bank of Narmada River (Distt of Nimarh) and numerous religious centers of both Hindu and Islam faiths and reached Kamrup in Assam. Guru Nanak Sahib was aware of the beliefs and practices of his religious contemporaries. Therefore, Guru initiated dialogue to invoke them for their inner transformation. Guru showed the righteous path towards salvation to many people through discourses with the religious scholars of faith to make them realize the truest way of their own religion. Guruji preached all against superstitions and ritual. Guru showed the path of truth and enlightenment by stressing on one formless God to be glorified. Saajjan Thug a notorious swinder was transformed to lead a truthful life. Guru Nanak also met Sidhhas who were living as ascetics. "Why renounce the family life, if you beg your sustenance from family makers. You have discarded your families but not your vices, therefore, you have not connected with divine the Guru counseled them. During this Uddasi Guru Nanak travelled and sailed to touch places not even heard of, in the days when affluent people even did not know the means of transportation. Guru Nanak travelled to Assam, where a lady magician Noorshah practised black magic. All her tricks tried on Nanak failed her. Guru Nanak interacted with her and persuaded her from this path and established a Dharamsala (a place for social services) in Assam.

Second Udaasi:

During his second Udaasi Guru Nanak Sahib covered numerous places including Panipat, Delhi, Agra, Kajli Ban and Ceylone. At Agra Guru enlightened the "Rohelas" who were traders in Human Slavery. From here Guru Nanak travelled through Jungles, where a cannibal called Kauda lived. All the tricks tried by Kauda failed on Guru Nanak Sahib. After salvation

of Rohelas and Kauda, Guru proceeded to Sangladeep, also known as Ceylon (now known as Srilanka). From here Guruji proceeded to Kajliban where Guruji had a discouse with Sidhhas.

Third Udaasi:

During his third Udaasi, Guru Nanak Sahib covered Kashmir, Sumer Mountain, Tibet, Nepal, China and Japan. Via Sikkim and Bhutan he returned to Kartarpur.

While in Kashmir, Guru Nanak urged humanity to an egoist Pandit Brahm Das. While having a discourse with Guru Nanak Sahib, Brahm Das completely forgot the Shastras, of which he considered himself a master. From here Guru Nanak Sahib reached Sumer Mountain (Kailash Parbat). Guru Nanak Ji met Bhangarnath, Gorakhnath. Their ability to perform miracle did not work on Guru Nanak. Guru Nanak has described this visit and discourse with Siddhas in his Bani “Sidhgosht” in Ramkali Raag. Guru Nanak stressed not only to attain or acquire the knowledge of truth but also Guru stressed to implement the acquired knowlwdge in one own life to meet the goal of human life. Sri Guru Nanak Dev Ji also pronounced 54 paurhis (Stanzas) of bani Oankaar Dakhni in RamKali Raag. Guru Nanak taught the doctrine of salvation through hymns in the language of the region. It will not be exaggeration to say that Guru Nanak Sahib chose the Raag while pronouncing bani, keeping in view the psychological state of mind of the listener.

Fourth Udaasi:

The main motive of this Udaasi was to lay stress on significance of good deeds of a person/society when he pronounced “Gur Peer Hama Tan Bhare jan Murdaar na Khaye” (Guru/spiritual guide, stands by us only when we refrain from bad deeds) Also to annihilate the feeling of hatred amongst various religions. During this Uddasi, Sri Guru Nanak crossed the borders of multiple countries, climbed mountains, crossed rivers and oceans to spread his message for the benefit of entire humanity. He taught the lesson of how to find true spiritualism and how to live life under God’s will.

Guru Nanak Covered the areas of Multan, Hassan Abdal, Mecca, Medina and Baghdad, where he had a discouse with Peer Shah Behlol. It is believed that



https://www.flickr.com/photos/msk_jatt/6751367701/s

during this visit, two local authors named Naqshbandi and Khwaja Jaimal Abdin documented in local languages, Guru's time there. While researching the places covered by Guru Nanak Sahib, I have come across Dr Devinder Singh Chahal's research work, from where I learn that Guru Nanak Sahib also reached Turkey. Dr. Chahal mentions about a 15 feet high and six feet wide pillar in a public park, in Istanbul, Turkey.

It has a mention of Guru Nanak Sahib's visit engraved in local language. With this new information I don't think that any researcher can claim, having said last word on Guru Nanak's travels. These facts and many more need further exploration.

Guru Nanak was a great environmentalist. Guru pronounced many hymns like "Gagan mei Thaal" in praise of nature including 'Pavan Guru Pani Pita Mata Dharat mahat' which have come to attain very significant importance to humans today. When Pavan (air) is guru, and we the humans pollute it, we are committing sin. Similarly, water is Father, throwing waste and refuse into rivers is clearly disrespect and sin being committed to mother Nature. Guru Nanak Sahib has defined earth as superior mother, it not only provides us shelter but also produces food and minerals, vital sources for our existence and survival. Over five centuries back Guru Nanak Sahib gave the message of complete surrender before the God'S will. This is paramount for entire humanity. God's will is the will of nature and nature has its own laws; life can't go beyond those laws. Hence law of nature is the will of God. To live one's life happily in God's Will, is not an easy task. It is more easily said than done. Clearly, for a Sikh, will of God is Guru's dictate. Most importantly, no priest is needed as middleman or mediator for this purpose. One could lead the prayer himself/herself to seek guidance or blessing from Sri Guru Granth Sahib both in adversity and prosperity. Sri Guru Nanak took his journeys in those times when common men did not have even the basic knowledge of available means of travelling.

After completion of above four journeys in the year 1521 Guru Nanak assumed house holder's attire and settled down in the Sikh way of life at Kartarpur to practice the Sikh faith. Guru Nanak tilled his land, spent the remaining period of his life with his wife and sons, while preaching his philosophy of the new found faith. Before Guru Nanak's time, all the Messiahs Apostles and Pirs who came to this world, after their message to

their followers left without appointing their successors. With the passage of time, the lights shown by most of them faded. Taking cue from this reality, Guru Nanak Sahib felt the need to continue and spread his message of brotherly love and compassion. With this objective in mind, Guru Nanak made merit tests of his chosen disciples and preferred the simple and sincere Bhai Lehna to pick up his successor and kindled his own light (spirit to dwell) into Bhai Lehna and renamed him as Angad to carry on his mission.

During the course of life Guru Nanak dilated on every aspect of human life and laid firm foundation of the Sikh faith, leaving it for his successors to build upon.

Q1. What was year of birth of Sri Guru Nanak Dev Ji?

A. Year 1469.

Q2. What is the birth place of Guru Nanak Dev Ji?

A. Village of Rai Bhoi ki Talwandi, in the town of Shekhupura, also known as Nankana Sahib (now in Pakistan).

Q3. What is name of Guru Nanak's father?

A. Mehta Kalyan Das Ji was also known as Mehta Kalu Ji. (Kalyan Chand as per Bhai Veer Singh Ji, Guru Nanak Chamatkar).

Q4. Guru Nanak Dev Ji's father was also called Mehta, why?

A. Word Mehta means chief or Wise old man. He was Patwari (Land Records Officer) which was high ranking post those days. He was also respected as elderly person. By those virtues he was addressed as Mehta also.

Q5. What is the name of Guru Nanak Dev Ji's mother?

A. Mata Tripta Ji.

Q6. What is given name to the journeys of Guru Nanak Dev Ji?

A. Udasiyan (Odesseys)

Q7. Which Gurdwara stands at the birth place of Guru Nanak Dev Ji?

A. Gurdwara janam Asthan, Nankana Sahib.

Q 8. Who prepared the Janam Patri of Guru Nanak Dev Ji?

What did he predict?

A. Pandit (Learned religious person) Hardayal prepared the Janam Patri of Sri Guru Nanak Dev Ji and predicted that both Hindus and Muslims would be his followers. They would hold him in reverence.

- Q9 Which teachers were responsible for Sri Guru Nanak Dev Ji's primary education?
- A. Gopal Das Pandey for Punjabi, Pandit Brij Lal for teaching "Sanskrit" and Maulvi Kutabdeen for teaching Farsi (Persian).
- Q10. What made Pandit Gopal Das to get impressed by Sri Guru Nanak?
- A. Guru Nanak Dev Ji elaborated on God's holy name on both side of his slate in a poetic version. Guru also wrote the way to realize God in terms of alphabet. Love and humility. Pandit Gopal Das was wonder-struck and became Guru's disciple. He advised Mehta Kalyan Das Ji that there is nothing that he could teach Nanak, rather Nanak is destined to teach people.
- Q11. How was Pandit Brij Nath influenced by Guru Nanak's grace?
- A. Pandit Brij Nath asked child Nanak to copy the Sanskrit words from the blackboard, on his slate. Child Nanak was able to do so with great ease. He also asked Nanak to explain (define) the divine words written on the slate. Nanak not only read the words but also explained the meanings in detail. This made Pandit Brij Nath also to become a student (deciple) henceforth.
- Q12. What are the three main teachings of Guru Nanak Dev Ji?
- A. (i) to earn an honest living.
(ii) Recite God's name (Meditation on one being).
(iii) Cultivate the habit of sharing.
- Q13. Which work Nanak was assigned after completing his schooling?
- A. He was assigned to farming and tend to buffaloes.
- Q14. What miracle happened, while Nanak was tending buffaloes?
- A. While looking after buffaloes, Nanak fell into spiritual bliss. The buffaloes devoured the crop in the field.
- Q15. To whom the complaint was lodged by owner of the field?
- A. The owner of the field lodged the compliant to Rai Bular, the administrator and asked for the compensation.
- Q16. What was Rai Bular's decision?
- A. He desired to asses the loss before pronouncing the verdict of loss.
- Q17. What phenomenon was witnessed at the time of physical inspection of the field?
- The field was found to be greener than even before. The complaint was rejected.

- Q18. What made Rai Bular to become Guru Nanak's devotee?
- A. On his routine check visits, Rai Bular witnessed many times Guru Nanak Sahib singing in God's praise, sitting with eyes closed in solitude. He also witnessed once, Guru Nanak in deep sleep under the shade of black Cobra's expanded hood (Phun)
- Q19. When did incident take place?
- A. One day, Guru Nanak took cattle for grazing. While the cattle were grazing, Guru Nanak spread his towel on the ground, lay down and went to sleep. Seeing the rays of Sun on the face of Guru Nanak, a passing Cobra, spread his hood to serve the divine master by providing shade on Guru Nanak's face.
- Q20. What do you understand by the term Sacha Sauda (true bargain)?
- A. Guru Nanak's father gave money to him and asked Guru Nanak to try to strike a good (Profitable) bargain. Guru Nanak alleysed the hunger of Sadhus, who were hungry for some days. On return to home, Guru Nanak informed his father that no other bargain could have been better or profitable than feeding the hungry and astrayed. Most importantly Nanak has been able to show them the true path of salvation by being a householder (a true householder is one who does no evil, rather tries to do good).
- Q21. Who was Bebe Nanaki Ji?
- A. Bebe Nanaki Ji was five years elder sister (Birth 1464 A.D.) of Guru Nanak Sahib Ji. Bebe Nanaki was first to recognize Nanak as blessed, by God.
- Q22. What is name of Bebe Nanaki's husband?
- A. Diwan Jai Ram Ji.
- Q23. Who was Pandit Hardyal? Why did he come to Guru Nanak's house?
- A. He was family priest of Mehta Kalyan Das Ji. He had come to initiate the holy thread (Janeu) ceremony of Guru Nanak Sahib
- Q24. How did child Nanak dissuade Pandit Hardyal from conducting the holy thread ceremony?
- A. The child Nanak told the priest that none in this world is superior or inferior. Our deeds make us inferior or superior. Guru Nanak also asked Hardyal that the cotton to be used to make the holy thread (Janeu), should be a symbol of compassion and empathy. The thread should constitute contentment. It should never get worn out, nor

should it get untidy. If he could supply the thread with these qualities, He would surely endorse it.

Q25. At which place did Guru Nanak Dev Ji disappeared?

A. In the river Vaeen.

Q26. After how many days did Guru Nanak Dev Ji surfaced from the river?

A. After three days of disappearance.

Q27. Which Bani did Guru Nanak Dev Ji pronounced, after he re- appeared from river?

A. Guru Nanak Sahib pronounced the holy Mool Mantra (Basic Precept) summing up the characteristics of God, after he reappeared from the river.

Q28. What is Mool Mantra? Can you interpret the meanings?

A. Guru Nanak while in presence of God, summed up the personaility of God Himself in Mool Mantra or basic precept. It consists of 14 monosyllables: 1: in digit, (not words) Oankar, Sati, Namu, Karta, Purakhu, Nirbhau, Nirvairu, Akala, Murti, Ajuni, Saibhan, Guru Prasad. It translates as follows:

“The only infinite one (1), the only supreme being-God (Oankar), The Eternal (Sati), The universal Spirit (Namu), The creator (karta), The all pervading (purakhu), The Sovereign (nirbhau), The Harmonius (nirvairu), The immortal (Akala), The embodiment (murti), The Un Incarnated (Ajuni), The self existent (Saibhan), The Enlightener (Guru), The Bountiful (Prasad).”

Q29. Which Baani of Guru Nanak Sahib lays down the basic principles of his teachings?

A. “Jap Ji” lays down the basic principles of Guru Nanak Sahib’s teachings. It opens up mystry of life (contact with divinity within)

Q30. What is meant by Jap?

A. Simple meaning of word Jap is deep meditation so as to merge into the object, one meditates on. In the real terms it is union with the divine origin.

Q31. Sensing Guru Nanak’s disinterest in wordly affairs, on whose advice did Mehta Kalu Ji, take a significant decision. What was that decision?

A. On the suggestion of local administrator Rai Bular, Mehta Kalu Ji, sent Guru Nanak Dev Ji to his older sister bebe Nanki’s place in Sultanpur.

- Q32. What job (work) Guru Nanak Dev Ji was assigned in Sultanpur?
A. Daulat Khan, the administrator of the town made Guru Nanak Sahib, the incharge of the Modikhana (Godown of Grains), in the year 1485.
- Q33 What wonder was witnessed in the Modikhana?
A. While weighing the grain for the customers, as he reached number thirteen, Guru Nanak tend to engrossed deeply in the God Almighty's name. In complete spiritual rapture he would tend to repeat the weighment. Many jealous persons complained to Nawab. The entire Modikhana was subjected for inspection. On completing the inspection, the commodities exceeded the required number. This made the Nawab also to become Guru Nanak's deciple.
- Q34. When and where Guru Nanak Sahib got married?
A. Guru Nanak Dev Ji got married at Batala in the year 1487.
- Q33. What is the name of Guru Nanak Dev Ji's Mehal (wife)?
A. Mata Sulakhni Ji.
- Q35. How many children were born in Guru Nanak Dev Ji's family?
A. Two sons were born in Guru Nanak's family, first son in 1491 and second in year 1496.
- Q36. What are their names?
A. Baba Sri Chand Ji and Baba Lakhmi Das Ji were names of two sons of Guru Nanak Sahib.
- Q37. Whom did Guru Nanak Sahib emancipate (salvation) while in Sultanpur.?
A. Guru Nanak Sahib taught the true way of divine living to Bhagirath of Malsihan city and Mansukh of Lahore City by removing the clouds of darkness from their minds.
- Q38. What is the period of Guru Nanak Dev Ji's first Udaasi?
A. Believed to be between the years of 1499 A D and 1506 A D.
- Q39. Who accompanied Guru Nanak Sahib, during this Udaasi? -
A. Bhai Mardana Ji.
- Q40. What do you understand from word Bhai?
A. It means brother.
- Q41. Name the places Guru Nanak Dev Ji visited during his first Udaasi?
A. It is impossible to get the true account of Guru Nanak's travels due to non availability of documentation. However, it is believed that Guru Nanak Sahib started his journey from Sultanpur. Guru Nanak Dev Ji moved from place to place comforting many hearts reached

Tulamba Nagar via Ennabad and Talwandi. After enlightening Sajjan (a rogue) Guruji visited many more places to reach a town called Pakpattan birth place of Sheikh Farid Ji (there Gur Nanak Sahib had discourse with Sheikh Brahm). The other places Guru Nanak ji blessed were Kurukreshtra, Haridwar, Banaras Gorakhmata, Patna Sahib and Jaganathpuri during this Udassi.

Q42. In Sayadpur, (Now Ennabad) where did Guru Nanak Dev Ji stay and why?

A. In Sayadpur Guru Nanak Sahib stayed with Bhai Lalo Ji. Guru Nanak stayed with Bhai lalo to enlighten people that in the eyes of God all humans are equal, irrespective of caste, creed and status.

Q43. Who was Bhai Lalo Ji (Ji- a suffix added to the name of person of eminence as mark of respect)?

A. Bhai Lalo was a poor carpenter. He used to run his household with the honest earning of hard labour.

Q44. Who was Malik Bhago? Why did Guru Nanak Dev Ji not accept his offer for dinner at his house?

A. Malik Bhago was a corrupt high ranking officer and belonged to upper caste. Guru Nanak Dev Ji refused to join him in his feast because he was known for earning his livelihood by dishonest means.

Q45. Why did Guru Nanak Dev Ji return to Talwandi from Ennabad?

A. Guru Nanak Sahib returned to Talwandi from Ennabad, in order to meet and bless Rai Bular as well as, Guru Nanak's house maid Tulsan, because of their devotion.

Q46. Who else was salvaged by Guru Nanak Sahib during his first Udassi (Journey)

A. Sajjan Thug (the rogue) who lived in Harappa.

Q47. Who was Sajjan Thug (rogue) what was his occupation/business?

A. A friend by name but hypocrite and a real plunderer in real life. He had created both Mosque and a Temple in his place. Used to provide shelter to the visitors and loot them at night. Guruji gave him sermons and counselled him to leave looting the innocent visitors. He was imotionally influenced. He was reformed and turned his home in real Dharamshala.

Q48. At which place Guru Nanak Sahib stayed in Banaras? Who became Guru Nanak's disciple?

A. It is believed that Guru Nanak Sahib reached Banaras (which was also

known as Kashi) at the time of Shivratri Festival of the year 1507 AD. Pandit Chatur Das, finding Guru Nanak Sahib sitting at the bank of river, came to him. Seeing simplicity of Guru Nanak Sahib, Chatur Das asked Guruji that being a Sadhu you should be sitting before Saligram. You are also not wearing Tulsi Mala (the signs of Brahmin/priest). He also asked Guruji that as to why he is not supporting the tilak on the forehead? Thus neither Guruji looked like priest, Sanyasi, nor a householder?

Guru Nanak advised Pandit Chatur Das that to worship the formless God, one does not need idols or mala. Lord lives in our hearts. Guru Nanak Sahib pronounced a hymn ‘Saligram bip pooj manavoh sukrit tulsi mala’ in Raag Basant Hindhol Moh 1 Ghar 2 (S G G S Ang (Page) 1171). Thus Guru Nanak Sahib made Pandit Chatur Das as his disciple. Place where Guru Nanak Sahib stayed, is known as Guru Ka Bagh in Varanasi. On Guru Nanak’s 500 birth day a brand new Gurudwara building construction was started and on completion was opened on 23rd November, 1969. 9th Sikh Master Guru Teg Bahadur Ji also blessed the place during his visit to Varanasi.

Q49. Whom did Guru Nanak Dev Ji meet in Patna?

A. At Patna Guru Nanak Dev Ji met a jeweller named Salasrai and his attendant Adhirka, Guruji guided them to the way of salvation. Guru Ji also established a Dharamshalla in Patna.

Q50. Guru Nanak Sahib proceeded to which place from Patna?

A. After blessing Saligrai and Adharika at Patna, Guru Nanak Sahib proceeded to Gaya and from there to Budh Gaya and stayed at the outskirts of the town. Pandit Dev Gir was Mahant of the Budh Gaya Temples, who had renounced the world. After settling at a spot, Guru Nanak Sahib asked Mardana Ji to sing a devine song. Mahant Dev Gir got attracted to the melody of song and rushed to spot. During their discourse, Guru Nanak Sahib made Dev Gir understand that renouncing the world is like dried branch of tree without flexibility left (which indicates that no life left in it). Guruji made him understand that attachment is true love. Attachment and love for God is bliss. However, attachment to bad deeds and perishable pleasure or evil is bad. Attachment to Lord) eternal is good. To love God, we have to recite God’s name. We should strive to do good which pleases

God We have to control our senses and not the feeling of love. This was the mind awakening new knowledge to DevGir which aroused his inner sensation and awakening.

Q51. Who else was salvaged by Guru Nanak during this Udaasi?

A. Guru Nanak Dev Ji met Sheikh Brahm Farid II, who was follower of Sheikh Farid at Pakpattan, birth place of Sheikh Farid Ji. Guru Nanak Sahib, after reaching selected a place at the outskirts of the town. Next morning Bhai Mardana Ji was singing the holy song when a follower of the sheikh was passing by. He got attracted with the enchanting music and words of the hymn. He asked Mardana Ji if he could sing the hymn again. Bhai Mardana ji obliged. The follower narrated the lines he listened to his spiritual guru (Sheikh Brahm II). He also told him that these enchanting lines have been penned down by Guru Nanak. On hearing the word Nanak Sheikh felt the sensation and asked his follower to take him to that place. After meeting Guru Nanak, they had a spiritual discourse. Guru Nanak Sahib told Sheikh Brahm that God is one, “Aape patti kalam aap, ooper lekh bhi tuu, eko kahiye nanaka dooja kahe kuu”

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God loves all, irrespective of one’s religion. Lord also lives within ourselves, while we crave for him outside. To reach him one has to kill one’s ego. Sheikh realized his short comings. Guru Nanak Sahib showed him the true way to meet the goal of human life.

Q52. With whom Guru Nanak Dev Ji conversed during Solar Eclipse at Kurukreshtra?

A. Sri Guru Nanak Dev Ji had a discourse with Pandit Nannu at Kurukreshtra and guided him towards the path of truth.

Q53. Which Shabad (Hymn) was pronounced and with what message by Guru Nanak Sahib on his visit to Bilaspur) Kapal Mochan) now Haryana?

A. After Kurukreshtra Guru Nanak Sahib stopped at Kapal Mochan, where a large gathering of religious people was being served food to evoke their blessings by a merchant who was expecting a child. While the religious people were having food, the child was born and the gathering stopped taking food on the pretext of sootak (as per Hindu belief, period of impurity for ladies after birth of a child). Guru

Nanak Sahib pronounced the hymn
“Je kar sootak maniye sab tai sootak hoe
Gohe ate lakrhi ander keerha hoe”

Means if one accepts the concept of impurity, then impurity exists every where. Even the woods and Cow dung which is considered pure-clean) it does contain worms in it. On hearing the hymn people started to take their food.

Q54. At what place, Guru Nanak Dev Ji met Sheikh Tahir and what did he communicate to him?

A. Guru Nanak Dev Ji travelled past Kurukreshtra and Yamuna Nagar. On way to Delhi he stopped at Panipat. There Guru Nanak Sahib engaged Sheikh Saraf and his disciple Sheikh Tahir in a discourse. Guru Nanak Sahib stressed on adopting the path of truth. He also guided them how to abstain from the path of excessive pride, ego and envy.

Q55. What was next destination of Guru Nanak Sahib?

A. From Panipat Guru Nanak Sahib reached a place called Majnu Ka Tila on the out skirts of Delhi. History is silent about the visit time of Guru Nanak Sahib. However, since Guru Nanak Sahib had a discourse with Sikandar Shah Lodhi, who ruled Delhi between year 1517-1527 AD, Guruji must have visited Delhi during this period. A Muslim recluse with name Majnu had a hermitage, when Guru Nanak Sahib visited that place. Sikh Warrior Baghel Singh was instrumental to construct a Gurudwara Sahib at that site. It is believed that Maharaja Ranjit Singh allotted a Jagir in the name of Gurudwara Majnu Ka Tila.

Q.56 After Delhi visit, Sri Guru Nanak Sahib proceeded to which destination?

A. Since historical facts of Sikh History with dates are not available. It is believed that Guru Nanak Sahib proceeded to Agra from here and reached outskirts of village Tanda. Where Guruji disguised himself and got sold three times through Pathans known as Rohillas. Rohillas were engaged in Human trafficking (slavery). Guru Nanak Sahib became a slave himself to bring freedom to numerous slaves in the captivity of Rohillas. Guru Nanak Sahib salvaged numerous people (including Bhai Hara Ji. There is legend that Guru Nanak Sahib reached there

on the prayer of Bhai Hara Ji who was a pious and saintly person and was kept as slave by the Rohilla Sardar.) After realizing their mistake, Rohillas asked for forgiveness and released all the slaves at the instance of Guru Nanak. A Gurudwara Nanakpuri Sahib exists now at that spot.

Q57. What message was given by Guru Nanak Dev Ji to the Pandits of Hardwar?

A. Guru Nanak Sahib asked them to shed the superstitions and showed them the path of righteousness.

Q58. At what place Guru Nanak Sahib, had a dialogue with Siddh's during his travelogue?

A. Guru Nanak Sahib interacted with pretentious Siddhas at Gorakhmatta where Gorakhnath and his disciples practised their faith. Guruji discussed spiritual matters with the Siddhs.

Q59. How did the Siddhs try to frighten Guru Nanak Dev Ji?

A. Guru Nanak Sahib and Bhai Mardana were sitting under the Peepal tree. To show their tantrik power, the Siddhs moved the tree upwards in the sky.

Q60. What wonder did the Siddhs witnessed at that point?

A. Guru Nanak Sahib glanced on the moving tree. To the surprise of all Siddhs, tree stopped moving upwards. Despite best efforts made by Siddhs, it did not move downwards even. It did not take long for Siddhs to understand that they are confronted with a godly figure. Accepting defeat, they surrendered to Guru Nanak Sahib. Gorakhmatta there after, came to be known as Nanakmatta.

Q61. Whom did Guru Nanak bless during his Assam Visit?

A. A lady magician Noorshah practised black magic at Kamroop in Assam. People were afraid of her. To forbade her from this path Guru Nanak Sahib pronounced hymn "Galian asin changian aacharin burian" (which means, though outwardly we look bright because we pose good in our behavior, yet we are bad in our acts/actions, because of our negative thinking). Ang 85 sgg

She promised to transform herself and leave the path she had adopted. A Dharamshala was also constructed in Kamrup Assam.

Q62. During his Assam visit, who else was salvaged by Guru Nanak?

A. After emancipation of Noorshah, Guru Nanak Dev Ji also salvaged

a person named Bhoomia, by showing him the path of truthful living. Bhoomia was transformed and took to truthful life.

Q63. Who was Bhoomia/What was his profession?

A. Bhoomia was a landlord at Dacca. He had a misconception that good deeds prevail upon bad deeds. He had, therefore, made a kitchen in his house and would offer/serve free food to everyone who came there to eat. In his actual life he would rob people during day light and commit burglaries at night. He had habit of consuming stolen food from kitchen before committing burglary in a house.

Q64. How did Guru Nanak Dev Ji succeed in reforming Bhoomia 's behaviour/character?

A. On the advice of Guru Nanak Dev Ji Bhoomia took a vow to always speak truth. Guru also advised him to have mercy and not to harm those people, at whose place he (Bhoomia) took or steal meals (tasted the salt) Gradually, as promised to Guru Nanak, after consuming the salt in someone's kitchen, he would not do an evil at that place/house. By passage of time, Bhoomia turned sage.

Q65. Where did Guru Nanak Dev Ji reach next and whom did he guide the path of truth?

A. Guru Nanak Dev Ji reached JaganNath puri, where he exposed the imposter/hypocritical Brahmins. Guru Ji showed them the path of truth, advising them to leave the corrupt practices and falsehood. Guruji pronounced the arti (gagan mein thaal) and showed the king and the Brahmins of Jagannathpuri, how to tread the path of truth to please God almighty.

Q66. What wonder was witnessed by people at Jagan Nath Puri?

A. An imposter Brahmin came there with the intentions to harm Guru Nanak Dev Ji. As luck would have it, as he stood up to harm Guru Nanak Sahib, he fell unconscious and was pronounced dead. As he gained life, on getting back his senses, he apologized for his intentions and promised to follow the right way in life.

Q67. How did Brahmin get back his senses?

A. Guru Nanak Sahib advised his close associate, Mardana Ji to touch the body of the Brahmin. As he did so, the Brahmin gained back his consciousness.

Q68. What was next destination of Guru Nanak Sahib from Jagannathpuri?

- A. Guru Nanak Dev Ji stopped next at Cuttack. Seeing a beautiful palace he camped there. On getting the news the emperor of Cuttack, a disciple of Chaitanya, came to pay his obeisance. On getting the news Chaitanya was enraged and tried to harm Guru Nanak Ji with the help of his magic power. Having failed to harm Guru Ji he apologized to Guru Ji. He offered a branch of a unique tree, the Sahara, to Guru Ji. Guru Nanak Sahib brushed with one portion and the rest portion was sowed by Guru Nanak Sahib at that spot. Today a huge Sahara tree stands at that site.
- Q69. Who was the descendant of Sheikh Farid Ji, whom Guru Nanak Sahib met and blessed him with Godly discourse?
- A. Sheikh Brahm Farid.
- Q70. At which place did Sri Guru Nanak Dev Ji pronounce the Bani "Oankar dakhn"?
- A. In the district of Khandwa (Madhya Pradesh) a temple with the name Oankarashwar exists in the valley called Mandhata, part of the Narmada River. As per information in the Mahan Kosh, Guru Nanak Sahib pronounced 54 stanzas (Paurhis) of Dakhni Oankar bani (here dakhni means musical measures only) at that place. In the first stanza Guru Nanak Sahib talked about the philosophy of the Pandit of the temple, about God. However, in the remaining 53 stanzas to clear the confusion of the Pandit, Guru Nanak clarified about attributes of God. Guru Nanak Sahib advised the Pandit that Akaalpurkh himself is Oankar and Lord of the entire universe. The Sikh shrine Oankarashwar is situated on the bank of the Narmada River about 15 miles ahead of Barwaha, Madhya Pradesh.
- Q71. Which period covers the Second Udaasi of Sri Guru Nanak Sahib?
- A. Researchers have different views; however, most authors believe the period between 1510 A.D. - 1516 A.D.
- Q72. Who accompanied Guru Nanak Sahib during this Udaasi as companions?
- A. Guru Nanak Dev Ji was accompanied by Bhai Mardana Ji on this odyssey (Udaasi).
- Q73. Which was the first stop on this journey?
- A. Guru Nanak Sahib's first stop was at Agra. Guru Ji initiated the Sangat system at this place.
- Q74. Who was Kauda? Why were people afraid of him?

Kauda, a monster belonged to a tribe of cannibals. They were famous for eating human flesh.

Q75. After the salvaton of Kauda, Guru Ji proceeded to which place?

A. Guru Nanak Dev Ji proceeded to Sangladeep (Srilanka) also known as Ceylon.

Q76. Whom did Sri Guru Nanak Sahib meet in Sangladeep and where did he stay?

A. Guru Nanak Dev Ji met Shivnath, the king of Sangladeep. However, Guru ji did not stay in his palace, despite his request. Guru Nanak Sahib choose to camp in a barren garden at a place called Batticulla.

Q77. What kind of wonder was witnessed by the residents of Batticulla (ancient name was Matiakulam) after Guru Nanak Sahib Stepped in the garden? It is also believed that place where Guru Nanak Sahib stayed was renamed as Kurukulam Mandap (which means Guru's village)

A. Before arrival of Guru Nanak Sahib, the garden was in dilapidated and desolated condition. With Guru Nanak's footsteps on that land, the garden turned green. Vegetation sprouted there. King Shivnath, though had heard about Guruji from Mansukh, a businessman from Lahore. On hearing the vegetation of the garden, Shivnath came to pay obesience to Guru Nanak Ji, He brought expensive gifts for guruji. Guruji did not take any of the gifts rather distributed them among the poor people of the area. Guruji blessed Shivnath with divine knowlwdge. He became Guru Nanak Sahib's follower.

(Note: Many people mention about Gurdwara at Colombo/Batticula. I have physically lived in that city of Colombo for about five years. No Gurdwara exists in Srilanka. However, it is believed that an engraving with mention of Guru Nanak (Nanak Acharya) exists in archaeology deptt of Srilanka at Anuradhapuram.

Q78. After ceylone (Sangladeep) visit, Guru Nanak Sahib proceeded to which place?

A. From Sangladeep, Guru Nanak Sahib proceeded to Kajliban, where he met a group of Siddhas. In a discouse with them Guru Ji preached them the gospel of Truth.

Q79. Who were Siddhs?

A. Siddh's were a group of ascetics, who believed in showing super-natural or magical power.

- Q80. Where is Kajliban situated?
- A. Kajliban is part of Kailash Parbat.
- Q81. What kind of discussions Guru Ji had with the Siddhs?
- A. Guruji talked to them on real way to meet/merge with Akaalpurkh (God)
- Q82. During second Udaasi, which concept was promoted by Sri Guru Nanak Sahib?
- A. Guru Nanak Sahib paved the way for Sangat and promoted the path of truth.
- Q83. What is the period of Third Udassi of Guru Nanak Sahib?
- A. There are differing opinions about this period, however the period 1514 A D to 1516 A D seems to be the most authentic.
- Q84. What are the places, that Guru Nanak Sahib touched during this Udassi?
- A. During his third Udassi, Guru Nanak Sahib visited Kashmir, Pillibhit in Sumer Mountains, Tibet, Nepal, China & Japan. On his way back he returned via Sikkam and Bhutan to reach Kartarpur.
- Q85. Whose pride was tarnished by Sri Guru Nanak Sahib at Kashmir?
- A. Pandit Brahm Dutt was egoist Brahmin. He was extremely proud of his speciality in learning religious texts. While having a dialogue with Guru Nanak Sahib his memory failed and he completely went blank. Thus his ego was humbled.
- Q86. Where did Guru Nanak Sahib go from Kashmir?
- A. At a place called Pilibhit. (A Gurdwara with name Reetha Sahib has come up there)
- Q87. Whom did Guru Nanak Dev ji meet in Kailash Mountains?
- A. Guru Nanak Sahib discussed spiritual issues with Siddhas. Guruji met Bhangarnath, Gorakhnath and others. By showing their supernatural powers, they tried to make Guru Nanak Sahib their disciple. Having failed in their mission they accepted their defeat.
- Q88. Which Bani carried the Text of Guru Nanak's dialogue with the Siddhs?
- A. Siddh Gosht. (S G G S Ang/Page 938)
- Q89. How will you define Siddhs?
- A. Group of ascetics, who believed in showing super-natural powers were known as Sidhs.
- Q90. What is period of Guru Nanak's fourth Udaasi (Journeys)
- A. It was blived to be in between years 1518 and 1521 A D.

Q91. In which direction Guru Nanak Sahib made this journey?

A. Guru Nanak Sahib travelled towards West and present day Middle East direction.

Q92. What was the motive for making this journey?

A. The motive behind this journey was to lay stress on the significance of good deeds. Guru's another purpose was to annihilate the feeling of hatred that the Maulanas cultivated for other religions.

Q93. Who was Peer Shah Bahlol?

A. Peer Shah Bahlol was Muslim religious leader of Baghdad.

Q94. What do you know of Guru Nanak's visit to Baghdad?

A. It is generally believed that Guru Nanak visited Baghdad during the course of his 4th Udasi (tour or journey) which initially took him to Mecca and Medina. He was accompanied by his loyal follower, Mardana (a Muslim weaver).

Bhai Gurdas has recorded Guru Nanak's visit to Baghdad in following words

“Baba gya Baghdad nu bahar jae kiya Asthana

Ik baba Akaal roop duja rababi Mardana

Diti bang namaz kar sun saman hoa jahana



The shrine was repaired by the Sikh soldier after the World War I and then again after World War II. The plaque at the entrance of the building commemorating Guru Nanak's visit mentioned in Dr. Kirpal Singh letter became a casualty of the Gulf War (US invasion of Iraq). It is believed to either have been looted or destroyed.

Sun mun nagri bhaee dekh peer bhaya hairana” (var 1.35)

Guru Nanak’s message of One GOD and brotherhood of mankind appealed to Sufi Pir Bahlol of Baghdad. Pir Bahlol desired to be buried near the platform where Guru Nanak sat with him in discourse. An article written by Anwar Faruqi for AFP News on January 26, 2011, Mr. Faruqi provides the history and current state of the shrine. According to the article, the shrine, located to the west of the town, was rediscovered by Sikh soldiers after World War I. Dr. Kirpal Singh, a Captain in the Indian Medical Service at that time, in a letter dated October 15, 1918 wrote an account of the place “It is really a humble looking building and known to very few people except Sikhs. To some Arabs it is known as well by the name of tomb of Bahlol. You enter the building by a small door, on which something is written in Arabic, not visible to a casual visitor. Even with attention it is difficult to read. I could not read it hence could not copy it. I have taken



Fig. 2-2. The inscription of 'Commencing Verse' of the Aad Guru Granth Sahib (commonly called as 'Mool Mantra' by many Sikhs) found on a wall in a temple in Baku, Azerbaijan. Reproduced with permission from Dr Joseph H. Peterson's

Web site http://www.ayesta.org/modi_baku.htm

(Modi, Jivanji Jamshedji. 1924. My Travels outside Bombay, Iran, Azerbaijan, Baku.

http://www.ayesta.org/modi_baku.htm /

the photograph of the outside, which I shall forward to you in due course. Entering the building, you come to a brick paved passage going to your right straight into the room (with a veranda), wherein you find the tomb and the raised platform. In the courtyard there are a few trees, mostly pomegranates”.

Q95. Other than Baghdad which other places did Guru Nanak Sahib visit during this Udaasi (Journey).

A. It is believed that from Baghdad Guru Nanak Sahib also travelled across France, Greece and Afghanistan where Guru Nanak Sahib taught the people of holy path of truth. I happen to go through Sikh Bulletin of May-June 2015. I learn from travelogue of Mr Jeewanji Jamshedji Modi of Bombay (now Mumbai) travelled to Iran, Azerbaijan (Baku) during 1924 in search of his heritage. He visited a deserted Hindu Temple in Baku, where he happened to see an inscription carved on a wall with "Mool mantra" pronounced by Sri Guru Nanak Sahib. Baku is Capital city of Azerbaijan, situated at 92 feet below sea level is predominantly Muslim population country. Presence of inscription in a temple is an indication that Guru Nanak Sahib may have also visited Baku in Azerbaijan, which was a center of Sufi teachings at one time. I thank both writer of the book Dr Joseph H Peterson's and Mr Jeewanji Jamshedji Modi for his wisdom to have photographed the Mool mantra and incorporated in his book "My travels outside Bombay, Iran, Azerbaijan, Baku) for his thoughtfulness that it might serve a useful purpose for some future researcher. The book is penned by Dr Joseph H Peterson's.

Q96. Where did Guru Nanak Sahib meet Vali Kandhari?

A. At a place called Hasan Abdal (Now in Pakistan)

Q97. Who was Vali Kandhari?

A. He was an egoist Muslim priest/seer.

Q98. How was arrogance of Vali Kandhari curbed?

A. He refused to give water to thirsty Mardana ji. Guru Nanak Sahib's heavenly sight blessed that patch of land and water started to ooze from it. Mardana Ji quenched his thirst with that water. Vali Kandhari standing at a height watched this phenomenon. He was boiled with anger. To harm Guru Nanak Dev Ji, he pushed a big rock from the mountain top. With the push of his palm, Guru Nanak Sahib stopped that rock to slide

further. This destroyed that arrogance of Vali Kandhari. (Centuries after the incident, that rock still exist, standing at that point with the palm impression of Guru Nanak Sahib engraved in it. Water still flows with the same speed from the point Mardana Ji quenched his thirst).

Q.99. What is that place called now, where Guru Nanak Sahib destroyed the arrogance of Vali Kandhari?

A. The place is now known as Panja Sahib. A magnificent Gurdwara Sahib building Stands there now.

Q.100. To which place Guru Nanak Sahib proceed from Hasan Abdal?

A. Guru Nanak Dev Ji went to Emnabad to meet Bhai Lalo Ji.

Q101. Which Moghul Emperor's atrocities are highlighted in Guru Nanak Sahib's Bani?

A. Moghul king Babar.

Q102. What is the name of that Bani, which depict Babar's atrocities?

A. Babarbani which reads as under:

Tilang Mehla Pehla

Jaisi mai aavai khasam ki bani,

taisrha kari gian ve lalo.....

.....kaia kapad tuk tuk hossi,

Hindustan *samalsi bola.....*

....Aavan Athatre Jan Satanave,

Hor bhi uthsi mard ka chela.....

(Ang 722/723 SGGs)

Aasa Mehla Pehla

Khurasan Khasmana kiya

Hindustan *daraiya*

Aape dos na dei karta

jam kar Mughal Chadaiya.

Guru Nanak Dev Ji, not only was the first religious leader who penned the political situation and atrocities of Mughals committed on ordinary public but also referenced the divided land of India for the first time as Hindustan (mentioned twice in 2 different hymes) in the modern History of India. It is worth noting that the land was divided into multiple small princely states and kingdoms. Each King regarded his territory as his individual country (Like Europe of Today). Many years later King Akbar and subsequently Britishers referred to this land as Bharat or Hindustan.

It is shameful that we have forgotten the foresight and teaching of Guru Nanak Dev Ji in the hustle bustle of our selfishness. Historians derelicted their duty and stayed away from the truth for reasons best known to them only.

Q103. What was reaction of Babar?

A. He ordered to detain Guru Nanak Sahib.

Q104. At which place Guru Nanak Sahib was kept in captivity?

A. At Sayadpur (Now in Pakistan)

Q105. After completing the forth odessey (Udaasi) where did Guru Nanak Sahib settle?

A. After year 1521 Guru Nanak Sahib settled at Kartarpur off Ravi, a town founded by him and spent his last 18 years of life, tilling his land as a house holder.

Q106. Which year Gur Nanak Sahib merged his soul in eternal light?

A. In the year 1539 A D

Q107. What was his age at that time?

A. He was 70 years of age at that point.

Q108. What do you understand from Joti Jot Samana?

A. To merge with eternal light.

Q109. Which Hymn has been penned down by Guru Nanak Sahib in praise of women folk?

A. *Bhand jamiye bhand nimiye.....
so kiyon manda aakhiye jitr jammhe raajaan.*

Q110. How many Shabads penned down by Guru Nanak Sahib are incorporated in Sri Guru Granth sahib?

A. Entire Banni penned down by Guru Nanak Sahib, consisting of 974 Shabads is incorporated in Sri Guru Granth Sahib.

Guru Angad Dev Ji

(1504-1552)

Before Guru Nanak Sahib Messiahs Apostles and Pirs who came to this world, left without appointing their successors. With the passage of time, the lights shown by them faded. Guru Nanak taking cue from this situation, felt the need to nominate his successor to continue and spread his egalitarian message of mankind's universal brotherhood.

Bhai Lehna Ji came to Kartarpur (Guru Nanak's place) in the year 1532 and was anointed 2nd Nanak in Sept 1539. During seven years He served Guru Nanak with complete devotion. As he was of the view that a Sikh (desciple) must make an unconditional surrender and carry out Guru's orders/words with unreserved obedience. Complete submission to Guru became the prime reason for Guru Nanak Sahib to choose Bhai Lehna Ji as his successor. After naming him Angad (his own limb) Guru Nanak Sahib passed the divine light (Jote) into him.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥

ਸ੍ਰੀ ਗੁ ਗੁ ਸਾ ਅੰਗ ੪੭੧

**“Hukam Maniye hove parwaan taan khasmey ka mahal paisee
Ta Dargeh pinda jaisee”**

(Asa di vaar ang 471)

On September 02, 1539, Guru Nanak placed five paise before Bhai Lehna ji, bowed to him (sign of his succession as 2nd Nanak).

Guru Angad Dev Ji moved to Khadurpur from Kartarpur as directed by Guru Nanak. Among various reasons, Guru Nanak Sahib felt a need to strengthen the base for Sikhism in this area and secondly after succession, Guru Nanak's sons did not take Bhai Lehna Ji kindly. To avoid conflict among them, it would be ideal for Guru Angad Ji to move from Kartarpur. At Khadurpur Sahib, Sri Guru Angad Dev Ji stayed for six months in annonymus (Meditating in isolation) situation at Bibi Bhraai's place where Baba Budha ji and other Sikhs persuaded Guruji to to come out of meditation and granted audience to Sangat)

Sher Khan also known as Sher Shah gave a crushing defeat to Humayun, son of Mughal King Babar. Humayun ran from Agra towards Punjab to save his life. On reaching Punjab he thought of going to Guru Nanak's successor to seek help and rest a while. On reaching Guru Angad Dev Ji's abode, he found Guru Angad busy in discourse with sangat and did not take note of the king's arrival. Humayun forced himself in and took out his sword. He shouted at Guru Ji in a fit of rage. Guruji kept his calm and asked him, where was your sword when you ran for your life from the battle field, out of fear. On hearing Guru Angad's words he was astonished as well, greatly ashamed and asked for guruji's forgiveness.

Punjabi language was popular in Guru Nanak's time and before. In Gaurhi Bawan Akhri Kabir Ji gives message to Brahmins that he was not reciting Devnagri, but Punjabi. It is another matter that Kabir Ji's work is not mentioned in Punjabi. Guru Nanak wrote Pati (Ang 462 GGS) at a young age and he mentions himself as Shayar (poet). At that time he had not got the Gods revelation (Akal Purakh). Guru Nanak Sahib felt the need to add V (Rarha) sound to the alphabet, which was not in the prevalent scripts. Since Bhai Lehna Ji was a scholar, Guru Nanak ji discussed with him in detail about the same. Bhai Lehna Ji after becoming Guru Angad propagated these alphabets, in his drive to enhance literacy. The new alphabets came to be known as Gurmukhi, by hand making the alphabet books for children and distributing free.

Due to opposition of Baba Sri Chand Ji, Guru Angad though had a difficult road ahead to spread the message of one God, yet Guru Angad followed the example of Guru Nanak with success. Guru Angad also stressed the importance of the physical body as the instrument of spiritual development, since a divinity spark exists in all human bodies. Since body houses the soul, it is a temple of God. Therefore, Guru Angad Dev ji made it a point to tend the sick and succor to needy, immediately after the morning congregation. Guru Angad also took keen interest in physical fitness of people around him. Guru always provided opportunities to under privileged section of the society. He also lived upto the concept of Sangat and Pangat. To ensure physical fitness of the Sangat (Sikh Community), Guru Angad introduced Mal Akharha for carrying out wrestin activities. It was also Guru's way of doing away the social taboos of the society. While wrestling, people of all shades of society had to maintain social and physical contact. In the broader sence, Guru Angad took the first step forward to forge the concept of Bhagti and Shakti (Miri and Piri) in Sikhism.

During his seven years of Guruship, Guru Angad Dev Ji, in consultations with Baba Budha Ji, arranged for compilation of Guru Nanak's biography. The original work though, is not available, however for unknown reasons some publishing houses are printing Guru Nanak's life under the title of Bhai Bale Wali Sakhian which contain some objectionable material also. This is a matter of concern but none of the Sikh Institutions have challenged the authenticity of these Sakhis.

Almost twelve years passed by as baba Amar Das persevered in service of Guru Angad at Khadur. One stormy night, while returning from the river with water pitcher, he tripped on a dead tree stump and fell down in the weaver's pit, close to Guru's place. Awoken by the sudden loud noise, weaver's wife sarcastically remarked that it must be "Amru *Nithawan*" (homeless Amar Das) and spoke ill of Guru Angad Dev too.

Max Arthur Macauliffe describes this incidence in his book -The Sikh Religion; "Amar Das could endure hearing disrespectful language of himself, but not of his Guru. He told the weaver's wife that she had gone mad, and hence her slander of the Guru. Saying this, he took his vessel of water to the Guru. It is said that the weaver's wife did in fact go mad as the result of Amar Das' censure. They sent for physicians, who however knew no medicine to restore her. It soon became known that she had offended the Guru by her language, so on the failure of the physicians the weavers decided to take her to him with the object of imploring his pardon." Macauliffe continues, "The weavers informed the Guru of what had occurred, and implored him to pardon the mad woman's error. The Guru said, Amar Das hath done great service and his toil is acceptable. His words prove true; wealth, supernatural power, and all earthly advantages wait on him. The peg against which he struck his foot, shall grow green, and the weaver's wife shall recover. He who serveth Amar Das shall obtain the fruit his heart desireth. Ye describe him as homeless, and lowly, but he shall be the home of the homeless, the honor of the unhonored, the strength of the strengthless, the support of the unsupported, the shelter of the unsheltered, the protector of the unprotected, the restorer of what is lost, the emancipator of the captive." After that the Guru sent for five copper coins and a coconut, bathed Amar Das, clothed him in a new dress, and installed him in the Guru's seat. Thus was Guru Amar Das solemnly appointed Angad's successor, in the year 1552.

Bhai Datu, son of Guru Angad Dev Ji, considered himself as the heir

apparent. Obstinate in his own thinking, and at the instigation of Brahmins who were opposed to the socially reforming message of Guru Nanak, a furious Bhai Datu, came to Guru Amar Das Ji and kicked him very hard in the back. With reverence towards Guru's son, Guru Amar Das Ji said in humility, "I hope my bones did not cause any hurt to your foot." As directed by Guru Angad Dev Ji, Guru Amar Das moved to Goindwal. With great enthusiasm, he took on the task of spreading Guru Nanak's message and implementing social reforms to uplift people's lives spiritually, socially, and economically.

Q.1 What was Guru Angad Dev Ji's name at birth?

A. Bhai Lehna.

Q.2 When was Sri Guru Angad Dev Ji born?

A. In the year 1504 A.D.

Q.3 Which is place of birth of Sri Guru Angad Dev Ji?

A. Village Nange/Mate Di Saran, Distt Ferozepur, Panjab.

Q.4 What are the Names of Sri Guru Angad Dev Ji's parents?

A. Father Bhai Pheru Mal Ji and Mata Daya Kaur Ji, Mother.

Q.5 What was the profession of Pheru Mal Ji?

A. He was a scholar of Urdu and Persian, He was also an expert in Accounting Mat

Q.6 Where did Sri Guru Angad Dev Ji get married?

A. In village Sanghar near Khadur Sahib, Panjab.

Q.7 What is the name of Sri Guru Angad Dev Ji's wife?

A. He was married to Mata Khivi ji.

Q.8 What was the name of Mata Khivi Ji's father?

A. Lala Devi Chand Marwaha.

Q.9 How did Mata Khivi Ji, served the Guru Ghar and Sikh Sangat?

A. Mata Khivi Ji was a noble soul and would herself cut the vegetables for Langar (Community Kitchen) and cooked them too. She would make sure that the sufficient food was available to all the followers/visitors. She rendered service in utmost humility.

Q.10 Who was Bhai Jodh Ji?

A. Bhai Jodh Ji belonged to same village as Bhai Lehna Ji, and was a follower of Guru Nanak Dev Ji.

Q.11 What made Bhai Lehna Ji to seek Guru Nanak Darshan?

A. Once he listen to enchanting Bani of Guru Nanak Sahib, from Bhai Jodh Ji, which prompted him to seek Guru Nanak's Darshan.

- Q.12 How and where did Bhai Lehna Ji meet Guru Nanak Sahib?
- A. Bhai Lehnaji was disciple of Mata Jwalamukhi. On his way to Jwalamukhi he went to Kartarpur near Lahore (Now in Pakistan) to have Darshans of Guru Nanak Dev Ji
- Q.13 How many years did Bhai Lehna Ji spent in Kartarpur while serving Guru Nanak sahib?
- A. Seven years.
- Q.14 When did the Second Guru get the Gurugaddi?
- A. In the month of September, year 1539 A.D., a few days before Guru Nanak breathed his last, when Guru Nanak bowed to Bhai Lehna Ji and made him a part of his body and named him 'Angad'.
- Q.15 Name the children of Sri Guru Angad Dev Ji?
- A. Guru Angad Dev Ji was blessed with two sons, Bhai Datuji and Bhai Dasuji and two daughters, Bibi Amro and Bibi Anokhi.
- Q.16 Where did Sri Guru Angad Dev Ji stay during the period of his Guruship?
- A. At Khadur Sahib, in Panjab.
- Q.17 At Khadoor Sahib, who served as Sewak (Attendant/devotee) to Guru Angad Dev Ji?
- A. Baba Amar Das Ji before he was anointed successor of Guru Angad Dev Ji.
- Q.18 What was the reason that Sri Guru Angad Dev Ji had to leave Kartarpur and settle at Khadoor Sahib to expand Guru Nanak's mission?
- A. Guru Nanak Sahib felt necessary to choose his successor to carry out his mission. Guru Nanak Sahib gave equal opportunities to his Sons and Sikhs while choosing his successor. Guru Nanak Sahib felt his Sons wanting (Putri Kaul Na Paleyo puq©I kAul n pfile –Ang 966-67 SGGs), while Bhai Lehna Ji submitted himself to Guru's command unconditionally, hence became the ultimate choice. Finally, Guru Nanak kindled his own light into Bhai Lehna Ji and gave him name Angad.

Guru Nanak Sahib was conscious of antagonism of his sons towards Guru Angad Ji. To avoid discord, Guru Nanak Sahib guided Guru Angad to settle down at Khadur. Guru Nanak thus disassociated the institution of Guruship from inheritance within the family. This was a great act which laid down the Sikh Principles for the times to come.

It was equally great achievement of Guru Angad that he kept to the central message of Guru Nanak and did not deviate from it.

Q.19 What could be the reasons for Guru Nanak Sahib to give Angad name to Bhai Lehna Ji?

A. By giving Angad name to Bhai Lehnaji, Guru Nanak Sahib clarified that Lehna was his soulmate. Guru Angad ji in his own poetic writing used “Nanak” as writer’s name instead of “Angad” to show that Nanak’s Jote (spirit) resided in him.

Q. 20 How long Baba Amar Das Ji served Sri Guru Angad Dev Ji?

A. 12 years

Q.21 Who was Humayun? With what purpose he visited Sri Guru Angad Dev Ji?

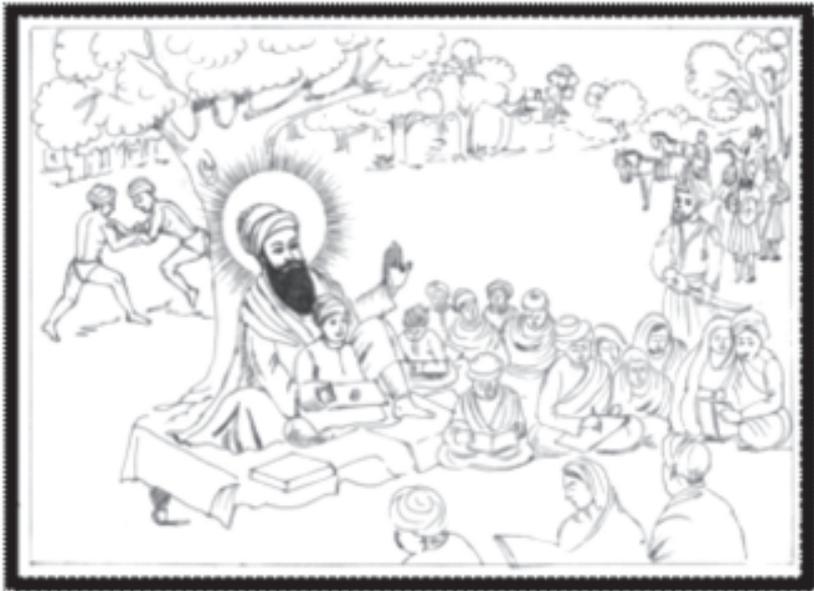
A. Humayun was Mughal Emperor After being defeated by Sher Shah Suri in battle, he came to seek Guru Ji’s help. Humayun was King Babar’s son. Having been defeated by Sher Shah, while fleeing India Via Lahore, he came to meet Sri Guru Angad Dev Ji to seek his blessings and help to regain his kingdom.

Q.22 How did Sri Guru Angad Dev Ji end the arrogance of the defeated Moghul King Humayun?

A. Sri Guru Angad Dev Ji was engrossed in spiritual dialogue with Sikh Sangat. Humayun got enraged for inattention towards him He forcefully entered in the prayer hall, pulled his sword at Sri Guru Angad dev Ji. Sri Guru Angad Dev Ji kept his calm and asked Humayun “It is unchivalrous for a king to flee the battlefield, where was your this sword when you faced Sher Shah Suri?” Listening Guru’s words, Humayum hung his head in shame.

Q.23 Why was Tappa Shiv Nath envious of Guru Angad Dev Ji?

A. Shiv Nath was a crooked monk. He used to cheat the innocent residents of Khadur Village. He was not happy when he got the news that of Guru Angad Dev Ji had come to stay in Khadur. As the luck would have it, there was no rainfall one season, he told the villagers that if they want rain, they should ask the Guruji to leave the village and move to atleast four miles away from Khadur. On knowing this Guru Angad Dev Ji himself left the village while baba Amar Das Ji was away to his native village. Even after Guru’s departure from Village, it did not rain, thus villagers came to know the falsehood of the Tapa. On returning from his



Guru Angad Dev ji distributed hand written textbooks and took the classes for the children to spread light of education.

native village Baba Amar Das learnt about this incident. Baba Amar Das Ji told the villagers that Tappa was a con-man. As a punishment, drag this rogue to your fields and rain shall fall, wherever you will haul him. Villagers tied a rope around Tappa's neck and dragged him in their fields one after the other. By God's will, rain poured in all fields. Tappa was seriously injured and died of injuries. When Guru Angad Dev Ji learnt about this incident, he was displeased with Baba Amar Das Ji and told him by doing such an act, one attains ego and we should refrain from it and live as per God's Will.

Q.24 Name the Sikh Gurus who blessed Khadur Sahib by stepping on that land?

A. Except Sri Guru Harikrishan Ji and Sri Guru Gobind Singh Ji, remaining eight Sikh Gurus blessed this land with their presence.

Q.25 What was the need to introduce the modified version of Punjabi Lipi and who introduced the improved version and where?

A. Guru Nanak Dev Ji preached in the language of the people. Punjabi language of Punjab had its own script. But it had many duplicate characters. Guru Nanak Sahib observed that besides many superfluous

words in the 52 letter alphabet of Punjabi script. (Raag Gaurhi Bawan Akhri by Kabir Jee) there was need to add a character V (Rarha) to convey the sound V. Guru Nanak Sahib, discussed with Bhai Lehna Ji and perfected the script with Acrophils and laid down the rules of grammer closely to Prakrit Language.

Q.26 What was Guru Angad's role in furthering Guru Nanak's perception of Panjabi language?

A. Those days education was considered the heritage of selected few (Brahmins) only. Guru Angad made Alphabet book of improved version of Panjabi, in his own hands, distributed free of cost to the children, in a bid to spread education/literacy amongst the uneducated. This is also the reason that Panjabi alphabets are also known as Gurmukhi.

Q.27 Guru Angad after morning congregation, what humanitarian touch Guru gave to supportless?

A. After singing the glory of God) Akaalpurkh) on congregation, Guru Angad used to tend the sick and succor the needy.

Q.28 How many Saloks penned down by Sri Guru Angad Dev Ji are included in Sri Guru Granth sahib?

A. Sri Guru Angad dev Ji pronounced 63 Saloks+1Shabad (Ang 146 GGS)

Q.29 Who helped Sri Guru Angad Dev Ji to write, Janam Sakhis of Guru Nanak Dev Ji?

A. Bhai Pairha Mokha Ji

Note) Before getting the Janam Sakhis written from Bhai Pairha Mokha Ji, Guru Angad Dev ji discussed with Bhai Budha Ji (Head priest). For some un known reason these very Sakhis (episodes) were later known as Bhai Bala Ji Sakhiyan.

Q.30 After leaving Kartarpur, Sri Guru Angad Ji stayed at which place and in what condition?

A. Sri Guru Angad Dev Ji lived in anonymity in the house of Bibi Bharaiji

Q.31 How long Sri Guru Angad Dev Ji stayed inognito at Khadoor Sahib?

A. Six months.

Q.32 How did Sikh Sangat know about the presence of Guru Angad Dev Ji in Khadur Sahib?

A. At the instance of Baba Budha Ji, Rababi Balwand started to recite Guru Nanak's enchanting Bani which influenced Guru Angad cDev Ji to come out of his anonymous status

Q.33 Who were Balwand Ji and Satta Ji?

A. Sata and Balwand were two Muslim brothers or some people say they were father and son. They used to play “Rabab” (Indian Musical instrument). They started playing for Kirtan in the holy congregation of Sri Guru Angad Dev Ji and continued till the period of Sri Guru Hargobind Ji. Sri Guru Arjan Dev Ji included, 5 paurhis (stanzas) penned by Balwand ji and three Paurhis (Stanzas) penned by Satta Ji in Pothis Sahib. Both breathed their last while playing Rabab at Gurdwara Dera Sahib at Lahore, in the presence of Sri Guru Hargobind Ji.

Q.34 In which year Sri Guru Angad Dev Ji left for his heavenly abode?

A. In the year 1552 A.D.

Q.35 Whom did Sri Guru Angad Dev Ji appoint his successor before his heavenly departure?

A. Sri Guru Angad Dev Ji by saying “Nithaaviaan ka thaan and Niaasrian ka aasra” passed the Jote to Baba Amar Das Ji, and declared him as his successor.

Q.36 What was the cause that Bhai Datu Ji, hit Guru Amar Das Ji?

A. Bhai Datu son of Guru Angad Dev Ji was obstinate to Gurgaddi and considered himself as the claimant. When he was denied Gurgaddi, he was deeply frustrated. He was taken in by the instigations of the Brahmins and hit Guru Amar Das Ji in the back, when Guru Amar Das was seated on Gurgaddi. With a rare display of humility, guru did not utter a word in anguish. Instead Guru, displaying compassion asked him if his foot has been hurt?

Guru Amar Das Ji

(1501-1574)

Sri Guru Amar Das Ji was born to father Tej Bhan Ji and mother Sulakhni ji (also known as Mata Bakht Kaur Ji) in Basarke village, of Amritsar on May 5th, 1501 (some historians believe 1479 A D as his birth year). He was married to Mansa Devi, daughter of Shri Devi Chand Bahl. The couple was blessed with two son's baba Mohri Ji and baba Mohan Ji and two daughters named bibi Daani Ji and bibi Bhani Ji, Bibi Bhani ji being the eldest of the children.

Baba Amar Das Ji belonged to affluent upper class family (Vaishnav sect) having faith in observing fasts and various other rituals for attaining salvation. U He travelled twice a year to Haridwar for pilgrimage and catering feasts for Brahmins. On his 21st pilgrimage trip a Brahmin made the forecast that he would become a great King in the near future. During this journey baba Amar Das also met an unmarried Brahmin, who accompanied him to his house and accepted the food prepared by the family. Upon learning that by that time, baba Amar Das had not yet espoused any mentor, the guest Brahmin left the house in anger by branding baba Amar Das as Nigura (one without spiritual guide or mentor).

Guru Angad's daughter bibi Amro was married to the son of baba Amar Das's brother Bhai Manak Chand. Bibi Amro had learned Guru Nanak's bani (holy word or naam) from her father and used to sing while performing household chores. When baba Amar Das heard the inspiring poetry, he aspired to meet Guru Angad. Bibi Amro accompanied Baba Amar Das to her father's house. The very first meeting proved to be the turning point for Baba Amar Das and he adopted Guru Angad as his mentor.

Goinda was rich Khatri landlord and desired to raise a new town on his land. He expressed his wish to Guru Angad Dev. Guru Angad asked Baba Amar Das to accompany Goinda to help develop the new township that later became

known as Goindwal Sahib. Baba Amar Das took upon serving Guru Angad Dev Ji (Ji added as suffix to personal name as mark of respect) and Sangat (a holy congregation or religious gathering). At the age of 62, he would get up in the wee hours of the morning to bring water from Bias River for the bath of Guru. Thereafter he would bring fire wood from the jungle and water from the village well to help prepare Guru ka Langar (Community kitchen) and service to pilgrims. Years passed by baba Amar Das in serving the Guru and Sangat.

In one stormy and dark night while he was returning with water, he slipped and fell down in the weaver's pit, close to Guru's place. Wife of the weaver, who was accustomed seeing Baba Amar Das performing this duty, sarcastically remarked that it must be "Amru Nithawan" (homeless). Later that day, Guru Angad Dev Ji announced to the entire congregation that Baba Amar Das Ji is not without place and shelter. Guru Angad making a traditional offering on March 29, 1552 pronounced that from this day forward Baba Amar Das Ji will be the 3rd Nanak.

Guru Amar Das was untiring organizer, social reformer and preacher. Shortly after taking over the reign of Sikhism, Sri Guru Amar Das journeyed to Kurukreshtra and Hardwar to disseminate Guru Nanak's message. Though this annoyed the high caste Hindus and Brahmans, yet it increased his influence and added to the stature of Guru Amar Das. High caste Hindus and Brahmins complained to the Emperor against Sri Guru Amar Das Ji. At Akbar's behest Guru Amar Das Ji deputed Bhai Jetha Ji to King's court, as his ambassador to expound the basics of Sikhism. Bhai Jetha explained the concept of Sikhism to the king's utmost satisfaction. While the king dismissed the complaint, he made up his mind to visit Guru Amar Das's place.

Guru Amar Das Ji enthusiastically participated in the daily congregations, listened to Kirtan and engage in discourses. He would also listen to the challenges of the Sikhs faced in their everyday life and offer them clarifications/solutions. For a period of 22 years Guru Amar Das was at the helms of affairs of Sikhs and proved himself a worthy successor of Guru Nanak. Guru Amar Das had taken number of steps to further the Sikh Movement.

In view of expanding Sikh Community, Guru Amar Das initiated the construction of a Baoli (well) for drinking and bathing water needs of the Sangat. After three years of volunteer services (Kar Sewa) by Sikh Sangat, the construction of Baoli, with the necessary steps leading down to the water level was completed.

In the year 1571, when Emperor Akbar was on a mission of visiting various religious places, he visited Goendwal as well. By that time Guru Amar Das had ordained all visitors mandatory partaking of community meals (Langar) to promote spiritual and social equality, before seeing the Guru. Akbar also followed the instructions and took meals while sitting with commoners and his subjects before he met Guru Amar Das Ji.

Guru Amar Das Ji also initiated the following social reforms to elevate the status of the suppressed masses.

1. He liberated the Sikhs from sectarian services of pujari class by simplifying the ceremonies of births, deaths, marriages and other milestone occasions.
2. Denouncing the subservient social status of women, he abolished the need for women to cover their faces with veil, while stepping out of their homes. Guru Amar Das ji pronounced that henceforth women would sit in Sangat without having to cover their faces.
3. The Guru observed that though men folk could remarry but women were denied this option. He encouraged divorced or widowed ladies to remarry too. Raja of Haripur after divorcing his wife left her at Goendwal. Guru Amar Das Ji, encouraged her remarriage. (Gurbani-Chanan March 2016)
4. Guru Amar Das also censured the barbarian Indian custom called “Sati” that



Guru Amar Das Ji denounced the Sati System among the Sikhs and liberated the female population from age old system of dying in husband's pyre.

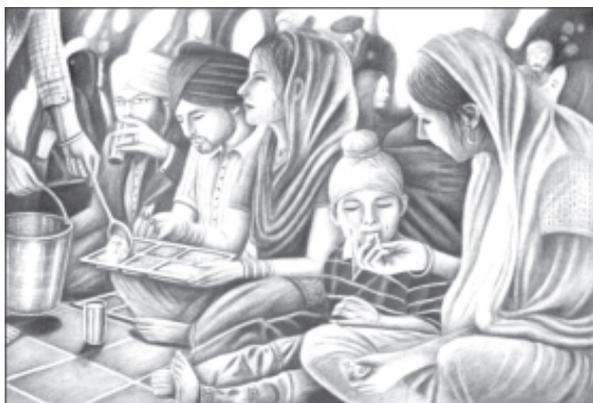
forced the alive widow in the cremation pyre of the deceased husband. Guru Amar Das pronounced that “Satian eh na aakhian jo marhian lag jalan” (means Those are not Satis, those who perish in the flames of husband's pyre. O Nanak, true sati was the one who is grief stricken and not the one who is fume consumed" Guru Amar Das issued Hukamnama (edict) to denounce Sati System among Sikhs. In praise of Sikh Gurus for their praise and upliftment of women the renowned writer Mulk Raj Anand writes "One other heritage, which the Sikh Gurus left for posterity, is to their treatment of women as equal of men. And as dignity of labour was cornerstone of the faith, woman, the doer of household chores, cook, rearer of children, who tends the sick, has been honoured in the Sikh faith, while in other religions woman's position has been degraded by consigning the female to darkness behind veils, and as servant in the house, bearing children from lust of males" (Sikh heritage in paintings- Panjab & Sind Bank- year 1995).

Guru Amar Das Ji also vehemently preached prohibition and encouraged economically beneficial trades to his disciples.

Tradition of Langar (Community Kitchen) was institutionalized by Gur Amar Das Ji. Community Kitchen- a concept of sharing and caring as equals was aimed at eliminating the feeling of rich and poor, low and high caste. The Guru mandated for every person wishing to meet him, to first eat food from the Community Kitchen, prepared by people of all castes, before coming

for Darshan of Guru.

Since the inception of the Langar tradition, only vegetarian food is served. When Akbar came to visit Guru Amar Das Ji, he was so impressed



Tradition of Langar in Gurudwaras
 Drawing by: Raj Singh Tattal (the Pen-Tacular-Artist)

by the tradition, that he perferred a piece of land to Gurughar (spiritual teacher or preceptor's place) for needs of Langar. Guru Amar Das Ji politely informed the emperor that this Community Kitchen needs to be run with offering from the community (Sangat) only.

6. To spread the message of Guru Nanak Sahib, Sri Guru Amar Das Ji established great number of centers (Known as Manjees). These certers covered the areas from Afghanistan to West Bengal. Some dedicated Sikhs who had understood the message of Guru Nanak and Sikhi were made incharge of such centers. Guru used to meet them atleast twice a year. Guru Amar Das Ji also introduced 52 Pirhas (smaller centers) to cater smaller congregations. Guru Ji put his faith in women fold to look after many of these pirhas.
7. To cater to the growing needs of drinking and bathing water needs of pilgrims and resident of area, also to develop a feeling of oneness amongst the society, in the year 1556 Guru Amar Das Ji got constructed a Baoli (well) at Goendwal, through Kar sewa.
8. Guru Amar Das Ji emphasized that Guru is not subject of seeing only (Darshan) Guru stressed on contemplation of Shabad Guru after hearing. As such Guru ji advised Sikhs that mere sight of Guru is not enough for liberation of soul. Liberation of soul lays in listening and contemplation over Shabd Guru. "Dithhe mukt na hovyee, jicher shabad na kareh veechar" Ang (page) 594 GGS.

Sri Guru Amar Das Ji composed total number of 970 Shabads, Paurhis, (stanzas) and Shlokas in 17 Ragas. His composition Anand (Raag Ramkali) is sung every day at the conclusion of the Keertan or daily rituals in all Gurudwaras in India and Abroad.

Recognising his time to leave this physical world, Guru Amar Das Ji passed the eternal light (Gurgaddi) to Bhai Jetha and gave him a new name (Guru) Ram Das on 30.8.1574 and anointed him as 4th Nanak Guru Amar Das had seen the filial love and utmost humility and obedience in Bhai Jetha. In the tradition set by Guru Nanak, Guru Amar Das by passed his sons Mohan and Mohri. Guru Amar Das Ji's soul emerged in eternal light (breathed his last) on September 1st 1574.

Q.1 When was Sri Guru Amar Das Ji born?

A In the year of 1501.

Q.2 Which is birth place of Sri Guru Amar Das Ji?

A. Village Basarke, Distt Amritsar.

- Q.3 What are the names of parents of Sri Guru Amar Das Ji?
- A. His father's name is Bhai Tej Bhan Ji and mother's name is Mata Bakht Kaur also known as Mata Sulakhni Ji.
- Q.4 What is the name of wife of Sri Guru Amar Das Ji?
- A. Mata Mansa Devi Ji also known as Maali Ji and Ramo Ji.
- Q.5 What is the name of Mata Mansa Devi's father and when did she get married?
- A. Daughter of Bhai Devi Chand Bahl, Mata Mansa devi got married to Baba Amar Das in the year 1502 A.D.
- Q.6 Who was Bibi Amro Ji? What do you know about her?
- A. Bibi Amro Ji was daughter of Sri Guru Angad Dev Ji and daughter in Law of Sri Guru Amar as Ji's brother. Sri Guru Amar Das Ji, accompanied bibi Amro Ji to have first Darshan/meeting with Sri Guru Angad Dev Ji.
- Q.7 Before Baba Amar Das was bestowed Guruship, from which river and for how long he, used to bring water for the bath of Sri Guru Angad Dev?
- A. Guru Amr Das served Guru Angad for twelve years vading through rain and storm bringing water from river Bias for nGuru's bath.
- Q.8 At which place Sri Guru Amar Das Ji used to rest while carrying the water from Bias River?
- A. Guru Amar Das Ji used to rest by taking support of a Kareer (Babool) tree, Gurdwara Khadi Sahib has been constructed at that place now.
- Q.9 Before being bestowed Guruship, for how long, Guru Amar Das Ji served Sri Guru Angad Dev Ji?
- A. 12 long years.
- Q.10 Baba Amar Das Ji believed in which Sect of Hinduism, before meeting Sri Guru Angad Dev Ji.
- A. In the Vaishnav Sect of Hinduism.
- Q.11 At what place, before being bestowed Guruship, Baba Amar Das Ji served Sri Guru Angad Dev Ji?
- A. At Khadoor Sahib.
- Q.12 Name the children of Sri Guru Amar Das Ji.
- A. Two sons Baba Mohri Ji and Baba Mohan ji and two daughters, bibi Dani Ji and Bibi Bhani Ji.
- Q.13 When was Sri Guru Amar Das Ji bestowed with Guruship?
- A. On March 29, 1552 A. D.

- Q.14 After accession of the reigns of Sikhism, which places were immediately visited by Sri Guru Amar Das Ji?
- A. Kurukreshtra and Hardwar.
- Q.15 What was the occasions of the Guru's visit?
- A. The Solar eclipse of Abijit Nakshatra (which is believed to occur after 19 years)
- Q.16 Which Hymn was pronounced by Sri Guru Amar Das Ji to liberate the minds of Brahmins?
- A. *Jaise dharti hoon pai meghla barsat hai
Kya dharti madhe paani nahin*
- SGGS Ang 162(gauri bairagan Mah 3)*
- Q.17 What was reaction of Radical Brahmins?
- A. They complained to the Emperor Akbar that Guru Amar Das has abandoned his religion. He also advocates to abolish the distinction of age old tradition of religious and Caste system.
- Q.18 What was reaction of the King to the complaint?
- A. King Akbar decided to listen to the view point of Guru Amar Das Ji.
- Q.19 Who was deputed to satisfy the court of King?
- A. Bhai Jetha Ji was deputed as Ambassador of Guru Amar Das Ji.
- Q.20 Which Moghul Emperor visited Guru Amar Das Ji and which year?
- A. Emperor Akbar visited Goendwal Sahib to meet Guru Amar Das Ji in the year 1571.
- Q.21 Which tradition of Gurughar, King Akbar had to observe to have the audience/discourse with Guru Amar Das Ji?
- A. He had to sit with Sangat to have Langar (Food from the Community Kitchen-) as per the tradition of Gurughar.
- Q.22 What do you understand from the tradition of Langar (Food cooked in community kitchen)?
- A. Although the Langar custom was started in the times of Sri Guru Nanak Sahib and during the period of Sri Angad Dev Ji also it continued. Mata Kheevi ji personally cooked Langar and served to Sangat. Sri Guru Amar Das Ji started the tradition of taking Langar before coming to sit in Guru Darbar for discourse and made it mandatory for Rich and Poor, Ladies gets and children from all walks of life including non Sikhs would sit in queue to have meal cooked in the common kitchen (Free of cost)

Q.23 Why did Guru Amar Das Ji refuse to Emperor Akbar's offering Jagir (Village land without Revenues) for Guru Ka Langar (Community Kitchen)

A. Sri Guru Amar Das Ji was of strong opinion that the Community Kitchen must be community (disciples of the gurus) supported and depend only on Dasvand (Offering) from earned Income of the devotee.

Q.24 Sri Guru Amar Das Ji abolished the tradition of veil in Guru Darbar, what do you understand by veil?

A. Those were the times when ladies were not allowed to more out of home without covering their faces. The cloth used to cover the face was known as veil. Sri Guru Amar Das Ji to give equal rights to ladies. To reform the society, he made it mendatory for them to come to Guru Darbar with their faces uncovered.

Q.25 Which humanitarian deeds were initiated and accomplished by Guru Amar Das Ji?

A. Guru Amar Das disapproved the gender discrimination and insult to humanity. Guruji fought against the prevalent tradition of Sati (Burning of wife in the pyre of husband). He also penned a Shabad "Satian eh na aakhian jo marhian lag jalan" (means Those are not Satis, those who perish in the flames of husband's pyre. O Nanak, only those could be called satis who die of broken heart). Guru Amar Das ordained to stop the tradition of wife burning in husband's pyre, in the Sikh Religion. Guru Amar Das Ji also followed the foot steps of Guru Nanak Sahib to advocate the remarriage of a widow.

Raja of Hari Pur divorced his wife and left her at Goendwal Sahib. Guru Amar Das Ji got her re-married, thus encouraged remarriage of a divorcee woman.

People of upper caste did not allow others to take water from their wells. There was only one common well in Goindwal to cater the needs of the common people. In order to meets the increasing needs of drinking as well as water for pilgrims' bath, besides need of poor local residents, Guru Amar Das Ji felt the need to dig another well. In order to form a habit of doing exercise and to avoid use of ropes and buckets, Guru Amar Das Ji, got the well (Baoli) built deep into land with 84 steps to go down and come up, for the welfare of Sangat in Goindwal. Foundation of which was laid by Baba Budha Ji. Thus Sikh Sangat not only sat together

in Pangat for their meals but also due to digging of Baoli, started bathing together at one place which helped to eliminate differences on account of caste and creed from their minds.

Guru angad Dev Ji stressed the importances of the physical body as an instrument of sipiritual development as such started Mal Akharhas. Guru Amar Das Ji furthered the tradition of competitions. Guru encouraged the under privilidged section of the society by providing assistance and opportunities. It was Guru's yet another way of doing away social taboos of the society. To bringing the Sikh Sangat closer to each other, he culcated the feelings of brotherhood among Sikhs and urged the Sikhs to get together at least three times a year on Dewali, Maghi and Vaisakhi Sri Guru Amar Das Ji infused both Gurbani singing and best tenets of Sikh faith teaching and started Masand (Missionaries) tradition to promote Sikhs. He made compulsory for Masands to meet GuruJi atleast twicea year to give the progress report.

- Q.26 Which were the three days Sri Guru Amar Das Ji suggested for Sikh meets?
- A. On Diwali, Vaisakhi and Maghi days each year.
- Q.27 How many Shabds (Hymms) Paurhis and Saloks penned down by Sri Guru Amar Ji are included in Sri Guru Granth Sahib?
- A. Entire bani of 970 Shabads, Pauris and Saloks, which includes 907 Shabads, penned down by Sri Guru Amar Das Ji are included in Sri Guru Granth Sahib.
- Q.28 In how many Raags (musical Measures) those Shabad have been written.
- A. 17 Raags.
- Q.29 Which Bani is sung daily in Gurdwaras every day?
- A. Anand Sahib Baani.
- Q.30 Anand Sahib is sung in which Raag (Musical Measure)
- A. Raag Ramkali.
- Q.31 Which year Sri Guru Amar Das Ji merged his soul with eternal light and which place?
- A. In the year 1574 A.D. at Goindwal Sahib.
- Q.32 When Guru Amar Das Ji found his end close, what was the message of Sri Guru Amar Das Ji to his family and Sikhs?
- A. In Ram Kali Raag, Baba Sunder Ji records in "Sadd" (Call of destiny), which is partly in question/answer form saying that Guru Amar Das Ji

finding his end near, called his family and some disciples and ordained that when he (Guru) was gone, no one to weep, Everyone should sing God's (Akaalpurkh's) praise without break. A question was asked whether we should call Pandit Kesho Gopal to read old scriptures on Hari? His answer was that family and Sangat to read discourse on Hari, listen to the name of Hari and that this will be the fittest last rights for him.

Q.33 Who was the blessed soul whom Guru Amar Das ji personally give bath.?

A. Guru Nanak Sahib toured far and wide. During the first Udasi, Guru Nanak Sahib accompanied by Bhai Mardana visited the area which subsequently became known as Goendwal. Here Guru called on leper and sought his permission to stay with him for the night. On hearing the unusual request, leper was amazed. Strange are ways of God and his holy men. The very sight of Guru Nanak cured the leper of his illness. Guru Angad Sahib also followed the tradition set by Guru Nank Sahib, After the morning congregation of Sangat, he tended the sick, before having his breakfast. During the time of Guru Amar Das Ji, one Prema Chaudhary also got sick of leprosy and fell on the feet of Guru Amar Das. Guru Amar Das ji blessed him and gave a bath to him by his own hands. Soon he gained good health and with the blessing of Guru he married to Matho and were considered an ideal couple. Chaudhary Langah another devotee used to walk to Goendwal from his place with a bowl of curd for the Guru. With the blessings of Guru Langah was cured of his ailment of deformed leg.

Q.34 Who was chosen by Guru Amar Das to head Guru Nanak's mission after him?

A. On the principles set up by Sri Guru Nanak Sahib, Guru Amar Das Ji also bypassed the claim of his sons Baba Mohan Ji and Baba Mohri Ji for succession. He chose his son-in-law Bhai Jetha, on the strength of dedication, devotion and reverence, as the worthy successor, by giving him a new name Raam Das Ji, to succeed him to carry on Guru Nanak's mission

Q.35 What do you understand from Joti Jot Samana?

A. To merge with eternal light.

Guru Ram Das Ji

(1534-1581)

The 4th Sikh Guru was born in Chuni Mandi, Lahore (Now Pakistan-Mahan Kosg) on 24th September 1534 to father Hardas Sodhi Ji and mother Bibi Daya Kaur. Being the first child of the parents he was named Jetha, meaning elder. At the tender age of seven, he was orphaned and thus the responsibility for the upbringing fell on his maternal grand mother (Naani), who lived in a village known as “Basarke”. To earn money for family needs, Bhai Jetha ji sold boiled salted blackgrams (ਪੁੰਗਣੀਆਂ).

Accompanied with some pilgrims from his village Basarke, Jetha Ji also visited Goindwal- the city founded by Guru Amar Das Ji in the year 1546. Jetha ji was so fascinated with the atmosphere of the town that he decided to stay there. In addition to his small vending business, he would find time to lend a helping hand in the Karsewa (free community service). Baba Amar Das Ji anointed as 3rd Nanak had taken note of this hard working young boy Jetha, in the village “Basarke” also. Guru Amar Das Ji was very appreciative of Jetha’s efforts towards self-reliance to earn a living, as well as his dedication to community service: a measure of his devotion and spirit of the purpose. Coincidentally Bibi Bhani, Guru Amar Das Ji’s daughter had reached a marriageable age. Mata Mansa Ji asked the Guru to look for a suitable match for their daughter. In response to “what kind of groom you have in mind?” the mother pointed out to Bhai Jetha Ji. Guru Amar Das Ji thinking of Bhai Jetha Ji’s character said “He is the only one his kind”. Disregarding Bhai Jetha ji’s poverty, they chose him to be the groom for their daughter, based on his strong work ethic and high moral character.

After marriage in December, 1553, Bhai Jetha ji started living in Goindwal with Sri Guru Amar Dass Ji’s family, not as a son in law but as Sikh devoted to the cause of Nishkaam Sewa. He was often seen helping pilgrims

in doing their beds and fanning them to comfort during the summer nights. During the day time he would help with the construction activities or work in the community kitchen. He had become well versed with the Sikh scriptures and Sikh Principles of One Creator and one-ness of the creation, with equal divinity for all. The couple was blessed with three sons, named baba Prithi Chand, baba Mahadev Ji and baba Arjan (later known as Guru Arjan Dev Ji).

In the year 1558 Guru Amar Das Ji, accompanied by Bhai Jetha Ji toured India's places for pilgrimage, with an aim of spreading Sikh values. Historical accounts of this mission can be found in Guru Ram Das Ji's poetic rendition within Tukhari Raag. The beneficiaries of the traditional ritualistic system in India filed a complaint in the court of Emperor Akbar that Guru Amar Das's teachings were disturbing the community harmony. Akbar summoned Guru Amar Das Ji and asked for his personal appearance, or through a Sikh thoroughly conversant with the Sikh teachings. Guru Amar Das Ji decided to depute Bhai Jetha Ji to the royal court to explicate the Sikh tenets and balk the malevolent designs of those disseminating misinformation.

Bhai Jetha Ji went to Lahore, stayed at his native house in Chuna (as per Mahan Kosh Chuni Mandi) Mandi. In Emperor's court he explained the concept and meaning of Ik Oankaar as one God. He explained that discrimination against any one on the basis of castes is not acceptable in Sikhism since all human beings are children of one God. He elaborated that each human is endowed with equal divinity and has ability to connect with the form less creator, through introspection,

instead of blindly following the religiously garbed exploiters. The Emperor was so pleased with the replies and explanations that the dismissed the



On being asked by Baba Sri Chand for purpose of his long beard, Guru Ram Das humbly replied "to clean the feet of holy persons like you."

charge and made it a point to visit Goindwal to pay his personal regards to Guru Amar Das Ji.

Sensing his time for heavenly departure near, Guru Amar Das Ji anointed Bhai Jetha Ji, on 30th August, 1574 as 4th Nanak by giving him a new name Guru Ram Das and asked him to settle in the newly developed township Guru Ka Chak.

Guru Ram Das was a down to earth soul. Baba Sri Chand son of Guru Nanak Sahib was unhappy on being ignored as the successor of Guru Nanak. He kept distance from Sikh Gurus. During Guru Ram Das's time he visited Amritsar, Guru Ram Das by passing all the protocols went to meet him, which brought reconciliation in patching differences.

There are many versions about the site of Amritsar town. According to one version, great Akbar, on a visit to Guru Amar Das Ji, wanted to offer a Jagir to Guru Amar Das Ji. However, since Guru declined to accept, Akbar offered this site as Jagir for Langar. Yet there is another version that with a view to construct a new Township and Sarover (Tank) Guru Amar Das Ji accompanied by Bhai Jetha Ji met some respected people of Gumtala, Sultanwind and Tung villages and discussed their plan and requirement. According to Distt Gazette Amritsar (1883-84) Guru Ram Das obtained grant of the site from Emperor Akbar, in 1577, on a payment of 700 Akbari coins to the Landlords. Development though started in year 1570, and was completed during the time of Sri Guru Arjan Dev Ji and was named Guru Ka Chak also called Ram Das Pur, which was later changed to Amritsar.

There are many myths and legends also connected with the Amrit sarovar at Amritsar. Because of religious aspect and sanctity attached to Sarovar (Pond), the site has been transformed into a pilgrimage center. Though Guru Ram Das Ji laid the foundation for the construction of the city, on June 13th 1577.

Guru Ram Das Ji was a poetic genius and his paeans touched every heart. In one of his hymns, Guru Ram Das Ji logged the Sikh code of conduct (worship) as

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਵੈ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ"
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ"

ਸ੍ਰੀ ਗੁ ਗ ਸਾ ਅੰਗ 305

*"Gur Satgur ka jo Sikh akhvaye so bhalke uth Hari Naam dhiyae,
Udam karay bhalkey parbhatee isnaan karey Amritsar naavei."*

Salok Moh 4 ANG(Page) 305 SGGS

(which means that one who calls himself Sikh of the guru shall wake up early in the morning, will bathe to clean himself, and meditate on the Lord's name.)

To free the Sikh Community from the clutches of meaningless rituals, Sri Guru Ram Das Ji also introduced character strengthening guidelines for major milestones of life. He wrote the song of bliss (Anand Karaj) for ratification of marriage parallel to spiritual union of God and human beings. He extricated Sikh community from astrological and palm-reading superstitions to schedule important events. Instead he directed Sikhs to seek God's blessings before initiating a new venture.

"ਕੀਤਾ ਲੋੜੀਐ ਕੰਮ ਸੋ ਹਰਿ ਪਹਿ ਆਖੀਐ"

(Keeta Lorhiye Kum so Har pei Akhiye).

On, 31st August 1581, in accordance with the traditional transfer of Guruship Guru Ram Das Ji declared Arjan Dev as the 5th Nanak. On 2nd September, 1582 Guru Ram D left for his heavenly abode at Goindwal Sahib.

Q.1 What is the name of the fourth Guru of Sikh Religion?

A. Sri Guru Ram Das Ji.

Q.2 What is the birth year of Sri Guru Ram Das Ji?

A. 24th September, 1534 A.D

Q.3 What is birth place of Sri Guru Ram Das Ji?

A. Chooni Mandi Lahore (now in Pakistan)

Q.4 What was the given Name of Sri Guru Ram Das Ji?

A. He was popularly known as Bhai Jetha Ji, before being anointed Guruship.

Q.5 What are the names of parents of Sri Guru Ram Das Ji?

A. Father Sri Hari Das Sodhi Ji and mother Mata Daya Kaur Ji.

Q.6 What is name of Sri Guru Ram Das Ji's wife?

A. Mata Bhani Ji.

Q.7 What is the name of Mata Bhani ji's father?

A. Sri Guru Amar Das Ji.

Q. 8 At the time of death of his mother and father, what was the age of Bhai Jetha Ji?

A. Seven Years.

Q. 09 Who looked after Bhai Jetha Ji after death of his parents?

A. After the death of his parents, when no other relation came forward to look after him, his maternal Grand Mother who was resident of village Basarke, Distt Amritsar came forward to look after and take care of him.

- Q.10 When did Bhai Jetha Ji got married?
A. In the year 1553.
- Q.11 Name the children of Sri Guru Ram Das Ji?
A. Sri Guru Ram Das Ji was blessed with three sons.
- Q.12 What are their names?
A. Eldest son Baba Prithi Chand Ji, Middle one Baba Mahadeo Ji and the youngest Baba Arjan Mal Ji, who after anointing came to be known as Sri Guru Arjan Dev Ji.
- Q.13 After marriage Bhai Jethaji shifted to which place?
A. Bhai Jetha Ji shifted to Goindwaal Sahib, to help Gurughar in digging and construction work of Baoli Sahib (Well) and to help pilgrims in need of he
- Q.14 After coming to Guru's fold, how did Bhai Jaitha Ji keep himself busy?
A He started devoting maximum time, working as Karsewak in digging and construction work of Baoli Sahib. In the evening he would help prepare the Langar (Food in Community Kitchen), serve water and prepare beds for the pilgrims and many times he would render fan service at night.
- Q.15 Whom did Sri Guru Amar Das Ji advised, about purchase of land from residents of village Tung?
A. Bhai Jetha Ji,
- Q.16 What amount was paid towards purchase of land?
A. 700 Akbari Gold Coins.
- Q.17 From whom the land was purchased?
A. From the landlords of Village Tung and Gumtala.
- Q.18 From where this information could be verified?
A. From Distt Gazetteer Amritsar (1883-84).
- Q.19 When Sri Guru Ram Das Ji was bestowed Guruship?
A. On 30 August, 1574.
- Q.20 What were new works started by Guru Ram Das Ji?
A. Foundation of Guru ka Chak later changed to Ramdaspur and Ram Das Sarovar (Amritsar)
- Q.21 How many Shabads (Hymns) penned down by Sri Guru Ram Ji are included in Sri guru Granth sahib?
A. All the 679 Shabads penned by Sri Guru Ram Das Ji are included in Sri Guru Granth Sahib.

Q.22 What are those Ragas (Musical Measures) in which these Shabads (Hymms) are sung?

A. 30 ragas (musical measures)

Q. 23 Which are those Ragas (musical measures)

A. Sri Raag, Majh Raag, Gaurhi Raag, Aasa Raag, Goojri Raag, Devgandhari Raag, Bihagrha Raag, Vadhans Raag, Sorath Raag, dhanasri Raag, Jaitsri Raag, Todi Raag, Bairarhi Raag, Tilang Raag, Soohi Raag, Bilawal Raag, Gaund Raag, Raamkali Raag, NatNarain Raag, Maal Gaurha Raag, Maroo Raag, Tukhari Raag, Kedara Raag, Bhairo Raag, Basant Raag, Sarang Raag, Malaar Raag, Kanrha Raag, Kalian Raag and Parbhati Raag.

Q.24 When and where Sri Guru Arjan Dev Ji was born?

A. On 15th April, In the year 1563 at Goindwal Sahib.

Q.25 When and on what bases/considerations Sri Guru Arjan Dev Ji succeeded Sri Guru Ram Das Ji as fifth Nanak?

A. Sri Guru Ram Das Ji was of strong view that right from Guru Nanak's time, all the successions were made on the basis of devotion only and none due to family considerations. Accordingly, visualising that the end of his life is approaching, on September 01, 1581 A.D. (as per Gurdwara Parbhandhak Committee on 31st August) Guru Ram Das Ji anointed Sri Guru Arjan Dev Ji by declaring him as fifth Nanak before every one present at the ceremony.

Q. 26 When and where did Sri Guru Ram Das Ji's soul merged with eternal (Divine) light?

A. On 2nd September, 1581 at Goindwal sahib.

Q. 27 What do you understand from Joti Jot samana?

A. To merge with eternal (Divine) light.

Guru Arjan Dev Ji

(1563-1606)

Guru Nanak, the founder of Sikh Faith, gave the message of complete surrender to God's will. That is why, Sikhs always seek guidance and grace of guru in the form of invocation before beginning of any new endeavor. Most importantly, no priest is needed as intermediary for this purpose. Each individual could lead the prayer in quest of blessing from Sri Guru Granth Sahib. All Sikh Gurus succeeding Guru Nanak also emphasized on finding peace in God's will.

Tera Kia Meetha Lage

(God's will appear sweet to me.)

(Ang (Page) 394 GGS Ji)

Sail Pathhar Mein Jant Oupaaeae Taa Kaa Rijak Aagai Kar Dhariaa ||1||

(In rocks God creates the life, and provides sustenance. ||1||)

(Ang 495 GGS Ji)

Jio Jio Teraa Hukam Thivai Thio Hovanaa ||

(As is the Hukam (Will of God) so do things happen.)

(Ang 523 GGS Ji)

Guru Arjan the youngest son of Sri Guru Ram Das Ji was born on 15th April, 1563 at Goendwal. Obedience, service and compassion were his inherited qualities. Both his elder brothers lacked these attributes. (Guru) Arjan received education under the utmost care of his grandfather Guru Amar Das, his maternal uncle Baba Mohan and great Sikh scholar Bhai Gur Das Ji, during his years at Goendwal. Sahib.Arjan's affable attributes and his congenial conduct towards all made him favourite in the family, causing his older brother Prithi Chand to be jealous of him. Prithi Chand being the eldest son expected to inherit the Guruship but he did not cultivate his personal character to become worthy of the honor and feared that Arjan might inherit Gurgaddi. Guru Ram Das counseled Prithi Chand on numerous occasions that succession goes to only who blossom love and devotion in their heart, therefore, he too

should, make peace with younger brother. Prithi Chand kept on conspiring against Arjan. Despite the opposition of his older brother, succession was gifted to Arjan on 31st August, 1581 at Goendwal Sahib.

This infuriated Prithi Chand to an extent that he started opposing Guru Arjan openly and began scheming to seize the position by force. Prithi Chand with the help of a few disgruntled masands (Emissaries of the Guru) instigated some Brahmins, who were looking for an opportunity to contain Sikh movement., complained to Bir Bal (real name Mahesh Das), the emperor's senior minister. Bir Bal directed Sulhi Khan, distt revenue officer to take action against Guru Arjan. Sulhi Khan on his expedition to harm Guru Arjan was accidentally burnt alive in a brick kiln, an unholy death (Death by burning is considered unholy in Islam). Guru Arjan expressed his gratitude in the following hymn, describing the incidence"

He started

"Sulhi te Narain raakh

Sulhi ka haath kahin na pahunchey

Suhi hoe mooa napaak"

Bilawal Mah 5 Ang 825 GGS

Guru Arjan Dev Ji was a great philosopher, organizer, builder and visionary. Upon assuming the leadership of the Sikhs, he visualized the increasing economic needs of the growing community. Guru Arjan initiated action to complete various construction projects began by Guru Ram Das including the construction of Darbar Sahib, a dream project to build a place of worship where everyone could pray, without restrictions. Guru Nanak Dev Ji had visited this site in his life time.

Guru Ram Das Ji (Bhai Jetha Ji at that time) following a directive of Guru Amar Das Ji had purchased 500 Vighas (acres) of land from residents of village Tung at a cost of 700 Akbari Soverigns and laid foundation for the city to called "Guru Ka Chak"

During Guru Arjan's period, Sikh principles took a firm hold on masses. Sri Guru Arjan Dev Ji with his vision of future, continued the development of Guru Ka Chak. Upon completion of the project he renamed it to Chak Ram Das Pur. The first ceremonious cut to begin the digging of the Sarovar (water pond) was made near Dukhbhanjani, on 6th November, 1578 A.D. by Bhai Jetha Ji (Guru Ram Das Ji). Guru Arjan Dev Ji took over the construction work near Dukhbhanjani, where the first cut was made years ago. The foundation

stone of Darbar Sahib (now known as Golden Temple) was laid on December 28, 1588 A.D. It is believed that due to non availability of cement in those days, hand ground horse bean lentil was used to strengthen the foundation. The 202 feet long and 21 feet wide, walkway connecting the entrance gateway (Darshni Deorhi) to sanctorum-sanctorum has stood there for more than 450 years. It is believed that Bhai Banno ji's kar-sewa at the time of construction of Harmandir Sahib was a significant contribution. It is also believed that on the completion of Harmandir Sahib, Guru Arjan Dev Ji personally served Bhai Bannoji first platter of the feast (Langar).

Guru Arjan Dev Ji also supervised the completion of Santokhsar. Architectural work of all these buildings depicted his taste of art and architecture.

Darbar Sahib building is three storey structure, one floor of which is underground in the Amrit Sarovar (Lake of Immortality). While entering inside Darbar Sahib, although one feels as if entering ground floor area, but in reality it is first floor of the building which is 34 feet in size (17 feet each side) where Sri Guru Granth Sahib is kept in State. From the Darshani Deodi (Archway) one has to take 84 steps to enter Darbar Sahib. Sikhs popularly believe that if one starts stepping towards Darbar Sahib by leaving one's ego, greed, pride, anger and material, these 84 steps taken by a person, can help him/her achieve spiritual emancipation.

Guru Arjan Dev Ji also planned markets, residential houses with gardens around Darbar Sahib building. A community kitchen was also established, where construction workers and guru's followers took meals together. Guru encouraged the followers to occupy the newly constructed houses in newly developed township. To give an impetus to others, Guru himself occupied one of the houses. It is believed that Bhai Bahlo played a very important role in development of the area.

It was foresightedness of Sikh Gurus that, they purchased land for developing new cities and commerce centers to meet social and economic needs of masses. Instead of accepting donations or endowments from royals or landlords, Sikh Gurus wanted to promote communal cooperation and self-reliance in Sikhism. Guru Arjan purchased land from the residents of village Khara and Paklaser to develop the town of Taran-Taran. He also planned the city of Kartarpur on the bank of Ravi River. He had constructed deep wells at Gangsar (Kartarpur), Guru Ka Mahal, Baoli Sahib at Dabbi Bazar, Lahore.

Instead of accepting as donation or gift, Guru purchased the land, keeping in view, the future of the growing community, Guru Arjan Dev also inhabited the town of Tarantaran after having purchased the land from the residents of village Khara and Paklasar. Sri Guru Arjan Dev ji also colonised the cities of Kartarpur on the bank of Ravi. Gangsir well at Kartarpur, Baoli Sahib at Dabbi Bazaar and Raamsar were dug to meet the water needs of people. Economic well being of any farming area depends on rain. Keeping in view the needs of the peasants Guru arranged the digging of six channel wheel well (Chheharta) to irrigate the fields of the area. The place is now known these days as Chheharta near Amritsar. During the missionary tour of Majha and Doaba, Guru Arjan Dev founded the town of Gobind Pur on Beas.

Emperor Akbar visited Guru Arjan Dev at Goendwal. Akbar was accorded a huge reception by Guru Arjan Dev ji on November 24, 1598. Akbar was full of appreciation for the Guru personality. At Guru's instance Akbar reduced the tax on the farmers of the area to one sixth.

Shortly after Akbar's visit, Guru Arjan Dev started compiling of Pothis Sahib. The crucial job of scrivener was assigned to Bhai Gurdas Ji. It took almost five years to complete the assignment.

Guru Arjan Dev Ji gifted the humanity with a place of worship, the Golden Temple, Amritsar, where everyone regardless of caste, creed, gender, social class or ethnicity is welcome. He then gifted the mankind, a unique scripture that includes spiritual poetry written by the thirty-five great souls belonging to diverse faiths and diverse social status with a common message that there is only one creator and oneness of all creation. The scripture compiled after four years of intensive efforts was known as Pothis Sahib or Adi Granth and was installed at Darbar Sahib in 1604. Guru Nanak Dev Ji and the successive Gurus accumulated their own writings and also researched and gathered the writings of Hindu and Muslim saints which now had been preserved for eternity in the Adi Granth.

Some writers' conjecture that Guru Arjan Dev Ji did not possess all the writings of previous Gurus and that Guru Arjan Dev Ji visited to meet Baba Mohan Ji to ask for the Bani of in his possession, is not validated by historical research.

Sri Guru Arjan Dev Ji, while choosing these compositions (Bani) to be included in the scripture, did neither discriminate on the basis of caste, creed, color or religion, nor did he favour any individual writer. A set of principles

were applied while making selection. Writtings of Bhagats Kanhaji, Peeluji, Chhajooji and Shah Hussain ji were declined for inclusion, since their writtings did not meet the required uniformity of thought,

"Ikka bani ik guru iko shabad vichaar"

G G S, Salok Mah 3 ang 646

To quote uniformity of thoughts incorporated in Sri Guru Granth Sahib, baba Farid says "Je tu piriya di sik heauoo na thhahe kahida (means if you long for union with Lord, hurt not heart of anyone)"

It is believed that Bhai Gurdas ji also approached Guru Arjan Dev to include his writtings in the Pothi Sahib, Guruji declined to include, despite the fact that Bhai Gurdas Ji was assigned the responsibility to write the first copy of Granth (Pothi Sahib at that time) It only proved that Guru Arjan was very independent and fair.

All the hymns recited and recorded by Guru Nanak Sahib, Guru Angad Dev Ji, Guru Amar Das Ji and Guru Ram Ram Das Ji, and Guru Arjan Dev Ji along with collection of Bani written by 15 Bhagats were scribed in the manuscript, (Bhagats whose Bani was penned include Sheikh Farid Ji and Baba Bheekhan ji (believers of Islam) while Bhagat Ramanand Ji, Bhagat Parmaanand Ji and Bhagat Jaidev Ji (were Brahmins) Bhagat Kabir Ji (was a Muslim weaver) Bhagat Ravidas Ji (Dalit-leather worker) Bhagat Sain Ji (was a Dalit-barber), Bhagat Namdev Ji (a washerman) and Bhagat Sadhnaji (a butcher), Bhagat Soordas Ji (Hindu) and Bhagat Dhannaji (Jaat) Four Sikh devouts (Bhai Mardana Ji, Bhai Satta, Bhai Balwand and Baba Sunder Ji alongwith bani of eleven Bhats (Bards) also found a place in the distinct scripture. The completed Granth was declared "Pothi Parmeshwar ka thaan" the abode of Akaalpurkh (God) Bhai Banno Ji was sent to Lahore on 15th August, 1604, for binding together of individual pages.

Upon return of Bhai Banno Ji to Amritsar, the scripture was taken from Ramsar to Harmandir Sahib, in the form of procession. Harmandir had already been constructed for the seat of Shabad Guru, where Adi Granth was installed in 1st September, 1604. To instill thew utmost respect for the Granth in the Sikh souls, Guru Arjan Dev Ji occupied his place on the floor, while Adi Granth was enthroned on an elevated seat (Palang).

"Har mandir har jeo sajeya mere laal jeeo

Hart is mein reha samaye jeeo"

SGGS Ang 542

which means that Harmandir was built or created by God himself for his personal abode.

Which means that Harmandir was built or created by GOD himself for his personal abode.

Baba Budha Ji was entrusted to conduct the first advent of Pothi Sahib.

Very first Hukamnaama or Decree after first Advent was;

Soohi Mohallah 5

"Santan ke karaj aap Khloieya, Har kam Karavan aayeiya Ram"

Guru Granth Sahib Ang (Page) 783

(which means that Lord himself takes to stands by to accomplishes his devotees work/needs)

Guru Arjan's son Hargobind was born on June 18, 1590. Alongwith his his intellectual and scriptural education, he was trained in martial arts including horse riding, swordmanship and warfare tactics under the guidance of Baba Budha Ji. In view of the persistant hostilities of Rulers and their Stalwarts, Guru Arjan Dev had perceived a need for Sikhs to build a defensive force along with their spiritual upliftment. Guru visulised that Sikhs must learn horseriding and should be able to assess quality of the horse. Guru encouraged Sikkhs to take horse trading as profession.

As the time passed by, there was manifold increase in the number of devotees. This also increased Guru's popularity, resulting in popularity of Harmandir Sahib as pilgrim center. This popularity attracted the attention of rulers, Due to Prithi Chand's hostility towards guru his frequency of complaints also increased. As per Mohsin Fani, a Persian Historian, looked like that Guru Arjan was running a parallel government. Sri Guru Arjan's elder brother Prithi Chand along with Minas, Brahmins, Muslim Maulvis (Muslim religious leaders) were becoming more and more envy of Guru Arjan. Emperor Akbar's death in October, 1605 also marked a sea change in the policies adopted by his successor. Prince Salim (actual name Nurrudin Jahangir) adopted Islamic Nakshbandi revavalists attitude. Sheikh Farid Bukhari, one of his followers had emerged as a strong force in Akbar's court. Sheikh Ahmad Sirhindi, another strong person was spiritual mantle. After Salim's coronation, Islamic Fundamantalists, aligned with Salim extracted a promise from him that he would reverse the policy persued by Akbar.

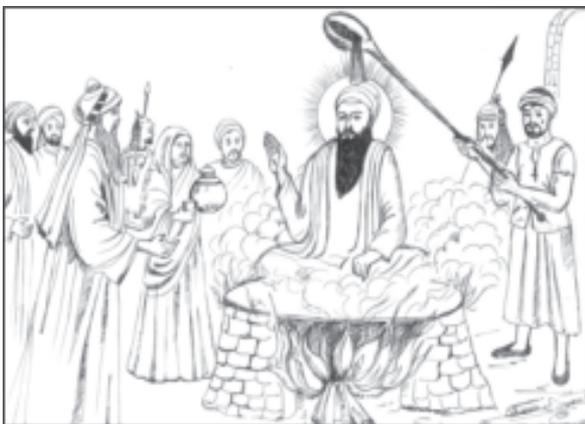
In Panjab, Hindu position became week. To take advantage of Emperor Jahangir's religious policy, they started frequently complaining to the King about Guru Arjan Dev. Jahangir was also looking for a chance to remove Guru Arjan Dev from scene due to his increased popularity. He got a chance he was

waiting for long in Prince Khusro's revolt. Khusro crossed river Beas and was followed by Sheikh Farid Bukhari who inflicted on him a crushing defeat, capture him and brought him to Lahore. A false report was sent to Jahangir communicating that Arjan Guru had blessed Khusro by affixing Safron mark on his forehead. The King ordered confiscation of Guru's property, issued sommons to Guru Arjan for his personal appearance.

The memoirs of Jahangir Tuzak-i-Jahangiri, reads "There lived in Goendwal on the bank of river Biah (Beas) a Hindu named Arjan in the barb of a Pirand Shaikh, so much so that he had by his ways and means captivated the hearts of many simple minded Hindus, nay, even of foolish and stupid Muslims and he has noised himself as a religious and worldly leader. They call him Guru." He further writes that "I should put an end to this false traffic or he should be brought into the fold of Islam" He goes on to say further that "I ordered that he should be brought into my presence and having handed over his houses, dwelling place, and children to Murtza Khan (Sheikh Farid Bukhari) and having confiscated his property. I ordered that he should be put to death with torture" *ba sayasat wa ba yasai*.e. no blood was to be split as Guru Arjan was considered a holy person.

It is also believed that the King imposed a fine of rupees two lakhs on Guru Ji. Guru Arjan refused to pay the illegitimate fine imposed upon him (though there is no mention of any kind of fine in Tuzak-i-Jahagiri. J D Cunningham in his book "History of the Sikhs" reprinted in 1997 mentions "The Guru was summoned to the emperor's presence, and fined and imrisioned").

Guru was summoned to Lahore while Guru's property was confiscated. History is also mum about Jahagir's orders about Guru's Children. Guru Arjan was blessed with only one son in Guru Hargobind. Guru Arjan Dev nominated



Guru Arjan Dev was made to sit on burning hot plate and burning hot sand being poured over his body.

his son (Guru) Hargobind Ji as his successor before leaving for Lahore.

Guru's devotees were under shock on this news.

At Lahore Guru Arjan Dev Ji was asked to write appreciation of Mohammad Sahib in the holy Granth or else accept Islam. Failing to accept these conditions, death will be inevitable. Guru Arjan Dev Ji bluntly replied that both these conditions were unacceptable to him. However, if the death is ultimate under the will of Akaalpurkh (God), he would accept this happily and smilingly. Sri Guru Arjan Dev ji also told the kazis (A Muslim learned in religious law and theology) that the religion in which he is born was not his choice. He got it under the dictate of Akaalpurkh (God), as such it is a personal gift to him from God, that is why "his birth right, to live with it". To abandon the religion means to denounce God. Therefore, under any circumstances he cannot abdicate the "Right of religious freedom". The king, took the reply as disobedience. To achieve his longing desire, Jahangir choose to bring an end to the life of Sri Guru Arjan Dev Ji and took the cruel way of taking cover under Yassa Law (a dictatorship unpublished law/order /decree, introduced by Genghis Khan to punish his opponents).

During peak summer days Sri Guru Arjan Dev Ji was tortured by making him sit on a hot plate while hot burning sand was poured over his head and body. King was not satisfied even after showing such brutality that next 2 days, Sri Guru Arjan Dev Ji was made to sit in the cauldron of boiling hot water. Sri Guru Arjan Dev Ji remained calm and undisturbed, yet kept on singing "Tera Kiya Meetha Laage" (Thy will and action is sweeter to me).

For two full days, (some people believe for five days) Guru Arjan Dev Ji's body was tortured. Endless pains were inflicted to Guru ji, under cruel Yassa law, Yet the Kazis found the Guru firm in his religious belief and faith. When the administration saw that torture and scorching hot treatment in the extreme hot weather did not had its effect on Guru Arjan Dev Ji, Qazis (A Muslim learned in religious law and theology) decided to afflict further pain to Guru's wounded body. It is a known fact that iced cool water hurts bitterly on wounds.

Though in great pains, due to wounds blistering on his body, Guru Arjan Dev Ji, accepting the happening as per will of Akaalpurkh remained fully composed on the days and nights of 29th and 30th May, 1606. On May 30, 1606 with tied hands and feet Guru Arjan Dev Ji was brought to Ravi River to pour iced water on the wounded body of Guru Arjan. As per preplanned

strategy, Guru's body was left to be carried away with the iced cool water's currents of the river. Although the happenings were purposely designed, yet to avoid blames, administration spread the rumor that the body was accidentally washed away while bathing. One tends to agree with the contention of many historians including Ganda Singh that "much of the Chandu -story was given currency to it in those very days to shift the responsibility of torture inflicted on the Guru from the Moghul officials to the Kafirs". In fact, Chandu was a petty official in the Moghul government.

Sri Guru Arjan Dev Ji bore the torture of hot sand on his body and gave an unparalleled sacrifice to lay the foundation of peaceful war for Human Rights, "The Right of Religious Freedom".

When Jahangir called Sri Guru Arjan Dev Ji to Lahore, Guru Arjan Dev Ji had comprehended, what is going to happen in Lahore. He perceived that time has come when Sikhs and Sikh religion has to Decide to fight for its existence/survival for their way of life. Guru also figured that it is time to give a new meaning to Sikh religion. The Guru could predict that in order to walk the path of Sikh ideals, Sikhs have to be ready to sacrifice their lives with honor. He therefore, before leaving for Lahore, communicated to Baba Budha Ji and his followers to anoint Sri (Guru) Hargobind Ji as his successor. (As per JD Cunningham History of the Sikhs- "On the death of Arjan, his brother Prithi Chand made some attempts to be recognized as Guru, for the only son of the deceased teacher was young, and ecclesiastical usages had everywhere admitted a latitude of succession." He further writes that "although Prithi Chand himself continued to retain few followers, and thus sowed the first fertile seed of dissent"

It is also believed that at the anointing ceremony Sri Guru Hargobind Ji donned two swords of Miri and Piri by Baba Budha Ji, as per Sri Guru Arjan Dev Ji's thinking and determination.

In this connection, golden words of second President of America, John Adam are coming to my mind "People and Nations are forged in the fire of adversities". It is the law of nature that atrocities and injustice gives birth to revolution. In the time of adversities, the beginning of revolutionary thinking was but natural in Sikh Nation also. Thus Guru Arjan was selected by destiny to become pioneer of Human Rights Concept. The period of Sri Guru Arjan Dev Ji from Sept 1581 to May 1606 was exceptionally lively, spirited and progressive period for Sikhism.

- Q.1 When was Guru Arjan Dev Ji born?
A. On 15th April, 1563.
- Q.2 What is his place of birth?
A. Goendwal Sahib
- Q.03 How many sisters and brothers did Guru Arjan Dev Ji had?
A. Guru Arjan Dev Ji was the youngest son of the parents. He had two older brothers in Prithi Chand and Mahadeo Ji
- Q.4 When was Guru Arjan Dev Ji's marriage to Mata Ganga Ji solemnised?
A. In year 1646 Bikarmi.
- Q.5 How many children did Guru Arjan Dev Ji had and what are their names?
A. Guru Arjan Dev Ji was blessed with one son only, whose name was Guru Hargobind ji.
- Q.6 When and where, Sri Guru Arjan Dev Ji was anointed as Guru of Sikh Religion?
A. On sept 01, 1581 at Goendwal sahib. (As per Shromani Gurdwara Parbandhak Committee he was anointed on 31st August, 1581)
- Q.7 What was the age of Guru Arjan Dev Ji when he was anointed Guruship of Sikh Community?
A. He was 18 year four months and 15 days old at the time of taking over the reigns of Sikh Community.
- Q.8 Being youngest son, how did Guru Arjan was anointed as successor of Guru Ram Das Ji?
Instead of younger or older in age criterion, principles established by Guru Nanak Sahib, through and through spirit of selfless, service and suitability were considered, qualities for anointing to Gur-Gaddi. Guru Ram Das Ji, rejected his older son Prithi Chand's claim to Gur Gaddi, considering him unworthy for Gurgaddi and nominated his youngest son Arjan Dev Ji to the Gur Gaddi, his third son did not even aspire for the same.
- Q.9 Who was Prithi Chand and how was he related to Sri Guru Arjan Dev Ji?
A. He was eldest son of Sri Guru Ram Das Ji and older brother of Sri Guru Arjan Dev Ji.
- Q.10 What was reaction of older brother Prithi Chand, on getting the news of anointing of Guruship to Arjan Dev Ji?

- A. Through his own appointed masands he spread the news of Self appointed 6th Guru of the Sikh Community. He even started writing poems to imitate bani and started collecting Dasvandh in the name of Guru. He went to the extent of requesting Jahangir to intervene to restore his right to Guruship.
- Q.11 What steps Guru Arjan Dev Ji took on priority, after taking over the reigns of Sikh Community?
- A. He took on priority to complete the unfinished construction work initiated by Guru Ram Das Ji.
- Q.12 Identify the incomplete or unfinished task initiated during the period of Guru Ram das Ji?
- A. After taking over reigns of the Sikh Community, Guru Arjan Dev initiated to complete the half completed works started during the time of Guru Ram Das Ji. Guru Ka chak and Sarover near Dukhbhanjani were attended to on priority. Work on Santokhsar was also completed.
- Q.13 From whom did Guru Ram Das Ji purchased land to develop Guru Ka chak and how much money was paid to them.
- A. Guru Ram Das Ji purchased land for Guru Ka chak from residents of Village Tung for 700 Akbari Sovereigns.
- Q.14 Which Guru built the Sarovar (tank) of the Darbar Sahib in Amritsar?
- A. During Guru Amar Das Ji's time also, the pond Existed. However, Guru Ram Das Ji started expansion work in year 1570 and completed the task in the year 1577, as per plans originated by Guru Amar Das Ji.
- Q.15 Which Guru built the Darbar Sahib at Amritsar Sahib?
- A. Guru Arjan Dev Ji.
- Q.16 What are the other names for Darbar Sahib?
- A. Swarn Mandir (Golden Temple) and Harmandar Sahib. Some people also call, Ahle Mukaam (The Divine place of Pilgrimage)
- Q.17 What are the reasons that Darbar Sahib is also known as Golden Temple?
- A. After establishing a Sikh Raaj in the year 1799, grateful Maharaja Ranjit Singh, in obeisance to Akaalpurkh, decided to enhance the beauty of Harmandir Sahib and arranged for fixing gold coated plates on the top half of the building.
- Q.18 Which Guru started the construction work of Sarovar (Holy Pool /Lake of Immortality) surrounding Darbar Sahib?

- A. Sri Guru Ramdas Ji, (on Magh 01, Samvat 1645 Bikrami) himself marked the cut, in December, 1588, to start construction work of Sarovar (Holy Pool/Lake of Immortality)
- Q.19 What is the length and breath of Amrit Sarovar at Darbar Sahib?
- A. It is almost square looking sarovar, with 510 feetx490 feet on top while 490 feetx470 feet at bottom.
- Q.20 What is the source of supply of water to Amrit Sarovar?
- A. A canal has been dug from Ravi River to Darbar sahib completed in the year 1785. It was a joint efforts and resources project of two Udasi saints and Misal Chiefs.
- Q.21 Who laid the foundation stone of Darbar Sahib?
- A. Exalted devotee of God, Muslim Saint Sain Miyan Meer Ji.
- Q.22 In which year construction of Darbar Sahib was completed?
- A. A In year 1658 AD.
- Q.23 How many doors are there in Darbar Sahib and what do they indicate?
- A. Four doors. One door in each direction, 'suggesting the universal relevance of the message preached there'. Its doors are open to persons of any caste and faiths, and gender of Any country. Except for Ardaas and Hukamnama duration, only Kirtan is recited all the time inside Darbar Sahib.
- Q.24 What is the actual name of Sain Mia Mir Ji?
- A. His full name was Mir Mohammed Muayyinul Islam.
- Q.25 What was the reason for laying the Foundation Stone of Darbar Sahib by Saint Mia Mir Ji?
- A. Sikh Religion believes in that entire mankind is children of same one GOD, Universal Brotherhood. Laying foundation by a Sufi Saint was to give Darbar Sahib a sacred recognition. Also that Sikhs do not believe in caste system, thus keep their sacred places open to people of all caste and creed.
- Q.26 What is the area of Darbar Sahib Building?
- A. In the middle of Sarovar, the magnificent 40.5 sq. feet building of Darbar Sahib stands on a platform measuring 67 sq. feet.
- Q.27 What are the dimensions of the bridge that joins Darshni Deorhi (Gateway) to Darbar Sahib.
- A. A 202 feet long and 21 feet wide bridge joins the Darshni Deorhi (Gateway) with Darbar Sahib building. Reasons for being still so strong

after Standing for over 450 years in water is that hand grinded Horse bean (as a substitute of cement) in maunds was used to strengthen its foundations.

Q.28 What is the measurement of door of the Gateway?

A. The gate is 66 feet long and 36 feet wide in size.

Q.29 Which wood is used to carve the doors of Darsshni Deodi (Archway) ?

A. A In the year 1764

Q.30 Which year Ahmed Shah Abdali damaged Darbar Sahib building?

A. What is the size of Gateway?

Gateway is 25 feet long and 14 feet wide.

Q.31 What is the size of main gate to enter Darbar Sahib walking through the bridge from gateway?

A. The size of the main gate to Darbar Sahib (Sachkhand) is 10 feet long and eight and half feet wide.

Q.32 Darbar Sahib is how many storey building?

A. It is three storey building. One floor is underwater portion, while main floor looking first floor is reserved for Sri Guru Granth Sahib to be kept in State and the third floor (2nd floor looking area) is used for recitation of Akhand Paths (Non Stop Recitation of Granth Sahib)

Q.33 What name is given to interior of Golden Temple, where Guru Granth Sahib is kept in State?

A. Sachkhand (Realm of the formless one-Sachiar)

Q.34 Which year Ahmad Shah abdali damaged Darbar Sahib building?

A. In the year 1764.

Q.35 To liberate Darbar Sahib, who led the attack on Salabat Khan 's army and what was the outcome of the attack?

Sardar Jassa Singh Ahluwalia led the attack on Salabat Khan's Army and chopped off the head of Salabat Khan in the battlefield and came victorious.

Q.36 When did Singhs start the reconstruction of Darbar Sahib Building after Ahmed Shah Abdali damaged the Darbar Sahib Building in the year 1764?

A. Singhs started reconstruction of Darbar Sahib building immediately after Ahmed Shah Abdali left India in the year 1764.

Q.37 When Taruna Dal decided to rebuild Darbar Sahib, who laid the foundation stone (it is called Corner stone in USA) of Harmandar Sahib?

A. Sardar Jassa Singh Ahluwalia.

Q.38 When Sardar Jassa Singh Ahluwalia died?

A. 20th October, year 1783 A. D.

Q.39 Maharaja Ranjit Singh belonged to which Sikh Misl?

A. He was Leader of Sukharchakia Misl.

Q.40 What is the reason that Darbar Sahib is also known as Golden Temple?

A. After establishment of Sikh Raaj by Maharaja Ranjit Singh, in obeisance of his Sikh Faith, decided to decorate Darbar Sahib by fixing gold coated plates on the top half of the building. This gave a new recognition to Darbar Sahib as Golden Temple. At the same time, Maharaja Ranjit Singh also offered gold to Hindu Temples.

Q.41 When was Shromani Gurdwara Parbandhak Committee, constituted to manage Darbar Sahib building and Gurudwara affairs?

A. On November 15, 1920 Jathedar Akaal Takht and prominent Sikhs called a meeting. Immediately two days before, Lt Governor of Panjab also initiated a meeting. The purpose of both the meeting was to decide the affairs and management of Darbar Sahib and surrounding building. With the intervention of Maharaja Patila Bhupinder Singh the clash was averted. A committee of 17 members was constituted, which was known as Shriomani Gurdwara Parbandhak Committee.

Q.42 Who was appointed first President of the Committee?

A. Sardar Sunder Singh Ramgarhia was opted to be the first President of the Committee.

Q.43 Which other towns were inhabited by Guru Arjan Dev Ji?

A. He was instrumental in construction of Gurdwara Sahib and Sarovar at TaranTaran and TaranTaran Town and inhabitation of Kartarpur near Jullundhur cit

Q.44 How much time it took to complete the Sarovar at Tarantaran?

A. Five years.

Q.45 How land was acquired for these projects?

A. Land was purchased from the villagers of Khara and Paklasar.

Q.46 What other steps Guru Arjan Dev Ji took, keeping in view the increasing needs and requirements of the Sikhs?

A. Keeping in view the increasing requirements of Sikhs, Guru Arjan Dev Ji planned to to increase Townships for residence as also new opportunities to create employment opportunities.

- Q.47 Which other humanitarian task was taken up by Guru Arjan?
- A. From Guru Nanak's time, attention was paid to special needs of lepers. Guru Arjan Dev took special care and got constructed a leper house near Tarantaran sarovar. Guru Sahib personally looked after the arrangements for medicines, dresses and food needs of the lepers.
- Q.48 Which other townships were developed by Guru Arjan Dev Ji?
- A. Chheharta, Kartarpur (Jullundhur) Baoli sahib at Lahore, Kartarpur (Bank of Ravi) and Guru Ka Mahal towns.
- Q.49 Who are Bhats? Bani (compositions) of how many Bhats is included in Sri Guru Granth Sahib?
- A. There are two versions about their number and names. Some believe 11 Bhatts (Barts) contributed to Sri Guru Granth Sahib while other believe 17 Bhatts. It is believed that Bhats were Saraswat Brahmans, related to each other, belonged to Karnal (now in Haryana) and were wandering from place to place in search of a holy preceptor, when they met Sri Guru Arjan Dev Ji at Goindwal Sahib.
- Q.50 What was the date of first Prakash (Advent) of Sri Guru Granth sahib (known as Pothi sahib at that time)?
- A. On 1st Sept, 1604. (However as per Shromani Gurdwara Parbandhak Committee records, it was on 16th August, 1604)
- Q.51 What is meant by the term Bhana (Will of God)?
- A. Guru Nanak Sahib while reciting Japji Bani, raised a question as to how one should live under God's will. GURU himself guides mortal by saying that God's will means that mortal to thank him for both pleasures and adversities.
- Q.52 Who could be termed as Martyr/Shahed?
- A. A person laying one's life for his/her country, religion, principles or cause of truth can be termed as martyr.
- Q.53 By whose orders Sri Guru Arjan Dev Ji was made to sit on burning hot iron plate?
- A. Emperor Jahagir.
- Q.54 In which year and place did Sri Guru Arjan Dev Ji emerge with eternal light?
- A. Year 1606 A.D., in the township of Lahore (now in Pakistan)
- Q.55 Which Gurdwara is constructed at the place where Sri Guru Arjan Dev Ji was martyred?

- A. Gurdwara Dera Sahib in Lahore, Pakistan.
- Q.56 Why was King Jahangir contemplating to harm Sri Guru Arjan Dev Ji?
- A. He had developed a notion that increasing populaity of Sri Guru Arjan Dev Ji would be harmful for Islam.
- Q.57 What did Jahangir Propose to Sri Guru Arjan Dev Ji, before showing cruelty?
- A. He suggested to Sri Guru Arjan Dev Ji to write appreciation of Mohd. Sahib in Adi Granth and accept Islam if Guru wants Emperor to spare his life.
- Q.58 What was the reaction of Sri Guru Arjan Dev Ji?
- A. Sri Guru Arjan Dev Ji declined on both the conditions by saying that to change one's religion is like betreyal to God Almighty, He therefore, accepted the sufferings inflicted by the king as the WILL OF Akaalpurkh (God) happily.
- Q.59 After declaring Sri Guru Arjan Dev Ji as accused, under which Law, punishment for Guru Arjan was proposed?
- A. Under the cruel law of Yassa.
- Q.60 Who designed the Law of Yassa and with which intention?
- A. It was designed by Ghengis Khan. It was designed to kill the opponent of government by torture without spilling the blood.
- Q.61 In which manner, Sri Guru Arjan Dev ji was tortured in Lahore?
- A. Guru Arjan Dev Ji was made to sit, one full day of summer in cauldron filled with boiling hot water. He was also made to sit next day on burning hot plate while burning hot sand was poured on Guru's body.
- Q.62 When did Sri Guru Arjan Dev Ji attain martyrdom?
on 30th May 1606 A.D.

Guru Hargobind Ji

(1590-1644)

Sri Guru Hargobind Ji was born on June 19th 1590 (as per Bhai Vehis) in the house of Mata Ganga Ji and Sri Guru Arjan Dev Ji at Village Vadali in district of Amritsar. Following the torturous martyrdom of Guru Arjan Dev, Baba Budha Ji anointed young Hargobind as the next Guru of the Sikhs. He was only 16 years of age on June 01, 1606, when he shouldered the responsibility for leading the Sikh nation.

Notwithstanding his age, Guru Hargobind had realized that Sikhs needed to defend their religious freedom and dignity. Perhaps, Guru Arjan Dev Ji also had envisioned struggle Sikhs would face, and had prepared Hargobind for it through extensive education and training in Marshall Arts.

At his anointment Guru Hargobind, forsake the traditional ritual and instead, chose to dress-up as a soldier wearing two swords of Miri and Piri; one signifying valour for temporal affairs and the other signifying the spiritual leadership. Guru Hargobind ji also decorated his turban with the aigrette (Kalgi).

People, witnessing this unusual act, were awed. Carrying swords those days signified revolt against the Moghal rulers. Guru Hargobind's mission was to challenge the ruling empire's growing religious intolerance of other faiths, and he was determined to defend freedom of religion. He wanted to uplift the masses from the bondage of caste, and free them from the fear of the oppressive ruling class. Guru Hargobind Ji followed his father's example not to surrender to oppression. He wanted to fight it by inspiring masses to engage in a courageous battle for human rights.

On the advice of leading Sikhs, immediately after anointing, Guru Hargobind moved to thickly forested and ill connected Malwa area. Accompanied by his mother and his wife Damodri, Guru Hargobind reached the house of Sain Das (his wife's brother-in law- sister's husband) in village Daroli,

in Ferozepur distt on June 04, 1606. Guru stayed in the village for about 18 months. His eldest son, Baba Gurditta, was born at Daroli in September, 1608.

Guru Hargobind returned to Amritsar in 1608. First major step to establish sovereignty over Sikh affairs taken by Guru was to lay foundation of Akaal Bunga (a seat of temporal power) in front of Harmandir Sahib, in 1608 itself. Guru erected a high platform in the Akaalbunga and would occupy same in his royal robes. He would issue edicts and decrees and also listen to disputes amongst devotees and to resolve their issues. Guru Hargobind ji also encouraged Sikhs to recite clear Gurbani and would honor them by giving prizes to such persons. A legend goes that Guru ji gave his personal horse (as desired by Bhai Gopala ji) for his dedication to narrate the perfect Japuji Sahib. Guruji also ordained that while he (Guru) was in Harmandir Sahib, he was a saint (a guard of the soul- the abode of Akaalpurkh) and whenever he (Guru) was at Akaal Bunga he was a King. The Guru urged his masands (emissaries) to muster good breed horses, better swords, arrows, and armaments to build up a defensive force. Disciples started arriving to offer themselves for martial art training and volunteered to serve as Guru's soldiers. Young Sikhs were being trained in martial arts, horsemanship, and swordsmanship. What began as the first Sikh regiment of 52 valiant soldiers soon grew to become an army. To house his men and fleet of horses, Guru Hargobind built a fort around Amritsar in 1609 and named it Lohagarh or the castle of steel. J.D.Cunningham in his History of the Sikhs (2nd edition) writes that Guru Hargobind "had a stable of eight hundred horses, and three hundred mounted followers (soldiers) were constantly in his attendance upon him". Guru also created Akaal Takht for the progress of Sikh ideals and traditions.

In early 1612 emperor Jahangir appointed Murtaza Khan the governor of Panjab. He became apprehensive of Guru Hargobind's growing force and fortification of Lohgarh. Murtaza Khan sent an alarming report to Jahangir about Guru Hargobind. The emperor invited the Guru at Agra. On December 31st, 1612 Guru Hargobind left for Delhi after making arrangements for the management of Darbar Sahib under Baba Budhaji's guidance, and assigning acting sewadar of Akaal Bunga to Bhai Gurdas Ji. When Guru Hargobind Ji reached Delhi, Chandu who was a though petty employee in the King's court but maintained animosity towards Guru Hargobind, (since Guru Arjan Sahib declined the marriage of his son Hargobind to Chandu's daughter at the request of Delhi Sikhs) as also at the time of compilation of Pothi Sahib, four Bhagats

Kanha ji, Chhaju Ji, Shah Hussain Ji and Peeluji met Sri Guru Arjan Dev Ji along with their compilations. Since those compilations did not meet the prerequisite themes, they were not considered for inclusion in Pothi Sahib. Bhagat Kanha Ji was related to Chandu. Rejection of his compilations for inclusion in the Pothi Sahib also added fuel to the fire burning in the heart of Chandu. As such, Chandu betrayed the Guru and took him into custody and sent him to Gwalior penitentiary, where fifty-two other Rajas and Zamindars were being held political prisoners.

Sai Miyan Mir and Begam Nurjahan persuaded Jahangir to build good relationships with Guru Hargobind, but Chandu was full of hate for the Guru's family. He tried to make pacts with Hari Das, the commander of Gwalior fort, to kill Guru Hargobind. Chandu failed in his plans, because, Hari Das felt the spiritual purity of Sai Miyan Mir and Begam Nurjahan persuaded Jahangir to build good relationships with Guru Hargobind Ji. Hari Das became a devotee of Guru Hargobind. It is believed that since Hargobind's imprisonment, Jahangir started having nightmares. On the recommendations of Saint Mian Mirji and King's Begum Jahangir sent a message to Guru Sahib to visit Delhi.

Guru Nanak's house tradition is to stand with the oppressed, as such Guru Sahib declined to leave the prison house alone.

Jahangir sent another message to please Guru Sahib that all of the kings who could hold the Chobe (Overcoat) of Guru Sahib will be released along with the Guru. Guru Sahib took Hari Das in confidence and with his help got



Guru Hargobind Ji walking out of Gwalior Fort with 52 Rajput princes and zamindars to Freedom.

a Chobe (Overcoat) stitched with 52 robes. Each political prisoner held a robe of Guru Sahib's Chobe to leave prison to be free. Since Sri Guru Hargobind Ji got all the 52 Rajput princes

and zamindars released from Jahangir's captivity, Guru came to be known as Bandi Chhorh. It is believed that Guru Ji spent nearly 7 years in incarceration at Gwalior. It is also believed that Guru ji stayed for a day at Hari Das's place at his request (in appreciation for his devotion and assistance during Guru' stay as well as helping in getting release of other imprisoned Rajas and zamindars) before arriving at Darbar Sahib from Gwalior, on October 26th 1619 (according to Bhat Vehi Jadobansian, Barhtian Ka Khata). The entire Darbar Sahib complex was lit with oil lamps to celebrate the arrival of Guru Hargobind Ji at Darbar Sahib on the Diwali day became to be known as Bandi Chhorh Diwas in Sikh Religion.

The seven-year long incarceration of Guru Hargobind in Gwalior was a testing period for Sikh Panth. During these seven years, Prithi Chand tried to convince Sikh masses that Guruship has fallen on his shoulders now. After his death in 1618, his son Meharban, who was a scholarly individual, sought to subvert the Sikh movement. Bhai Gurdas wrote extensively about this and condemned the meenas (deceitfuls). He assured Sikh masses that Guru Hargobind was the true successor of previous five Gurus and leader of the community.

The return of Guru Hargobind on Diwali brought jubilation in the community. However, it also brought some problems for Guru Hargobind personally. Two brides were being pledged to him by their parents. As per the prevalent custom, the declined lady would have to remain spinster, for life. Under the circumstances Guru married Nanki on March 28, 1620 and Mehrai (also known as Marwahi) on July 10, 1620. Guru Hargobind was not happy on the pledges made the brides or their parents. As such Guru ordained Sikhs to abolish this cultural tradition. Guru Hargobind Sahib had six children, namely Baba Gurditta Ji, Baba Suraj Mal Ji, Baba Ani Rai Ji, Baba Atal and Baba Tyag Mal Ji (later named Teg Bahadur) and Bibi Veero Ji.

Like his father Guru Arjan Dev, Guru Hargobind expanded the development of Amritsar town. To protect its residents from invaders, the city was fortified with a perimeter wall. A garden, presently known as Akalaian da bagh, was also laid, adjoining Guru Ka Chowk. Loh Garh Fort was got constructed in the year 1609 to house soldiers and fleet of horses

After Jahagir's death in 1627A D, Shahjahan took over reign of the Mogul Empire. He ordered to destroy all temples under construction. The Baoli at Dabbi Bazar, Lahore, which was constructed by Guru Arjan Dev ji,

was also filled. This led to strain in the Sikh Moghul relations.

Shah Jahan chose hard line policies against Sikhs resulting in four major battles against Guru Hargobind Ji and his Sikhs. Guru Hargobind Sahib was victorious in all four battles. Two skirmishes took place within few days of each other during September and October of 1621 at village Rohilla of Batala. Guru Arjan Dev Ji had inhabited the town of Hargobindpur. Bhagwan Das, Shah Jahan's administrator of Sri Hargobindpur had taken over the town. Chandu's son Karam Chand and Rattan Chand were inter-related and continued their family animosity towards Sikhs. Rattan Chand instigated Abdulla Khan, Faujdar of Jullundur, to clash with Sikhs. Both Rattan Chand and Abdulla Khan got killed in that battle. Royal army suffered heavy damages in a shameful defeat.

Bakhat Mal and Tara Chand two masands had purchased two horses named Gulbagh and Dilbagh from Kabul, which were forcefully snatched by Moghuls. However, Sikhs were able to retrieve them back, which was not relished by Moghuls and became a reason of annoince. Another cause took place in April 1634 after a royal white falcon was captured by Sikhs. The royal army attacked Amritsar under the command of Mukhlis Khan. (as per History of the Sikhs- J D Cunningham, Mukhlis Khan was commanding a force of 7,000 against Sikh force of 5,000 only). In a fierce battle lasting about nine hours, Mukhlis Khan was beheaded by Guru Hargobind ji and the Mogul forces retreated to Lahore. Sri Guru Hargobind Ji's daughter Vero Ji's wedding had previously been fixed to take place during these days. Returning from this unexpected battle, the marriage was solemnized in Sikh tradition near village Jhabal on the fixed day.

Though Guru Hargobind had won this battle, the Mogul forces under the command of Lalla Beg and Qamar Beg confronted Sikh militia once again, in Mid December 1634 near Mehraj. Both Qamar beg and Lalla Begh were killed at the hands of Sri Guru Hargobind Ji and the royal army was forced to retreat. Though Guru Hargobind lost 1200 soldiers, Mogul losses were significantly higher. Mohammad Latif, in the History of the Punjab (1891-Delhi 1989 reprint) writes that the Moghul force on being defeated by the Sikhs, fled to Lahore, leaving its slain commanders in the battlefield.

The fourth and the last battle with royal army was fought in 1635 at Kartarpur. Guru Hargobind was besieged at Kartarpur. Painsa Khan was the son of Guru's one-time nurse. Guru Ji had raised and trained the orphan Painsa

Khan in the art of warfare affectionately and been very generous to him. Royal influence induced Painda Khan to betray Guru Ji. He was able to persuade Jalandhar's Commander to attack Sikh Army of Sri Guru Hargobind. Facing Painda Khan in the battlefield, Guru Hargobind Sahib gave three chances to Painda Khan to strike him. Painda Khan failed in all three attempts. Sri Guru Hargobind Ji killed Painda Khan in his first attempt. In his last moments, Painda Khan realized his mistake and asked for forgiveness and blessing from Guru Sahib. Because Painda Khan was a Muslim, Guru Sahib advised him to pray to Allah, prior to breathing his last. Guru's troupe was moving towards Phagwara. By the evening a detachment of Moghul force made a sudden appearance. Both sides had another battle near village Palahi resulting in many casualties on both sides. Moghuls finally retreated. Numerous Sikhs and Guru Sahib's family members witnessed the agility and sword brandishing by Tyag Mal (son of Guru Hargobind Ji). Honored for his bravery, Tyag Mal was renamed Teg Bahadur (Master of sword) by Sri Guru Hargobind Sahib. Two other noted members of Guru's household, Baba Gurditta Ji and Bidhi Chand Ji also known to have displayed great bravery in this battle.

Sikh numbers increased substantially during the time of Guru Hargobind Ji. Firstly, due to fiscal policy advocated by Guru Arjan Dev Ji and secondly, because of courage infused by Guru Hargobind Ji's martial arts encouragement that created a state within the state. After these battles, Sri Guru Hargobind Ji decided to settled down in Kiratpur Sahib Ji. He travelled multiple places for promoting Sikh values. He travelled to further the cause of Guru Nanak's mission and blessed multiple people in Kashmir, Rawalpindi, Jhelum, Gujrat, Sheikhpura, Lahore Nankana Sahib, Pilibhit and Malwa.

Raja of Kohlur, who was one of the 52 Rajas emancipated by Guru Hargobind from Gwalior prison, offered an expanse of land in Shivalik Hills, Guru Hargobind Ji's son Baba Guruditta Ji at the request of Pir Budhan Shah, established a town of Kiratpur at this land. Guru Hargobind Sahib shifted Religious headquarters of Sikhs to Kiratpur and spent last decade of his life in the peace of this solitary peaceful place. Kiratpur Sahib is also birth place of Sri Guru Hari Rai Ji and Sri Guru Harikrishan Ji.

Shifting of Sikh Religion Headquarters from Amritsar to Kiratpur had its own effects on Sikh ideology. Meenas (A term commonly used in Panjab, meaning deceitful individuals) played havoc, since they were collaborating with high caste pujaris (Hindu religious leaders) and Muslim ruling class. This

combination under Meharban and his son Harji gained control of Harmandir Sahib. They also brought lot of myths and puranic mythology in Guru Nanak's Janam Sakhis to prove that Guru Nanak was a Hindu Avtar. Meharban, son of Prithi Chand started to claim himself as seventh Guru of the Sikhs. The Conniving meenas went to the extent of creating a new granth that included their own writings and excluded the bani of Bhagtas (belonging to low caste). It is believed that Pandit Kesho in collaboration with Meharban was amanensis in the composing of the new granth and Guru Nanak's Janam Sakhis. They even installed their own Granth at Darbar Sahib in place of Pothi Sahib, which was carried away by Dhir Mal.

Baba Budha Ji and Bhai Gurdas Ji spent their entire life in the service of Gurughar. Baba Budha Ji born in 1506 in village Kathu Nangal became a follower of Guru Nanak from a very young age and had the distinction of serving six Gurus during his life time. Baba Budha Ji taught horse riding, martial arts, swimming etc to Sri Guru Hargobind Ji. For his numerous contributions, Baba Budha Ji is regarded as one of the greatest personality in Sikh religion. When he was approaching his last days, he sent a request for Guru Hargobind Ji's holy presence. Sri Guru Hargobind Sahib not only blessed him with his presence but also performed the last rites of Baba Budha Ji, on November 16, 1631 in village Ramdasapur.

Bhai Gurdas Ji (b 1551) was another renowned personality in Sikh history. He was son of Bhai Isher Das, younger brother of Guru Amar Das Ji. He got attached to Gurughar from an early age after his parent's demise. Under the guidance of Sri Guru Amar Das Ji, he got his education and sculpted a virtuous personality. He was sent to Banaras to learn Sanskrit at the instance of Sri Guru Arjan Dev Ji. He helped Sri Guru Arjan Dev Ji in the compilation of Pothi Sahib. His poetry is known as Varan (a total number forty) which is also called the Key to Sri Guru Granth Sahib Ji. After the creation of Akal Bunga (Akal Takhat) Bhai Gurdas Ji was appointed as the Caretaker Jathedar during the period Sri Guru Hargobind Ji remained in deceitful captivity at Gwalior. In his final years he moved to Goindwal. Sri Guru Hargobind Sahib also performed his last rites (death Aug 25, 1636).

Mian Mir Ji (a muslim saint), another personality had a great respect and feeling for Gur Arjan and Guru Hargobind Ji. He escorted young Kaulan to safety of Guru Hargobind Ji. Mata Kaulan Ji was a Khatri girl. Kazi (a muslim learned in religious law and theology) Rustam Khan of Mujang killed her father and took

her mother in his harem. He raised her daughter and taught her Quran. She was sent for further education to Sufi Saint Mia Meer Ji, who was on friendly terms with Sri Guru Arjan Dev Ji and Guru Hargobind Ji. Because of his devotional bend of mind and would often recite verses of Sri Guru Nanak and other Guru Sahibans' bani. Kaulan also picked up to recite Gurbani. With the passage of time, Kalaun grew and the Qazi intended to take her into his harem to which she refused. Kazi was left with no option and passed decree to kill her. To save her life, her mother discussed with Mian Meer Ji, who suggested her to send her to Amritsar in the protection of Sri Guru Hargobind Ji. Mian Meer Ji escorted her to Amritsar sometime in May 1621. Guru ji got her a house built near Darbar Sahib where she lived her life without fear and recite Bani. One day she placed all her jewellery and valuable before Guru ji and desired to construct a memorial. Sri Guru Hargobind ji discussed it with Baba Budhaji and got constructed Kaulsar at that place. She lived and prayed there till her death.

Yet another legend goes that Guru Nanak Sahib in one of his Udasis had a spiritual discourse with Pir Budhan Shah who was a Muslim Sufi saint. He lived at Kohlur Mountain with some goats. It is believed that goat milk was both his water and food. It is also believed that Pir ji was born in Talwandi Village (where Guru Nanak Sahib was born and now in Pakistan). His name at birth was Shamsuddin (son of faith). It is further believed that he lived a very long life, which became the reason of him being known as Budhan Shah (Old or Elderly). Even he did not remember as to when he came to this hillock and started to live, away from all wordly desires. He had forgotten to count of the days, weeks, months and years he passed on this mountain in meditation. During these years how many springs come and gone, he did not count. All he knew that his childhood and youth had left him behind. He was waiting to see the inner self realization and to have a glimpse of splendor (God).

One day when he opened his eyes from meditation, he got attracted to a melodious voice. His eyes saw an attracted handsome person sitting on a big stone at a distance from his place. Another person accompanying him was singing a hymn on a rebeck. He felt a heart throb and sensation in his body. This was the first of its kind experience which had a lightening effect on his senses. Budhan Shah got attracted and reached upto the second person and enquired about the handsome figure. Hearing the name Nanak had a magical effect on Budhan Shah. Suddenly he felt as if his heart got filled with love. He was standing before the young figure and his eyes could not face the glow of

young figure. A feeling of ascetics followed him. A thought came to his mind. Did he wait for this moment all these years? On having a glimpse of the handsome, he assumed as if the doorways to heavens have been opened for him, for which he has been longing and meditating all these years on this hillock. He felt like his life long wish has been fulfilled.

Buddan Shah bowed to touch the feet of Guru Nanak. Touching the holy feet, Buddan Shah felt as if a current has pierced through his body to his heart. Touch of Guru Nanak's feet gave Budhan Shah, love and life which he longed for his entire life. Guru told him that lord is living in our hearts only. HE cannot be reached in mountains. Budhan Shah felt that his mind was awakened all of a sudden and that he has realized the God.

Guru and Budhan Shah had a long chat about the purpose of life. When Sri Guru Nanak Dev Ji started to leave that place, the saint asked Guru ji as to when can he have another glimpse the Guru. It is believed that Guru Nanak advised him that he (Pir) has a very long life and that the Guru in his sixth carnation, will visit this place again. Pir Ji asked Guruji as to how will he recognize the Guru (Nanak). Guru Nanak told him that this time you have offered us milk. However, in the next meeting I will ask for the milk myself.

As per popular belief, Sri Guru Hargobind Ji sent his son Baba Gurditta Ji to Pir Budhan Shah and told him to ask for milk. Baba Gurditta Ji reached the place of Pir Budhan Shah, introduced himself and asked for milk. Pir Ji, though had gone old and feeble yet, was longing to have another glimpse of Guru Nanak. Buddhan Shah offered a pot of fresh milk to Baba Gurditta Ji and repeated his last wish to see Guru Nanak Sahib once again. On the humble request of the Pir Budhan Shah, Sri Guru Hargobind Ji laid the foundation by his son Gurditta ji to establish a township of Kiratpur Sahib (in the year 1626- source Kahan Singh Nabha) at a piece of land offered by Raja of Kohlur, who was emancipated by Guru Hargobind Ji, along with 52 kings. Sometime later, Sri Guru Hargobind Ji went to meet the Pir and granted his wish of Darshan. It is believed that Pir Budhan Shah breathed his last sometime in the year 1643 AD.

Before anointing 7th Nanak, Sri Guru Hargobind Ji advised his son (Sri Guru) Teg Bahadar Ji to leave for Bakala from Kiratpur along with his mother Nanki ji. He anointed his grandson Hari Rai Ji, son of Baba Gurditta Ji as the seventh Guru. After anointing 7th Nanak, Guru Hargobind Ji emerged his soul with the eternal light on the same day in Kiratpur.

Guru Hari Rai Ji

(1630 - 1661)

Guru Hari Rai Ji, the seventh successor to Guru Nanak, was son of Baba Gurditta Ji, the eldest son of Guru Hargobind Ji. He was born to Mata Nihal kaur on January 16th, 1630 at Kiratpur. Guru Hargobind Ji assured good scholarly education as well as mastery of martial arts, for his grandson. At fourteen years of age, Hari Rai was married to Krishan Kaur popularly known Bibi Sulakhni, daughter of Shri Daya Ram of Anoop Shahr, (Uttar Pradesh). The couple was blessed with two sons, Ram Rai born in March 1646 and Harikrishan, born on July 07, 1651, a daughter Bibi Roop Kaur born in April 1649.

Of Guru Hargobind Ji's five sons, Baba Gurditta and Baba Attal ji both had earned displeasure of their Guru father for displaying supernatural powers, an absolute taboo in Sikhism. Third son Baba Suraj Mal with a worldly inclination was entrusted to look after the family affairs. Baba Ani Rai the fourth son practiced Sikh principles but was interested in family life. Tyag Mal (later named Teg Bahadur) was too young: thus Guru Hargobind chose his grandson to succeed him. The eldest grandson Dhirmal considered himself to be heir apparent. He happened to have in his possession the original of Adi Granth, the Sikh scripture dictated, edited and signed by Guru Arjan Dev Ji. Arogant of his lineage, he lived at Kartarpur with his mother, expecting to inherit the Guruship. Dhirmal did not even accompany his mother to attend the final rites of his father in Kiratpur. Guru Hargobind Ji pronounced Dhirmal to be unworthy and ordained Hari Rai, the younger brother of Dhirmal to be the next Guru of the Sikhs. Principal Satbir Singh, a Sikh Historian, writes that all the sons of Guru Hargobind Ji accepted the will of their father Guru to bestow guruship to Hari Rai. At age fourteen, Guru Hari Rai became 7th Nanak on March 3, 1644.

Guru Hargobind Ji prior to his heavenly departure, had advised Guru Hari Rai to lead a life of peace while continuing the miri-piri spirit and maintaining a well trained cavalry as a defensive force. Guru Hari Rai maintained a squad of 2200 skilled fighters, yet never engaged in any war with the ruling Mughal

family. In view of the limited hostility from the royal machinery, Guru Hari Rai travelled extensively in Doaba and Malwa on missionary work.

Once when Guru Hari Rai accompanied by his troops was returning from Malwa, Mohd Yaar Khan, son of Mukhlis Khan was also proceeding to Delhi along with his forces. After learning about Guru Hari Rai's travel, he secretly made a sudden attack on the Guru Hari Rai's caravan. Guru's men braved this sudden attack. Bhai Goura (guru's sewak, who earned displeasure of Guru Hari Rai Ji for hitting his whisker Jassa - Mahan Kosh)) along with a number of soldiers was also trailing the caravan and when he found out about Yarr Khan's stealth attack. He along with his men pounced upon Mohd Yaar Khan's men, killed many of his men and repulsed the attack. Fearing a heavy loss of his men he along with his force fled the scene in hurry. Later, when Guruji learnt about the sincerity and bravery of Bhai Gaura, pardoned him and allowed him to sit in Sangat.

During his extensive travels for missionary work in Doaba and Malwa areas, Guru Hari Rai met with considerable success in advancing Guru Nanak's mission. Great number of people accepted Sikhism. Bhai families of Kaithal and Bagrian were made responsible for missionary work between Sutlej and Jamuna. Guru hari Rai Ji also visited areas in Pathankote, Raigarh, Lahore, Sialkote, Parts of Jammu and Kashmir and many more places to further the mission of Guru Nanak Sahib. While at Kiratpur, Guru Hari Rai ji continued the daily physical



Royal physician requesting Guru Hari Rai ji for rare herbs to treat the prince Dara Shikoh

fitness exercise routine tradition, started by Guru Angad Dev Ji, to insure athleticism and toughness of Sikh youth. Guru Hari Rai ji had super feelings alike for humans, animals and birds. On hunting sprees, he would catch injured and wounded birds and animals. After their treatment in the hospital, he would leave them in the greenery of Kiratpur.

Paying even greater attention to good health of masses, Guru Hari Rai established an Aurvedic Hospital and Research Center at Kiratpur. Free medicines were given to all patients, irrespective of their cast, creed and status.

Once, emperor Shahjahan 's son Dara Shikoh was suffering from a serious illness and needed certain rare herbal medicines not available in the royal pharmacy. The royal Hakim visited personally to Kiratpur to obtain the medicines from Guruji. When Dara Shikoh was cured with the proper treatment, emperor Shahjahan offered a compensation (Jagir), but Guru ji politely declined.

Aurangzeb revolted against his father Shahjahan, to become the emperor of India. He killed his brother Dara Shikoh and imprisoned his father. Then the ire of Aurangzeb fell on Mullah Shah (Mia Mir's successor) and Sarmad who were held responsible for the 'heretic' views of Dara Shikoh. After killing his brother and imprisoning his father, he turned to Mullah Shah, who died immediately after receiving the summons. Mohd Sarmad (a sufi saint of Jewish origin, who is understood to have conferred spiritual sovereignty on Dara Shikoh) mounted the scaffold. Aurangzeb's confidants fussed about Guru Ji's help in healing Dara Shikoh prompting Aurangzeb to summon Guru Hari Rai Ji to his court. In response Guru Hari Rai ji told Aurangzeb "It is against the principles and tradition of Sikh Gurus to go to any king's court either for favors or political submission. Dara Shikoh visited me on numerous occasions and received my blessings as a friend. Since your Majesty has expressed such a keen interest in knowing about the faith of Baba Nanak and the mysteries of Sikh scripture, I am sending my elder son Ram Rai with some missionaries, to remove your doubts and misgivings about Sikh Religion." (Life of Guru Hari Krishan-Trilochan Singh) Sri Guru Hari Rai ji sent his son Ram Rai as his ambassador to detail the Sikh principles and teachings. Guru Ji counseled his son to respond to all queries accurately and fearlessly. However, Ram Rai was mesmerized by the royal glitter. He exhibited some miracle (super - powers) as also on being asked about verse from Sri Guru Granth Sahib "Miti Musalman ki Perheirh Pai kumhiar" he replied that the correct version is "Miti Beiman ki Perhieirh Pai Kumhiar". Dewan Durgah Mall who had accompanied Ram Rai to the court, informed Guru Hari Rai Ji about the distortion by Ram Rai. Guru Hari Rai disappointed at his son, sent a written reprimand excommunicating him (Ram Rai).

Sri Guru Hari Rai Ji passed on the Gurjote to his younger son Hairkrishan ji on Oct 6th 1661 and emerged his soul with eternal light. "The

departing instructions of Guru Hari Rai to Guru Harikrishan Ji were not to permit Sikhism to become a political tool in the hands of Delhi Ruler" (The Sikhs in History-Dr Sangat Singh).

Q.1 What is the year of birth of Guru Hari Rai ji?

A. 1630 AD

Q.2 What is the name of Guru hari Rai Jis father?

A. Baba Gurditta Ji.

Q.3 What is the name of Guru Hari Rai Ji's mother?

A. Mata Nihal kaur Ji,

Q.4 What is the place of birth of Guru Hari Rai ji?

A. Kirat Pur sahib

Q.5 Define the relationship of Guru Hari rai Ji with Guru Hargobind ji?

A. Guru har Rai Ji was grandson of Guru Hargobind Ji.

Q.6 What is the name Guru Har Rai Ji's wife?

A. Mata Kishan Kaur Ji.

Q.7 What are the names of Guru Har Rai'js children?

A. Two sons Baba Ram Rai and Guru Hari Krishan ji.

Q.8 What made Baba Ram Rai to lose his chance for Guruship?

A. Guru Nanak Sahib had set the principles /qualities through the spirit of selfless ness, service and suitability for anointing Gurgaddi. Since Baba Ram Rai violated the set principles of Guru Nanak's house, by showing supernatural tricks in the court of Aurangzeb. He also changed the word Musalman substituting by Beiman in the Gurbani., Ram Rai was expelled from Guru's House and Sikh Panth (Community) by his Guru father Hari Rai Ji.

Q.9 Can you define welfare works of Guru Hari Rai Ji?

A. Guru ji opened Ayurvedic hospital and research center at Kiratpur, where rearest of the rearest herbs were made available for all type of treatment of humans, birds and animals. People from all walks of life irrespective of cast and creed could get free treatment. Once Dara Shikoh, son of emperor Shah Jahan was treated to health, with the herbs which were not available in the royal dwakhana. It is believed that Shahjahan offered a Jagir to Guruji for treating his son, Guru Hari Rai Ji politely declined saying that worldly temptations do not attract Godly people. (In fact foundation of the modern day Red Cross was laid by Guru Hari Rai Ji by treating people of all faiths in his time that too free of cost.)

Q.10 When did Guru Hari Rai emerged Gurjote with eternal light?

A. Oct 06, 1661.

Guru Hari Krishan Ji.

(1652-1664)

Grandson of Sri Guru Hargobind Ji, Guru Harikrishan Ji was born to Mata Krishan Kaur and Sri Guru Hari Rai ji on July 7th, 1651 (according to contemporary Bhat Vehis) at Kiratpur Sahib. He was anointed as 8th Nanak on October 6, 1661. Anointing ceremony was performed by Bhai Bhana ji son of Bhai Budha Ji.

Aurangzeb, after seizing the throne from his father, saw Sikhs as threat or resistance force to his imperial ambitions and initiated efforts to contain and finally destroy Sikhs. He desired to have summit conference with Guru Harikrishan to probe into Sikh traditions. Fully aware that Sikh Gurus will not appear in royal court, Aurangzeb cajoled Raja Jai Singh to request a Delhi visit by Guru Harikrishan Ji (in January 1664)

As per the traditions five prominent Sikhs accompanied the Guru entourage to Delhi. On his way to Delhi, Guru Harikrishan Ji stopped at village Panjokhara near Ambala (presently in Haryana) preaching to the locals that spirituality is not the domain of high cast people only. Everybody could attain Gyan (inner-knowledge of Akaalpurkh (God). Pandit Lal Chand a very learned person, challenged the Guru's statement and wanted the Guru to prove his view point. He also wanted the young Guru to interpret Geeta Shaloks. Guru Hari Krishan Ji asked Lal Chand to bring any person of his choice from the village, who would interpret the Geeta Shaloks. Lal Chand was amazed on hearing guru's statement. His choice fell on one Chhajju (water carrier) who was absolutely illiterate and was treated as dumb in the village. (We have been listening to the myths that Guru ji touched his stick on the head of Chhajju, who interpreted the Geeta Shaloks. Keeping or touching the stick to Chhajju's head, tentamounts to perform miracles, which are prohibited in Guru Nanak's house). Guru Hari Krishan Ji's one gracious look into Chhajju's eyes was enough. Guru ji asked Lal Chand to pick up Shalok of Geeta, which he would

like Chhajju to interpret. To the astonishment of Lal Chand and everybody present there, Chhajju gave thorough exposition of the Shalokas. Lal Chand was humbled and thus Chhajju and Lal Chand both became Guru's disciples. After accepting Sikhism, Chhajju was sent as preacher to Jagannath puri. (His son, Bhai Himmat Chand (Singh) was the third beloved (Piara) who offered his head at the call of the Guru and was baptized on March,29,1699 at Anandpur Sahib.

At the time of anointing of Guru Harikrishan (Guru) Teg Bahadur Ji was on tour of eastern India. When he learnt about Guru

Harikrishan Ji's succession to Guruship, went to Delhi and paid his obeisance to Sri Guru Harikrishan Ji. In Delhi he did not stay at Raja Jai Singh's bungalow, rather stayed at Bhai Kalyana's Dharamsaal. After meeting and spiritual discourse with Guru

Harikrishan Ji, he departed for Kiratpur to offer condolences on the death of Guru Hari Rai Ji. Thereafter he returned to Bakala, the town where he had lived for almost twelve years between 1644 and 1656.

Ram Rai, being elder thought of himself as the heir apparent to Guruship. Unhappy over Guru Hari Rai's decision, he appealed Aurangzeb's court. Aurangzeb was anxiously waiting this opportunity to interfere in Sikh affairs, so he coaxed Raja Jai Singh of Ambar to invite Hari Krishan Ji to Delhi. Knowing that Guruji would not assent to meeting Aurangzeb, Raja Jai Singh's invitation expressed his personal desire to see Guruji, besides Sikh Sangat of Delhi.

Guru Harikrishan Ji accompanied by five prominent Sikhs of Guru Ghar, Mata Sulakhni ji, Dewan Durgah Mall, Bhai Dariya Parmar, Bhai Mani Ram and Bhai Gurditta left for Delhi to meet Sikh Sangat and Raja Jai Singh. After Panjokhara the group halted at Kurukshetra, Panipat and many more places, finally reaching Raja Jai Singh's bungalow at Raisina, Delhi (present site of Gurudwara Bangla Sahib). Aurangzeb tried his best to arrange a forum but Sri Guru Harikrishan Ji refused to meet him. Guru Harikrishan Ji did not want the office of Guru or the Sikh movement to become a subject matter of intervention by Delhi rulers. Guru chose the place (where Gurudwara Bala Sahib stands now) for his encampment and holding religious congregations. However, at the request of Raja Jai Singh, Guruji agreed to spend nights at his mansion. To lure Guruji, Aurangzeb even sent his younger son with precious gifts. Guruji kept a prayer rosary and returned all other gifts graciously.

J.D.Cunningham in his book, History of Sikhs (page 52) writes. "The dispute between the partisans of the two brothers ran high, and the decision at last referred to the emperor. Aurangzeb may have been willing to allow the Sikhs to choose their own guru, as some accounts have it, but the more cherished tradition relates that, being instantly struck with the child's instant recognition of empress among a number of ladies similarly arrayed, he declared the right of Hari Krishan to be indisputable, and he was accordingly recognized as head of Sikhs" I am of the strong view that the writer instead of researching the facts himself, under the influence of his (assistants/researchers) may have created a myth that the Guru recognized the queen of Raja Jai Singh that convinced Aurangzeb. It is also possible that Raja Jai Singh may himself have invented this myth to avoid an unpleasant situation with the king and Sikh Gurus, since he was instrumental to invite Guru Harikrishan Ji to Delhi. According to Swaroop Singh Kaushik's Guru Kian Sakhian and Swarup Das Bhalla's Mehma Parkash, Guru Harikrishan only once, on Thursday March 24, 1664 visited Aurangzeb's Court, when Ram Rai emphatically declared that the decision of his father in selecting his younger brother as his successor to the pontificate of Guru Nanak was based on cogent reasons. Though these historians believe in Guru's visit to King's court, they don't subscribe to the myth created above.

At the time of Guru Ji's visit to Delhi, the city was in severe grip of small pox. Every other person or house was affected. People in great number started to visit guru ji on hearing that he was in Delhi. Guruji gave solace to the anguished and sufferers. His very Divine look and with his healing touch many persons were cured. Divine will is supreme. Guru Harikrishan Ji was made heir to Guru Nanak's throne at a very tender age. It has been a tradition of Guru Nanak's house to stand by/help the sick/needly in the difficult times. Guru Nanak Sahib during his first Udassi stayed himself at the house of a leper, near Goendwal (Sikh heritage in Paintings-Punjab & Sind Bank-1995). With the blessing of Guru Nanak Sahib, the leper was cured of his illness. Guru Angad Dev ji also followed the tradition, after morning congregation, he would tend the sick and succor the needy. Guru Amar Das Ji personally gave bath to Prema Chaudhury (a leper) After he was cured of illness guruji arranged his marriage calling him "My son Murari". Sri Guru Arjan Dev Ji constructed a leper house at Tarantaran close to TaranTaran Sarovar and personally looked after their needs. Sri Guru Hari Rai ji opened an Ayurvedic dwakhana and research center



Guru Hari Krishan Ji providing comfort and solace to the sick in Delhi.

at Kiratpur. During the period of Guru Hari Krishan ji's stay in Delhi, epidemic of smallpox had engrossed Delhi. Guru ji authorised to spend the entire Daswand (contribution of Sikh Sangat) money for the welfare of persons suffering from epidemic.

Also he himself helped to remove the dead bodies and sick persons to safe place. In the course of helping the masses, guruji himself was afflicted with the terminal disease at the tender age itself.

On being asked by the Sangat of Delhi, as to who will guide them in future, Guruji responded 'Baba Bakale'. However, Guru

Harikrishan Ji made it clear to Dewan Durgah Mall, Bhai Gurditta ji and his mother that by "Baba bakale" he meant by Baba Teg Bahadur Ji.

On March 30, 1664 Guru Hari Krishan ji departed our material world for his heavenly abode. His angeetha (pyre where last rites performed) stands at Gurudwara Bala Sahib site in Delhi.

Q.1 What is year of birth of Guru Hari Krishan Ji?

A. 1652 AD

Q.2 What is the name of Guru Hari Krishan Ji's mother?

A. Mata Kishan Kaur Ji.

Q.3 What is place of birth of Guru Hari Krishan Ji?

A. Kiratpur Sahib.

Q.4 When was Guru Hari Krishan Ji bestowed Guruship?

A. Year 1661 AD

Q.5 On way to Delhi where did Guru's caravan stop?

A. Panjokhra village (Now in Harinan).

Q.6 Which incident surprised people of Panjokhara?

A. At Guru ji's instance, Chhajju a dumb person recited the Shloks of Geeta along with their meaning (Interpretation).

Q7. What is name of the Pandit who wanted Guru Ji to interpret the Geeta Shloks?

- A. Pandit Lala Chand.
- Q8. Where did Guru Ji camp in Delhi?
- A. In the bungalow of Raja Jai Singh.
- Q.9 Which Gurudwara is constructed there now?
- A. Gurdwara Bangla sahib.
- Q.10 Did Guru ji give audience to Aurangzeb in Delhi?
- A. No (Some historians believe that in view of his elder brother Ram Rai having filed a case with the emperor about his (Ram Rai's) claim to Guruship, Guruji had once gone to King's court, However he did not allow audience to the emperor individually)
- Q.11 What is the significance of Gurdwara Bungla Sahib?
- A. During Guruji's stay in delhi, city was in grip of measles., Guruji allowed the entire Daswandh collection for the welfare of local Sadh Sangat. Gurujio personally helped people suffering from the epidemic as also help remove the dead bodies.
- Q.11 How did Guru Hari Krishan ji guide people, about the future Guru?
- A. While helping sick people, Guru Hari krishan Ji also got affected with measle s. In his final hours, when Sangat asked as to who will guide the Sikhs in future Guru Ji replied'Baba Bakale'.
- Q.12 At which place the body of Guru Hari Krishan ji was cremated in Delhi?
- A. His Angeetha (Pyre) was prepared as a site, where Gurdwara Bala sahib stands at that site now.
- Q13. What did Guru Hari Krishan depart this world?
- A. Guru hari Krishan Ji depart this material world on March 30, 1664.

Guru Teg Bahadur Ji

(1621-1675)

Indian people believe strongly that whenever oppression has crested, God has answered their prayers by sending an angel in human body to mitigate oppression and spread righteousness. In mid seventeenth century, Mughal king Aurangzeb's atrocities knew no bounds. A zealot, he thought that if Islam was the only faith of India, religious conflicts among people will end. His misconceived perspective overlooked the conflicts between Sunni and Shia - two sects of Islam. Perhaps, a stronger motivation for Aurangzeb was atonement for his sins. He had killed his brothers and imprisoned his father, to grab the throne. Forcibly converting all Hindus of India to Islam, he thought would be, reparation for his misdeeds.

Aurangzeb banned construction of new Hindu temples, and beginning in 1669, he ordered demolition of existing temples and construction of mosques to replace the Hindu shrines. Non-muslim population under his rule was exasperated by tightening religious, political, and economic conditions. Fearing torture or death, thousands of Hindus accepted Islam. Under unrestrained repression, even upper-caste Hindus in Varanasi and other centers of Hinduism embraced Islam. Aurangzeb ordered his Governor of Kashmir, Nawab Iftikhar Khan (1671-75) to increase brutalities against brahmins. Finding no refuge, and no one to protect them, brahmins from Kashmir approached Guru Teg Bahadur.

Guru Teg Bahadur, named Tyag Mal in his childhood, was born to Mata Nanaki and Guru Hargobind Ji at Guru Ka Mahal on April 1, 1621. He was grandson of Guru Arjan Dev Ji, and great grandson of Guru Ram Das Ji. Baba Tyag Mal received his spiritual education from Baba Budha Ji and Bhai Gurdas Ji, while his father Guru Hargobind Ji trained him in martial arts. In 1632, during Vaisakhi celebrations at Kartarpur, Painda Khan in collusion with Kale Khan of Jullundhur attacked the sikh congregation. Both Painda Khan and

Kale Khan were killed and their forces retreated. Concluding the celebrations early, Guru Hargobind Ji and entourage was marching towards Kiratpur Sahib when regrouped Mughal forces launched a surprise attack on sikhs again, near Palahi Village. Guru Hargobind Ji, Baba Gurditta Ji and sikhs fought with bravery and defeated the royal forces once again. Thirteen years old Tyag Mal displayed exceptional bravery and battle skills during these skirmishes. Arriving back in Kiratpur, Guru Hargobind Ji pleased with his son's swordsmanship, honored him by changing his name to Teg Bahadur, meaning the master of the sword.

Teg Bahadur was married to Mata Goojri in 1633. Abiding with his father's last wish, in 1644, Teg Bahadur Ji moved to his maternal grandparents' home in Bakala town. Bakala is where Makhana Shah Lubhana was able to distinguish the true Guru amongst the numerous imposters. He announced the episode of his discovery, to the great pleasure of the Sikh sangat.

In view of moving of Sikh religious headquarters from Amritsar to kiratpur, Harji, son of Meharban, and grandson of Prithi Chand had forcibly taken over the control of Durbar Sahib, Amritsar. Desiring the leadership of sikhs, he began to recite his own poetry as Gurbani. To put an end to this adulteration, Guru Teg Bahadur arrived in Amritsar on November 22, 1664. Emissaries of Harji closed the entrance gates, and prevented Guru Teg Bahadur Ji from entering the Sanctum Sanctorum. Guru Teg Bahadur Sahib, used a nearby open space (present site of Gurdwara Tharha Sahib) for his discourses with sikhs.

Next day, he departed for village Valla, and spent next couple of months traveling in Majha and Malva. He visited Chukewali, Nijharia, Taran Taran, Khadur, Goendwal, Khem Karan, Chola, Zira, Moga Daroli, and Sabo ki Talwandi. From there Guru Ji visited Bangar area and blessed the crowds in Dhamdhan, where a well was dug in memory of Guru's visit. Rani Champa Devi requested Guruji to attend the bhog ceremony (last rites) of Raja of Bilaspur on May 13, 1665, who had been freed from the Gawaliar prison of Jahangir by Guru Hargobind Ji. As a token of their family reverence towards Gurus, Champa Devi wanted to gift three villages-Lodipur, Mianpur and Sohota to Guru ji. Some historians suggest that Guru ji did not accept the land as a gift. Instead, he purchased the real estate and asked Baba Gurditta, son of Baba Budhaji, to lay the foundation of new township and called it Chak Nanaki. Guru ji also travelled to the areas of Mathura, Garh Mukteshwar, Agra, Etawah, Kanpur, Allahabad, and Patna, where Gobind Rai was born.

The Moghul rulers of Delhi were uneasy with the expanding influence of sikhs. Aurangzeb and his deputies were also annoyed at the sovereignty sikhs exercised over their own affairs, and had been wanting to impose their control over them. With an opportunity to question anointing of Guru Teg Bahadur Ji, Aurangzeb directed Alam Khan Rohela to take Guru Ji in custody (The Sikhs in History). Guru Ji and his entourage was rounded up and brought to Delhi on November 8, 1665. Aurangzeb asked Guru Teg Bahadur Ji to showcase supernatural powers associated with a spiritual leader. Calling his request sacrilegious, Guru Teg Bahadur refused. Angry Aurangzeb ordered execution of Guru Teg Bahadur Ji, as mentioned in Guru kian Sakhian by Saroop Singh. Kanwar Ram Singh son of Raja Jai Singh, intervened and Aurangzeb changed his orders to imprisonment. Accordingly to some historians, including S.M.Latif, this was the only time Guru Teg Bahadur Ji met Aurangzeb. Guru Ji with his entourage left for Patna upon their release on December 16, 1665 to continue his spiritual mission. At the request of Raja Ram Singh of Assam Guru Ji visited him, where he brought peace between Raja Chankardhwaj and Raja Ram Singh. Rejoicing their peace treaty, they erected a monument of peace, love and affection. In 1672, Guruji moved to Chak Nanaki in Punjab, now famous as Anandpur Sahib.

A study of Indian history beginning with the birth of Guru Nanak reveals that Sikh philosophy of one creator, one creation, self-reliance, fearlessness, freedom of religion, courage to seek liberty and justice for all, appealed to masses. But political and religious leadership that relied on fear and intimidation for their power, saw sikh popularity as a threat. Therefore, they sought opportunities to conspire against sikhs.

Life for Hindus of Kashmir had been made very difficult by Nawab Iftikhar Khan on behest of Aurangzeb. Their visible religious symbols - sacred thread and forehead markings were being forcibly removed. Refusal to accept Islam meant torture and death. Finding no other refuge, and no one to protect them, brahmins from Kashmir made the decision to take their plight to Guru Teg Bahadur. Under leadership of Pandit Kirpa Ram (Dutt) of Mattan, a group of Pundits arrived at Anandpur Sahib on May 25, 1675 and pleaded to Guru Ji for help. P.N.K.Bamzai in his book "History of Kashmir" page 371, writes, "tyrannized by the new Governor Nawab Iftikhar Khan, Kashmiri Brahmins got the idea to approach Guru Teg Bahadur, after praying to Lord Shiva at Amar Nath Cave Temple in March 1675".



Delegation of Kashmiri Brahmins making a plea in the Darbar of Guru Teg Bahadur Ji

Sikhism does not subscribe to sacred thread, forehead markings, caste-based social segregation, and many other Hindu rituals. Sikhs also do not subscribe to forced conversions, and strongly believe in "freedom of religion".

Guru Teg Bahadur Ji heard their plea for aid. For the comfort of Kashmiri visitors, he asked sikhs to arrange for lodging and cooking facilities respecting brahminical traditions (under the supervision of Kashmiri Pandit Gangu Brahmin, who also constituted part of delegation).

Pandit Kirpa Ram's plea convinced Guru Teg Bahadur Ji that Aurangzeb's forced conversions could be halted only if a great soul would offer the highest personal sacrifice. Ready in his mind to give up his own head, he did not ask Kashmiri Pandits to do so. Gobind Rai, his young son, supportingly affirmed that there was no greater soul to meet the challenge.

Guru Ji advised Kirpa Ram to convey to Aurangzeb that if Guru Teg Bahadur converted to Islam, they all will follow. In human history, a rare event was in the making. A pious soul was preparing to give his life to defend religious rights of another faith. He nominated his son Gobind Rai (b December 22, 1661 'Sikhs in History-Dr Sangat Singh) as the next guru to lead Sikh Community.

Accompanied by Dewan Mati Das, Bhai Sati Das, Bhai Dayal Das, Bhai Gurditta, and Bhai Ooda Ji, Guru Teg Bahadur planned to reason the case of Kashmiri Brahmins with Aurangzeb. The group was taken in custody at village Malikpur Ranghran, Paargana Ghanaula on July 12, 1675 (The Sikhs in History by Dr Sangat Singh) They were detained in Sirhind for about four months, before being sent to Delhi. At the time, Aurangzeb was dealing with the mutiny of Pathans in Hasan Abdal; therefore, Saifuddin Sirhindi, successor of Sheikh Ahmad Sirhindi, was entrusted the job of convincing Guru Teg Bahadur and bring him under Islamic umbrella. Unsuccessful in their

arguments, they tortured Guru Teg Bahadur and on November 5, 1675 took him to Delhi in an open cage, to scare the masses.

Subedar of Delhi and the royal Kazi asked Guru Ji to either display his spiritual powers, or accept Islam. Refusal on both counts would result in his beheading. Guru Ji responded; all individuals must be free to choose their religion, and showing miracles is tantamount to interference in the affairs of God and taboo in Sikhism.

Frustrated Kazi ordered torturing of Sikhs, hoping to scare them. Guru Teg Bahadur calmly told the Kazi, "a wise person neither fears nor scares" (**ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ**).

To deter Guru Teg Bahadur from his firm faith, Aurangzeb's forces tied up Bhai Mati Das Ji and sawed him into two like a log of wood. The callous butchers were awed by sikhs' determination. The heartless rulers were not about to give up. Next day, Bhai Sati Das Ji was wrapped in cotton and set afire, hoping to frighten the Guru, but to no avail. Still wanting to terrify the Guru, Bhai Dayal Das Ji was boiled alive in a cauldron. Calmly reciting Jap Ji (spiritual hymns), the three Sikhs were tortured to death anticipating to persuade the Guru, but in vain.

Acknowledging their inability to induce fear in Guru Teg Bahadur, Aurangzeb announced the beheading of Guru Ji on November 11, 1675, and challenged sikhs to show their resolve and try to remove the dead body after the beheading. Miraculously, concurrent with the Guru's beheading, the area in Delhi, now famous as Chandni Chowk, experienced a huge dust storm. Bhai Nannuji, Bhai Agya ji and his son Jaita ji who were standing nearby, picked up the hallowed head, wrapped in a sheet, and in cooperation with Oodha Rathaur took off towards Kiratpur. Meanwhile, in Chandni Chowk, Bhai Lakhi Dass (Shah) Vanjara, and his three sons (Nigahia, Hema and Harhi, were passing by in a trading cart caravan. They picked up the body of Guru Teg Bahadur ji and rushed to their house in Raisina area. To cremate the body without detection or interference by king's forces, Lakhi Shah placed the body in his house and torched his house. (According to Dr Trilochan Singh, the two parts of Guru's body were removed in complicity with Kotwal and Daroga, Khwaja Abdullah.)

The bodies of Bhai Mati Das, Bhai Sati Das, and Bhai Dayala Ji were handed over to Sikh Community. They were cremated on the bank of Jamuna river, in south Delhi near Bhogal village.

From Kiratpur, a message was sent to Guru Gobind Rai at Anandpur

about the arrival of Bhai Jaita ji and party. Guru Gobind Rai honored Bhai Jaita ji by saying, "Rangreta Guru ka Beta". The hallowed head was taken in procession led by Guru Gobind Rai Ji, to Makhawal in Anandpur for cremation. Today, Gurudwara Sisgunj Sahib stands at the location.'

Martyrdom of Guru Teg Bahadur Ji has no parallel in the annals of human history. He laid down his life to protect the religious sentiments of the ancient Indian religion and its rituals, even though Sikh Gurus did not subscribe to them. It was to uphold the principle of "freedom of religion".

Guru Teg Bahadur Ji divine poetry scribed in Guru Granth Sahib inspires the reader to explore one's metaphysical self, and fill our heart and soul with tranquility. Guru propounds us not to waste precious time on petty material gains, rather stimulates us to cultivate divine qualities and a strong moral character.

Q.1 What is the year of birth of Sri Guru Teg Bahadur Ji?

A. 1621 AD

Q.2 What is the name of Sri Guru Teg Bahadur Ji's father?

A. Sri Guru Hargobind Ji.

Q.3 What is the name of Sri Guru Teg Bahadur Ji's mother?

A. Mata Nanaki Ji.

Q.4 What is place of birth of Sri Guru Teg Bahadur Ji?

A. Guru Ke Mahal, Amritsar.

Q.5 What was given name to Sri Guru Teg Bahadur Ji at birth?

A. Baba Tyag Mal Ji.

Q.6 What is the name of Sri Guru Teg Bahadur Ji's wife?

A. Mata Goojri Ji.

Q.7 Name the children of Sri Guru Teg Bahadur Ji?

A. Only one son, Gobind Rai who after baptising came to be known as Sri Guru Gobind Singh Ji

Q.8 What were the reasons to change Tyag Mal name to Teg Bahadur?

A. In the year 1632 Vaisakhi congregation was held at Kartarpur. One-time devotee and confidant of Gurughar Painsa Khan deserted Gurughar and alongwith Kale Khan invaded the Vaisakhi congregation being held at Kartarpur. In the fierce battle both Painsa Khan and Kale Khan were killed and their forces ran for shelter. After the congregation, Sri Guru Hargobind Ji alongwith with his family and Sikhs left for kiratpur Sahib. Close to Village Palahi near Phagwara, royal forces attacked Guru's

entourage from behind. Alongwith Sri Guru Hargobind Ji, Baba Tyag Mal Ji excelled in weilding his sword once again, which made the royal forces once gain to run. Sri Guru Hargobind Ji witnessed Tyag Mal Ji's bravery in the battle field and was so pleased that after reaching Kiratpur Sahib, Sri Guru Hargobind ji told Tyag Mal Ji that due to your excellence with sword in the battle field, you need to be known henceforth as Teg Bahadur (accomplished swordman) instead of Tyag Mal.

Q.9 Where was Tyag Mal (Sri Guru Teg Bahadur Ji) at the time of Anointing Sri Guru Har Krishan Ji and union of Sri Guru Har Rai Ji with the Eternal Light?

A. He was on tour to eastern region on a Dharam Parchar. On return when he came to know of anointing of Sri Guru Harkrishan Ji, he visited Delhi to meet and pay his respects to Guru ji. After staying three days in Delhi, Tyag Mal Ji returned to Bakala.

Q.10 How many persons of Sodhi dynasty claimed themselves future Guru of Sikhs?

A. 22 persons including Dhir Mal.

Q.11 Who was instrumental in finding the true (real) Guru?

A. Bhai Makhan Shah Lubhana.

Q.12 What method Makhan Shah Lubhana adopted to reveal the true Guru?

A. Makhan Shah Lubhana, a true Sikh, when his boat/yatch was stuck in marsh, prayed to Sri Guru Nanak for help and promised to offer tenth of his earning to Guru. After his yatch reached to safety, he set for Guru's Darshan and pay his promised offering. Finding so many imitator Gurus at Bakala, he thought of offering two gold coins at every place. After placing two gold coins at all places, he reached the house where Sri Guru Teg Bahadur Ji was meditating and offered two gold coins there also. Guru ji asked him that in your prayer to Guru Nanak, in your bad time, near Surat harbor, you promised to offer tenth of your earning. Now you are offering only two coins. When Makhan Shah listened to Guru reminding him about his prayer, he was overjoyed since he was instrumental in finding the real Guru. He abruptly started to shout "Guru Ladho Ray" (Found the real Guru) on October 07th, 1664. There after on October 14th 1664 Guru Teg Bahadur Ji left for Kiratpur Sahib to attend the bhog ceremony. There he took over the charge of the Guru's property.

- Q.13 To which place, Guru Teg Bahadur made his first visit and when, after taking charge?
- A. To Darbar Sahib at Amritsar Sahib on November 22nd, 1664.
- Q.14 Who stopped Sri Guru Teg Bahadur Ji from entering Golden Temple?
- A. Corrupt Minas and Masands.
- Q.15 How did Minas and Masands stop Guru ji from entering Golden temple?
- A. By putting Lock on the Darshani Deodhi (Enterence Gate)
- Q.16 How did Sri Guru Teg Bahadur Ji delight Sikh Sangat?
- A. After taking bath in the Sarovar, Guru ji sat down on a platform (Tharha) near Akal Takht Sahib and gave a divine talk to Sadh Saangat
- Q.17 Which Gurudwara stands now in memory of Guru's visit to Darbar Sahib?
- A. Gurudwara Tharha Sahib.
- Q.18 How much time Guru Teg Bahadur Ji spent in Panjab after visit to Darbar Sahib?
- A. Guru ji spent about two months and preached Sikh masses of Verka, Nijharia, TaranTaran. Khadoor, Goendwal, Khemkaran and many more towns.
- Q.19 Which tank (Sarovar) was got constructed by Guru Teg Bahadur Ji at Sabo Ki Talwandi and when?
- A. Guru Sar was got dug by Guru Teg Bahadur Ji at Sabo Ki Talwandi on the eve of Baisakhi of year 1665.
- Q.20 What was next missisionary trip by Guru Teg Bahadur Ji.
- A. Guru ji went to Assam on the invitation of Raja Ram Singh in Assam.
- Q.21 In Assam (Kamrup) Sri Guru Teg Bahadur Ji made which two forces to compromise with each other?
- A. Between Raja Ram Singh and Raja Chakradwaj. Both agreed not to interfere among boundaries of other.
- Q.22 Which cities were visited by Sri Guru Teg Bahadur Ji while returning from Assam?
- A. Guru Teg Bahadur Ji was a rider On his white horse, on his return from Assam, he visited Ayodhya. Guruji also visited Varanasi. At Varanasi, Guru Ji was received and welcomed by the masand of Jaunpour and Sikh Sangat. Arrangements of Guruji's stay were made at the residence of Mr Kalyan Das. Maharaja Narinder Singh of Patila acquired that place in 1854 and constructed a Gurudwara there known as Barhi Sangat. A new Gurudwara building was constructed in the year 1950. Gurudwara "tupp



sthan" and Gurudwara Baoli "Ganga pargat" could also be seen in the Gurudwara Barhi Sangat premises. Gurudwara Tup Sthan is where Guru Teg Bahadur Ji meditated during his stay in Varanasi and Gurudwara Ganga Pargat is where on the advice of Guruji, Kalyan Das picked up a stone and the holy Ganges appeared (manifested). Even today the holy water could be seen there. A modernday Baoli (Well) has been constructed for the benefit of visitor there. 17 Hukamnamas (mandatory Command Orders) One gown (Chola) and one wooden sandals of Guruji have been preserved there and could be seen there. A set of sandals of Guru Gobind Singh Ji's childhood though eraded could be witnessed in the Gurudwara Sahib. From here Guru Sahib proceeded to Lucknow, Shahjahanpur, Pilibhit Nanakmatta, Bareilly and stayed at Lal Bagh area of Moradabad (Principal Satbir Singh has been instrumental of search and construction of a modern Gurudwara Sahib at the spot Guru Teg Bahadar Sahib stepped on in Moradabad). From here Guru Teg Bahadar Ji arrived at Lakhnaur via Haridwar, Jagadhry and Ambala on September 13th, 1670 AD.

We are grateful to Principal Satbir Singh for his valuable research. We are also thankful to Mrs Neelu and Mr Raj Khanna for providing this vital information and photographs of Gurdwara Sahib at Moradabad. Sri Guru Teg Bahadur Ji is also remembered as hind di chadar. What are the reasons for same?

- Because of perversive nature of Aurangzeb to forcefully convert Hindus into Islam, a delegation of Kashmiri Pandits (including guru ji's Brahmin cook Gangoo) under the leadership of Kirpa Ram met Sri Guru Teg Bahadur Ji sometime in May 1675 and prayed to save their religious freedom. Since Sri Guru Teg Bahadur Ji saved the Hindu nation by offering his own life along-with his three Sikhs, he is remembered as Hind Di Chadar.

Q.23 What led to martyrdom of Sri Guru Teg Bahadur Ji?

A. Due to perversive nature of Aurangzeb, who was forcibly converting Hindus into Islam.

Q.24 What mooved Sri Guru Teg Bahadur Ji to decide on sacrifice of his life?

A. On hearing pathetic story from delegation of Kashmiri Pundits, lead by leader Kirpa Ram.



Guru Teg Bahadur Ji sacrificed his life for Kashmiri Pandits

Drawing by: Raj Singh Tattal (The Pen-Tacular-Artist)

Q.25 On whose order Sri Guru Teg Bahadur Ji was martyred (by execution)?

A. By the orders of cruel King Auranagzeb.

Q.26 At which place Sri Guru Teg Bahadur ji was martyred in Delhi?

A. In Chandni Chowk Delhi. Gurudwara Sis Ganj Sahib stands now at that palce.

Q.27 What was the name of the executioner?

A. Jalalu-din, resident of Samana.

Q.28 Which Gurudwara stands at the place now where Sri Guru Teg Bahadur Ji was martyred in Delhi?

A. Gurudwara Sis Gunj Sahib in Delhi.

Q.29 Who was instrumetal to consturct Gurudwara Sis Gunj Sahib building?

A. At first the place was marked by Guru Gobind Singh Ji and later by Sardar Baghel Singh.

Q.30 Who carried the secred head of Sri Guru Teg Bahadur Ji to Makhowal (Anandpur Sahib)?

A. Bhai Nannu Rai, Bhai Agya and his son Bhai jaita Ji took the head to bhai Jaita's house in Delhi (After baptising bhai Jaitaji came to be known as Bhai Jeewan Singh Ji). Bhai Jaita, bhai Nannu and Udhha took I the revered head to Kiratpur Sahib on November 16th, 1675 (The Sikhs in History)

- Q.31 While carrying sacred Head of Sri Guru Teg Bahadur Ji from Delhi, where did Bhai Jaita Ji and party made first halt?
- A. In defiance of Moghul authorities, brave Bhai jaita Ji and party escaped with sacred head of Sri Guru Teg Bahadur Ji from Chandni Chowk, Delhi and made the first stop at a spot where Gurdwara Baban Garh Sahib in Kiratpour Sahib area is situated. From here the sacred head was taken by (Guru) Gobind Rai Ji in the form of procession to Makhawal.
- Q.32 How did Sri Guru Gobind Rai honor Bhai Jaita?
- A. He honored Bhai Jaita Ji by saying 'Rangreta Guru ka Beta'.
- Q.33 Bhai Jaita Ji was resident of which city?
- A. There are many versions about his birth place. Some people believe that he was resident of gali dil wali, Delhi while other believe Patna Sahib as his birth place.
- Q.34 What is the name of Bhai Jaita Ji's father?
- A. He was son of Bhai Sadda Chand Ji but was popularly known as Bhai Sadda Ji.
- Q.35 Who was Bhai Sadda Ji?
- A. He was an attendant of Sri Guru Teg Bahadur Ji at Bakala.
- Q.36 At which place the sacred head (sees) of Sri Guru Teg Bahadur Ji was cremated. Which Gurdwara stand there now?
- A. Gurdwara Sis Gunj Sahib, Anandpur Sahib, Punjab.
- Q.37 How many Sikhs were martyred along with Sri Guru Teg Bahadur Ji?
- A. Three Sikhs.
- Q.38 What are the names of those three Sikhs and how were they martyred?
- 1) Bhai Mati Das Ji (He was sawed in two halves)
 - 2) Bhai Sati Das Ji (His body was put on fire after wrapping Cotton around his body.)
 - 3) Bhai Dayala ji (He was made to sit in the boiling hot water, he was boiled live in Cauldron)
- Q.39 What is the name of the Sikh who performed last rights (cremated the body of Sri Guru Teg Bahadur Ji), by setting his house on fire?
- A. Bhai Lakhi Shah Vanjara
- Q.40 Which Gurdwara stands now on that land?
- A. Gurdwara Rakab Gung Sahib, City of Delhi.
Lakhi Shah (who was contractor to supply material to government) kept himself alongwith his son Bhai Naghaiya Ji ready for any eventuality.

They were also successful in removing the sacred body of Sri Guru Teg Bahadur Ji from the site and taking same to their house in Rakabgung area in Raisina Village in their carts, hidden in raw cotton. On reaching home without loosing time, unconcerned with their personal loss, they set the house and carts on fire and thus performed the last rights of the Guru Sahib as Sikhs. Dal Khalsa under the leadership of Sardar Baghel Singh captured Lal Qila (Red Fort) in March 1783. Government at Delhi made the offer of any price or estate for vacating the occupation of Red Fort. Sardar Baghel Singh instead of asking for Estates for himself or his people, laid his conditions to permit construction of Gurdwaras, on the land Sikh Gurus stepped on in Delhi. A Mosque had come up on the site at Rakabgung. Muslims were not ready to vacate or demolish the mosque at any cost. Rivals parties stood with swords drawn both sides. However, Sikhs offered to construct the mosque at their cost, if the urn containing the ashes of the Guru were not found there. The place was dug and the urn found. Shah Alam (II) agreed to permit construction of Gurudwara at that site and issued government sanad (Certificate) for allotment of land for construction of Gurudwara and a garden at the site. Thus Gurudwara at Rakabgung Sahib was constructed on account of that treaty and became to be known as Rakab Gung Sahib. At the same time Shah Alam II issued another certificate (Sanad) allotting total of 101 Bigha and 5 Biswa land (63 acres) with three wells for construction of remaining Gurudwaras covered under the treaty to vacate Red Fort occupation by Dal Khalsa.

Q.41 Do you know as to why Gurudwara Rakab Gunj Sahib is known with this name?

Before coming up of Gurudwara at this site, the place was home of specialized art of making stirrups for making stirrups for Horses of royalities, during those times (meanings of word stirrup in Urdu language is Rakab, while market place or square is known as gunj). It is believed that after construction of Gurudwara around there, with the passage of time, Gurudwara Sahib also came to be known as Rakab Gunj Sahib.

Q.42 Can you define inter-family relationship of Sikh Gurus starting from Sri Guru Amar Das Ji?

- 1) Sri Guru Ram Das Ji is son in law of Sri Guru Amar Das Ji (3rd Sri Guru Nanak)

- 2) Sri Guru Arjan Dev Ji is son of Sri Guru Ram Das Ji and maternal grand son of Sri Guru Amar Das Ji.
- 3) Sri Guru Hargobind Ji is son of Sri Guru Arjan Dev Ji and grand son of Sri Guru Ram Das Ji.
- 4) Sri Guru Hari Rai Ji is Grand Son of Sri Guru Hargobind Ji and great grand Son of Sri Guru Arjan Dev Ji.
- 5) Sri Guru Hari krishan Ji is son of Sri Guru Hari Rai Ji and great grand son of Sri Guru Hargobind Ji.
- 6) Sri Guru Teg Bahadur Ji is the son of Sri Guru Hargobind Ji and grand son of Sri Guru Arjan Dev Ji.
- 7) Sri Guru Gobind Singh Ji is son of Sri Guru Teg Bahadur Ji and grand son of Sri Guru Hargobind Ji and great grand son of Sri Guru Arjan Dev Ji.

Guru Gobind Singh Ji

(1661-1708)

Guru Gobind Singh Ji was born to Sri Guru Teg Bahadur Ji and Mata Gujri Ji parents on December 22nd, 1661 AD at Patna. He was given Gobind Rai name at birth. Bhai Chopati Rai and Munshi Sahib Chand were responsible for his religious teaching and teaching martial art to child Gobind Rai. Gobind Rai Ji was only 14 years of age when Guru Teg Bahadur Ji was martyred in Delhi on November 11, 1675. Bhai Jaita (who came to be known as Bhai Jeewan Singh Ji, after initiation into Khalsa (baptized) by Sri Guru Gobind Singh Ji) exhibited exceptional courage when he carried the sacred head of Sri Guru Teg Bahadur Ji to Anandpur Sahib. Guru Gobind Rai gave the brave exceptional honor by pronouncing "Rangreta Guru Ka Beta" on 16th November, 1675. At the tender age of 14 years only Guru Gobind Rai assumed the responsibilities to lead the Sikh Panth through the difficult period of its existence.

Since Guru had a mission to accomplish, he started preparation step by step to transform the sant-sikh of Guru Nanak and sant sipahi of Guru Hargobind into a Khalsa. As a first step, in 1684 Guru organized a huge Drum (Ranjit Nagara) at Kesgarh Sahib. Drum is normally beaten to arise enthusiasm among forces, before battle or in the battle grounds. Guru also had conceived the similar sentiments. As a sign of sovereignty of Sikh Nation, the drum was beaten before the bhog (end of the religious ceremonies), every day at Kesgarh Sahib.

On June 25th 1686 Guru Gobind Rai Ji got married to Mata Jito Ji, at a place called Guru Ka Lahore. On the invitation of Raja Medni Parakash, Guru Gobind Rai (Singh) visited Sirmour. To fulfil the desire of Raja Medni Parklash, Guru Gobind Rai (Singh) ji stepped on a beautiful site at the bank of Jamuna River, which was named as Paonta Sahib, a new township. Guruji stayed there for four years from April 1685 to 1689. Guru Gobind Rai ji was a versatile poet

and patron of learning and literature. In the surroundings of nature, Guru ji had penned down poetry in praise of Akaal Purkh. It is also believed that 52 poets (Bards) and 36 other writers joined guru's darbar at Paonta Sahib. (Though it is a matter of concern as to what happened to their writings) It was from Paonta Sahib from where Guru Gobind Rai (Singh) Ji fought his first battle of life. (Battle of Bhangani) Muslim Peer of Sadhaura, Budhu Shah became guruji's follower.

Sri Guru Gobind Singh Ji fought 14 battles during his life time including battles of Bhangani, Chamkaur, Anandpur Sahib (2 Battles) In both the attacks hill chiefs were beaten back to retreat. Guru also fought a battle of Nadaun and Muktsar. In January 1703 (occasion of solar eclipse) Guru Gobind Singh Ji was in Kurukshtra for propagation of his mission. On his way back, Syed Beg and Ali Beg two commanders of Moghul Army attacked at Guru's troupe at the instance of Ajmer Chand of Kohlur, Moghul troops were beaten back. Couple of months later, a brahmin Devki Das of Bassi Pathan complained to Guru Ji about abduction of his wife by Sardar Jabar Khan. Sahibzada Ajit Singh led his force to victory. The culprit was arrested and brought before Guruji for punishment and the wife of brahmin restored to him. It goes to credit of Guru Gobind Singh Ji that he won all the battles, despite the size of enemy forces, yet Guru ji did not occupy even a single inch of opponent's territory. However, Guru Gobind was not oblivious of the importance of political power for bringing in change in the society. "Over a decade before the creation of Khalsa, at the time of battle of Bhangani, he had inunciated the doctrine that 'Without political power, dharma (the rule of law) cannot be established; and without dharma the society was an admixture of scum"- Page 79, The Sikhs in History. By giving Singh name to Sikhs, Guru Gobind Singh instilled courage in Khalsa, so that Khalsa would not be a passive spectator. Guru taught Khalsa to fight the oppressor for justice not only for themselves but also for weak as well. A writer of esteem Mulk Raj Anand pays his tribute to Guru Gobind Singh ji in the following words "And the resilience of the last Guru, Guru Gobind Singh, who heroically fought against the armies of Mughal Darbar, is that of a hero who fought his way through from North to Middle India, with courage which set undying example for his followers" (Sikh heritage in paintings" by Panjab & Sind Bank-1995).

Q.1 What is the birth place of Sri Guru Gobind Singh ji?

A. City of Patna Sahib in Bihar.

- Q.2 What is the date of birth of Sri Guru Gobind Singh Ji?
A. December 18, 1661 A D
- Q.3 What is the name of Sri Guru Gobind Singh Ji at birth?
A. Gobind Rai Ji.
- Q.4 What was the age of Gobind Rai Ji at the time of Martyrdom of Sri Guru Teg Bahadur Ji?
A. 14 years.
- Q.5 Who could be called martyr?
A. A person who willingly lays his life rather than giving one's religion and principles to uphold the truth. Also if a person dies for the honour of one's Country and Nation could be called Martyr.
- Q.6 After his Martyrdom, who carried the sacred head of Guru Teg Bahadar ji to Anandpur Sahib?
A. Bhai Jaita Ji (after baptising by Guru Gobind Singh Ji came to be known as Bhai Jeewan Singh Ji), alongwith Bhai Nannu ji and Udha ji.
- Q.7 How did Gobind Rai honour Bhai Jaita Ji (later known as Bhai Jiwan Singh after Baptising in 1699) for his bravery and allegiance?
A. Guru Gobind Rai Ji gave the biggest honour to Bhai Jaita Ji by addressing him as "Ranghreta Guru Ka Beta"
- Q.8 At which place the sacred head of Sri Guru Teg Bahadar Ji was cremated, which Gurdwara stands there now?
A. At Makhowal (Gurdwara Sis Ganj Sahib, Anandpur Sahib, Punjab).
- Q.9 When was Guruship bestowed upon Gobind Rai Ji?
A. After the martyrdom of Sri Guru Teg Bahadur Ji at Delhi, Gobind Rai Ji was bestowed Guruship (Religious Head) of the Sikh Religion on November 11th, 1675 at Anandpur Sahib
- Q.10 How old was Gobind Rai Ji at the time of the anointing ceremony?
A. He was 14 years of age.
- Q.11 What were the Causes of battle of Bhangani Who was victorious in the battle?
A. During the Assam visit of Sri Guru Tegh Bahadur Ji, Raja Ram Rai and his wife Swarn Mati, visited Sri Guru Teg Bahadur Ji. The couple did not have issues, they prayed to Guru Ji to bless them with a child. With the grace of Akalpurkh and Guruji, in due course of time, they were blessed with a son who was named as Rattan Rai. As he grew young his mother told him about Guru Teg Bahadur Ji's visit. Raja Ram Rai therefore, visited Sri Guru

Gobind Singh Ji to offer his gratitude and presented Guruji with some gifts brought by him, which included an elephant named Parshadi, five horses and some arms and many priceless pearls. When Raja Bhim Chand of Bilaspur saw the gifts, he was gripped with greed. On his son's marriage, he asked for Parshadi elephant. Guru Gobind Rai ji refused to oblige, since this was Sangat's belonging. This made Bhim Chand angry and he conspired with the neighboring Rajas and sent a message to Guru Ji to accept Bhim Chand's dominance. Guru Gobind Rai Ji replied that he lives on a piece of land purchased by his father and refused to accept his dominance. Smelling the prospects of battle Guru Ji started to collect arms ammunitions and raise army of Sikhs at a place called Bhangani, 10 miles from Paota Sahib. All the hill Kings, Moghuls and high caste Hindus joined hands against Guru Gobind Rai Ji. By that time a Muslim Saint Badrudin nick named as Budhu Shah had become accomplice of Guru Gobind Rai Ji. He joined hands with Guruji with his 500 Pathans desciples. Many of them fled even before start of the battle. On getting the news that pathans have fled the scene, Budhu Shah joined Guru Ji's forces accompanied by a force of 700 of his followers. Bhakhan Khan, Najabat Khan and Hayat Khan along with their followers had defected from Guru's side to join with the forces of Hill Rajas and Moghuls before the start of battle. In the gruesome battle fought on end of August 1688, mighty joint forces of Mughals and Fateh Shah assisted by the Rajas of Jasrot, Dhadwal and Chandel Hill Kings had a crushing defeat. However Sikh forces also suffered human loss in Budhu Shah's followers. Sri Guru Hargobind Ji's daughter Bibi Viro Ji's son and many Sikh soldiers also attained Martydom in the battle.

Q.12 Who was Peer Budhu Shah?

A. Peer Badrudin alias Peer Budhu Shah was a resident of the Village Saddhaura in Ambala Distt and a wellwisher of Guru Gobind Singh Ji. On the advice of Peer Bhuddhu Shah, Guru Gobind Singh strengthened the training and equipment of the Sikh forces. Guru Godind Singh Ji was very pleased with the sincerety of Peer Budhu Shah and asked Peer ji to ask anything he would desire.

Peer Budhu Shah had an opportunity to listen to Bhai Nand Lal Ji's couplet about Guruji:

*"Din dunia dar kamande aan pari rukhsaar ma
Har do alam keemtey yak tar muuye yaar ma"*

As such, he requested Guruji 'If you really wish to honour and oblige me, then please do favour me with your one hair, comb and Dastar (Turban).' To fulfill his desire Guru Ji gave him, a comb, one broken hair, a sword and a Turban.

To chastise Peer Budhu Shah for helping Guru Gobind Singh Ji, Governor Wazir Khan, ordered Usman Khan Daroga of Sadhaura to kill Peer Ji. It is said that Usman Khan arrested Peerji and killed him on March 21st, 1705. It is also believed that Banda Bahadar Ji took the revenge of Peer Ji's killing by attacking Sadhaura in 1709 and by killing Usman Khan.

Q.13 For helping Guru Gobind Singh Ji, what did the administration do to Peer Budhu Shah?

A. Governor Wazir Khan, ordered Usman Khan Daroga of Sadhaura to kill Peer Ji. It is said that Usman Khan arrested Peerji and killed him on March 21st, 1705.

Q.14 What is the meant by "Guru Ka Lahore"

A. Guru Gobind Singh Ji's marriage was fixed with Mata Jito Ji, daughter of Harijas Ji of Lahore, who desired the marriage party come to Lahore. Since Guruji got engaged in a war, at a place called Bassi in Bilaspur, about 10 miles away from Anandpur Sahib, to avoid postponement of marriage, a replica of Lahore was constructed where Guruji's Anand Karaj was solemnised. Henceforth the place is known as 'Guru Ka Lahore.'

Q.15 When was Guruji's marriage solemnised with Mata Jito Ji?

A. June 25th, 1686 AD

Q.16 What is the affinity of Poanta Sahib with Guru Gobind Singh Ji?

A. On the invitation of Raja Medni Parkash, Guru Gobind Singh Ji visited Sirmour. Medni Parkash desired to develop a new township. To fulfill the desire of Medni parkash, Guruji stepped on beautiful site at the bank of the Jamuna River, which was named as Paonta Sahib. Guru Gobind Singh Ji stayed there for four years from April, 1685 AD to 1689 AD.

Q.17 What is the importance Poanta Sahib in the Sikh World?

A. Raja Medni Chand constructed this town to commorate the visit of Guru Gobind Singh Ji at his request.

Guru Gobind Singh Ji was versatile poet and patron of learning and literature. It is believed that 52 poets (bards) joined Guruji's darbar, along with 36 other writers (though it is a matter of concern, as to what happened to their writings).

In 1688, Guruji fought in the battle of Bhangani from here. Muslim Peer of Sadhaura, Budhu Shah, became Guruji's follower and on his recommendation Guruji had taken 500 unemployed Pathans in his employment.

Q.18 What did Guru Gobind Singh Ji do to fulfill his mission?

A. After initiation of Beloved five, in conformity with the teaching of Guru Nanak Sahib, Guru Gobind Singh Ji addressed the audience to say that "now on you have become Casteless. No rituals, either Hindu or Muslim, will you perform and believe in superstition of no kind, but only in one God, who is the Master and the Protector of all, the only Creator and Destroyer" (Gopal Singh pp 289). To abolish the differences of Poor-rich, small-big, lowercaste-uppercaste in the society, he announced that all human beings are equal and gave a new slogan:

"Hindu Turk koi Rafzi Imam Safi

Manas ki jat sabhe ekei Pahichanbo" (Akal Ustat)

God (Akalpurkh) must be worshiped with truthfulness and sincerity and canonically be witnessed by the eyes of faith in the general body of Khalsa. To him faith and humanity were necessary virtues. Therefore, he decided to give Khalsa a separate identity by giving them Pahul or initiation. To keep the Khalsa in discipline he announced four taboos for the Khalsa. He also planned a strategy for the Khalsa to become a fearless citizen (Sunt

Sipahi) In the words of historian Gokul Chand Narang, Hindus had religion but no national feeling while Guru Gobind Singh made the nationalism the religion of Khalsa.



"Birthplace of Khalsa Takht Sri Kesgarh Sahib, courtesy Photo By: Samarpreet88

Q.19 When was Khalsa

Panth created by Sri Guru Gobind Singh Ji?

A. On Vaisakhi day, on March 29th, 1699 AD.

Q.20 What is the Birth place of Khalsa (the new Nation)?

A. At Sri Kesgarh Sahib, Roop Nagar (Anandpur sahib)

Q21. How Guru Gobind Rai came to be known as Guru Gobind Singh Ji?

A. After Panj Pyare baptised Guru Gobind Rai Ji on his request, on Vaisakhi of year 1699 A.D., he assumed the name Gobind Singh from Gobind Rai.



*Guru Gobind Rai (Singh) taking Amrit from
Punj Pyare PyarePyare*

ਆਪੇ ਗੁਰੂ ਚੇਲਾ ਹੈ ਆਪੇ

ਬਿਲਾਵਲ ਮਹਲਾ ੩ ਸ੍ਰੀ ਗੁ ਗੁ ਸਾ ਅੰਗ ੭੯੭

Q.22 What do you understand from word Khalsa?

A. The meaning of the word "Khalsa" is "pure" and "pious" (Sacha). Khalsa also means land which is not controlled by a landlord; it is under direct control of the king.

Q.23 What did Guru Gobind Singh Ji asked the five beloved ones to repeat when they were being baptised.

A. "Wahe Guruji ka Khalsa, Wahe Guruji ki Fateh.

Q.24 What is the Jaikara (Slogan) of Sikhs?

A. "Sat Sri Akal" (Blessed is one, who recites Truth is God. He is entitled to happiness and success).

Q. 25 Who made a Sikh, a Singh?

A. Sri Guru Gobind Singh Ji.

Q.26 Comencement of Festival Hola Mohallah?

A. Guru Gobind Singh Ji was a great visionary. Guru observed that on the eve of Holi, people while playing with Colour do not hesitate to indulge throwing mud and dirt on others, which means wastage of human energy on meaningless activities. To improve on the health for channelizing the Khalsa's energy and crystallize the style and energy of Khalsa. As also, to train the Khalsa for battlefield, if and when the circumstances warrant. Guruji asked his followers to use Gulal and Kesar colours only on festival. He also introduced the martial art display on the day of festival and to encourage people to take part in large number he would honour the brave and winners. He thus renamed the festival as Hola Mohallah.

Q.27 Is there any difference between Nirmal Panth initiated by Guru Nanak Sahib and Panth Khalsa, initiated by Guru Gobind Singh Ji?

A. Sikh philosopher Bhai Gurdas Ji had written "Mareya Sika Jagatr Vich, Nanak Nirmal Panth Chalaya". Guru Gobind Singh Ji initiated Khalsa. Litteral meaning of both Nirmal and Khalsa words is "pure". Guru Nanak Sahib had sown the seed of Nirmal Panth, which was blossomed into Khalsa Panth by Guru Gobind Singh Ji in Guru Nanak's tenth incarnation. There is no difference between ideologies of Nirmal & Khalsa. Even Guru Gobind Singh Ji mentioned "Ya Me Ranch Na Mitheya Bhakhi Parbrahm Gur Nanak Sakhi", which clarifies that Guru Gobind did not initiate any new panth, but proceed to inhance the objectives laid by Guru Nanak only. It could be concluded that Guru Gobind Singh "brought to culmination the salient aspect of Guru Nanak's philosophy".

How many battles were fought by Guru Gobind Singh Ji during his lifetime?

-Sri Guru Gobind Singh Ji fought a total of 14 battles during his lifetime.

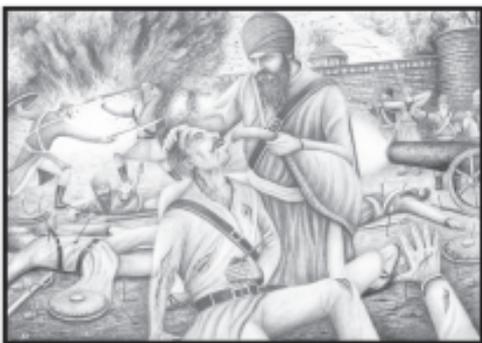
Q.28 What was the distinction of these battles?

A. None of these battles were fought either to usurp, to extend territory, or on grounds of communilism. In fact, these battles were fought to protect the religious faith and the human rights of masses. "Guru Gobind Singh Ji himself during the pre Khalsa and post Khalsa period had fought against tyranny in all its denominations-against the incorrigible hill chiefs, the Mughal Governors and the imperial forces" the Sikhs in History) It will be more appropriate to term them as Dharam Yudh.

Q.29 Who beheaded Raja Kesri Chand in the battle of Anandpur Sahib?

A. Bhai Udai Singh Ji.

Q.30 Who put the spear, known as Nagni, in the head of the elephant in the battle of -Bhai Bachintter Singh.



Bhai Kanahaiya Ji (Architect of Modern Day Red Cross) serving water to wounded Moghul soldier. Drawing by: Raj Singh Tattal (the Pen-Tacular-Artist)

Q.31 What do you know about Bhai Kanahiya Ji?

A. *"Naa ko bairee nehee begaanaa
Sagal sung hum ko ban aaei".*

Kaanrha Moh 5, Aung (page) 1299 SGGs

Architect of modern day Red Cross, Bhai Kanahiya Ji was born in the village Sodhara near Wazirabad in Sialkot district (Now in Pakistan) in a rich daman khatri family. From his early childhood days, he had detached himself from worldly matters and would associate with saintly/holy men's company.

It was company of holy men, that brought him in contact with Sri Guru Teg Bahadar Ji and under his influence he established a Dharamsala in village Kahva in Attak (now in Pakistan). The aim of the Dharamsala was to serve the humanity free of charge without making any distinction of religion, caste, or creed. The same Dharamsala was used for religious gatherings as well.

In the year 1704, Bhai Kanahiya Ji moved to Anandpur Sahib and started to serve the injured soldiers without seeking any financial gain in return. During armed conflict with hilly kings and Mughals, he was assigned the responsibility of serving water to injured soldiers of the Sikh Army. In the process of offering water to Sikh soldiers, he would also serve water to Mughal soldiers. A complaint reached Guru Ji, therefore, Guru called Bhai Kanahiya Ji and asked the reason of serving soldiers of the opponents also, in the presence of every body in the gathering. Bhai Kanahiya Ji innocently replied, My Lord I am simply obeying your instructions only. You only have taught us that "Manas Ki Jaat Sabhe Ikke Pehchanbo" (meaning that entire humanity is one), thus I see your presence in every soldier, as such "I offer water to all soldiers without discrimination." Guruji was pleased with his reply and told every one present there that Bhai Kanahiya Ji has understood the meaning of Gurbani in the true sense and therefore follows it. It can be concluded that Bhai Kanahiya Ji has attained the 'Sahj Awastha' (state of spiritual calm/Salvation while living). At that point Guruji gave Bhai Sahib one box of ointment and advised Bhai Kanahiya Ji that henceforth, apply this ointment to all the wounded soldiers without discrimination. The much acclaimed Red Cross started about a century after this incident and is nothing but an extension of the True Sikh teachings started by 7th Nanak, Sri Guru Hari Rai Ji. Red Cross owes its origin to Sri Guru Hari Rai Ji and dedicated persons like Bhai Kanahiya Ji, who furthered this noble cause. It is unfortunate that historians have not given due

recognition to its originator (Perhaps because of the reason that it was started by the religion which was and is still in minority).

Q.32 What do you know about Bhai Nand Lal Ji?

A. In the year 1630 AD, Bhai Nand Lal Ji was born in the house of Bhai Chhaju Lal Ji in the town of Gazni, Afghanistan. He was a scholar and poet of Sanskrit, Hindi, and Arabic languages. King Aurangzeb was impressed by his knowledge of Arabic and wanted to convert him in Islam. To escape Aurangzeb's wrath, he moved to Paonta Sahib and took shelter in Guru Gobind Singh Ji's Darbar and became one of the 52 poets in his Darbar. Though He has many books to his credit, Gunjnama, Zindginama and Devan-e Goya are worth mention.

His couplet:

*"din dunia dar kamade aa pari rukhsaar maa
Har do alam keemte yak taar mooey yaar maa"*

Which means: kingdom of two words is hidden in even a small part of his hair. Baba banda Singh Bahadur created Democratic Sikh Republic (Sikh Raaj) and "Raaj Kare Ga Khalsa" a vision of Bhai Nand Lal Ji, turned into reality.

Q.33 Before going to the battle of Chamkaur, when and where Sri Guru Gobind Singh Ji got separated from his family (mother and two young Sahibzadas)

A. At the banks of Sirsa River on December 20th ,1705 AD

Q 34 What do you know about forty mortals (Chali Mukte)?

A. After leaving Anandpur fort (on Dec 05,1705) and after crossing through Machhiwara, Guru Gobind Singh Ji was at Rohi when a group of 40 Sikhs from Majha accompanied by Mata Bhag Kaur visited Guru Gobind Singh to convey their condolences on the martyrdom of guru's four sons. They also offered their services to arrange a compromise with the moghuls and guru. Guru Sahib put them on the defensive by narrating the series of Mughal atrocities from Guru Arjan's martyrdom, thru Guru Hargobind Incarceration for several years at Gwalior, Guru Teg Bahadur's Martyrdom to the laying of the siege of Anandpur" (The Sikhs in History). At this stage Bhag Singh Jhabalia expressed his inability to continue with the Sikh faith and wrote a disclaimer (bedawa) which was signed by another 4 more from Jhabal, while 35 did not. In the meantime, Moghul forces were advancing. Guru ji, along with

persons accompanying him took up positions alongside of the mound. The souls of the forty Sikhs were awakened on the dare of Mata Bhag Kaur Ji (Mai Bhago Ji), who accompanied by Mata Bhag Kaur Ji returned to face the Moghul forces of Nawab of Sirhind also fought against the Mughal Army at the Khidrane di Dhaab on December 29, 1705. Arrows and bullets were exchanged heavily. Due to extreme cold weather and thick fog (mist) Moghul forces retreated. Thus guru became victorious. Guru Sahib watched the whole scene from a hill, from where he was raining arrows on the enemy. Out of forty Sikhs leaving three (Rai Singh, Sunder Singh and Mahan Singh were on their last breaths, none of them had signed the disclaimer) were martyred in this battle. Mata Bhaga Kaur also lay injured. Guruji kissed the faces of all the martyred Sikhs and blessed them. Bhai Mahan Singh, and two others who had some breaths remaining in his body. Guruji asked them if they had any wish. They prayed to Guruji to tear off the disclaimer (Bedawa) they wrote earlier and pardon them for their sins. Guruji tore the paper they wrote and hugged and blessed all the forty as Muktas (emancipated). Guru Ji also renamed Ishar Sar as Muktsar in the honour of forty martyres. Today, a grand Gurudwara is constructed here. Sikhs have treasured the exemplary event. The memory of brave and immortal Martyrs has been treasured by Sikh Nation All the forty immortal are remembered in the daily ritual (ardaas) (by Sikhs all over the world.

Q.35 Mata Bhag Kaur: please refer to page 209.

Q.36 Before going to the battle of Chamkaur, when and where Sri Guru Gobind Singh Ji got seperated from his family (mother and two young Sahibzadas)

A. At the banks of Sirsa River on December 05,1705 AD

Q.37 Before going to Battle of Chamkaur, when and where did Guru Gobind Singh Ji get seperated from his mother and the young Sahibzadas?

A. At the banks of Sirsa River on December 05, 1705 AD.

Q.38 At which location did the five beloved ones, also known as 'Panth Guru' order Guru Gobind Singh Ji to vacate the fort and escape to a safe place?

A. The five beloved ones gave Guru Gobind Singh Ji, a first ever dictate as Panth (Gurmatta) to vacate the Mud fort of Chamkaur, where 40 Sikhs kept the pursuing forces of Malerkotla at Bay during the day. By the fall of night only six Sikhs besides Guru Gobind Singh were left. Including

Guru's two sons Sahibzada Ajit Singh Ji and Sahibzada Jujhar Singh others had attained

Q.39 What made Guru Gobind Singh Ji to spend a night in Machhiwarha?

A. After Guru Ji was forced to leave Chamkaur on the dictate of Panj Pyare, Guru Gobind Singh Ji spent a night in Machhiwarha. Ghani Khan and Nabi Khan two brothers, residents of Machhiwarha, played the key role in the escape of Guru Gobind Singh. They belonged to Malerkotle forces, which laid the siege of Chamkaur. They passed on their blue dress to Guruji at the mud fortress at night. Before leaving the fortress Guru Ji called at the top of his voice to say that the "Guru of Sikhs is escaping. Catch him if you can". Both Nabi Khan and Ghani Khan accompanied Guru Ji to Machhiwarha. They made the arrangements of Guru Ji's stay at the residence of Golaba (Gulab Singh), a former Masand at Bahlolpur, they left to join their forces. Gulab Singh arranged Guruji to reach the house of Kazi Mir Mohammad, an old acquaint of Guruji. (It is believed that

Q.40 How did Guru Gobind Singh Ji come to be known as Uch Da Peer?

A. While in Bahlolpur, Kazi Chirag Ali suggested to Guru Gobind Singh Ji that the only way for him to reach safely to Malwa, was to disguise himself as Muslim Peer. Guru replaced the Sipah Salar's blue dress by loose blue robes and advised his four sikhs to move on to Maher in Malwa on their own in blue dress. Guru sat on a charpoy (Indian bedstead) on December 11, 1705 to be carried by five muslim devotees with Qazi (Haji) Chirag Ali Shah Ajneria taking the fly whisker (Chaur) of peacock's long feather. Inayat Ali, Kazi Peer Mohmd Salowala, Subeg Shah Halwaria and Hassan Ali Mannu Majria were other four in the troupe. In those days, the Muslim Peers were taken from village to village on cots. Thus Guruji was declared as Uch Da Peer (Uch Sharif in Multan). Since the carrying persons were real Muslims, two of them learned in Islamic theology took over. They took Guru Ji, through the villages and safely escorted him to Malwa. On December 16, 1705 Guru Ji arrived at Rai Kalha's place at Rai Kot.

Q.41 What are the peculiarities of Khalsa?

A. Khalsa was created not only to defend himself/herself but also to defend the poor and weak. Khalsa will be ever-ready to sacrifice their lives for the Truth, Self respect, It believes in defending the weak, freedom, and

brotherly love for all. In short, Khalsa was embodiment of humankind - (people from all the castes constituted at the time of creation of Khalsa - with concept of Universal Brotherhood) with three distinct characters 1) Physically fit people (2) mentally alert and (3) spiritually enlightened persons. Khalsa was involved in fight against the tyrant and oppressor and not against the religion of the tyrant. Khalsa believes in acceptance and obeying the order of his will and positive attitude.

Q.42 At what point five Sikhs, for the first time adopted a resolution as Panth Khalsa and asked Guru Gobind Singh Ji to leave the fort for a safer place?

A. In the Mud fort at Chamkaur after martyrdom of Sahibzada Ajit Singh, Sahibzada Jujhar Singh and thirty-two Sikhs, out of 40 Sikhs those were with Guruji.

Q.43 While obeying the instructions of Panth Khalsa, while escaping from Mud fortress, who else accompanied Guru Gobind Singh Ji?

A. Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Mann Singh and Ram Singh accompanied Guruji.

Q.44 In whose guise did Guruji leave the fort of Chamkaur?

A. In the guise of Bhai Sant Singh Ji, Guruji left the fort of Chamkaur. Sangat Singh Bangeshri was the other Sikh left there to meet and embrace martyrdom the next day. However, before leaving the fort Guru Gobind Singh Ji addressing the Mughal soldiers roared three times that "peer-e-hind is leaving, catch him if you can".

Q.45 After leaving the fort of Chamkaur, where did Guru Gobind Singh Ji reach safely?

A. After leaving Chamkaur, Guru Gobind Singh Ji spent a night in Machhiwarha.

Q. 46 What is the importance of Damdama Sahib in the Sikh Religion?

A. Guru Gobind Singh Ji, moved to Sabo ki Talwandi. (Damdama Sahib is situated near Bhatinda) where numerous replicas of Pothi Sahib were made.

Q.47 Who were Masands? How did Guru Gobind Singh Ji discipline the Masands?

A. In order to preach masses about Sikhism, Guru Amar Das Ji started 22 centers. Head of each center was known as Massand. In due course of time, they had adopted to mal-practices and had become corrupt. During

1697-98 Guru Gobind Singh Ji took serious note of their misdoings, Guru Gobind, therefore, abolished the institution of Masands.

Q.48 What is the meaning of the word Singh?

A. Lion, Champion, Fearless, Warrior.

Q. 49 What is the meaning of the word Kaur?

A. Lioness, Princess, Fearless.

Q.50 What is the greeting of Sikhs?

A. "Waheguruji ka Khalsa, Waheguruji ki Fateh (means virtue or power of Guru, Hail Guru and Victory).

Q.51 Who started the tradition of calling "Waheguru Ji ka Khalsa, Waheguru Ji ki Fateh?"

A. Sri Guru Gobind Singh Ji.

Q.52 What are names of Five Kakkars (Code of conduct)?

A. Kesh (unshorn hair), Kangha (comb), Kirpan (sword), Karha (Iron or steel bracelet), and Kachhehra (short breeches)

It is believed that in the year 1695 A.D., Guru Gobind Rai ordained his Sikhs not to cut hair and allow their natural growth. Which co-incide with J.D.Cunningham's mention in his book History of the Sikhs-page 60 "It seems probable that Gobind did not take upon himself a new and special character as a teacher of men until about the thirty fifth year, or until the year 1695 of Christ" They were also ordained not to shave heads on death in the family, as per prevalent practice of Hindu beliefs.

Q.53 What are the names of Panj Pyaras (Five beloved Ones)

A. (1) Bhai Daya Singh Ji, (2) Bhai Dharam Singh Ji, (3) Bhai Himmat Singh Ji, (4) Bhai Mohkam Singh Ji, (5) Bhai Sahib Singh Ji.

Q.54 What do you understand from Nanak Naam Charhdi Kala?

A. The Sikh prayer "Nanak naam charhdi kala, Tere bhane sarbat da bhala" means living in God's will and goodwill, service and benefit of all people of universal welfare".

Vand Chhakna (sharing) kirat karni (honest hardworking living) and Naam Japna (recitation of Prabhu name). It was added in the Sikh daily prayer in 1849.

Q.55 Who was Mata Gujri Ji?

A. Mata Gurji was wife of 9th Master Sri Guru Teg Bahadur Ji and mother of Dasam Pita Sri Guru Gobind Singh Ji. (Please refer separate write up in Resolute Sikh Women)

Q.56 What are the underlying sentiments of "Deg Teg Fateh"?

A. While asking for blessing of Akaalpurkh for "Teg Jag Mein Dou Chale" Deg means kettle (Common kirchen) which means to feed the hungry. It also means that because of the blessing of Akaalpurkh (God), needs of the people all over the world are met. Teg (sword) signifies saving the weak, and Fateh means Victorious.

Q.57 How did Guru Gobind Singh Ji become known as Uch Da Peer?

A. While in Bahlolpur, Kazi Mir Mohammad suggested to Guru Gobind Singh Ji that the only way for him to reach safely to Malwa, was to disguise himself as Muslim Peer. He wore Blue gown to escape.

Q.58 What is meant by Zafarnama and who wrote it?

A. During any war arms and views are supplementary to each other. Although arms have the capability to act faster than views. That is powerful and mighty takes to arms. Zafarnama means a letter of victory. This is letter written by Guru Gobind Singh Ji in 111 Couplets in Farsi (Persian) in the form of poetry. It was written by Guru Gobind Singh Ji to Aurangzeb, telling him that love and understanding is enough to sort out differences and issues. However, when all other means to settle issues amicably fail, it is justifiable to take up a sword to self respect.

-Chu kaar az hama heelte dargasht

-Hallasi burdaan baa shamsheer dast"

-Guru Gobind Singh Ji mentioned to Aurangzeb that he was not inclined to take up the arm struggle. He was simply forced to do so. Guru Gobind Singh Ji was bold and a vocal critic. He had the courage to indict Aurangzeb for cheating and frauds by going back to his words (oath) after swearing over holy Quran. Guruji became the vpcal critic of the ruthless king who ruled without regards to ju,am values. Guruji had the guts to tell Aurangzeb that for betraying the trust of God, he would be punished in the court of God. Guruji also mentioned in the letter that he has achieved the purpose of his birth in this world. Thus he has no stakes to fear now.

Q.59 Where did Guru Gobind Singh Ji write the Zafarnama?

A. At village Dina Kangarh.

Q.60 What is the meaning of the word Bedawa?

A. It means to desert some one (Disclaimer). To leave someone stranded during the time of need.

Q.61 When and how Guru Gobind Singh Ji depart for Deccan. Whom did he baptize there?

A. After Aurangzeb's death, a war of succession broke out among sons of Aurangzeb. Bahadur Shah was in Kabul at the time of his father's death, while his older son Azim Khan killed his younger brother Kaam Bakhsh by treachery. Bahadur Shah knew that alone he could not achieve success. Sikhs by that had gained power. As such Bahadur Shah sent his Hindu Dewan to Guru Gobind Singh Ji asking for help. After some discussion and thought process Guru Gobind Singh Ji opted to help him. Finally, Bahadur Shah succeeded to the throne of his father. Bahadur Shah had recognized the power and wisdom of Guru Gobind Singh Ji. He therefore, decided to make Guru Gobind Singh Ji as Commander - in-Chief of his army and send him to fight Marathas. Guru Gobind Singh Ji blatantly refused the offer of Bahadur Shah to join him, that too, to fight Marathas, own brother. Guruji parted his ways and from there, Guru Gobind Singh

Ji moving through Sabo ki Talwandi, reached Nanded, where he met Madho Das Vairagi, who wanted to impress Guruji with his Super Natural Power. Having failed to perform his miracle on Guruji, he finally gave up and became a follower of Guru Gobind Singh Ji.



*Takht Damdama Sahib, Sabo ki Talwandi
(courtesy Harjit and Manjeet Jolly)*

Q.62 Leaving Bahadur Shah, Guru Gobind Singh left for which destination? After parting ways with Bahadur Shah, Guru Gobind Singh Ji moved to Sabo ki Talwandi where Guru Ji had scribed to produce numerous replicas of Adi Granth. Guru Ji remained there for about nine months. Due to Guru Gobind Singh Ji presence, Baisakhi of 1706 was a grand affair. 125,000 Sikhs from Kabul, Pothohaar, Majaha and Malwa gathered there were baptized. Sarup Singh (1790) mentions Guru Gobind Singh's holding an Akhand Path there. As per Sarup Singh n87

pp177, the story that Guru Gobind Singh orally dictated the whole of Sri Guru Granth Sahib to Bhai Mani Singh at Sabo ki Talwandi is fictitious and born out of ignorance. Above view is also supported by Dr Sangat Singh, when he says it is also clear that "Granth Sahib was complete with the insertion of Guru Teg Bahadur's compositions, as directed by him (Guru Teg Bahadur himself), and the new volume was ready 17 days after Guru Teg Bahadur's martyrdom.

Q.63 From Talwandi, Guru Gobind Singh left for which destination?

- A. From Sabo ki Talwandi, Guru Gobind Singh reached Nander. Guru Gobind Singh Ji personally baptised Madho Das on September 03, 1708. Guru Ji appointed Baba Banda Singh Bahadur as Jathedar of Panth (Commander -in Chief of the Sikh Army) on October 05, 1708 and attacked five leading Sikhs Bawa Binod Singh, Bawa Kahan Singh, Bhai Bhagwan Singh, Koer Singh and Baz Singh. Guru Gobind Singh also gave Banda Singh the future purpose. Guruji also gave him his personal sword and many Hukamnams in the names of leading Sikhs to join hands with Banda Bahadar and accept him as their Commander. Banda Singh Bahadur left for Panjab with tiny force of only 25 persons. Two days later, while Guru Gobind Singh Ji was sleeping in his tent, a Pathans Jamshed Khan a hired assassin sent by Wazir Khan of Sirhand stabbed Guru Gobind Singh Ji. Bahadur Shah's offering of Khillat (honor robe) to Jamshed Khan as per entry in Akhbarat Darbar-i- Mualla on October 28, 1708 and two days later a robe of honor to the family of Guru Gobind Singh Ji showed he surprisingly treated the victim and the assassin alike. This lends to theory that Bahadur Shah was in league with Wazir Khan in hatching conspiracy to assassinate Guru Gobind Singh Ji.
- Guru Gobind Singh Ji personally baptised Madho Das on September 03, 1708. Guru Ji appointed Baba Banda Singh Bahadur as Jathedar of Panth (Commander -in Chief of the Sikh Army) on October 05, 1708 and attacked five leading Sikhs Bawa Binod Singh, Bawa Kahan Singh, Bhai Bhagwan Singh, Koer Singh and Baz Singh. Guru Gobind Singh also gave Banda Singh the future purpose. Guruji also gave him his personal sword and many Hukamnams in the names of leading Sikhs to join hands with Banda Bahadar and accept him as their Commander. Banda Singh Bahadur left for Panjab with tiny force of only 25 persons, including five leading Sikhs provided by Guru Gobind Singh Ji.

Q 64 Who made the assassination bid on Guru Gobind Singh Ji?

A. It was a combined conspiracy of Wazir Khan of Sirhand and Bahadur Shah. Bahadur Shah was in Afghanistan when his father died. His brother Tara Azam staked his claim to throne. Bahadur Shah approached Guru Gobind Singh Ji for help to fight Tara Azam. Gur Gobind Singh Ji sent a detachment, under Kuldipak Singh who participated in the battle of Jajau which gave Bahadur Shah a victory. On the invitation of Bahadur Shah Guru Gobind Singh Ji went to Agra. He offered Guru Ji to take over Commander in Chief of the Moghul Army to fight Marhattas. Guru Gobind Singh visualized that the selfish offer is made to fight his own people. Guruji replied him that the purpose of his birth and life was to establish righteousness and not to fight and seek elevation of status or grab territories for him. He therefore, declined his offer. After sometimes, Bahadur Shah was proceeding to Rajputana and Guru Ji also had his own plans. Guru Ji talked to Bahadur Shah to punish Wazir Khan, to which he had shown his reluctance.

Q.65 What are the four Taboos for Sikhs?

- A. 1. Shaving or trimming of hair is prohibited.
2. Eating meat of a slaughtered animal in Muslim faith is prohibited.
3. Adultery or Cohibiting is prohibited.
4. Use of Tobacco (all toxic material-Drugs/alcohol) is prohibited.

Q.66

Q.67 What is the peculiarity of the Sikh religion (Khalsa)?

A. In olden day society only the Brahmins were allowed to have education. This education brought them to serve the Moghul Government. That made them exploiters and without national feelings. Guru Gobind Singh Ji felt the need to build the National feeling amongst the masses. Members of the Khalsa Community were ordained to serve as bridge amongst Hindus and Muslims. Taking "Pahul" alone does not make a Khalsa. Guru Gobind Singh Ji mandated certain discipline for his Sikhs. Physical appearance with unshorn hair (Kesh) and four additional "K"s must be reinforced by the content of their character; specifically prohibited to indulge in intoxicating substances, and committed to absolute fidelity to one's spouse. Khalsa must be soaked in righteousness, equality, self-reliance, self-respect, compassion, service, contentment, patience, courage, and eternal optimism or Chardi Kala,

and freed from superstition. The tenacity of Sikh discipline has often been described in the context of courage of a soldier. Sikhs conduct themselves with the same tenacity in the service of mankind. The tradition of serving the needy was started by Guru Nanak. In conformance to Kaanrha Moh 5, Aung (page) 1299 SGGGS verse:

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥ ਅੰਗ ੧੨੯੯, ਸ੍ਰੀ ਗੁ ਗੁ ਸਾ
"Naa ko bairree nehee begana Sagal sung hum ko ban aaei"

Page 1299, GGS

Translation: I see no enemy and no stranger, All are friends to me.

Q 68 When did Guru Gobind Singh Ji's soul merged with eternal light?

A. The day after (October 7th, 1708) anointing Guruship on Granth Sahib on October 6th, 1708, as the Eternal Guru of Sikhism and Humanity. Same time Guruji transferred the corporate Guruship to Khalsa.

Q.69 Which prominent Sikhs were by the side of Guru Gobind Singh, in Nander at the time of merging his soul with eternal light?

A. Apart from Mata Sahib Devan Ji (Sahib Kaur Ji), Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Bhai Nand Lal, Bhat Narbad Singh and Dhadi Nath Mal were present by the side of Guru Gobind Singh Ji.

Panj Pyare

(Five Beloved Ones)

"In each passing century there are a few defining moments of which it can truly be said 'Here history was made' or 'Here mankind's passage through the ages took a new direction or turned towards a new horizon.'" - Freedom at Midnight. Precisely three centuries before this statements was made by the authors of Freedom at Midnight, Sri Guru Gobind Singh Ji, a towering personality had fulfilled a mission assigned to him by Akaalpurkh (God Almighty). Guru Gobind Singh turned the humanity towards a new horizon by giving it direction to enable it live with dignity. He was to establish Khalsa Panth (Brotherhood of the pure- Human rights ambassadors) to transform the meek Sikhs into a martial force, to fight against injustice and tyranny. The path was full of challenges. Sri Guru Gobind Singh Ji accomplished his mission on a high moral. Guru Gobind Singh Ji prepared the gift of Amrit -Nectar (process of baptism by Khanda (double eged sword)) and passed on to five beloved ones and created Khalsa Panth on the day of Vaisakhi (March 29th) in the year 1699. (why only the Ist day of Vaisakh and not any other day, because Guru Nanak Sahib was born on this auspicious day) Though Anandpur Sahib in Panjab was chosen as the venue of passing the Amrit process, yet five beloved belonged to different states and parts of India. Besides, only one of the beloved belonged to Sobti Khatri sect (which is considered a martial sect), while remaining four beloved belonged to the weaker sections of the society. It appears that the very purpose of Akaalpurkh was to abolish distinctions prevalent in the society and unite the mankind of India under Khalsa. At a place known as Kesh Garh Sahib (Anandpur Sahib), Sri Guru Gobind Singh Ji, not only transformed a Sikhs of Guru Nanak Sahib and Sant Sipahi of Guru Hargobind ji, but also literally revolutionized them into SINGH (Fearless, Brave, Judicious, Righteous, Pious and Truthful- Ambassadoe of Human Rights), as per the dictates of Akaalpurkh. The guiding principle of Khalsa

"ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ"

"ਭਰਯੋ ਕਾਹੋ ਕੋ ਦਏਤ ਨਏਹ ਨਏਹ ਬਰਯੋ ਮਾਨਅਟ ਆਨ"

Slok m:9 (S G G S Ang- 1427)

"We shall not oppress any one, nor knuckle under oppression"

Guru Gobind Singh Ji motivated them to confront the atrocities committed by the rulers. The Khalsa would defend and remain steadfast to his faith, (dharma) even in the wake of atrocities and oppression by the ruler.

To accomplish this remarkable mission, Guru Ji initiated creation of Panj Pyare (five beloved ones). Addressing a huge gathering Guru asked for volunteer, who would lay his life for dharama. Guru repeated his call five times and each time one person offered himself on Guru's call. They were taken inside the tent specially enacted for the day. Sri Guru Gobind Rai Ji embraced those five Sikhs, who came forward to offer themselves for decapitation at the behest of their Guru. Neither Guru nor anyone of the five disclosed or discussed as to what happened inside the tent. Sri Guru Gobind Rai Ji pronounced them as Panj Pyare (five beloved ones). Sri Guru Gobind Rai Ji baptized (initiated in Khalsa) them with Nectar (Pahul) prepared by the Guru himself with admixture of water and sweet bubbles (patasas) stirring it with a double-edged sword (khanda) and reciting selected banis by the Guru himself..

The Guru after baptising them, paraded them before the holy congregation (Sangat) with unique dress symbolized by five K's. Guru at that point advised them that in conformity with the teaching of Guru Nanak Sahib, all of the five beloved ones stand freed from their previous family origin, creed, rituals, occupations and duality, since they all have become the member of Khalsa (family of equals). The Guru also gave them the common appellation of 'Singh' to their first names. Guru Ji also advised them to the dawn with a novel beginning and in the future, to be known with their new names and unique identity, new place of birth, Anandpur Sahib. Guru also advised them that hence forth there will be no place for superstitions in their lives. Guru also gave the Corporate Leadership to a group of five.

Then, in another unique and unheard gesture in the annals of any religion, Guru Gobind Rai Ji stood before them with folded hands and requested them to baptize him by offering khande ki pahul (popularly known as Amrit). Thus, Guru Gobind Rai was also transformed into Guru Gobind Singh Ji after taking the pahul, from Panj Pyare (five beloved ones) and the

Guru submerged himself within the brotherhood of the Khalsa. To elevate the status of Panj Pyare in the Panth, Guru Gobind Singh Ji ordained that at the completion of holy gatherings (dewans), Panj Pyaras would receive Parshad (pudding) ahead of distribution to holy gathering (sadh sangat).

Since the new faith (panth) was created at the command of Akaalpurkh, God almighty bestowed the new Panth with his blessings and imbibed in the character of Khalsa, the qualities of kindness, judiciousness, liveliness, (Charhdi Kala i.e., Spirited) bravery, respect, trust, ethical, truthfulness and worthiness. Guru Nanak's ideas culminated with the creation of Khalsa (martialized Sikhs) by Guru Gobind Singh Ji with a firm resolve to uplift the oppressed masses.

The essence of this new system started by Guru Gobind Singh Ji was that no person would be designated as Guru and the Panth would be led by the Khalsa and guided by Guru Granth Sahib. Before merging his soul into eternal light, Sri Guru Gobind Singh Ji, conferred (anointed) Gurugaddi to Sri Guru Granth Sahib Ji and ordained Khalsa to acknowledge Sri Guru Granth Sahib Ji as the eternal Guru in the future. To signify the status of Panj Pyaras in the Khalsa Panth, Guru Gobind Singh Ji declared that any decision reached or taken by five beloved (panj pyare chosen by the congregation) in the presence of Sri Guru Granth Sahib (when in state) would be binding on the community, thereby granting a supreme status to the personality of the Panj Pyare.

It is a matter of pathetic concern that history gives meager information on the lives of panj pyare who constitute such significant pillars of Sikhism. We have tried to gather maximum information on the panj pyaras from various sources including Mahan Kosh, and created the life sketches of such pillars of Khalsa, mentioned as below:

Becoming a Khalsa is a voluntary act, never through proselytization. Each Sikh is sovereign and beholding only to the one supreme God, guided by the teachings of Guru Granth Sahib and code of conduct prescribed in Sikh Rehat Maryada. The names of the first five Singhs equate to values Sikhs are urged to acquire. Divine presence in the creation of this distinct kinship is reflected in their names and the order in which they offered themselves to the Guru.

Bhai Daya Singh was the first one to heed the Guru's call. Daya means compassion; thus being kind to all is the first quality for a Sikh. He was born on August 26, 1669 to Bhai Sudha Ji and Bibi Dyali Ji's at Lahore -now in

Pakistan- Mahan Kosh). Bhai Daya Singh carried the victory letter or Zafarnama written by Guru Gobind Singh Ji from Dina Kangarh, to Emperor Aurangzeb in the year 1763 (Mahan Kosh). He accompanied Sri Guru Gobind Singh Ji to Nanded, where he breathed his last while his family stayed with Mata Sundri Ji in Delhi.

Bhai Dharam Singh was next to offer himself. Dharam or righteous acts materialize from resolute individuals only. Bhai Dharam Das son of Bhai Sant Ram Ji and Bibi Savoo Ji was born at Hastinapur in U.P. on November, 1668. Renamed Bhai Dharam Singh Ji, he settled down in Anandpur Sahib and learnt martial arts from Guru Gobind Singh Ji. He also accompanied Bhai Daya Singh while carrying Zafarnama for delivery to Aurangzeb. He remained in the company of Guru Gobind Singh Ji until he breathed his last in the year 1708 at Nanded.

Bhai Himmat Singh was the third Sikh to stand up courageously and surrender himself to the will of the Guru. Son of Bhai Chhaju Ram who interpreted Gita at Panjokhrha village during Hari Krishan Ji's visit, Bhai Chhaju Ram was sent as a preacher to Jagannath Puri, Orissa (The Sikhs in History-page 52), where Himmat Chand was born. A cook by trade, Himmat Chand became a saint-soldier on Vaisakhi 1699 and stayed in Anandpur Sahib for the rest of his life. Fighting bravely alongside Sahibzada Jujhar Singh in the 1705 battle of Chamkaur, he attained martyrdom.

Bhai Mohkam Singh, imbued with moral fibre and lion-hearted, rose to the occasion next. A resident of Dwaraka in Gujrat, Mohkam Chand was born on June 6, 1663 and worked as a washerman. His father's name was Bhai Tirath Chand and mother Bibi Devi Bai. After taking Pahul from Guru Gobind Singh Ji, he also settled down in Anandpur Sahib and joined the Khalsa forces. Fighting the battle of Chamkaur in the band of Sahibzada Ajit Singh, against the Mughal army of hundreds of thousands, he laid down his life for the principles, a real brave-heart.

Bhai Sahib Singh honorably took his place in history as the fifth face of fortitude. Bhai Sahib Chand was born to Bibi Sona Bai, wife of Bhai Chaman Rai of Bidar on June 17, 1762. Barber by trade, before becoming a disciple of Guru Gobind Rai, he joined the keshadhari Khalsa soldiers. Trained in martial arts by Guru Gobind Singh Ji, he too fought with exceptional bravery against the massive Moghal Force at Chamkaur, accompanying Sahabzada Jujhar Singh and attained martyrdom in 1705.

Taking "Pahul" alone does not make a Khalsa. Guru Gobind Singh Ji mandated certain discipline for his Sikhs. Physical appearance with unshorn hair (Kesh) and four additional "K"s must be reinforced by the content of their character; specifically prohibited to indulge in intoxicating substances, and committed to absolute fidelity to one's spouse. Khalsa must be soaked in righteousness, equality, self-reliance, self-respect, compassion, service, contentment, patience, courage, and eternal optimism or Chardi Kala, and freed from superstition.

The tenacity of Sikh discipline has often been described in the context of courage of a soldier. Sikhs conduct themselves with the same tenacity in the service of mankind. The tradition of serving the needy was started by Guru Nanak. In conformance to Kaanrha Moh 5, Aung (page) 1299 SGGs verse:

Q.1 At which place Khalsa Panth was Created by Sri Guru Gobind Singh Ji?

A. At a place known as Kes Garh Sahib, in Anandpur Sahib, Panjab.

Q.2 On what day and which year Khalsa Panth was instituted?

A. On Vasakhi day, March 29, year 1699 A D

Q.03 Do you know the names of those five brave hearts who offered their heads to Guru and were baptised ahead of others?

A. 1 Bhai Daya Ram ji, came to be known as Bhai Daya Singh Ji after initiation into Khalsa (baptism).

2. Bhai Dharam Chand Ji, came to be known as Bhai Dharam Singh Ji after initiation into Khalsa (baptism).

3. Bhai Himmat Rai Ji, came to be known as Bhai Himmat Singh ji after initiation into Khalsa (baptism).

4. Bhai Mohkam Chand Ji, came to be known as Bhai Mohkam Singh Ji after initiation into Khalsa (baptism).

5. Bhai Sahib Ram ji came to be known as Bhai Sahib Singh ji after initiation into Khalsa (baptism).

Q.4 Those bravehearts who offered themselves for decapitation, history remembers them with which name?

A. Panj Pyare or five beloved ones.

Q.5 Do you know domiciles of the five beloved?

A. They were residents of the following different cities of India.

1. Bhai Daya Singh was resident of Lahore (now in Pakistan-Mahan Kosh)

2. Bhai Dharam Singh Ji was resident of Hastinapur in U.P.
 3. Bhai Himmat Singh Ji was resident of Jagannathpuri. Orissa
 4. Bhai Mohkam Singh Ji was resident of Dwarka in Gujrat.
 5. Bhai Sahib Singh Ji was resident of Bidar in Karnataka.
- Q.6 Do you know which beloved (Pyare) remained with Sri Guru Gobind Singh Ji till last?
- A. Bhai Daya Singh Ji and Bhai Dharam Singh Ji. They remained with Guruji till Guru Ji emerged in Eternal Light.
- Q.7 Can you name the beloved (Pyare) who attained Martyrdom in Chamkaur battlefield?
1. Bhai Sahib Singh Ji 2) Bhai Himmat Singh Ji and 3) Bhai Mohkam Singh Ji.
- Q.8 Which year battle of Chamkaur was fought?
- A. In the year 1705.
- Q.9 How did Guru Gobind Rai ji, came to be known as Gobind Singh Ji?
- A. On Vaisakhi day in 1699 (March 29), Guru Gobind Rai, after reciting banis prepared the Nectar to initiate(baptize) the five beloved ones. Few moments later Guruji, in a unique gesture, stood before them with folded hands and requested them to baptise him. After taking Amrit (Nectar) from them, he was transformed into khalsa as Gobind Singh from Gobind Rai, thus creating a unique example of being a Guru as well as a disciple (follower). From that day, men folk of the Sikh Religion started to be known as Singhs, and ladies as Kaurs

Guru Granth Sahib (Eternal Guru)

(Waho Waho Bani Nirankaar Hai, Tis Jewad Avar Na Koi)

"ਸਬ ਸਿੱਖੋਨ ਕਓ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ"

"Sab Sikhan ko Hukam hai guru manyo Granth"

All the Sikhs are ordained to acknowledge Granth Sahib as their eternal Guru (Guru Gobind Singh)

Sri Guru Granth Sahib is the unique gift of Guru Arjan Dev Ji to entire mankind. From the times of Sri Guru Nanak Dev Ji, all the hymes penned by the Guru Sahiban was collected in a book known as Pothi which was sacred and Sikhs respected and revered it as "shabad guru" The Pothi Sahib was passed to succeeding Guru as symbol of rightful successor to GurGaddi. The tradition set by Guru Nanak Sahib each succeeding Guru incorporated his writtings in the Pothi and passed on to succeeding Guru at the anointing ceremony.

Guru Sahiban had been updating the pothi in their possession as soon as they penned down any hyme or collected Bani from various Bhagats. Thus Pothi in possession

of the contemporary Guru Sahibs was thus passed on to succeeding Guru. Sri Guru Arjan Dev Ji also received the pothi, a symbol of right successor. Sri Guru Arjan Dev Ji after intense diligence of about



Figure 1: Sri Guru Granth Sahib Ji in state

four years (from 1601 to 1604) compiled Pothi Sahib. While choosing the compositions (Baani) Guru Arjan Dev Ji did not discriminate on the basis of caste, creed, color or religion. Same Principles were applied while making selection for Baani. It was Bhai Gurdas Ji who was given the responsibility to write the first copy of Granth (Pothi Sahib at that time) Thus all the hymes penned down by Guru Nanak Sahib, Guru Angad Dev Ji, Guru Amar Das Ji and Guru Ram Ram Das Ji, and all the hymes penned down by Guru Arjan Dev Ji himself and collection of Bani written by 15 Bhagats, (Amongst the Bhagats whose Bani was choosen for inclusion, Sheikh Farid Ji and Baba Bheekhan ji were belivers of Islam, while Bhagat Ramanand Ji, Bhagat Parmanand Ji and Bhagat Jaidev Ji were Brahmins, Bhagat Kabir Ji(Muslim) was a weaver, Bhagat Ravidas Ji was a cobbler, Bhagat Sain Ji was a barber, Bhagat Namdev Ji a washerman and Bhagat Sadhnaji a butcher while Bhagat Soordas Ji was hindu and Bhagat Dhannaji ws Jaat) four Sikh devouts (Bhai Mardana Ji, Balwand Rai Ji, Satta Dum and Baba Sunder Ji alongwith bani of Bhats were included in the Pothi Sahib. Bani thus collected and compiled in Pothi Sahib was declared "Pothi Parmeshwar ka than" the abode of Akaalpurkh (God). On completion of Pothi Sahib, Bhai Banno Ji was deputed by Guru Arjan Dev Ji to carry hand written text of Pothi Sahib to Lahore for binding. On arrival of Bhai Banno Ji to Amritsar, the Scripture was taken from Ramsar to Harmandir Sahib in the form of procession. Uniting hub of humanity, Harmandir was constructed for the seat of Shabad Guru, where Shabad Guru was enshrined as Eternal God (Pothi Parmeshar Ka Thaan) sanctrum sactorum on, Ist September 1604, in Harmandir Sahib. Guru Arjan Dev Ji respected Bani in Pothi Sahib as Akaalpurkh. While Pothi Sahib was seated on Palangh (elevated position), Guru Arjan himself occupied place on ground.

Har Mandir Harn Jeo Sajeya Mere Laal Jeo

Har Tis Mein Reha Samaye jeo" (G G S. ANG 542)

Which means that Harmandir was built or created by God himself, for his personal abode.

(After passing on Guruship to Granth Sahib, Sikhs no longer believe, in living Guru. Instead the Shabad Guru guides the believes day in and day out in adversities and hapiness. Shabd Guru cares for its believers and holds their hands and leads them to their goal.

Shabad Guru - Hymns contained in Sri Guru Granth Sahib Only).

Deedar Khalse ka- For a vision of the Guru, have a glimpse of the Holy

Khalsa (the baptized Sikh.) - Greatest Gift to Humanity.

Q.1 Name the present Guru of Sikhs?

A. Sri Guru Granth Sahib Ji (Eternal Guru)

Q.2 When was Guruship conferred on Potthi Sahib?

A. On October 6th, 1708.

Q.3 Which Guru Sahib conferred Guruship on Pothi Sahib and circumstances leading to this decision?

A. The hired pathhan Jamshed Khan stabbed Guru Gobind Singh Ji, while he was sleeping. ("Bahadur Shah's conferring of Khillat, robe of honor, on Jamshed Khan posthumously, as per entry in Akhbarat-Darbar-i-Mualla of October 28, 1708 and two days later a robe of honor on Guru Gobind Singh's family. Showed that he, surprisingly, treated the assailant and the victim at par. It also lends credence to the theory that Bahadur Shah too, apart from the subedar of Sirhind, was involved in the surreptitious attack on the guru" (The Sikhs in the History) As per Ganda Singh, an English Surgeon named Kole sew the wounds. However, Guru Gobind Singh foresaw his end coming. Therefore, Sri Guru Gobind Singh Ji before merging his soul into eternal light, conferred Guruship on Granth Sahib and spoke to Sikhs that "Aagya Bhai Akaal Ki tabe chalayo panth. Sab Sikan ko hukam hai guru manyo Granth" means that as per the dictates of Akaalpurkh (God) the new Panth (Faith) Khalsa has been established.

- Guru Gobind Singh also pronounced that henceforth living embodiment of the Gurus lies in Granth Sahib (Guru's dictate could be given by Five Pyaras in the presence of Guru Granth Sahib, on behalf of Panth) Therefore, all the Sikhs are ordained to recognize the spiritual Guru "Sri Guru Granth Sahib" eternal Guru in future. Thus Guru ji introduced the concept of Granth and Panth for future of the Khalsa. Ever since, although Sikhs look to Sri Guru Granth Sahib as their spiritual guide in day to day life, in reality it is guide to social reformation of man kind.

Q.4 Which Guru compiled and Edited Granth Sahib Ji?

A. Sri Guru Arjan Dev Ji completed compilation and editing Pothi Sahib (it did not contain the bani of Sri Guru Tegh Bahadar Ji in the first compilation). Later, while preparing replica of Pothi Sahib, Guru Gobind Singh Ji included the Bani of Guru Teg Bahadur Ji in the Pothi Sahib.

- Q.5 What was the date of first Prakash (advent) of Granth Sahib (known as Pothi Sahib at that time)?
- A. Many scholars believe that first advent of Pothi Sahib was on 01 September, 1604. However, as per Shiromani Gurdwara Parbandhak Committee it was on 16th August, 1604.
- Q.6 What was the earlier name for Guru Granth Sahib?
- A. Pothi Sahib.
- Q.7 When was the tradition of living or human form guru stopped and Guruship bestowed upon Sri Guru Granth Sahib?
- A. Guru Nanak passed on the spark of divine light to Bhai Lehna ji and gave him new name of Angad (part of himself) The tradition was continued until Guru Gobind Singh Ji bestowed guruship on Granth Sahib on October 6, 1708, by declaring "Sab Sikhan ko hukam hai guru manyo Granth" means all Sikhs are ordained to accept Granth Sahib as their future eternal Guru. Devotees could feel all Sikh Guru's physical being in grant.
- Q.8 How many Shabds (compositions) are in Guru Granth Sahib?
- A. 5894
- Q.9 How many Ragas (musical measures) are described in Guru Granth Sahib?
- A. 31 Raagas.
- Q.10 What are the names of those raags?
- A. Sri Raag (ang 14-93), Maajh Raag (ang 94-150), Gauri Raag (ang 151-346), Asa Raag (ang 347-488), Goojri Raag (ang 489-526), Devgandhari Raag (ang 527-536), Bihagra Raag (ang 537-556), Vadhas Raag (ang 557-594), Sorath Raag (ang 595-659), Dhanasri Raag (ang 660-695), Jaitsri Raag (ang 696-710), Todi Raag (ang 711-718), Bairari Raag (ang 719-720), Tilang Raag (ang 721-727), Suhi Raag (ang 728-794), Bilawal Raag (795-858), Gaund Raag (ang 859-875), Ramkali Raag (ang 876-974), NatNarain Raag, (ang 975-983) Mali Gaurha Raag (ang 984-988), Maroo Raag (ang 989-1106), Tukhari Raag (ang 1107-1117), Kidara Raag (ang 1118-1124), Bhairou Raag (ang 1125-1167), Basant Raag (ang 1168-1196), Sarag/Sarang Raag (ang 1197-1253), Malhar/Malar Raag (ang 1254-1293), Kanrha Raag (ang 1294-1318), Kalian Raag (ang 1319-1326), Parbhati Raag (ang 1327-1351), Jaijawanti Raag (ang 1352-1353). Hymns outside these 31 musical measures include Vars,

Turban



slokas (Kabir ji, Faridji, and Guru Teg Bahadur ji) gathas, swaiyyas and mundavani (ang 1353-1429)

Turban word is derived from the Persian word 'dulband' and Turkish word

'tulband' and 'tarboosh, a long scarf wrapped around the head. In ancient times people of every walk of life wore turban, weither they were Jews, Christians, Hindus or Muslims. Turban is mostly called Pagrhi or Pagg in India. Word Pagrhi has its basis from Sanskrit word 'pak' which means 'pure'. In ancient India and part of present Pakistan the elderly men tie white turban and are treated and regarded by society as respected persons. Therefore, the sign of turban is regarded a sign of respect in the society. This feeling of society gave birth to many idioms such as Pagg Di Izzat (Keep the sanctity of the turban), to place the turban at someone's feet, to make someone bereft of his turban and owe their ellegiance to the TURBAN.

During Moses's time turban was vital element of Jewish High Priest uniform. Turban is also being tied by many male and females of several African countries. However, after the invasion of India by the Moghuls, the Turban, display of sword, and horse riding were reserved for Royalties and High Ruling Class Officials and religious heads. Common man was forbidden from indulging in them. With the passage of time this has come to stay as custom. However, the Sunni Muslims wear white turban the Shiites descendants of Prophet Mohammad wear a Black color turban.

With the rise of Sikhism in India (Panjab) the forefathers of Sikhism taught their followers equality of human being, since no one is big or small (superior or inferior). Sri Guru Hargobind Ji, the sixth guru of the religion, prompted his devotee followers (SIKHS) to live the life of self respect by making Miri, Shakti (POWER) and Piri, Bhakti (Meditation) an integral part of Sikhism. Guru taught them to support (Tie) Turban, carry Kirpan (sword)

and indulge in horse-riding. Thus, Sri Guru Hargobind Ji continued with the concept of Human Rights in India laid down by earlier gurus.

However, over a period of time, people of all classes adopted their own manners. It may be mentioned that the Mughals wanted Hindus to shave off their heads to separate them from Sikhs (around 1725). Few of their heads committed suicide while some Hindus became agents of the Mughal rulers to chastise the Sikhs to earn gratitude from Mughal rulers.

For Sikhism Turban gained a special significance ever since the tenth master Sri Guru Gobind Singh Ji adorned (bestowed) his followers' attire with the five Kakkaars A turban has become an integral part of a Sikh Male's attire, regardless of his age. A Sikh male wears turban at all times, even while at home. Steadfast followers of Sikhism maintain uncut hair and tie turban to keep their hair clean and tidy. From this religious significance, the turban provides Sikhs a distinguished look which can be recognized from a distance. In the present day, the color of a turban has some significance for some but for most the color of the turban has become a fashion statement to match or contrast with one's clothes.

While the administrative and religious Heads of Sachkhand Hazoor Sahib, a Sikh shrine and takht (Seat of Religious Authority) located in Nanded, a city with religious and historical significance for Sikhs, wear Saffron colored turban, the ones associated with Shromani Gurdwara Parbandhak Committee, at Amritsar Sahib and Delhi wear Navy Blue as well as saffron Color turbans

Part II

Martyres Of early Sikh Era

Martydom of Bhai Mati Das Ji, Bhai Sati Das Ji and Bhai Dayala Ji

Early Sikh history is amply decorated with the Martyrs. Many of them died in the battles fought by Sri Guru Hargobind Ji and Sri Guru Gobind Singh Ji, Banda Singh Bahadur Ji and various other Singh Sardars. Their efforts were rewarded when Sikh Raaj was created by Baba Banda Singh Bahadar and subsequently again by Maharaja Ranjit Singh.

There are few names of the Sikh History, which will always be remembered with reverence. Those names have found a mention in the daily Sikh rituals (Ardaas).

Among the early Martyres Bhai Mati Das Ji, Bhai Sati Das Ji and Bhai Dayala Ji made the *supreme sacrifices, by accepting martyrdom in the most non-violent peaceful manner*. All the three Sikhs accompanied Sri Guru Teg Bahadur Ji from Anandpur Sahib. Guru's troupe was taken in custody at village Malikpur Rangharan on July 12th, 1675. They were sent to Sirhind. They remained there for four months before being sent to Delhi. In Sirhind Sheikh Saiffudin Sirhindi lured them to accept Islam. Having refused to accept Islam they were torched. Eventually, accompanied by his troupe Guru Teg Bahadur was taken to Delhi in an iron cage on November 05, 1675. In a bid to frighten



Wrapped body in cotton. Bhai Sati Das Ji burnt alive



Bhai Mati Das Ji being sawed alive in two pieces in Delhi

Sri Guru Teg Bahadur Ji, In Chandni Chowk Delhi, all the three Sikhs were martyred in the most atrocious and barbarian manner. All the 3 followers of Guru Sahib expressed their last and only desire, to be facing the Guru during their last breadth.

Bhai Mati Das Ji was son of Bhai Hira Nand of village Kariyala in Jhelum Distt. His grand father was Jathedar in Guru Hargobind's force. Bhai Mati Das was appointed Diwan by Guru Teg Bahadur Ji and accompanied Guruji to Delhi. On refusing to accept Islam, he was made to stand between two wooden logs and his body was cut in two pieces with the saw.

Bhai Sati Das ji was younger brother of Bhai Mati Das and son of Bhai Hira Nand Ji of Kariyala village in Jhelum. He also accompanied Guru Teg Bahadur Ji to Delhi. Bhai Sahib also refused to accept Islam. Bhai Sati Das was burnt alive after wrapping his body in cotton.

According to Bhat Vehis, Bhai Dayal Das also known as Bhai Dayala was son of Bhai Mai Das and grand son of Bhai Balu Ram who attained martyrdom while fighting along side Guru Hargobind. He was resident of Alipur Multan. Bhai Dayal Das also accompanied Guru Teg Bahadur Ji to Delhi. For refusing to accept Islam he was made to sit in cauldron of boiling hot oil.

To prove devotion and belief in their guru, all the three devotees wanted their faces be kept facing their guru as their last wish, while executioners completed their job.

Q.01 How many Sikhs were martyred along with Sri Guru Teg Bahadur Ji?

A. Three Sikhs were brutally torched in Martydom.

Q.02 What are the names of those three Sikhs and how were they martyred?

- 1) Bhai Mati Das Ji (He was sawn in two halves)
- 2) Bhai Sati Das Ji (His body was put on fire after wrapping Cotton around his body.)
- 3) Bhai Dayala ji (He was boiled alive in Cauldron)



Bhai Dayala Ji being boiled alive in a cauldron, in Delhi.

Martyrdom of Sahibzadas

Martyrdom of Sahibzada
Ajit Singh Ji and Sahibzada
Jujhar Singh Ji

Sahibzada Ajit Singh Ji was born in the year 1687 at Paonta Sahib. He learnt the Sikhi ways of living and philosophy, martial art skills in sword wielding under the vigil eye of Guru Father Sri Guru Gobind Singh Ji. At the young age of 12 Baba Ajit Singh Ji



*Sahibzada Ajit Singh Ji and Sahibzada Jujhar Singh Ji
(learning martial arts)*

Drawing by: Raj Singh Tattal (the Pen-Tacular-Artist)

was baptized when he got the Pahul in the year 1699 AD, at the time of creation of Khalsa. Sahibzada Ajit Singh had shown his skill and caliber many times in battlefields. Sikh Sangat coming from Pothohaar and another time from Sialkot area was looted by Ranghars and goojars. It was Sahibzada Ajit Singh and his men who punished and taught lessons to the looters, recovered belongings and restored to the Sikh pilgrims. Sahibzada Ajit Singh also fought in the battle of Anandpur Sahib in the year 1700. With the intent to capture Sri Guru Gobind Singh dead or alive, the Mughal forces and the Rajas of princely hill states collectively attacked Anandpur Sahib. Forces laid siege for seven months (May 03,1705 to December 04,1705) around the fort so that no essential commodity or any other help could reach the people present in the fort. Arrows were fired from inside the fort which killed thousands of enemy soldiers. In order to trick and deceive Guru Gobind Singh and his followers, to move out of the fort the officials of the enemy (Mughals) had sworn in the name of Koran and Hill Rajas sworn on Cow and vowed to provide a safe passage for Guru ji and the Sikh forces. Guru Gobind Singh Ji formed two

groups one consisting of Mata Gujri Ji, Mata Sunder Kaur Ji and Mata Sahib Kaur Ji, two younger Sahibzadas Zorawar Singh Ji and Fateh Singh Ji along with some women. The second group comprised Guruji himself, Baba Ajit Singh Ji, Baba Jujhar Singh Ji, all the five beloved ones and small force of Sikh warriors. When Guru ji and his forces moved out of the fort, the official of Mughal forces broke their pledge and attacked the Sikh forces. At that time Sirsa rivulet was in turbulent state, due to which valueable manuscripts of Sikh History hand written by Sri Guru Gobind Singh Ji were swept and lots of Sikhs attained martyrdom while fighting Mughal forces and crossing the rivulet. Those who crossed over lost contacts with the group. Sri Guru Gobind Singh ji, two elder sahibzadas (sons) and some Sikhs soldiers were in one group. Guru Gobind Singh Ji entailed Bhai Udai Singh alongwith 50 Singhs to check chasing forces of hills chiefs. Guruji also sent Bhai Bachitter Singh alongwith 100 Singhs to wards Ropar to hold the advance of Moghul forces. Guru himself reached the house of Nihang Khan at Kotla, from where Nihang Khan's son Alam Khan escorted them to Chamkaur. At Chamkaur Guru Gobind Singh and the remaining 40 Sikhs fortified their positions in a delapidated Mud Garhi belonging to Chaudhary Budhi Chand. Enemy forces of Nawab Malerkotla encircled the mud garhi. Unique battle of unequals was fought on December 05, 1705. Ranghars and Goojars also joined and re- inforced the Mughal forces. In order to keep the enemy forces at bay, Guru ji decided to send his men in small groups to fight the enemy. Guru ji himself took position at a higher place and starting firing arrows at the enemies, thus killing the enemy forces.

Sahibzada Ajit Singh, aged 17 years, in order to check the enemies advance, as also to show his feats asked for permission from father Guru to face and fight the enemy forces alongside other Sikhs. Sri Guru Gobind Singh ji blessed him and sent him to the battlefield. Before leaving for the battlefield alongwith eight Sikhs, including Bhai Mohkam Singh Ji (one of the five beloved ones) Sahibzada Ajit Singh gave the salutation in a thundering voice "Waheguru ji ka khalsa, Waheguru ji ki Fateh." And "Bole So Nihal, Sat Sri Akal" attacked the enemy. Even the enemy soldiers were stunned by the valour and courage displayed by Sahibzada and his fellow warriors. Ultimately, the inevitable happened and Sahibzada Ajit Singh attained martyrdom fighting in the battlefield, while father Sri Guru Gobind Singh ji, his younger brother Jujhar Singh ji and the other Sikhs witnessed his valiant act of fighting to the last. Sri Guru Gobind Singh Ji saw his son fall and thanked Akaalpurkh (God) that his

son had proven worthy of His cause. One does not find words to depict the martyrdom of a young son inspired by none other than his father himself. In his fight and attaining martyrdom, Sri Guru Gobind Singh Ji's son Ajit Singh, inspired the Sikhs how to stand up to the words of their Guru as well as taught to the people of the world, how to live and die with honour. His was noble contribution in the cause of "human rights" movement started by the grandfather of his grandfather Sri Guru Arjan Dev Ji (First Sikh Guru born to Sikh parents).

Sahibzada Jujhar Singh, second son of Guru Gobind Singh Ji was born on September 27th, 1690 at Anandpur Sahib. He also learnt martial art and horse riding under the vigil eye of Sri Guru Gobind Singh Ji. At the time of Chamkor battle he was just 15 years of age. Sahibzada Jujhar Singh also displayed his art of horse riding while crossing Sirsa, in the wake of enemy attack. At Chamkor, while in Garhi, Guru Gobind Singh Ji was giving cover to the Sikh Soldiers, by raining arrows at the enemy forces, Sahibzada Jujhar Singh Ji was lending a helping hand to his Guru Father. At the fall of Sahibzada Ajit Singh Ji, in the battlefield, Principal Satbir Singh writes the feelings of Sahibzada Jujhar Singh Ji, "O brother! Wait a while, I am also coming'. Thus younger brother Jujhar Singh ji too, got enthusiastic and sought permission from his father to follow the foot steps of his older brother. Father, Sri Guru Gobind Singh ji knew as to what fate, his second son would meet in the battle field. In simple words his son was seeking permission to die before the eyes of father. Guru Gobind Singh Ji was here to complete the divine mission. How could he be found wanting? Therefore, father guru kissed his son's forehead and without any hesitation, after handing him sword and shield, gave him the permission to proceed to the battlefield. Bhai Himmat Singh Ji, Bhai Sahib Singh Ji and three more Sant Sipahis (guardians of faith), accompanied Sahibzada Jujhar Singh in the mission inevitable. Sahibzada Jujhar Singh ji, who was just 15 years of age, also thundered the salutation "Waheguru ji ka Khalsa, Waheguru ji ki Fateh" and "Bole So Nihal, Sat Sri Akal" and attacked the enemy forces, killed many soldiers of the enemy before attaining martyrdom in the battlefield of Chamkaur. Sri Guru Gobind Singh Ji while showering arrows on enemy as well as watching his son fighting with enemy, from the top storey of the building. He admired at the daring bravery of baba Jujhar Singh and brave Sikh Warriors. Sri Guru Gobind Singh Ji thanked Akaalpurkh (God) that his second son has also proven worthy of his cause and exemplified the bani incorporated in Guru Granth Sahib.

"Tera tujh ko saumptye kya lage mera"

(How should it hurt me, while returning your graces kept in trust with me)

(Ang (Page) 1375)

Thus Sahibzada Jujhar Singh Ji also joined his older brother to further the noble cause of human rights, imbibed by the great grand father of Sri Guru Gobind Singh Ji.

Martyrdom of Sahibzada Zorawar Singh and Sahibzada Fateh Singh.

Sahibzada Zorawar Singh Ji was born in the year 1696 while Sahibzada Fateh Singh ji was born in the year 1699.

After leaving Anandpur Sahib, in a bid to cross swollen Sirsa River, group got separated. Mata Gujri Ji alongwith Sahibzada Zorawar Singh Ji and Sahibzada Fateh Singh Ji lost their way. They were spotted by one time sewak (servant) Kumma Mashki (Waterman), and provided them shelter in his house for the night. Kumma informed Gangu Brahmin (Full name Ganga Ram Kaul), one time cook in Guru Family.

Next day Gangu Brahmin took them to his village Saheri. Gangu got tempted on seeing cash and ornaments of Mata Gujri ji in her possession. Gangu stole the ornaments and gold coins of Mata Gujari ji. As if stealing the valuables was not enough, he informed the Khan of Morinda about their presence in his house, for the sake of receiving the monetary award. Police arrested them and passed them on to the Subedar of Sirhind who was directly in confrontation with Guru Gobind Singh Ji. Mata Ji and the younger Sahibzadas were kept for the night in Thanda Burj (Cold Minaret), in the cold chilling weather of December. Mata Gujari ji, Sahibzada Zorawar Singh ji, aged 8 years and Sahibzada Fateh Singh ji, aged 6 years, spent the night in the Burj (tower) without warm cloth, mentally prepared the Sahibzadas for the inevitable, by narrating the tale of supreme sacrifices made by their Grand Father Sri Guru Teg Bahadur Ji as well as their Grand Father's Grand Father Sri Guru Arjan



Mata Gujri Ji preparing Sahibzadas for the supreme sacrifice
Drawing by: Raj Singh Tattal (the Pen-Tacular-Artist)

Dev Ji at the hands of barbarous rulers of their time. In the morning before they were taken to the court of Governor Wazir Khan, the young Sahibzadas assured their grand mother that they have not forgotten her teaching and the supreme sacrifices made their grand father and his grand father. They also assured the grand mother that they shall not bring disrespect to the names of their ancestors, who pioneered the Human right concept.

In the court of Wazir Khan the two younger Sahibzadas exhibited exemplary courage and thundered the salutation "Waheguru ji ka khalsa, Waheguru ji ki Fateh" and "Bole So Nihal, Sat Sri Akal". This further angered the Governor. Both the younger Sahibzadas were asked to accept Islam and get rewards or face death in refusal. Sahibzadas refused to be cow downed by accepting Islam as condition for their survival. In the court of Wazir Khan, though Nawab of Maler Kotla, Sher Mohd Khan was also called, who had a personal grudge against Guru Gobind Singh, yet he gave a descending vote on gruesome punishment to innocents, due to the age of Sahibzadas. His protest voice remained unheard. Dewan Sucha Nand Bhandari instigated and emitted venom against the Guru, consequently, a decree was passed to torture and brick both the Sahibzadas alive in a wall.

The courage shown by the two Sahibzadas while being tortured for four days and at the time when engraved (stacked) alive in the wall on December 12th, 1705 (Poh 13, BK 1762) for no fault of their, is unparalleled in the annals of history. Never in the history has one heard about such an inhuman punishment being given to any one in tender age, for no crime or fault of theirs. All these acts put the human generations to shame. Mata Gujri knew what was in store for the Sahibzadas, in the court of Wazir Khan. She breathed her last, even before the news was received from darbar of the nawab. The sacrifice of both the Sahibzadas was not for any personal gains but for upholding the values of human rights. Their grand mother, mata Gujri prepared them, to embrace the death



*Younger Sahibzadas Being Bricked Alive in a Wall
Drawing by: Raj Singh Tattal (the Pen-Taculard-*

in the hands of brutal and oppressive regime. Young Sahibzadas also contributed in the movement started by grand father of their grand father for the benefits of the whole mankind so that human beings could live with their Head high. Guru Gobind Singh ji got the news of his younger Sahibzada's and Mata Gujri's martyrdom at Rai Kot through Rai Kalha's special messenger, who got the first hand information through Raj a Todar Mal Kapoor who had performed the cremation of Mata Ji and younger Sahibzadas. Guru Gobind Singh ji thanked the Lord, at his younger sons too faciong the ordeal bravely.

Q.1 How many sons did tenth Guru Sri Guru Gobind Singh Ji have?

A. Sri Guru Gobind Singh Ji was blessed with four sons, Sikh history recognizes them as Sahibzadas.

Q.2 What are the names of four Sahibzadas?

A. Baba Ajit Singh Ji, Baba Jujhar Singh Ji, Baba Zoravar Singh Ji, Baba Fateh Singh Ji.

Q.3 What is the name of eldest Sahibzada?

A. Baba Ajit Singh Ji.

Q.4 What is name of the youngest Sahibzada?

A. Baba Fateh Singh Ji.

Q.5 In which battle did Baba Ajit Singh Ji and Baba Jujhar Singh Ji embrace martyrdom?

A. In the battle of Chamkaur.

Q.6 At the time of their martyrdom what were their age?

A. Baba Ajit Singh Ji, 17 years, and Baba Jujhar Singh Ji, 15 years.

Q.7 What are the names of Sahibzadas who were bricked alive in the wall and what were their respective ages?

A. Baba Zorawar Singh Ji, 9 years, and Baba Fateh Singh Ji, 6 years.

Q.8 When were the younger Sahibzadas bricked alive?

A. December, 13th, 1705 AD

Q.9 At what place Mata Gujri Ji and the Sahibzadas kept in captivity?

A. Thanda Burj (Cold Tower) built at height in Sirhind which was kept without window.

Q.10 When and at which place did Sri Guru Gobind Singh Ji receive the news of the bricking alive of the younger Sahibzadas?

A. Sri Guru Gobind Singh Ji was at Rai Kalha's place at Rai kote on December 16, 1705. Guruji got the news of bricking alive of the younger Sahibzadas and the sudden death of Mataji, from Rai Kalha's son in law, Alam Khan. Alam Khan had gone to Sirhand and brought the first hand information about Mata Ji and martyrdom of younger Sahibzadas from

Todar Mal Kapoor. Guru ji was completely composed when he got the tragic news and simply said "I thank heavens for his younger sons facing the ordeal successfully to accomplish the will of Akal Purakh."

Q.11 Who deceived Mata Gujri Ji and young Sahibzadas and got them captured by the Nawab of Sirhand?

A. Gangu Brahmin (Full name Ganga Ram Kaul) a Kashmiri Brahmin, one time cook of Guru's household. He took them to his house in Village Saheri, on the pretext of giving them shelter. He usurped the ornaments of Mata Ji and under greed for getting a prize, informed the authorities of Morinda who picked them and passed them on to Wazir Khan, the Governor of Sirhind. (It is believed that Nawab of Sirhind, in order to ascertain the motivation of Gangu, tortured him too. The cash and ornaments he had stolen were seized by the Nawab. Gangu later died of the torture injuries)

Q.12 Who was Dewan Todar Mall Kapoor? Why he is remembered in Sikh History?

A. Todar Mall Kapoor was the Diwan (Revenue Minister) in the cabinet of Governor of Sirhind. He was also a devoted follower of the Sikh Gurus. Due to the shock of younger Sahibzadas being taken by police, Mata Gujri had a sudden shock and breathed her last even before getting the news from Wazir Khan's court. Younger Sahibzadas were bricked alive. On hearing these heart-breaking news, he came forward to perform the cremation and perform last rites of all three members of the Guru family. One Atta Choudhary agreed to allow a piece of his land for performing the last rites, subject to covering the required land with gold coins. Todar Mall laid the gold coins to comply with the condition. Atta Khan changed his version to the coins to be kept vertically. To fulfil the condition to perform the last rites of Mata Gujri ji, Sahibzada Zorawar Singh and Sahibzada Fateh Singh, (as per research of Principal Satbir Singh Ji, from his books "Pooran Sach Bhare" published in 1994, Todar Mall in the year 1704, paid in gold coins, worth one crore and eighty hundred thousand rupees. I have also read somewhere on the net that 7800 gold coins were used to cover the piece of land). Todar Mall was sacked from the cabinet by the governor for showing his sincerity to Guru Family. However, the grateful Sikh Nation remains ever grateful to Todar Mall. Gurudwara Jyoti Saroop is situated on that land now and the road that leads to Gurudwara Sahib is known as Dewan Todar Mall Road.

Q.13 Who built the Gurudwara Sahib at that site? And when?

A. Sardar Jassa Singh Ahluwalia built Gurudwara Sahib at that site in the year 1765.

Baba Banda Singh Bahadur

(1670-1716)

Baba Banda Singh Bahadur, the first "General" of the Sikh Army, was a fearless crusader of Sikh Nation. Unconcerned about lack of means and resources at his disposal he took an uphill task of fighting and crushing the tyrant Moghul Empire. He called upon all those who suffered at the



Baba Banda Singh Bahadur Ji

Painting by: Raj Singh Tattal (the Pen-Tacular-Artist)

hands of rich Zamindars or tortured by anti social elements to join him to get justice. It evoked an over whelming response from people of all faiths. Thus he created a general disorder and contempt for the Delhi government. He established the Democratic Sikh Republic and attributed it to Guru Gobind Singh Ji. Thus "Raaj Kare Ga Khalsa", a vision of Bhai Nand Lal Ji turned into reality and issued its sovereign coin. An amazing hero of the battlefield, Baba Banda Singh Bahadar confronted his death with the same extraordinary courage that he demonstrated to defy his enemy in the battlefields. Banda Singh Bahadur displayed the same valiance and courage while he embraced death, displaying to the world that come what may, death could never weaken or terrify a hero. In fact, heroic martyres like Banda Singh Bahadur become immortal.

Baba Banda Bahadur was born on October 27, 1670 A. D. in the house of Ramdev, a farmer in Rajouri, Kashmir Velley. He was very fond of hunting, however, killing of a buck had an emotional effect on him, and he took to renunciation. He became a disciple of Janki Das Vairagi and acquired a new

name of Madho Das. During the course of his Vairag, he happened to meet Sri Guru Gobind Singh Ji in Nanded. He tried all his acquired magical and supernatural powers to impress Guru ji, but in vain. Madho Das did not loose time to realize, that the person whom he is confronting, is a master of much superior powers than him. He surrendered before the master and became his follower (Banda). Sri Guru Gobind Singh Ji baptised him as Gursikh and gave him a new name Banda Singh.

Note: I have before me a Book titled "Sahibe Kamal Guru Gobind Singh" written by Daulat Rai and published by Gurmat Sahit Cheritable Trust, Amritsar. On page No 192 (28th Edition -August 2009) under the heading "To prepare Banda for taking revenge, Daulat Rai writes that "oos nu apna sewak banaya, per pahul na den da karn eh bhasda hai ki guru ji apne pichhon guru Nanak di Gaddi te guru bethan de silssile nu bund karna chahunde sun" he further writes that "Madho Das nu pahul na diti tan jo oh gureayee da dahwedaar na bane. Je pahul hi na hovegi tan oh khalse di gureyayee da daahva ker hi nahin sakega" means "Though he was accepted in Sikh fold (Sikhism), yet he was not baptised since guruji wanted to abolish the system of living guru. He further writes that Madho Das was not baptised so that he would not be able to stake a claim on guruship of Khalsa." This is totally baseless assumption. It is inconsistent with the Sikh Principles that Guru Gobind Singh Ji would honor Madho Das with a new name of Banda Singh, without baptising him. How could Madho Das be called Singh without having been baptised, specially after initiation of Khalsa? (Publisher of the book has taken care to give notes from historian like Ganda Singh quoting references from Ali u din Mifti (Ibratnama page 39) and Kanhiya Lal (Tarikh e Panjab page 56) to confirm that Madho Das was baptised by Guru Gobind Singh Ji.)

It appears to be a deliberate move of Lala Daulat Rai to distort the historical facts, for dilution of Sikh principles and to misguide people that though Banda Singh had become a reckonable force, he did not belong to Sikh faith.

ii) Again on page 194 of the same book Daulat Rai writes that Guru Gobind Singh Ji took five vows from Banda before his departure to Panjab. Very first vow, "Jati Rehega" (means would not marry and would remain celibate). To take a vow like this was against the tradition of Guru Nanak's House. Guru Nanak Sahib rejected/refuted the jatti ritual by saying

"Jatti sadaveyh jugt na janeh chhad behe ghar baar"

SGGS Moh 1 page 469

Sikh Religion believes in leading the life of a householder (familyway) All the Sikh Gurus, except Guru Harikrishan Ji who left this world at very early stage of life had lived a family life. It cannot be believed and accepted therefore, that Guru Gobind Singh Ji would break or go against the tradition set by Guru Nanak Sahib.

iii) In yet another assertion on page 192 of the same book, Daulat Rai write 'Dakhan val jan ton pahelan apni dharma patni sundry ji nun ik putter gode lein di aagya diti" means before leaving for Deccan, Guruji allowed his wife Sundri ji to adopt a child, who was named Ajit Singh. After leaving Anandpur Fort, Mata Sundri ji with her party left for Delhi. Guruji got separated from the rest of his family while crossing sirsa after leaving Anandpur fort. Guruji left for Deccan at the fag end his life from Talwandi Sabo. Such assertions without any documentary evidence tentamount to distort the historical facts.

I am happy that a person with Arya Samaj back-ground chose to writes a book on Sikh Guru's life. It was therefore, duty of an honest writer to research and give correct incidences of the hero of his book. I am of strong view that all three above observations about Guru Gobind Singh Ji are myth created by the writer to mislead. To my mind, Lalaji has given us sugar coated bitter pill to distort the facts and to mislead the masses.

Banda was so brave and daring. It is rare to find such an exemplary personality in the history of any religion of the world. Sri Guru Gobind Singh Ji designated him first Sikh General (Jathedar) and sent him to Panjab. In a very short span of time (almost a year) he was able to raise a Sikh Army to surface in Panipat near Delhi and miraculously ransacked the state treasury, the houses of rich at Panipat and Kaithal. Although the Sikh army under Banda Singh Bahadar was not a regular trained army, it hardly had means to fight the mighty force of the Moghuls, yet his people were highly committed and motivated to destroy the oppressor and conquer the enemy. This first success gave him further courage and his forces stormed Samana on November 26, 1709. He also attacked Kapuri and Mustabad. Plundered these areas and stormed to Sadhura to punish Usman Khan who had tortured Peer Budhu Shah, his family and followers for helping Guru Gobind Singh to Macchiwarha and Malwa.

From here Banda skirted Sirhind. A further Sikh force from Kiratpur joined him. Mullah of the area under influence of Wazir Khan raised the cries of jihad (Religious War) against the Sikhs. He was also able to get the support of the nephew of Sucha Nand who with the intention to kill Banda or dersert at a crucial

juncture infiltrated his force of 1000 in Banda's camp. On May 12, 1710 in a fierce battle with the forces of Wazir Khan at Chapar Chiri (10 miles from Sirhind) Banda's motivated men (despite desertion by the people who joined only to plunder) prevailed upon the enemy. Wazir Khan was killed and his men surrendered. The rich and faithful of the town were plundered for three days. However, at the instance of Banda, the Mausoleum of Sheikh Ahmad Sirhindi and mosques of town remained untouched. It is matter of regret that Muslim writers did not give Banda any credit for showing respect to religious places of Islam.

Baba Banda Singh Bahadur came to Panjab with forceful spirit that he not only took revenge by eliminating the enemy, he established a People's Republic of Khalsa (Sikh Raaj) in no time and chose Mukhlispur as his Headquarters. Baz Singh was appointed Governor of Sirhind. Fateh Singh son of Baz Singh was appointed head of the administration of Samana, though in violation of Guru Gobind Singh Ji's order of being assisted by the Five Sikhs. Binod Singh got the joint charge of Thanesar and surrounding areas. Vast area from Karnal to Ludhina was Khalsa Sovereignty. It was at this stage that Banda Singh assumed the title of Bahadur. In no time Banda gave relief to the people who suffered at the hands of rich Zamindars and revolutionised people's minds. He abolished the Zamindari system (absentee landlordism) of the Moghuls and transferred the ownership rights of the land to the tillers, irrespect of their religion (Hindu, Muslim and Sikhs alike). This move brought revenue to the new Government.

Banda overran Saharanpur, Behar, Ambheta and Nanauta by July, 1710. Banda also laid siege of Jalalabad. The Sikh uprising in Doab, brought fruit when Sikh forces successfully drove out the Faujdar Shams Khan out of Rahon and his men on October 03, 1710. Sikhs of Majha extended their sway upto exterior of Lahore. Pathans of Sauri village desired to retire at the battle Kotla Begum (Near Batala) instead of fighting which was allowed by Sikh forces. Bahadur Shah was apprised about advancement by Banda Bahadur on May 30, 1710 while he was at Ajmer. This made him to make up with Rajputs to mobilise them to join in jihad against Sikhs.

In the meantime, Banda mobilised Sikhs and appealed them to join him at Kiratpur. He conquered Raja Ajmer Chand of Kohlur (Bilaspur), other hill chiefs surrendered. The ruler of Chamba offered his daughter in marriage to Banda.

Banda Bahadar was so fearless and courageous that he did not believe to attack the enemy from behind (at back). He confronted his enemies face

to face rather than sneaking. During his battle fights, he ordered his men/soldiers that no mosque (House of God/Allah) should be attacked or damaged.

It is to the credit to Banda Singh Bahadur that inspite of Bahadur Shah's provocative orders of outright extirpation of Sikhs, Banda proclaimed from Kalanaur in April, 1711 that we do not oppress Muslims or oppose Islam, we are only against atrocious and barborous people or regime. He allowed Muslims to recite kutba and Namaaz. Baba Banda Singh Bahadar also exhibited the secular character of the Khalsa. It was during the reign of Banda Singh Bahadar, when the revolutionary steps of abolishing Jagirdaari and allotting the land to the actual cultivators /tillers were established. This restructuring resulted in breaking the chain of slavery. In a shortest span of time Banda Singh Bahadur introduces a new calendar dating from capture of Sirhind and struck currency dispensing coins as a mark of Sikh sovereignty, in the name of Guru with the following Persian engraving:

"Obverse

Sikka zad har do alam tegh-i-Nanak wahib ast

Fateh Gobind Singh Shah -i-shahan fazl-i-sacha sahib ast

Coinstuck for the two worlds with the sword of Nanak, and victory granted by the graceof Gobind Singh, king of kings, and the true Emperor.

Reverse

Zarb ba aman-ud-dahar masavarat sahar

Zinat-ut-takhat-i-Maubarak Bakht

Struck in the haven of refuge, the beautiful city, the ornament of the blessed throne.

The inscription on Banda's seal became a model for future inscription on Sikh coin and seal.

"Degho Tegho Fateh Nusrat Bedi rung

Yaaft az Nanak Guru Gobind Singh"

Through hospitality and the sword to unending victory granted by Nanak and Guru Gobind Singh (The Sikhs in History)

One wonders why historians have not given due credit to towering personality like Banda Bahadur for abolishing Zamindari to restore ownership to actual tiller in shortest possible time. After India's independence, Sant Vinova Bhave started a movement on similar ideology and principles of Banda Bahadur, and got acclaim, credit and recognition for it.

Bahadur Shah's death in February, 1712 though gave Banda a little respite,

his successor Farukhsiyar campaigned against Sikhs with more vigour and venom. Finally, Banda Singh Bahadur was tricked and was arrested in end of 1715, from the Gurdas Nangal fortress alongwith his followers (although the number of people arrested is much higher, most historians of that period agree of 700 +people.)

Shackled in chains due to the fear that he might escape, Banda Singh Bahadur's hands, feet and neck were tied to chain, in the fear that he might escape, Banda Singh Bahadur and his followers were brought to Delhi where they were tortured and tormented for three months in the most inhuman methods and means, in an effort to convert them in Islam. Besides some Muslim reporters, two independent witnesses John Surman and Edward Stephenson of East India Company had written a letter on March 10, 1716 to their Boss Robert Hedges about inhuman treatment and tortures of Banda and his men at Delhi (Dr. Sukh Dayal Singh's article in book Sikh Shahadat da Sankalp te prampara). Every single resolute Sikh responded to Kazis in united voice that he stands by his belief and is ready for ultimate. When the Kazis, Maulvis (religious persons) failed to convince Sikhs to embrace Islam, they were ordered to be butchered and executed in batches of one hundred individuals every day. Killing of brave Sikhs in large number everyday was done with a motive to instill fear in the minds of people waiting for their turn to die. Heads of the martyres were stacked on spears to give a dreadful and frightening scene. Bodies of the dead were scattered all over, giving foul smell. Despite horrendous and horrifying surroundings, all the believers of Guru Granth Sahib's bani "Kaal kalpna kade na khaey" SGGS ang 343, (means they will not be scared of death) stood firm and none of the captives, accepted Islam. Desperate lot of Kazis and Maulvis, in the name of Sharra, ordered to kill Banda Singh's four years old son, right before his eyes. The child's pulsating heart was put in Banda Singh Bahadar's mouth too, in their desperate attemp to convert him to Islam. Failing in this task, they ordered that his son's intestines be put around his neck. Even in such touching and tragic moments of intestines being put around his neck, Banda Singh Bahadur, the "braveheart" courageously reacted to the Moghul King that finally they (Kazis and the King) have accepted their defeat and declared him victorius, that is why they are garlanding him on his victory of his faith

Having failed to scare Baba Banda Singh Bahadur by methods of brutal and merciless torture the king asked Banda Singh Bahadur about his last wish, as to how he would like to be killed. Fearless as Banda was he replied to the king

to kill him the same way, the King himself would like to be killed. Banda Singh's body was ordered to be cut into small pieces. His eyes were removed with the point of butcher's knife. The skin of his body was pulled with burning hot plier; his left foot and both the hands were severed from his body; burning hot rods were used to pierce his body which was finally hacked to pieces on June 09 1716.

Farrukhsiyar brought a fundamental change in his administration, to stop Hindus becoming Sikhs. He issued orders allowing upper caste Hindus - Khatri and Brahmin and Banias into his administration. In 1716, to appease Hindus, he also admitted the wrong doing of Wazir Khan Subedar of Sirhind to Gangu Brahmin by confiscating the gold ornaments and coins (belonging to Mata Gujri Ji) He also agreed to pay compensation to his son Raj Kaul in the form of land on canal (Nehar) in Andha Mughal of Delhi. To please Farrukhsiyar, Raj Kaul dropped Kaul as his surname and added Nehru instead as surname. Farrukhsiyar also issued an edict in 1716, fixing the price on the head of a Sikh. Thus, once again, mass persecution of the Sikh Community, by the Government was started.

The amazing courage, bravery and spirit that Banda Bahadur exhibited in the battlefield, he maintained during his gruesome and torturous death. His martyrdom infused a fresh soul into Sikhism.

(It is noteworthy that Banda Singh Bahadur's words to Delhi King Farrukhsiyar, "kill me the same way as you wish to die" in real terms came true. Farrukhsiyar at the age of 33, was arrested by Sayyid brothers, who starved him in the prison. On the night of April 27/28, 1719 pins were poked into his eyes to blind him before his body was cut into pieces to give him butcher's death)

Q.01 When and where Banda Singh Bahadur was born?

A. On October 27th, 1670 in Rajouri (Punch) Kashmir.

Q. 02 What was Banda Singh Bahadur's name during his childhood?

A. Lachhman Das

Q.03 What was Lachman Das' name after he took Vairag?

A. Madho Dass Vairagi.

Q. 04 What made Lachhman Das to become Vairagi?

A. He was a hunter. He killed a pregnant deer. He was moved on seeing the killed fawn.

Q 05 After baptising, what name did Sri Guru Gobind Singh Ji give to Lachhman Das (also known as Madho Das Vairagi)?

A. He was baptised on September 03, 1708 by Guru Gobind Singh himself,

accompanied by Bhai Daya Singh and three others. Madho Das was given a new name of Bhai Banda Singh (Bahadur)

Q. 06 When and where did Sri Guru Gobind Singh Ji meet Madho Das Vairagi?

A. In the autumn of year 1708 at Nanded

Q. 07 Whom did Sri Guru Gobind Singh Ji nominate first Jathedar (Commander) of the Khalsa and when?

A. Banda Singh Bahadur was appointed Jathedar (Commander) of Panth on October 05, 1708 (Kartik Sudi 03, BK 1765) according to Bhat Vehi Multani Sindhi.

Q.08 Which five Singhs were chosen to assist Banda Singh Bahadar after he became the General of Sikh Fauj?

A. 1) Bhai Baz Singh, 2) Bhai Binod Singh, 3) Bhai Koer Singh, 4) Bhai Bhagwant Singh and 5) Bhai Kahan Singh.

Q.09 Which city did Banda Singh Bahadur attack first, after becoming the General of the Sikh Army?

A. Sonapat.

Q. 10 When did Banda Singh Bahadur attack Sarhind and conquer it?

A. He attacked Sarhind on May 12th, 1710. The battle was fought at Chhparh Chidi and the Sikh Army became victorious.

Q.11 Who was Wazir Khan and why was he killed?

A. He was Faujdar of Sarhind. Wazir Khan passed the order to brick alive the younger Sahibzadas, Baba Zorawar Singh Ji and Baba Fateh Singh Ji. The Sikh Army killed him in the Battle of Chhparh Chidi.

Q. 12 Name the Sikh lady who was burried by the orders of Sher Mohd Khan, the Nawab of Malerkotla?

A. Bibi Anoop Kaur Ji.

Q.13 Bibi Anoop Kaur: Pl refer page 211

A. Bibi Anoop Kaur was daughter of Bhai Lachhman Das Sodhi of Jalopur Khere Village near Amritsar. She was hardly five years old when her parents shifted to Anandpur, where subsequently got baptised alongwith her father. She learnt Gurmukhi.Martial Art and subsequently joined Guru Ji's forces alongwith her father. Sri Guru Gobind Singh Ji agreed to leave Anandpur Fort after Moghul Commanders took oath on Quran and Paharhi Rajas took oaths on Cow and messages sent through Brahmins for safe passage for Guru ji and party. They had hardly covered a little

distance from the fort, when the forces of enemy attacked them from behind. River Sisra was in flood. Bibi Anoop Kaur's horse tumbled and she fell down and broke her arm and was captured. She was produced before Nawab of Malerkotla, who was charmed by her beauty. He got tempted to marry her. In the meantime, he made arrangements for her treatment. As soon as she was fit, he called for Kazi to perform his marriage, when his people went to bring Anoop Kaur, they found her body in blood. To save her honour and religious sentiments, she pierced her sword in her chest. Nawab got her buried quietly. When Banda Bahadur invaded Panjab and reached Malerkotla, Nawab fled away in fear of his life. Banda Bahadur's forces, came to know of this incident, dug the grave and performed the last religious rights as per Sikh tradition.

Q.15 Who was chosen Governor of Sirhind by Baba Banda Singh Bahadur, after conquering the city?

A. Bhai Baz Singh Ji.

Q.16 Why did Banda Singh Bahadur attack the Samana city and whom did he appoint as Governor after the victory?

A. It was the hometown of Saiyad Jalaludin, assassin of Sri Guru Tegh Bahadur Ji and the butchers Shashal Beg and Basha Beg, who bricked alive the Young Sahibzadas. Bhai Fateh Singh was appointed as Governor after the victory.

Q.17 Which fort was given the new name of Lohgarh?

A. The Mukhalispur fort situated in the Shivalik Mountains was named as Lohagarh in February 1710 where Banda Singh Bahadur started fortifying his army.

Q.18 What did Banda Singh Bahadur accomplish after fortifying his army and conquering Area?

A. Banda Singh Bahadur eliminated the concept of Landlordship of the Mughal period. He gave the rights of land to person sowing the field. (He was the first person who broke the chains of slavery. It is unfortunate that historians did not give him credit for this great accomplishment.)

* He issued the coin in the own name of Guru. The coin has following engraved *Degho tegho fateh nusrat bedi rang, yaaftaz Nanak Guru Gobind Singh.*

* He issued his own seal of his government papers after the victory of Sarhind.

- * He started the Sammat of his rein.
- * He declared that the all religious places including Mosque is the house of God and should be safeguarded and not destroyed.

Q.19 Which Sikh helped Baba Banda Singh Bahadar to flee to Nahan?

A. Bhai Gulab Singh Ji.

Q. 20 When were Sikhs forced to escape from Lohagarh to the mountains of Jammu?

A. In October 1713.

Q. 21 What do you know about Gurdas Nangal?

A. In an old village 6 miles away from Gurdaspur, Sikhs set up their camp in the building of Duni Chand which had higher elevation and stronger walls. They dig up a trench around that building and filled the trench with water so that it becomes difficult for Mughal army to cross. This place started to be known as Gurdas Nangal Fort or Garhi. Despite its large force, Mughals were not able to kill or capture Banda Singh Bahadur. Finally, they captured Banda Singh Bahadar on December 17th, 1705 by deceiving Sikhs on the oath of Quran.

Q.22 Which brave Singh showed his valour in front of the Emperor in Delhi, near Qutab Minar.?

A. Bhai Baj Singh showed the valour by killing 7 Mughal soldiers as soon as his cuffs were opened.

Q.23 When Banda Singh Bahadar was martyred? -

A. On June 09, 1716.

Q. 24 How old was Banda Singh Bahadar's son when was he martyred? How was he martyred?

A. Banda Singh Bahadar's wife was martyred and his four years old son named Ajay Singh's body was cut in small pieces. Ajay Singh's heart was pierced by a spear and was shoved in the mouth of Banda Singh Bahadar. Garland of his Intestines was put around Banda Bahadur's neck.

Q.25 How was Banda Singh Bahadar martyred?

A. Banda Bahadar Ji was martyred, the most heinous way. The butcher poked his eye out with a knife. Then his left leg was cut. Then his both hands were cut. Then the red hot spears were poked in his body and then they cut his entire body in small pieces.

Martyrdom of Bhai Mani Singh ji

(1644-1738)

The worst type of persecution was subjected to Sikh Community in the post Banda period. Sikhs, young and old abandoned their houses and were compelled to take refuge in Hills and marshes. This was also the period when Hindus were



Bhai Mani Singh Ji's body being cut limb by limb at Nakhas, horse market, Lahore

employed as advisers to the Muslim Governors. The Hindu diwans behaved no different from their Imperial bosses. Prominent among them were Diwan Lakhpat Rai, Harbhagat of Jandiala, and Har Sahai of Patti and Chuhar Mal Ohri of Amritsar, who behaved more royal than their royal bosses.

-Bhai Mani Singh Ji has been a devoted Sikh of the eighteenth century, who laid his life to protect the Sikh heritage and philosophy. He exerted to bring Amritsar as politico-religious headquarters of Sikhism. Like many other Sikh brave hearts, one comes across different versions of his background. Bhai Mani Singh Ji was the grandson of Bhai Balu Rai Ji, who fought along with Sri Guru Hargobind Ji's army against Shah Jahan and attained martyrdom while fighting in the battle. Bhai Mani Singh Ji's father Bhai Mati Das Ji was the brother of Bhai Dayal Das Ji, who was martyred in Delhi along with Sri Guru Teg Bahadar Ji) dedicated himself in the service of Sri Guru Hargobind Ji. At the age of 13 he submitted himself in the service of Sri Guru Hari Rai Ji at Kiratpur Sahib. At the

age of 15 he got leave from Guru's service to get married to Bibi Seeto bai. It is believed that Bhai Mani Ram (Singh) also accompanied Guru Hari Krishan Ji's troupe to Delhi. After cremation of Sri Guru Hari Krishan Ji at Bala Sahib, in Delhi, Bhai Mani Ram (Singh) Ji left for Bakala and presented himself in Guru Teg Bahadur Ji's service. Bhai Sahib was also a brave soldier and showed his valour in the battle of Bhangani. Pleased with the bravery of Bhai Sahib in the battle of Nadaun, Guru Gobind Singh Ji appointed him as one of his Diwans. In a short while he became a close confidant of Sri Guru Gobind Singh Ji and one of the 52 poets in his Darbar. In the year 1699 on Vaisakhi day he also got baptised at Anandpur Sahib and became Bhai Mani Singh from Bhai Mani Ram. Sri Guru Gobind Singh Ji appointed him as Chief Sewak (Jathedar) of Akaal Bunga (original name of Sri Akaal Takht Sahib) at Amritsar. For sometime, he also served as the Head Granthi at Darbar Sahib at Amritsar. It was while serving as Head Granthi of Harmandir Sahib, in protecting the Sikh Philosophy, Bhai Mani Singh attained Martyrdom. The most significant contribution of Bhai Mani Singh Ji to Sikh Community is modern day Ardaas (the entire history of Sikh Community is recited by way of Ardaas every day).

-After confiscation of robe and estate (Nawabi) in the year 1735 by Zakaria Khan, Khalsa was passing through testing period. Sikhs wanted to celebrate Bandi Chhor Diwas (diwali) of year 1737 A.D. at Amritsar Sahib. At the instigation of Harbhagat Niranjania of Jandiala, Karma of Chhina and some others, Zakaria Khan in connivance with his diwan Lakhpat Rai hatched a conspiracy to exterminate SIKHS gathered in Amritsar. He further proposed to Sikhs to pay Rupees Five Thousand as tribute to Lahore Government for allowing Sikhs to celebrate the Bandi Chhor Diwas (Diwali) at Amritsar. Bhai Mani Singh Ji was confident about gathering at Amritsar as such sure of collection as offering at Darbar Sahib. He agreed to pay the amount. In the meantime, administration played the mischief by posting some pickets outside the city to liquidate the pilgrims who visit Darbar Sahib. Bhai Mani Singh Ji got the inkling of the conspiracy being hatched between Zakaria Khan and his Diwan Lakhpat Rai. Bhai Mani Singh Ji immediately sent messages to Sikhs not to come to Amritsar. Zakaria Khan demanded the agreed tribute amount. However, due to non arrivals of Sangat in great number, Bhai Sahib could not pay the agreed tribute amount. Due to non payment of tribute, Bhai Mani Singh was arrested and taken to Lahore. At Lahore Bhai Mani Singh Ji was asked to pay the fine, failing accept Islam failing he would meet a terrible end. Bhai Sahib declined to pay the illegitimate tribute

money since Sikhs were not allowed to celebrate Bandi Chhor Diwas. He further replied to the authorities that Guru Nanak's Sikh is not afraid of death, be it natural or extermination under duress. To create a scare among Sikh community, decry was passed to cut Bhai Sahib's body limb by limb (into as many pieces as possible). On June 14th, 1738 A.D his body was cut limb by limb at Nakhas, horse market, outside Delhi Gate at Lahore (Gurdwara Shahid Gung stands at that place now). At the age of 94, Bhai Mani Singh Ji did not bow to the unjust and manipulated fine but happily accepted martyrdom to uphold the values of Sikhism and human rights (Right to religious freedom).

Q.01 What is the name of Bhai Mani Singh Ji's father?

A. Bhai Maai Das Ji.

Q.02 What was his age when he devoted himself in Gurus service?

A. 13 years

Q.03 How many sons were born in his family?

A. 10 sons

Q.04 When was Bhai Mani Singh Ji assigned to Akaal Bunga as Jathedar?

A. In the year 1698.

Q.05 How old was Bhai Mani Singh Ji when he was martyred?

A. He was 94 years old (date of birth March 10, 1644 and martyred on June 14, 1738). His body was cut into small pieces (Sikh History.com))

Q.06 How many family members of Bhai Mani Singh ji were martyred along with Bhai Mani Singh Ji?

A. A total number of 21 family members (10 sons, five of them Bhai Bachiter Singh, Bhai Udai Singh, Bhai Ajaib Singh, Bhai Ajaeb Singh and Bhai Anik Singh attained martyrdom while fighting battles alongside of Guru Sahib) and 11 brothers)

Q.07 Bhai Mani Singh had the distinction of serving how many Sikh Guru's?

A. Five Gurus (At the tender age of 5 he submitted in the service of Sri Guru Hargobind Ji. At the age of 13 he arrived at Kiratpur to serve Sri Guru Hari Rai ji, later he joined the entourage of Sri Guru Har Krishan ji to delhi from where he arrived at Bakala to serve Sri Guru Teg Bahadur Ji and finally in the service of Sri Guru Gobind Singh Ji.

Q.08 What is the significant contribution of Bhai Mani Singh Ji to Sikhism?

A. Although there are numerous contributions of Bhai Mani Singh Ji to Sikhism. However, modern day Ardaas being recited in all Gurdwaras and homes is Bhai Mani Singh Ji's biggest and significant contribution to the Community.

Martyrdom of Baba Deep Singh Ji.

(1682-1757)

Baba Deep Singh was born in village Pahuwind in the distt of Amritsar in the year 1682 A D. His father Bhagto Sandhoo and mother Jeoni Bai both were devoted Sikhs. He was also initiated in Khaalsa(baptized) at age 18, in the year 1700 along with his



Baba Deep Singh Ji

Painting by: Raj Singh Tattal (the Pen-Tacular-Artist)

parents. There after he learnt the martial-arts of a sword wielding and horse riding. Baba Deep Singh received his education of Sikh life philosophy (Gurmat) under the guidance of Bhai Mani Singh. He got married in the year 1704 in his village. After getting the tragic news of Martyrdom of Sahibzadas, Bhai Mani Singh rushed back to Talwandi Sabo. Sri Guru Gobind Singh Ji was busy with Bhai Mani Singh in preparing copies of Pothi Sahib. Baba Deep Singh Ji also got engaged in helping Bhai Mani Singh in making copies of Pothi Sahib. Because of his deep knowledge about Sikh Philosophy (Gurmat) and Sikh History, he was appointed as the Head Granthi of Sri Damdama Sahib in the year 1706. Since he was a trained warrior, he too, participated in the battle of Sirhind alongside Baba Banda Singh Bahadar in the year 1709 and beheaded the tyrant (Nawab Wazir Khan) for his wrong act of executing two innocent Sahibzadas, Zorawar Singh Ji and Fateh Singh Ji.

In the year 1757, Jahan Khan, Abdali's general desecrated and demolished

the holy Darbar Sahib building. Baba Deep Singh Ji was 75 years old and was at Damdama Sahib at that time. On getting the news, his blood boiled. He decided to gather some like minded persons and proceed to Amritsar Sahib to avenge desecration of Darbar Sahib. He therefore, appealed to Sikhs present there to join him in the holy cause. He prayed to Guru and vowed to punish the culprits and liberate Darbar Sahib. When he left Damdama Sahib there were only eight Sikhs in the group besides him. The number did not discourage him in his endeavour. Volunteers kept on joining his mission in the journey. By the time his troop reached TaranTaran, their number had risen in thousands. It will not be out of the place to mention here that though Bhai Deep Singh Ji and his men knew about desecration of holy shrine by Muslims, yet they did not touch or harm any Muslim, they met/passedby on way. This clearly shows that Babaji was firm believer of the Sikh philosophy. Sikhs were to fight or encounter the tyrant and not the community. His group was intercepted by the Royal forces near village Goharwal, close to Amritsar. In the fight, Baba Deep Singh got a severe blow on his neck and fell down. Despite this life threatening infliction, he was determined to carry on with his mission. Holding and fighting with a very heavy Khanda (double edged sword) weighing 18 Seyrs (39 lbs), babaji managed to get up and continued his fight, moving wards to his destination. Though the braveheart was badly injured, yet the 75-year-old warrior fulfilled his vow. On reaching the Parikarma of Darbar Sahib, baba ji lay down for eternal sleep.

Q.1 What is year of birth of Baba Deep Singh Ji?

A. He was born in the year 1682.

What is birth place of Baba Deep Singh Ji?

-Village Pohnuwal in Amritsar.

Q.02 What are the names of his parents?

A. Father's name Bhagtooo Sandhoo and mother Jeoni Bai.

Q.03 Which year and where baba Deep Singh was initiated in Khalsa. (baptized)?

A. At Anandpur Sahib, in the year 1700.

Q.04 From whom did he get martial art and religious teaching??

A. Bhai Mani Singh Ji.

Q.05 When did he get married?

A. In the year 1704.

Q.06 In which year he was made Head Granthi (Head Priest) at Damdama Sahib?

A. In the year 1706.

Q.07 What led to promote him to Head Priest?

A. His deep knowledge about Sikhism. He also helped Bhai Mani Singh in making copies of Guru Granth Sahib at Damdama Sahib.

Q.08 What was the weight of his Khanda (double edged sword)?

A. 18 seers (39 Lbs).

Q.09 Which battle he fought with bravery?

A. He fought in the battle of Sirhind along with Banda Singh Bahadur and was responsible in beheading Wazir Khan, culprit of Sikh Community (for wrong doing to Sahibzada Zorawar Singh Ji and Sahibzada Fateh Singh Ji)

Q.10 How did he meet his martyrdom?

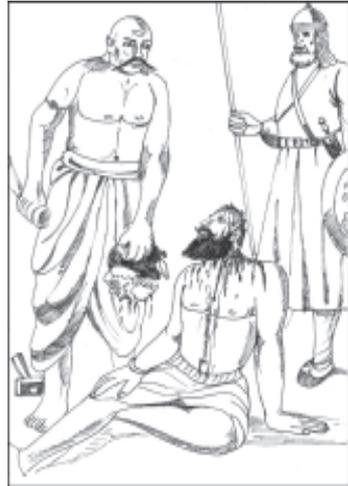
A. On getting the news of desecrating of Darbar Sahib by Abdali's forces, he gathered few Sikhs at Damdama Sahib. He prayed there that he will not return alive if he is unable to revenge desecration of Darbar Sahib. He left Damdama Sahib with eight persons only. While on way many more warriors of faith kept on joining for the mission. By the time he reached Tarantaran the number swelled in thousands. Near village Goharwal about five miles from Amritsar, he had an encounter with the Royal Forces. In the fierce fighting, the enemy retreated, Bhai Deep Singh Ji received a blow on his neck. Though wounded heavily, he had the courage to fight and reached Parikarma of Darbar Sahib as per his vow and breathed his last.

Martyrdom of Bhai Taru Singh Ji

(1720-1745)

While saying the daily Sikh prayer (Ardaas), whenever the words 'jinha singha ney khopriyan utervayian' are uttered, the unique sacrifice of Bhai Taru Singh ji gets revived in the minds of one and all.

Born on Oct 06, 1720 to Bhai Jodh Singh and Bibi Dharam Kaur parents, he was a young Sikh of about 25 years of age living in Village Pahoola of Amritsar Distt. He alongwith his sister Taro Kaur were raised by their widow mother. She taught them reverence of Guru Granth Sahib and Sikh religious values of helping the needy from one's honest earning (Vand Chhakna). Bhai Taroo Singh Ji would help one and all in need of help irrespective their religion. Bhai



Bhai Taroo Singh Ji's scalp removed by the butcher

Taroo Singh Ji was initiated in Khalsa order (baptized) by Bhai Mani Singh. It was that period of Sikh History when, most Sikhs were compelled to take shelter in Jungles due to fear of persecution by Moghul Government. Head hunting was gainful occupation for many Hindus. Quite often Bhai Taru Singh and his sister would take some food to deliver to the Sikhs in hiding. It is believed that administrator of Patti had forcibly taken away daughter of Khushala a fisherman, who narrated his plight to Bhai Taroo Singh Ji. At the instance of Bhai Taroo Singh Ji, Singhs raided Patti and restored the daughter of Khushala fisherman. This act of Bhai Taroo Singh Ji, made some people jaleous. On complaint of one such jaleous person Harbhagat Niranjania, a police party was sent to arrest Bhai Taru Singh. Bhai Taru Singh advised the

soldieras that he would accompany them happily, but before leaving they must allow him to feed them. Bhai Taru Singh was later arrested. Before the Kazi, instead of lying he accepted this crime. Bhai Taru Singh was tortured for helping the enemies of government of providing ration. At the instance of Zakaria Khan, Kazi asked him that if he agrees to cut his hair and accept Islam he could be pardoned. Bhai Taru Ji replied that he is Khalsa and hair is his prayer as such he would prefer getting his scalp being removed rather than cutting his hair and accepting Islam. Hearing these words, the executioner was ordered by Zakaria Khan to remove the scalp of Bhai Taru Singh. Bhai Taru Singh happily resigned to his fate. His scalp was removed on June 27, 1745A D. It is also believed that the same day urinary system of Zakaria Khan stopped working bringing great pain to him. It is also learnt that on the suggestion of one Subeg Singh, a Persian speaking Sikh contractor in Lahore Government, Bhai Taru Singh's shoe was brought to hit Zakaria Khan on his head. He passed urine every time, shoe beating was given. Death of Zakaria Khan on July 1, 1745 (on the fifth day of this illness) brought an end to the rule of cruel, who pursued the policy of genocide and butchered Sikhs during the period of his regime. Wounded, Bhai Taru Singh also left this mortal world on the same day, July 1, 1745 (at the age of 25 years only).

Bhai Subeg Singh and Bhai Shahbaz Singh

Martyred on March 10, 1746

There are ample examples in Sikh history of early Sikh era, where individuals have risen above their petty needs/affairs to lay down their lives by choice to uphold their faith and belief. Bhai Subeg Singh and Bhai Shahbaz Singh (father and son) are also amongst those martyres, on whom Sikh history will always feel proud. Bhai Subeg Singh was son of Bhai Rai Bhaga Sandhoo, a landlord of village Jambar of Lahore. It is unfortunate that history is silent on his age. Because of his father's riches Subeg Singh was able to get good education and learn Persian and Arabic in his early age. Due to his educational background, young Subeg Singh was able to find contractor's job in Moghul government at Lahore (however, some people believe that he was a government clerk at Lahore). Due to his religious and kind nature Subeg Singh was popular among masses of the city.

It was time of history when Zakaria Khan was Governor of Lahore, who was very hard on Sikhs. To escape the harshness of the government, Sikhs had taken shelter in jungles and marshes. For seven years, Moghul Government at Lahore persued the policy of Sikh genocide. Thousand and thousands of Sikhs were killed and butchered in cold blood during this period. The martyrdom of Bhai Taru Singh produced a wave of indignation among Sikhs. Sikhs resolved to take revenge as also for their servival, they took to looting the exchequer. Zakaria Khan got fed up of the losses of the government, convinced himself that policy of persecution is not effective. He decided to buy peace with Sikhs and in consultation with Delhi Government offered Sikhs a Jagir worth One hundred thousand consisting of Kangarpur, Jhabal and Dayalpur areas with a title of Nawab to their leader. Subeg Singh was chosen by Zakaria Khan to mediate the deal as Vakil (attorney) of government in the year 1733. Subeg Singh contacted Khalsa in marshes. Akal Takht was chosen as venue to discuss the matter/deal. During the discussion, Jathedar Darbara Singh was deadly against accepting the offer. However, he took the aging excuse to opt out. Subeg Singh advocated to Sikhs that the deal will give them respite

from persecution, besides it will give them permission to live in the city of Amritsar. It is therefore, in their favor to accept the deal and prepare for the worst time ahead of them. After deliberations the deal was accepted to buy peace and improve upon their firing power. Kapoor Singh was chosen as leader, with title of Nawab. It is believed that Zakaria Khan was happy with the achievement of Subeg Singh and appointed him as Police Officer/Kotwal of Lahore City.

It is believed that Zakaria Khan, on seeing peace, felt happy and sent a message to Kapur Singh that Sikh youth could join royal force to which, kapur Singh did not accept. The Jagir given to Sikhs was withdrawn in 1736. Thus the Khalsa was once again forced to march to jungles. During this period Bhai Mani Singh Ji was also martyred by Lahore government. Bhai Taru Singh also attained martyrdom during this period. Subeg Singh had a healthy and handsome son of young age, who was learning Persian from a Kazi. Kazi found the boy very intelligent and was immensely pleased with his wisdom. He planned to get him converted to Islam and make

him as his own son-in law. He started to highlight Islamic teaching to him, while Shahbaz Singh, who was also conversant with teachings of his (Sikh) religion, would counter the Kazi with the Sikh faith and ways of living. Shahbaz kept his parents informed of the situation.

Finally, one day Kazi told Shahbaz to get converted to Islam otherwise he would have to pay the price for refusal. On refusal by Shahbaz Singh, Kazi got a false complaint registered saying that Shahbaz had insulted Hazrat Mohd Sahib. Zakaria Khan ordered for arrest of both father and son. Before they could be punished Zakaria Khan died and his son Yahya Khan took over the regime on July 01, 1745.

Yahya Khan in order to win the favor of Kazi, asked him to pronounce the punishment for both father and son for refusing to accept Islam. Kazi in a rage of anger specified their death on wheels, which Yahya Khan accepted. Both father and son were tied to separate wheels on March 10th, 1746 and were asked for last time to accept Islam or face sure death by torture. Both father and son simply replied that we are Sikhs of Guru Gobind Singh who sacrificed his entire family for



Sardar Subeg Singh and Sardar Shahbaz Singh (father and son) being martyred on wheels at Nakhas, Lahore

us, as such we shall not change our decisions. On their refusal wheels started to move. Sharp blades of the moving wheels ripped the flesh of their bodies. There was blood all over the wheels and place. Thus proud Sikh father and son were tortured to martyrdom on a false and motivated complaint. Ironically, March 10th 1746 (a day of amavas) was the same day when Dewan Lakhpat Rai, also to avenge the death of his brother Jaspat Rai, who was killed in encounter with Singhs near Eminabad in Jan 1746, got Yahya Khan to issue a proclamation for general massacre and extermination of Sikhs. Entire Sikh population of Lahore was beheaded at Nakhhas (horse market). The Sikh scriptures were desecrated and destroyed.

Q1 Who was Bhai Subeg Singh?

A. Bhai Subeg Singh was resident of village Jambar of Lahore.

Q2 What made him influential in Lahore Government?

A. He had studied Persian and Arabic languages, which were considered educational strength those days.

Q3. What made Zakaria Khan the Governor of Lahore, pleased with him?

A. He negotiated the peace talks with Khalsa on behalf of Government at Lahore.

Q4 What argument he put to Khalsa to accept the peace deal?

A. He argued with Khalsa that the deal with buy them time, as well as opportunity to consolidate for the future.

Q5 Who was Bhai Shahbaz Singh?

A. Bhai Shahbaz Singh was son of Bhai Subeg Singh.

Q 6 What made him to go to Kazi and what was his age?

A. He was youngman of about 18 years of age and visited Kazi to learn Persian and Arabic.

Q7 What made Kazi unhappy about him?

A. Kazi wanted him to get converted to Islam and marry his daughter.

Q8 What was his reply?

A. He was well informed about the strength of his religion as such he refused to be lured to Islam.

Q9 What was reaction of the Kazi?

A. Kazi got a false complaint registered saying that Shahbaz Singh has insulted Moh. Sahib.

Q10 What was punishment awarded to him and his father?

A. Both father and son were asked to accept Islam or face death by put to wheels.

Q11 When were they put to wheels?

A. On March 10, 1746. ***

Brave Sikh Warriors

Bhai Sukha Singh and Bhai Mehtab Singh.

After Bhai Mani Singh's martyrdom, the sacred Darbar Sahib was plundered and the tank was filled with debris. Persecution on Sikh community was let loose. The Temple passed into the hands of Moghuls. Massa Rangarh, the resident of Mandiali was a tyrant person. With the intent to exterminate the Sikhs, Zakaria Khan, the Governor of Lahore appointed Massa Rangarh as kotwal (Incharge of police station) of Amritsar. Using his Royal man-power he entered Darbar Sahib, killed the Sewadars on duty and laid his resting cot, consumed even liquor within the premises and desecrated the holiness of Darbar Sahib. Sikhs took it as heinous

crime against their place of worship. A Sikh named Bulaka Singh of Bikaner, somehow reached Darbar Sahib, managed to have a dip in the sarovar, thus witnessed unholy act being carried out there. On reaching back in Bikaner, he narrated the sad tale to Sardar Sham Singh, a local jathedar, Jathedar challenged his men (fellow brethren) and asked them as to who will volunteer to punish Massa Rangarh for his wrong doings by killing him. Bhai Mehtab Singh Mirankot and Bhai Sukha Singh of Mari Kamboki took up the challenge. To execute their plan, they disguised themselves as Pathans, took two sacks filled up with Thikris (broken pcs of pottery) entered precincts of Sri Darbar Sahib around August 1740. Perceiving them as government workers having come to deposit tax collection, security did not stop them. Upon entering the Darbar Sahib, they saw Massa Rangarh consuming liquor, smoking hukka and enjoining the dance of girls. They kept their cool, waited for the right opportunity to execute their intent. The moment Massa Rangarh bended to see what offering has come to him, Bhai Mehtab Singh Ji, in the blinking of the eye, chopped off his head with his sword. Their brave hearts emptied their sacks and, placed the head of Rangarhin in one bag. Guards were so bewildered to see Massa Rangarh being killed, could not offer any

resistance. Both the desperadoes, with the decapitated head of Massa Rangarh had gone out of the reach of security and made good the escape. On reaching Bikaner, they placed the head of Rangarh before their Jathedar. Harbhagat Niranjania an informer of the government, informed Zakaria Khan about Sukha Singh and Mehtab Singh. In the meantime, Mehtab Singh leaving his seven year old son Rai Singh to the care of his friend Natha Khera, fled his village but later arrested and tortured to death on wheels in 1744 at Hiramandi Lahore. Governor sent his soldiers and ordered the arrest of Natha Khera and Rai Singh. In a bid to save Rai Singh Natha Khera lost his life. Assuming the child also dead in the struggle with the soldiers, they left leaving him behind. Subsequently, Rai Singh gained consciousness took medicines and became healthy. Sukha Singh joined the Sikh squad. In January 1746, Sukha Singh alongwith Jassa Singh Ahluwalia were escorting the old, ladies and children to hills and stopped at Rori Sahib for meals. Jaspat Rai and his army attacked them. Jaspat Rai was killed. To revenge the killing of his brother Lakhpat Rai killed Sikhs in Lahore and attacked the Sikhs, hiding in jungle. Sukha Singh was injured in the battle. After treatment he again became active. In December, 1751 Abdali mounted another attack. Mir Manu through Diwan Kaura Mala asked for help of Khalsa. Sukha Singh attained martyrdom while trying to reach fleeing Abdali while crossing Ravi River. Thus while fighting with the forces of Abdali, Bhai Sukha Singh attained martyrdom.

Dal Khalsa

By the year 1748, strength of diverse power blocs of Sikhs rose to about 100,000, horsemen. They became the virtual rulers of Panjab. On March 29, 1748 (day of Baisakhi) these power blocs of Sikh Community by passing a Gurmatta (Guru's Resolve) decided to re-organize themselves by merging their 60 armed Jathas (power blocks) into 12 associations to be known as Misals (which meant equals). These Misals divided the the region, among themselves. They undertook to defend people under their area, collected proction money from the people they defended. 11 Misals decided to form Confederation to be known in future as Dal Khalsa. Cumulative Force of these eleven Misals was termed at Sarbat Khalsa (means entire Sikh Panth) Nawab Kapur Singh due to his age opted to retire. Jassa Singh Ahluwalia was unanimous choice to lead the Dal Khalsa. Howeverm, Phulkian Misal decided not to become part of the confederation.

Confederation of Sikh Misals

Twelve Sikh Misals alongwith their leaders names?

1. Ahluwalia Misal (Sardar Jassa Singh Ahluwalia- Leader)
2. Bhangi Misal (Sardar Hari Singh Bhangi if Vill Panjwarh - Leader)
3. Dallewalia Misal (Sardar Gulab Singh Dalewalia of vill. Dallewal- Leader)
4. Faizalpuria Misal (Nawab Kapoor Singh Virk- Leader)
5. Kanaihaya Misal (Sardar Jai Singh Kanaihya of vill Kanha Leader)
6. Karor Singhia Misal (Sardar Karora Singh Dhaliwal of vill Piajwal - Leader)
7. Nakkai Misal (Sardar Hira Singh of Vill Baharwal near Lahore called Nakka- Leader)
8. Nishanwalia Misal (Sardar Dasaundha Singh - Leader)
9. Ramgarhia Misal (Sardar Nand Singh and later Jassa Singh Ramgarhia Leader)

10. Sukherchakia Misal (Sardar Naudh Singh of Vill. Sukherchak-Leader)
11. Shaheed Misal (The name was drawn from Baba Deep Singh Ji after his martyrdom.

The cumulative forcé of 11 Misals was classified/ termed as Sarbat Khalsa.

12. Phulkian Misal (Sardar Ala Singh - Leader) This was not part of Dal Khalsa.

Nawab Kapoor Singh

(1697-1753)

To decide a winner of any race, it is essential to draw a finishing line to comply with the rule of the game. Similarly, Nature too, was duty bound to bring an end to atrocities being committed on innocent's Sikh community at some



Down to Earth early era leader, Nawab Kapoor

point. After most dreadful Martyrdom of 780 associates and Baba Banda Singh Bahadur (On June 09, 1716), terror was reigning on Sikh Community from Lahore. Government was bent upon to exterminate Sikhs. A price was put on every Sikh heads to lure people to help catch brave hearts. Many Sikh heroes like Bhai Mani Singh Ji, Bhai Taru Singh Ji, Bhai Subeg Singh Ji and his young son Bhai Shahbaaz Singh Ji and many more innocent Sikhs were martyred on fake grounds. Sikhs were forced to retrieve into jungles and marshes for safety. As such community could not attempt uprising for about two decades.

It was most dreaded period of Sikh history when Kapoor Singh was born in the house of Sardar Dalip Singh Virk, in village Kahlon Distt Shekhupura (Now in Pakistan) in the year 1697) Under the influence his mother he learnt Gurbani in his childhood itself. His father was a good horse rider. Kapoor Singh also learnt the art of horse riding in the early life at home itself. At the age of 24 he was initiated in Khalsa (baptized) by Bhai Mani Singh at Amritsar on the occasion of Vaisakhi.

Bhai Tara Singh Ji and colleagues were martyred in year 1726 on flimsy grounds. To show their displeasure and to protest, Sikhs revolted openly

against the government. At the instance of dewan Darbara Singh a resolution was passed at Amritsar to seize and loot government treasuries. Despite putting a price on every Sikh heads, Government failed to stop the looting by Sikhs. Because of this action of the Sikhs, all Sikh families living in villages and towns also became target of government atrocities. To escape government's wrath people left their houses to join the Sikhs Jathas (brigades in hiding). Young Kapoor Singh also joined the squad of dewan Darbara Singh, who was leader of one of the squads. Kapoor Singh was assigned the duties of looking after stable, which included feeding the horses and clearing the horse-turd (dung) in the stable. Besides looking after his assigned duties he would find time to go for looting government property. Because of his sincerity in a very short time, Kapoor Singh became apple of every body's eye.

Fed up of looting by Sikhs and out of frustration for not being able to contain Sikhs, in the year 1733, Governor of Lahore, decided to buy peace with Sikhs and decided to send them a robe of Nawabi with an estate consisting of parganas of Dipalpur, Kanganwal and Jhabal attached to it, with estimated income of One Hundred thousand rupees. Services of Subeg Singh a contractor with the Lahore government were utilized for the process. Subeg Singh contacted Khalsa in their hideouts in Shivalik Hills. On the occasion of Baisakhi of 1733 Khalsa met him at Akal Takht Sahib. In the begening Khalsa was not in favour of accepting the robe. However, after due deliberations, they decided in favour of accepting as peace was considered good for the prosperity and welfare of Khalsa Community. Dewan Darbara Singh was natural choice of everybody. He had different views on accepting the robe. Therefore, he opted out on age excuse and suggested the name of Sardar Kapoor Singh for the robe. No one objected to this choice. Kapoor Singh consented to accept the robe on the condition that he would not be deprived of the duty of looking after stable, feeding the horses and clearing horse dung.

After getting the robe of Nawabi and restoration of peace with Lahore Darbar, Nawab Kapoor Singh sent messages to all those who had left their houses and were compelled to live in Jungles, marshes and mountains to return home. Return of Sikhs from hiding, increased the number of the Khalsa. To engage them in work, Nawab Kapoor Singh decided to devide them into two groups and assign them duties. Persons above the age of forty, were called Budha Dal and were assigned to look after the Gurudwaras and Dharam Parchar while persons under forty were given the name of Taruna Dal, with duties to fight

enemy in War and time of need. With peace returning to Community and grant of Jagir (Estate) to Khalsa, prompted many youngmen to get baptised. Gradually due to sizable increase in their number to 12,000 Taruna Dal had to be organized into five parts, each having its own center. All castes were equally represented.

The authorities at Delhi were concerned at the consolidation of Sikhs. They also suspected Zakaria Khan's reconciliation with the Sikhs. As such they enquired from him about the new development. Around that time Bhai Mani Singh Ji asked for Government permission to celebrate Diwali at Amritsar and agreed to pay a sum of rupees 5000 fee. At the instance of Dewan Lakhpat Rai, Harbhagat Niiranjania of Jandiala, Karma of Chhina and some others suggested to Zakaria Khan to sabotage and finish the entire Khalsa on this occasion of Diwali. Sikhs of Lahore smelled the foul play and informed Bhai Mani Singh. Bhai Mani Singh made arrangements to send messages to Sikhs. However, those who could not be informed reached Amritsar. Lakhpat Rai attacked as planned and put to death many Sikhs. Harmander was surrounded by Government forces. Bhai Mani Singh Ji was asked to pay the fee, though he protested, it went on deaf ears due to conspiracy hatched by Hindu advisers of Zakaria Khan. Bhai Mani Singh was asked to get converted to Islam or face execution. Bhai Mani Singh was ordered to be cut into pieces (limb by limb). That was accomplished at Nakhas Chowk-Horse Market, outside Delhi Gate, Lahore in June 1734. (Gurudwara Shaheed Gunj stands now). Many other Sikhs were martyred around that time, Diwan Singh a close associate of Bhai Mani Singh was broken on Wheels.

Before the harvesting season of 1735, robe given to Sikhs was confiscated. Zakaria Khan once again deployed patrol against Sikh Community and in a bid to liquidate the Sikhs, put a price for the head of a Sikh, after declaring them as offenders of the government. Any person found helping them was liable of government punishment. Sikhs once again took to jungles, hills and marshes. They were compelled to live once again on tree leaves and bushes for survival. However, Bhai Mani Singh's martyrdom caused a widespread resentment in the community. The period of Nawabi, aroused political ambition of the Sikhs. Kapur Singh at that time declared that Khalsa would now rule over Panjab instead of accepting a petty jagir. Kapoor Singh took to Dharam Parchar. His encouraging statement helped to baptize number of Sikhs around that time.

Sikhs were declared offenders of the Government. Price on their heads was announced. In the words of Kanhiya Lal, Thousands of Sikhs fell, as a result of these measures."

"Head hunting became a gainful occupation. The prominent persons who conducted organized raids for Sikh heads were Karma of Chhina, Ram Niranjania and Sain Das of Jandiala and Dharma Topi of Jodh Nagar (all Hundus), who incidently provided sniffers to Kazis if required and Massa Rangar of Mandiala, a Muslim. They brought cart loads of Sikh heads for rewards (Satbir Singh, atharvin sadi vich Bir Prampra da vikas, Pataila 1987 and Sikhs in the history).

Sikhs under Kapoor Singh, in the meantime were successful in trampling upon the chiefs of Dujana, Dadri, Jhajjar, Bahadurgarh, Faridabad, and Mehrauli, which fell on the outskirts of Delhi (The center of the government).

During the invasion of Nader Khan in 1738, Zakaria Khan surrendered before him. Nader Khan allowed Zakaria Khan as Administrator of Lahore and taking his forces along he proceeded to Delhi. He defeated the forces of king Mohd Shah near Karnal, reached Delhi on March 9th, 1739 and started ransacking Delhi in a big way. After about two months of brutality, On May 5th, 1739 alongwith thousands of horses, elephants, many thousand young girls and boys, Kohinoor diamond, Takht-e taus (Jewelled Peacock throne) and gold worth millions he started to march back for Kabul. To avoid heat, he decided to travel, by the foot of Himalayas. As soon as his men reached Akhnoor, as planned, Kapoor Singh's men started to loot booty of his plundered haul coming after him. By attacks in nights Sikhs managed to free all hostages, besides depriving Nader Shah of his looted bonanza of Delhi. They restored the women folk to their families of both Muslim and Hindus. This act of Sikhs increased their prestige. Nadir Shah was desperate, he reprimanded Zakaria Khan. He also told him that the day is not far when these rebels will take over the country from you and in a rage, left for Kabul. On the instructions of Nadir Shah, Zakaria Khan started genocide against Khalsa. "A graded scale of rewards was offered to the people, a blanket for cutting of hair of a Sikh, ten rupees for provding information of whereabouts of a Sikh, fifty rupees for Sikh's scalp. Plunder of Sikh home was made lawful. Giving shelter to Sikhs or withholding information of their movement was made a capital offence." Singhs started to leave Lahore to settle in other safe areas and states. Zakaria Khan died in July of 1745. His sons got engaged in the battle of succession.

In December 1747 Abdali attacked India for the first time. Government at Lahore got engaged with him in the struggle. Sikhs thought it to be right

opportunity to liberate Amritsar. They attacked Salabat Khan's forces. He got killed in the attack. Thus Khalsa was in control of Amritsar. On March 29th 1748 Sardar Jassa Singh Ahluwalia laid the foundation Stone of Ram Raoni fort. Sardar Jassa Singh Ahluwalia was declared the joint chief and a ten member committee was also appointed to advise and assist him. Thus all the 11 members including the chief later became heads of their respective Misals.

In April 1748 Mir Mannu took over Lahore Governorship under Moghul Empire and sought to establish a strong government. However, after third Abdali attack of 1751-52, Lahore and Multan became part of Afghan Empire. Mir Mannu was allowed to remain Governor at Lahore. By the time the Afghans were cleared of the provinces, the three Doabs were under Sikh Control. Only Multan was held under Afghans. After Mir Mannu's death in November, 1753, Sikhs became active and started offering protection (rakhi/hiffazatt) on charge of one fifth of the produce (harvest).

On October 7th 1753, pride of Khalsa Nawab Kapoor Singh left for heavenly abode after leading Khalsa in a critical juncture.

After Abdali's invasion of 1756-57 the rakhi (protection) was recognized by Sarbat Khalsa to constitute the territorial possessions of the Misals. The Sikhs cooperated with Adina Beg and Marathhas to oust the Afghans in 1758. They disrupted Abdali's advance during his invasion of 1759-61 when he arrived to crush the Marathhas.

In 1762 Abdali on the instigation of his informer, Harbhagat Niranjania, killed about 30,000 Sikhs, mostly old men, women and children near village Kup. This incident is known in Sikh History as Wada Ghalughara (Bigger Holocaust). In October 1762, shortly after the Ghalughara, Sikhs again equitably measured sword with Afghans in the battle of Amritsar.

Q. 01 What is birth place and date of birth of Sardar Kapoor Singh?

A. Sardar Kapoor Singh was born in the year 1697 in village Kahlon in Distt of Shekhupura (Now in Pakistan)

Q.02 What is his father's name?

A. Chaudhury Dalip Singh.

Q.03 How did he learnt the art of horseriding?

A. At home, since his father was a good horse rider.

Q 04 When, where and by whom he was baptised?

A. Sardar Kapoor Singh was baptised on Vaisakhi day in the year 1721 by Bhai Mani Singh Ji.

- Q.05 How did Kapoor Singh came in contact with Diwan Darbara Singh?
- A. After Martyrdom of Bhai Tara Singh and colleagues, to punish the government, Singhs passed a resolution at Amritsar to loot Royal Treasures. Due to its losses and embarrassment, government at Lahore decided to punish Sikhs living else where in area as well, which prompted Sikhs to leave their homes. For their survival they joined the Jathas. At that point, Kapoor Singh joined the Jatha of Diwan Darbara Singh.
- Q.06 What was the reason of Kapoor Singh's popularity?
- A. He was soft spoken. Besides he was always in forefront to loot Royal Funds which made him very popular amongst Sikh Community.
- Q.07 What were the reasons to offer robe of Nawabi to Singhs?
- A. Subedar of Lahore was fed up due to loss of royal money at the hands of Sikhs and wanted to buy peace with them.
- Q. 08 How did Kapoor Singh get the robe of Nawabi?
- A. First of all Sikhs refused to accept this honor. However after celebrations it was felt that peace will bring them some relief and prosperity in the community and hence they decided in favor. Since Darbara Singh was quite old, he suggested Young Kapoor Singh's name which was accepted unanimously.
- Q.09 After getting the robe of Nawabi, how did Kapoor Singh organise Sikhs?
- A. He organised the Khalsa into two seperate Dals called Budha Dal and Taruna Dal. Persons upto 40 years of age were known as Taruna Dal. Their duties were to assist and take part in Battles and times of emergency, while persons older than forty were known as Budha Dal and were assigned to take care and perform duties in Gurudwaras and involve in Dharam Parchar.
- Q.10 Why did Khalsa took to loot again?
- A. Due to increase in number of Khalsa, it became difficult to live on income from Jagir (estate) income only. Having no other mean to earn money for living, Khalsa took to looting again.
- Q.11 What were the effect of starting Looting once again?
- A. Central Government at Delhi held Lahore Govt responsible for unrest elsewhere, which prompted Lahore Govt to confiscate the estate given to Khalsa. Thus Khalsa was once again declared insurgents.
- Q.12 What was the effect of Khalsa starting to Loot once again?
- A. Government at Lahore declared Sikhs as rebellions and ordered to kill the Sikhs. Government also put the price tag on the Heads of Sikhs.

- Q.13 Who was Lakhpat Rai. Why was he against Singhs?
- A. Lakhpat Rai was Diwan of Lahore administrator Zakaria Khan. After declaration of Sikhs rebellions once again, Lakhpat Rai was sent by Zakaria Khan, the administrator of Lahore with force of 7000 to kill Sikhs.
- Q.14 What does word Dewan signify?
- A. During Mughal period, Revenue Minister or the adviser to the Administrator was known as Dewan.
- Q.15 At which place Lakhpat Rai attacked Sikh Forces?
- A. In Basarke area.
- Q.16 Which group of Sikhs was at Basarke at that time?
- A. Budha Dal.
- Q.17 What was the outcome of this fight?
- A. With the joining of Taruna Dal in the fight near Khemkaran, a fierce battle was fought. Enemy lost Duni Chand nephew of Lakhpat Rai, Commanders of Lahore force Tatar Khan and Jamal Khan also were killed. Govt forces retreated to Lahore.
- Q.18 When did Zakaria Khan die?
- A. on July 1st, 1745.
- Q.19 How did Khalsa benefit on Zakaria Khan's death?
- A. His sons Shah Nawaz Khan and Yahia Khan, started to fight for succession. Singhs took the advantage thinking it right time and started to return to Panjab.
- Q.20 When did Nawab Kapoor Singh breathed his last?
- A. on October 7th, 1753.
- Q.21 With what name the Sikh Misals were known collectively?
- A. Dal Khalsa.
- Q.22 What is the name of Dal Khalsa's founder?
- A. Nawab Kapoor Singh.
- Q.23 Whom did Nawab Kapoor Singh choose as Jathedar (Supreme Commander) of Dal Khalsa?
- A. Sardar Jassa Singh Ahluwalia.
- Q.24 Who took care of upbringing of Sardar Jassa Singh Ahluwalia, (in his childhood) after his father's death?
- A. For first seven years by Mata Sunder Kaur Ji at Delhi., after that by Sardar (Nawab) Kapoor Singh.
- Q.25 How did Nawab Kapoor Singh upbringing Sardar Jassa Singh Ahluwalia?
- A. Nawab Kapoor Singh Ji adopted Sardar Jassa Singh Ahluwalia as his son.

SARDAR BAGHEL SINGH

(1730-1802)

It is irony of circumstances that the history of Sikhs is found wanting in many respects. Most of the historians of that era have neglected or missed to research the Sikh achievements deliberately, out of ignoranace or due



Victory procession led by Baba Baghel Singh & Jassa Singh Ahluwalia entering Lal Qila (Red Fort), Delhi,

to prejudice towards Sikhs. While writing Moghul history only unavoidable incomplete references are found about Sikh achievements, in some books though. Name of Sardar Baghel Singh is also among those brave hearts of Punjab, whose life and achievements are not recorded adequately. There are many inaccuracies in the narrations also. Some historian say that he belonged to a village in Gurdaspur, while some trace his birth place to Moga, yet some others mention his birth place Jhabal of Taran Taran Distt. It is widely believed that he was born in the year 1730 and his encestors became Sikhs during Sri Guru Arjan Dev Ji's time, as such village Jhabal of Distt Taran Taran is most favourable to believe. It is believed that he was aligned to Karoresinghia Misal. As per Muslim historian Syed Ahmed Latif also, Sardar Baghel Singh had connections to Karore Singhia Misal which had 12,000 fighting force.

During the second half of 18th century, due to continued invasions of

Ahmed Shah Durani, Sikhs suffered and were compelled to live in jungles. However, after their wounds were healed, since they had no means for their livelihood, they took to looting the government revenue, or the rich henchmen and informers of the government. Karoresinghia Misal was no exception to this rule.

Khalsa attacked Sirhind. Zain Khan to make peace with Khalsa paid fifty thousand to Khalsa. Sikh Misals considered it oportune time and started consolidating their areas of rule. On January 13, 1964 Khalsa once again attacked Sirhind, under command of Sardar Jassa Singh Ahluwalia and killed Zain Khan the governor of Sirhind. Khalsa divided the area of Sirhind, among themselves. In Feb 1764 Karoresinghia Misal had a clash with the Jagirdar of Saharanpur. Its leader Sardar Karora Singh died of bullet injury. Since he had no issue, command of the Misal was entrusted to Sardar Baghel Singh.

In 1768 Rohela Sardar Najib-ud-daula accepted the protection of Khalsa for the area under his control. Thus Baghel Singh's Misal became power center with a confirmed income from now on. This can be considered beginning of Sikh administration or governance.

Hasan Khan Ruler of Jalalabad forcibly abducted the daughter of a Brahmin, who complained about the abduction incident to Sardar Baghel Singh. Sardar Baghel Singh accompnied by Karam Singh attacked Jalalabad. Hasan Khan was killed in the clash on December 11, 1773. Sardar Baghel Singh looted his property and freed the girl. Sardar Baghel Singh also arranged the marriage of the girl and warned caste conscious people, if they insulted the girl, it be taken as insult to Khalsa and people indulging in such activities, will be liable for punishment, what the Khalsa think right. Gradually, they had earmarked the arears and men for their loot, carried out missions and returned to their own area.

Zabita Khan of Gaunsgarh (Uttar Pardesh) accepted the protection of Khalsa for his area and paid protection money. Delhi Administration did not like it. Abdul Ahmed Khan, Minister of Delhi sent a force to teach him a lesson. Zabita Khan requested the Khalsa forces for his help. On March 11, 1776 Amjid Khan brother of Abdul Ahmed Khan got killed in the battle with the Khalsa. His forces retreated after heavy loss while Sikh forces were beating the drums of victory. Khalsa forces looted the property of Delhi forces and returned to its territory. With this victory Khalsa forces established their superiority.

In September of the year 1778 A.D. Sardar Baghel Singh, Sardar Karam Singh and Sardar Sahib Singh were camping alongwith their forces in Shalimar Area of Delhi. On getting the news of presence of Khalsa in Delhi, to avoid attack and clash with Khalsa, Shah Alam sent his Minister Abdul Ahmed Khan with gifts and offer of hand of friendship to Khalsa. All the three Sardars felt that Delhi Government is either fed up of their raids or is now really afraid of their power which was getting stronger. Sensing it right opportunity, they demolished the mosque which had come up at the site where Sri Guru Harikrishan Ji stayed and decided to construct a Gurudwara there. Since Abdul Ahmed Khan had a selfish moto behind the offer of friendship, he and his administration tolerated and allowed the construction of Gurudwara. In couple of days he talked to Sardar Baghel Singh for help to regain their lost territory of Malwa, Sardar Baghel Singh diplomatically agreed to help him.

Abdul Ahmed Khan when arrived with his arsenal and forces to liberate his area, he found Amar Singh and Baghel Singh are united and one and the same. He had to return to Delhi on October 14th, 1779 leaving his entire arsenal, war material alongwith rupees seven lakhs for sparing his life.

Khalsa forces kept their plundering. Fed up of bearing the losses at the hands of Khalsa, in June 1781 Sultan of Delhi agreed protection of Khalsa and pay one eighth of its Revenue to Khalsa towards protection of area between river Ganges and Yamuna. This arrangement did not work for long. Khalsa invaded Delhi in March 1783 with a force of 30,000 persons. Without any bloodshed Khalsa captured Lal Qila and started looting Government property. Government offered a treaty. Instead of asking estates for himself, Sardar Baghel Singh asked the land where Sikh Gurus had stepped. He also asked for time to construct the Gurudwaras. Following three conditions were laid down by Khalsa and accepted by the Delhi Government:-

- 1) First condition was rupees three lakhs robe to Khalsa.
- 2) Second condition was that the Governement will provide land for construction of Gurudwaras in Delhi to Khalsa, where Sikh Gurus Stepped during their visits.
- 3) According to the third condition, for construction of Gurudwaras Khalsa will be allowed to charge octroi in the share of percentage of six annas (currency in those times) out of one Tupees collection as share of Khalsa) on incoming material in Delhi. Delhi Government agreed to all three conditions.

Besides these three conditions, it was also agreed that Sardar Baghel Singh alongwith a force of 4000 persons(horsemen) will be allowed to stay in Delhi till the construction of Gurudwaras is completed. All expenses will be borne by Delhi Administration on this account. This was also agreed that Delhi Kotwali (Police Headquarters) will be under Khalsa control till Khalsa stays in Delhi. While Sardar Baghel Singh remained camped in Delhi, He was successful in identifying the spots where Sikh Gurus stepped during their visits to Delhi. However, his efforts to identify the descendants of Gangu (Ganga Ram Kaul) who were granted Jagir in Delhi near Andha Moghul Canal did not bear fruit. At Baghel Singh's instance Shah Alam did issue Farman (Order) for all Jagirdars to produce Sanads (documents) of their Jagirs, failing their grants would be cancelled/confiscated. No body on behalf of Ganga Ram Kaul/ Nehru came forward to produce the documents.

Gurudwaras at Moti Bagh, Sis Gung Sahib, Bagla Sahib, Rakab Gunj Sahib, Gurudwara Mata Sundri (Sunder Kaur Ji) Gurudwara at Majnu Ka Tila and Gurudwara Nanak Pio were constructed as per conditions of this agreement.

At the time of departure of Sardar Baghel Singh, after construction of Gurudwara, Shah Alam present one elephant, five horses and many more precious gift to Khalsa.

On February 11, 1785 Marhata Raja Amba Ji captured Delhi. To avoid invasions and looting by Sikhs, on March 30th 1785 he reached an understanding with Khalsa and agreed to pay ten lakh rupees yearly to Khalsa to keep the area tension and loot free. Upto the year 1802, till Sardar Baghel Singh was alive he kept on getting his share of money as per agreement without intereption and reminder.

Related Question/answers

Q.01 What is the birth year of Sardar Baghel Singh?

A. It is believed that he was born in the year 1730 A D.

Q 02 What is his place of birth?

A. It is believed that he was resident of Village Jhabal of Tarantaran Distt.

Q.03 Which Misal was he was connected to?

A. He was member of Kroresinghia Misal.

Q.04 How did Sardar Baghel Singh become chief of Karoresinghia Misal?

A. In Feb 1764 Karoresinghia Misal had an encounter with the forces of Najib-ud -daula, Jagirdar of Saharanpur. Misal's chief died of bullet

injury. Since he had no issue, Sardar Baghel Singh was entrusted the command of the Misal.

Q.05 When did Sardar Baghel Singh attacked Delhi and areas around it?

A. February, 1764, Krori Singhia Misal, whose Capital was Chhalaundi in Karnal Distt engaged in clash with Jagirdar of Saharanpur. Misal's Sardar died due to a bullet injury. Sardar Baghel Singh became Sardar of Karori Singhia Misal. Looting government and henchmen's properties in the areas his men often reached Jamuna area of Delhi. Najibudulla ruler of the area got fed up of these attacks and accepted Khalsa as guardian or protector of the area. Thus Baghel Singh earned a source of income and area under control, which enhanced his reputation. Hasan Khan Ruler of Jalalabad abducted the daughter of a Brahmin. Brahmin approached Sardar Baghel Singh, who attacked and killed the ruler. After freeing the abducted girl he got her married with a warning to people those who indulge in insulting her or pass remarks will be punished by Khalsa. From here Khalsa attacked area of tras Jamuna looted and returned to its area. Once again on July 15th 1775 Khalsa attacked Pahargung and Jaisinghpura of Delhi, Looted the governmental property and returned to its area.

Q.06 In March 1783 Sardar Baghel Singh occupied which place in Delhi?

A. He unfurled Sikh flag at Lal Qila in Delhi to show his occupation on Delhi throne.

Q.07 How big was the Sikh contingent at that time?

A. Sardar Baghel Singh entered Delhi with 30,000 soldiers. While 5000 soldiers were moved to attack via place now known as Majnu da Tila, another 5000 soldiers were moved to attack via Ajmeri Gate area and the remaining 20,000 Sikh men in Uniform were asked to camp for attack at short notice.

Q.07 Where did 30,000 Sikh force camp in Delhi for that invasion?

A. The place which is now is known as tees hazari in Delhi.

Q.08 In order to capture Lal Qila Delhi, whom did Sardar Baghel Singh's forces defeat?

A. They defeated the forces of Shah Alam 2nd.

Q.09 What were the preconditions of Sardar Baghel Singh to vacate Lal Qila?

A. Sardar Baghel Singh's biggest and prestigious gift to Sikh Nation is Sikh Heritage. To vacate the occupation of Lal Quila he laid the

preconditions, i) provision of land and permission to construct Gurudwaras at those sites which Sikh Gurus blessed by stepping on that land, ii) Land at Rakabgunj Sahib (The place was part of Raisina village those days), were body of Ninth Sikh master Sri Guru Teg Bahadur Ji was cremated. iii) Sardar Baghel Singh did not ask money from the funds of kingdom. He proposed collection of octroi (six annas out of every rupee collected will go towards construction of Gurudwaras) on incoming goods and set up same near present Sabzi Mandi site. iv) In addition, rupees three Lakhs towards expenses of Sikh Warriors. v) Till such time Kar Sewa for construction of Gurudwaras is not completed Sardar Baghel Singh to Camp in Delhi along with his four thousand warriors and will have control on Delhi kotwali (Police Headquarters). Delhi rulers accepted to conditions laid by him.

Q.10 Which Gurudwaras were constructed in Delhi under this treaty?

A. Gurdwara Sis Ganj Sahib, Gurdwara Rakabgunj Sahib, Gurdwara Bangla Sahib, Gurdwara Majnu ka Tila, Gurdwara at Moti Bagh, Gurdwara Nanak Piao and Gurdwara Mata Sundri Ji (also known as Mata Sunder Kaur ji) were covered under the treaty. However, Gurdwara Bala Sahib, Gurudwara Damdama Sahib and Gurdwara Banda Bahadur Sahib were constructed later.

Q.11 When did Sardar Baghel Singh invade Delhi last time and whom did he defeated? What were the conditions of agreement or reconciliations?

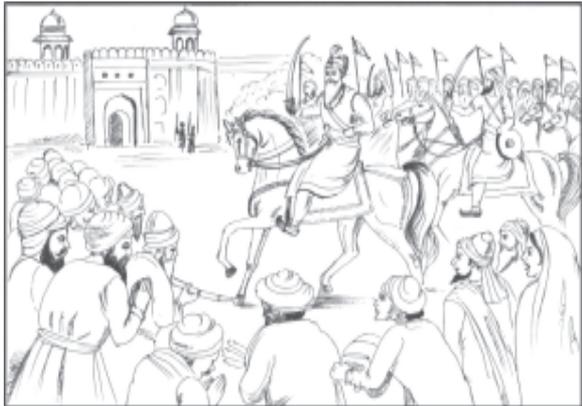
A. In January 1785 Sardar Baghel Singh invaded Delhi last time and defeated the combined forces of Shah Alam and Marathas. Government at Delhi in order to have peace in and around the area agreed to give 10 lakh rupees annually to Sardar Baghel Singh as protection money, which he kept receiving till the time of his death in year 1802.

Suktan Ul Kaum

Sardar Jassa Singh Ahluwalia

(1718-1783)

Sultan ul Kaum
(King of Nation)
Sardar Jassa Singh
Ahluwalia was born
On May 03rd, 1718 in
the house of Sardar
Badar Singh in village
Ahluwal located
between Lahore and
Amritsar. His
forefathers were
engaged in business.



*Victory procession of Sardar Jassa Singh Ahluwalia
entering the city of Lahore.*

His mother was very religious lady. When he was only four years of age in the year 1722, destiny snatched his father, leaving mother and son to comfort each other. In the company and influence of his mother Jassa Singh started to learn, reciting and singing Gurbani hymns.

During 1723, residents of the village happen to visit Mata Sundri Ji (also known as Mata Sunder Kaur Ji) at Delhi. His mother accompanied by Jassa Singh joined the troupe to Delhi. During their stay at Delhi, child Jassa Singh and his mother happen to sing Gurbani which was enjoyed by both sangat and Mataji. At the behest of Mataji, his mother agreed to leave Jassa Singh in the care of Mata Sundri Ji for kirtan learning and education. He stayed for next six years with Mata Ji and learnt Kirtan and Marshal Art education regarding war and peace from Bhai Man Singh Ji. He also learnt Persian language there. Bhai Bagh Singh, his maternal uncle happened to visit Delhi in 1729 who

brought back Jassa Singh with him to Panjab.

At that time Sardar Kapoor Singh was camping in Kartarpur. His uncle visited Kapoor Singh along with his nephew and sister. His sister and Jassa Singh recited there Asa Di Var kirtan which delighted everybody including Kapoor Singh. Both mother and son agreed to stay with Kapoor Singh's squad for a month at the request of Jatha (squad). During their stay Kapoor Singh was charmed by soft talks of Jassa Singh. Kapoor Singh offered to adopt him as his son. Jassa Singh was also administered Amrit (Baptised) and learnt the discipline of Khalsa, further training in Martial Art. He was assigned the duties to look after the fleet of horses and store of Khalsa. While looking after horses, Jassa Singh learnt horse riding. Due to his nature of supreme devotion, commitment, service to humanity, destiny made him commander of a squad of Khalsa Army on the Diwali day of year 1745. From there he never looked back.

Resident of Marhi Kamboki village Sardar Sukha Singh joined Squad of Sham Singh at the age of 15. It was the time when Kotwal of Amritsar Kazi Abdul Razak got killed by Sardar Agharh Singh (year 1738) Massa Rangarh a known criminal and cruel man succeeded him as Kotwal of Amritsar with a mission to Liquidate Sikhs. With the backing of governmental forces, he occupies Darbar Sahib. He killed all the Sikh employees of Darbar Sahib. A Sikh can see his body cut into pieces but cannot tolerate disrespect or sacrilege of his Gurudwara. Sardar Mehtab Singh and Sardar Sukha Singh avenged the disrespect by killing Massa Rangarh in bright day light in Darbar Sahib and fleeing away with his head.

In January 1746 while Jassa Singh and Sukha Singh's squads were on way to the hills, they halted at Rori Sahib for preparing Langar. Commander Jaspat Rai attacked them. Jaspat Rai was riding his elephant, Nibahu Singh cut off his head from his body. His forces retreated and the Sikh forces were able to enter the marshes for safety. When Dewan Lakhpat Rai got the news of his brother's death at the hands of Sikhs, he was boiled from inside and vowed to take revenge from them. He got issued a proclamation for general massacre of Sikhs. On March 10th, 1746, despite a petition by general body of Hindus that the execution should not take place on amavas, he arranged to kill all the Sikh government employees and shopkeepers in Lahore. He also desecrated and destroyed the Sikh scriptures. Incidence is discussed as Chota Ghallughara in detail at page 211).

War of succession between the Yahya Khan and Shah Nawaz sons of

Zakaria Khan, though gave some respite to Sikhs. They consolidated their position. On October 14, 1745 they assembled at Amritsar to celebrate Bandi Chhorh Diwas. They also passed a Gurmatta to increase their bands (Jathas). Shah Nawaz succeeded to his father's position. His Dewan Kaura Mal and another adviser Adina Beg advised Nawaz to relent harsh policy towards Sikhs in view of rising threat of Ahmed Shah Abdali who succeeded Nadir Shah.

In December, 1747 Ahmed Shah Abdali invaded Lahore. On January 12, 1748 he plundered the suburbs and extracted a heavy tribute. Devastating the towns on way he advanced to Manupur near Sirhind. Mughal forces lead by Zazir Qamarudin (and his son upon death of Qamarudin) checked his advances. Governor of Lahore Shah Nawaz fled. Khalsa also saw opportunity in the weakness of administration of Lahore as such they annexed Darbar Sahib, by killing Salabat Khan, the ruler of Amritsar City and occupied the Amritsar and celebrated Vaisakhi on March 29, 1748, laid the foundation of Ram Rauni fort. Nawab Kapur Singh desire to retire due to his age. Jassa Singh Ahluwalia was nominated Joint chief Dal Khalsa and a 10 member committee (which later came to be known as Misals) under the leadership of Jassa Singh Ahluwalia. Sikhs also split the organized regiments into over 60 hands and deprived the retreating Afghans of their stores and horses.

Year of 1748 was another eventful year for Sikhs. On April 09th 1748, Mir Mannu became the Governor of Lahore and Multan. He appointed Kaura Mal as his Dewan replacing Dewan Lakhpat Rai. A fine of 30 lakhs was imposed on Lakhpat Rai. While a sum of 22 lakhs was recovered from Lakhpatrai, Kaura Mal paid 8 lakhs his personal money and handed over Lakhpat Rai to Sikhs. Instead of killing him at once, Jassa Singh Ahluwalia suggested to tie Lakhpat Rai with ropes and place in captivity in a lavatory for six months, where his destiny made him pay for his bad and cruel deeds. He died of suffering.

Like previous rulers, Mir Mannu after settling down, decided to finish Sikhs. Sikhs started to move to other areas. Adina Beg commander of Jullundhur made an offer to Jassa Singh Ahluwalia and Jassa Singh Ramgarhia to join his services along with their forces. While Jassa Singh Ramgarhia accepted the offer, Jassa Singh Ahluwalia turned down the offer.

Khalsa decided to celebrate Bandi Chhorh Diwas of 1748 at Amritsar as such they assembled there. Mir Mannu got the inkling. Mir Mannu despatched his forces to encircle Singhs and ordered commander of Jullundhur

to help the forces sent by him. Some five hundred Sikhs took shelter in Ram Raoni fort and remaining rushed to Jungles and marshes for shelter.

Abdali invaded India second time during this period. Jassa Singh Ramgarhia sent a message to Kaura Mal to lift siege of Ram Raoni. Accepting the council of Kaura Mal, Mir Manu ordered to lift the siege and offered a robe of estate to buy peace with the Sikhs. In 1749 Shah Nawaz annexed Multan. Mir Mannu visualising the situation, thought of taking help of Khalsa. He offered to employ Jassa Singh Ahluwalia and his men to attack Multan. Shah Nawaz and his men could not match the bravery of Sikhs. Kaura Mal was able to recapture Multan for Mir Mannu. On the advice of Kaura Mal, Mir Manu increased the estate given to Singhs. In 1751 A D once again Abdali attacked India. Mir Mannu called Khalsa for help this time also and Khalsa forces did arrive. For reason known to him and his men only, Mir Mannu's forces fired cannon at the Khalsa; as such Khalsa forces retreated to Amritsar. Mir Manu's forces were defeated by Abdali. Mir Manu, blamed Khalsa for his defeat, confiscated the estate and redeployed patrol to liquidate them.

On November 04th, 1753 after the death of Mir Manu, his widow assumed the duties of Governor of Lahore. Singhs, to take advantage of the situation, started to return from hideouts which increased the strength of Khalsa, which led to formation of Jathas into Misals. Ten member committee was formed to assist the joint chief of Sikhs. The committee members became the chiefs of Sikh organization called Misals. Each Misal was responsible to defend the villagers and areas under them and in return for the defence, Misals would get 20 percent of the produce of the village.

To keep the Administration under their control, Lahore Governors founds easy way to send a message to foreign invaders to attack. By the beginning of 1756 Lahore administration got deteriorated. To keep her control, she sent a message to Abdali for yet another attack on India. After looting Delhi, Abdali was on way back with his booty of millions worth of precious items, thousand of slaves and sixteen Moghul princesses. As soon as Abdali and his forces crossed Jamuna, as planned by Sardar Jassa Singh Ahluwalia, Singhs started looting and freeing the prisoners. Abdali was furious on his loss as such on reaching Lahore, Abdali appointed his 11 years old son Temur Shah as Governor and Jahan Khan as his deputy. Temur Shah under instructions from his father despatched a force under Jahan Khan to finish the Sikhs. In May

1757 his outnumbered forces demolished Ram Rauni fort and many Gurudwaras of the area.

In the meantime, Adina Beg asked for help of Singhs to gain his lost territory of Jullundhur and to recapture Sirhind. Adina Beg recaptured Sirhind on Marc 21st, 1758 with the help of Khalsa and Maratha. On April 11, 1758 Marathas snatched Lahore from Temur Shah for Adina Beg. After becoming a ruler with the help of Khalsa, he became an enemy of Khalsa. Khalsa punished him by killing him on September 15th, 1758. His son Hasan Beg also suffered a blow from Sikhs and fled the field. Thus Khalsa took over the entire area which he was ruling.

In 1761 when Khalsa took control of Lahore, Harbhagat Niranjania of Jandiala sent a message to Abdali inviting him to attack once again. On Feb 03rd, 1762 Abdali attacked India 6th time. Khalsa got the news of possible attack as such they decided to leave the families at a safer place in Malwa. While Dal Khalsa was on way to Malwa, Abdali and his Indian allies (Nawab of Malerkotla and Sirhind) suddenly attacked Khalsa on Feb 05, 1762 from behind near village Kup. (Near Malerkotla) Sardar Charat Singh, Sardar Hari Singh Bhangi and Sardar Jassa Singh Ahluwalia showed great bravery. Charat Singh changed five horses of their ehaustion while Sardar Jassa Singh Ahluwalia's body was full of wounds, yet caused no despondency and he kept on fighting.

This was unfortunate day of Febryary 05th, 1762. when Khalsa forces lost heavily (more than 12000 soldiers and more 20,000 innocent children and ladies and old men were slaughtered with the intension of genocide) That day is remembered in Sikh History as Wada Ghalughara (greater holocaust) At night Abdali gave up persuit and returned to Lahore via Sirhind. He reached Amrtsar a day before Vaisakhi, deployed cannons and demolished Harmandir Sahib and filled the sarover with debris.

Sikh Warriors waited for their wounds to heal, In May Khalsa invaded Sirhind. Ruler of Sirhind Zian Khan offered a robe of 50 thousand in an effort to buy a peace with Khalsa. October of 1762 Khalsa decided to celebrare Bandi Chhorh Diwas at Amritsar Sahib, Abdali sent his emissary to Khalsa with an offer of peace. After robbing the emissary, Singhs sent him back to Abdali rejecting his offer. On October 16th evening Abdali reached Amritar with his force. Early in the morning of October 17th, Khalsa attacked on Abdali's forces. On that day Singhs inflected heavy loss on Abdali and his

forcess. Under the shadow of night Abdali escaped to Lahore, made Kabli Mal Governor of Lahore and returned to Afghanistan.

Singhs started to consolidate their territories and started to rebuild Gurudwaras after Abdali's return to Kabul. In 1763 Khalsa assembled to celebrate Vaisakhi, when a Brahmin of Kasoor approached Dal Khalsa and informed them that the ruler has abducted his wife by force. Dal Khalsa attacked the city of Kasoor by Afternoon, inflicted heavy casualties on the ruler's force. They plundered the city for three days, liberated wife of the Brahmin, punished Usman Khan the ruler of Kasoor for his misdeed. Abdali had tasted defeat at the hands of Khalsa and wanted to avenge. He sent a general with his force. Khalsa had an exchange with his forces near Wazirabad and gave him a crushing defeat.

On January 13th, 1764 Khalsa captured Lahore. Living upto their character, Khalsa did not destroy any Masjid or killed a single Afghan prisoner in cold blood. In 1765 Sikhs divided Lahore between Gujjar Singh and Lehna Singh Bhangi and Sobha Singh of Kanhiya Misal. They forbade plunder and established a just administration. They also struck coins as a mark of their sovereignty. However, Abdali in the attack of 1766 again took over control of Lahore. People of Lahore suggested the name of Lehna Singh for Governorship, which Lehna Singh declined. People of Lahore were happy with Sikh rule, since Sikhs were considered sons of the soil, besides Ahmed Shah plundered the city, molested the women, in every invasion. They did not spare even the Muslims population. In contrast Khalsa looted the looter and got freed the prisoners the troupe would take with it. Lastly Khalsa maintained the excellence in their character. They respected the chastity of women folk of all religions. Many Hindu and Muslim ladies were freed by Khalsa from their abductors. Syed Bulle Shah a Sufi saint openly advocated for Sikh rule. Qazi Noor Mohd, who arrived in India with Abdali troupe in 1764, appreciated Khalsa character in his writings.

People of Lahore were not happy with the Governor appointed by Abdali, as such they were very sympathetic to Khalsa. Abdali planned his ninth invasion after making greater preparations. He reached Lahore without being challenged. All the Sikh Misal chiefs were out of Punjab leaving Sardar Hari Singh Bhangi. Abdali sent his emissary to Sardar Hari Singh and Sardar Jassa Singh Ahluwalia for peace talk. Both of them refused to talk with him. Abdali handed over governorship to Dadan Khan as new Governor of Lahore and started for

Delhi. At Ismailabad, Najib ud daula requested Abdali to return and not to attack Delhi to which he agreed. On March 17th, 1767 Abdali decided to return. Fearing Sikhs guerilla attacks, he changed his route this time also, to return to Kabul without waiting and resting in Lahore. Abdali avoiding clash with Sikhs was a clear sign to Khalsa that he has started fearing them. Khalsa took it as a blessing of the Guru and tireless efforts of Sardars including Jassa Singh Ahluwalia. Bhangi Misal gained control of Lahore on April 16th 1765, without any resistance. After gaining control of the City, Khalsa also captured Government Mint. On this victory, the Sikhs not only honoured Jassa Singh Ahluwalia with a title "Sultan ul Kaum" (King of the Nation) but also issued a coin at this Historic occasion. He also inscribed the same persian words as were inscribed by Baba Banda Singh Bahadur on the coins issued by him.

With the bravery and guidance of Sardar Jassa Singh Ahluwalia, his territory spread between Rivers Sutlej and Bias. In 1789 he captured Kapurthala as well to annexe into his area. The brave heart died on October 20th, 1783 near Amritsar after guiding the destiny of Khalsa.

It was a period of history when Sikh Sardars were capitalising on expansion of their territories and resources. No one made the efforts to instill the teaching of Sikh Gurus. This total neglect proved very ghastly and costly for Sikh Community. Infiltration by Brahmnic subverters, made entry in a big way into Sikhism, in a bid to damage it from within. Udhasis and Mahants though managed the Sikh Gurudwaras, during the persecution days of Sikh community; they had influence of Brahmnic rituals as well as lust for riches, as such they did nothing to teach Sikh Guru's teaching to the masses. Due to persecution of Sikh leadership, the peasantry which came into Sikh fold around that time could not be initiated properly (as per the Sikh code of conduct). Many Hindu radicals (deadly against Sikhs) also infiltrated into Sikhism and made concerted efforts to harm it from inside. .

Around that time (year 1718) Gurbilas Patshahi 6 by Sohan Kavi, brought numerous Hindu rituals, (which do not go with Sikh ideology, as such these are in contravention of Sikh ideology) into his writting, such as showing magic and Chamatkaar, which are forbidden and have no place in Sikhism. Kesar Singh Chibber (Originally a Brahmin), is yet another name, who in Bansavli Nama (written in 1769) subverted the doctrine of Sikhism. He did not like low castes to accept Sikhism. He was simply of the view that Sikhism is created to defend/protect Hinduism. He also invented the myth that Guru

Gobind Singh Ji sought blessing of Goddess Kali at the time of creation of Khalsa. Bhai Gurdas Ji, a Sikh philosopher, wrote only 40 Vars. However, 41st Var has been attributed to him and included in the book under "Var Sri Bhagauti Ji ki Patshahi Dasveen." (page 714-Varan Bhai gurdas Ji (steek)published by Bhai Jawahar Singh Kirpl Singh, Amritsar.) The third line is "Gur Das manayee Kalka khande ki bela" while the sixth line reads as "vaho vaho Gobind Singh aape gur chela." Bhai Gurdas passed away on Aug 25th, 1636, while Khalsa was created by Guru Gobind Singh Ji on March 29, 1699. It is hard to fathom that Bhai Gurdas Ji could have predicted the creation of Khalsa in 1699 by Guru Gobind Rai (who became Guru Gobind Singh after getting baptized by the Punj Pyaras), over six decades before the event. It is believed that around 1780 another Gurdas or someone under the name of Gurdas, wrote this Var to simply create a myth, that Guru Gobind Singh Ji worshiped and obtained the blessings of Kalka for the Khalsa's birth. It is a matter of regret that a deliberate misconception has been created to misguide the Sikh masses by including one var (as 41st var) and other poetic work in the original book Vars of Bhai Gurdas Ji. Bhai Gurdas Ji has not used his name in any of his writings on Sikh philosophy while the later Gurdas has used his name all his writings (page 714 to 740). If misleading is not the purpose of such an act, then one wonders what could be other motive of mixing two separate personalities work in one book? Sarup Das Bhalla, descendant of Guru Amar Das Ji, in his Mehma Parkash, written in the year 1776, sought to rehabilitate the detractors of Sikhism like Prithi Chand, Dhir Mal and their children (it will not be out of place to mention that after martyrdom of Guru Teg Bahadur ji, Moghuls persecuted dissident Sodhis. Dhirmal was detained in Ranthambore fort where he died in 1677. The following year his 30 year son Ram Chand alongwith three others were burt alive in Chandni Chowk, Delhi, where made dissident Sodhis and Meenas irrelevant in Panjab)

Due to negligence of Sikh Sardars, Sikh theology of equality amongst Sikhs, suffered greatly under the Brahmnical influence. In the coming years, Ranjit Singh who greatly patronized the Dogras, Fazir Brothers, equally reposed his trust in Purbia Gaur Brahmins Khushali Ram, Ram Lal and nephew Tej Ram of Meerut, simply because they assumed Singhs after their names after conversion. Ranjit Singh not only ignored Sikhs, he was equally responsible of ignoring the values of Sikh Gurus, which brought the complete downfall of the Political Power.

- Q.01 Whom did Nawab Kapoor Singh choose as Jathedar (Supreme Commander) of Dal Khalsa?
- A. Sardar Jassa Singh Ahluwalia.
- Q.02 When was Sardar Jassa Singh Ahluwalia born?
- A. On May 03, year 1718 A.D.
- Q.03 What is the name of Sardar Jassa Singh Ahluwalia's father?
- A. Sardar Badar Singh.
- Q.04 What was the age of Sardar Jassa Singh Ahluwalia, when his father died?
- A. Five years.
- Q.05 Who took care of upbringing of Sardar Jassa Singh Ahluwalia, after his father's death?
- A. For first seven years by Mata Sundri Ji at Delhi., after that by Sardar (Nawab) Kapoor Singh adopted him as his son.
- Q.06 What do you know about Mata Sundri Ji (also known as Mata Sunder Kaur Ji)?
- A. Mata Sundri Ji was wife of Sri Guru Gobind Singh Ji. She was daughter of rich Khatri Bhai Ram saran Ji of Lahore. She was born on December 23rd, 1667 (as per Dus Guru Mahal) For Sri Guru Gobind Singh Ji's marriage to her, such a great honour was given to her that a replica of Lahore City was constructed near Paonta Sahib After leaving Anadpur Fort, while crossing Sirsa, the family got separated. Mata Ji reached Delhi accompanied by Bhai Mani Singh Ji, who remained loyal to Mata Ji till he breathed his last. Mata Ji lived almost forty years after Sri Guru Gobind Singh Ji, during which period she guided the Community to keep it united. She was able to persuade Bhai Mani Singh Ji to take up the Head Granthi of Darbar Sahib in effort to keep different groups together. It was also due to Mataji's motivation that Bhai Mani Singh Ji could start the Institution like Damdami Taksaal at Amritsar Sahib.
- Q.07 When did Sardar Jassa Singh Ahluwalia assumed charge of Dal Khalsa?
- A. On the eve of Bandi Chhorh Diwas (14th October) in the year 1745
- Q.08 When and where Jaspat Rai attacked on Sikhs?
- A. Jaspat Rai Faujdar of Ennabad, attacked Sikhs at Rorhi Sahib.
- Q.09 What was the outcome of this attack?
- A. In this battle Nibahu Singh, beheaded Jaspat Rai while was riding his elephant.
- Q.10 Who was Dewan Lakhpat Rai. What was his reaction?

- A. Lakhpat Rai was Dewan of Lahore. On getting the news of his brother's death in battle. He got proclamation issued for general massacre of Sikhs and ordered to butcher entire Sikh shopkeepers and government servants of Lahore.
- Q.11 What do you understand from trivial or smaller holocaust?
- A. On getting the news of the death of his brother Jaspatri, dewan Jaspatri proceeded with artillery and forces to finish Sikhs living in hiding in Kahnuwal area. He killed seven thousand Sikhs in a single day and arrested 3000 more, who were tortured to death in Lahore. This incident is called in history as small or small holocaust.
- Q.12 Who was Dewan Kaura Mal?
- A. He became Dewan of Mir Mannu, Subedar (Administrator) of Lahore.
- Q.13 Who was Mir Mannu?
- A. Mir Mannu took over the reigns of Lahore and Multan on April 09, 1748.
- Q.14 Who captured Multan in May 1749?
- A. Shah Nawaz.
- Q.15 Who was deputed by Mir Mannu to recapture Multan?
- A. Dewan kaurha Mal.
- Q.16 Dewan Kaurha Mal sought whose help to capture Multan?
- A. Sardar Jassa Singh Ahluwalia and his brigade.
- Q.17 How did Dewan Kaura Mal please Sikhs after winning over Multan with their help?
- A. He got them enhanced benefits of their Jagir (Estate)
- Q.18 What were the reasons for Mir Mannu to get annoyed with Khalsa?
- A. In the year 1751 Abdali attacked India once again. Mir Mannu asked Sikhs for help. In the battlefiled, cannons were fired on Sikhs by Mir Mannu's forces. As such Khalsa decided to return to Amritsar. Mir Mannu lost the war against Abdali. He blamed Khalsa for his defeat. To show his anger, he confiscated the Estate given to Khalsa and redeployed forces to kill Sikhs.
- Q.19 On whose invitation Abdali invaded India forth time and what was the outcome of the invasion?
- A. After death of Mir Mannu in year 1753, his widow became Subedar (Administrator) of Lahore. Sikhs seeing it good reason, started to return from Jungles and hideouts. Murad Begum Widow of Mir Mannu invited Abdali to attack India again. In April 1757 he was returning with

Millions of looted money and precious items, 16 young girls of Moghul Royal family and many slaves. As soon as his forces crossed Jamuna Khalsa started to loot (Snatch) his precious items and Sikh Forces were able to release the men he captured as slaves. Abdali was disappointed and he hurriedly returned to Kabul after making his 11 year old son, Administrator of Lahore and Begum Murad as his deputy to assist and guide him.

Q.20 When did Abdali invade India fifth time. How much success he got in the invasion?

A. In October 1759 Abdali Invaded India fifth time. His forces clashed with Marhattas at Panipat. After defeat of Marhattas, Abdali looted Delhi. On March 22, 1761 he was returning with his loot and 22000 prisoner of war. As soon as he crossed Satluj, Khalsa attacked his forces from behind and were able to fully set free all the prisoners and snatched his booty of loot.

Q.21 What do you understand from title Sultan-ul-Kaum This title was given to whom and why?

A. The title of Sultan ul Kaum (King of the Community) was given to Sardar Jassa Singh Ahluwalia, after he conquered Lahore and captured Lahore Government Mint as well. On the eve of his victory, he got Sikh coin released with following words engraved

*"Degho Tegho Fateh Nusrat Bedi rung
Yaftaz Nanak Guru Gobind Singh"*

Q.22 To liberate Darbar Sahib, who led the attack on Salabat Khan's army and what was the outcome of the attack?

A. Sardar Jassa Singh Ahluwalia led the attack on Salabat Khan's Army and chopped off the head of Salabat Khan in the battlefield and came victorious.

Q.23 When did Taruna Dal decide to rebuild Darbar Sahib, Who laid the foundation stone (it is called Corner stone in USA) of Harmandar Sahib?

A. Sardar Jassa Singh Ahluwalia.

Q.24 When Sardar Jassa Singh Ahluwalia died?

A. October 20th, year 1783.

Maharaja Ranjit Singh

Sardar Maha Singh, Chief of Sukherchakia Misal, and his wife Sardarni Raj Kaur were blessed with a son on November 13, 1780 at Gujranwala, the capital of Sukherchakia Misal. The boy was named Buddh Singh. Maha Singh was fighting a battle with Chatta Chief Peer Mohd at the time. Maha Singh returned home a victor, and learned about the birth of his son. Exuding a victor's pride, he changed his son's name from Buddh Singh to Ranjit Singh, meaning war-victorious.



*Maharaja Ranjit Singh
Drawing by: Raj Singh Tattal
(The Pen-Tacular-Artist)*

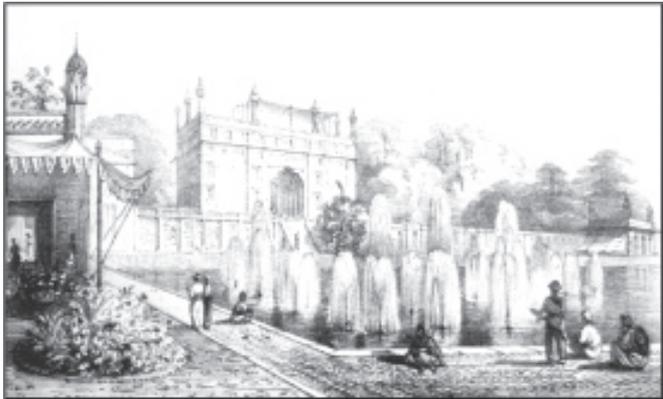
In his childhood, Ranjit suffered from smallpox, and as a result he lost sight in his left eye and his face was pitted with pockmarks.

Ranjit Singh was twelve years old in 1792 when his father died and he became the Chief of the Sukerchakia Misal, that controlled Gujranwala and a few surrounding villages. The affairs of the state were managed by his mother Raj Kaur, and a very ambitious would be mother-in-law Sada Kaur of Kanhaiya Misal. At sixteen, Ranjit Singh was married to Kanhaiya Misal Chief Sardar Gurbakhsh Singh's daughter Mehtab Kaur. At eighteen, he took a second wife Raj Kaur, daughter of Sardar Ran Singh Nakkai of Nakkai Misl, thus gaining a stronghold amongst Confederate Misal Chiefs.

Before the British made India part of their vast empire in 1849, Mughals and Afghani invaders ruled India for many centuries. Mughals established a dynastic rule in India since Babar, whereas Afghani invaders came to plunder India, often at the invitation of disenfranchised Chieftains. Once again, Moghul king at Delhi, Tipu Sultan and Raja of Kangra and Rohilla chief of Rampur invited ruler of Afghanistan, this time Shah Zaman, grandson of Ahmad Shah

Abdali who ascended the throne in 1793 at the age of 23 .to invade Panjab. Though on face of it, Shah Zaman asked Sikhs (Rulers of Panjab) the way to Delhi, yet he had privately confirmed to Moghuls and Rohillas that he would come to teach Sikhs a lesson. All the Misal chiefs except Ranjit Singh agreed to allow him passage. However, Shah Zaman had to make a retreat due to trouble at home. In his second attempt he did capture Lahore. Sikhs gathered at Amritsar to defend the city. Ranjit Singh with his 9,000 persons was responsible for security of the holy city. In the fierce hand to hand fight in Amritsar on January 12th, 1797. 15000 Sikh forces killed 20,000 soldiers of Shah Zaman. Sikh forces pursued the retreating Afghans up to the out skirts of Lahore. Ranjit Singh's recovery of Shah Zaman's canons from Jhelum river and dispatching them to Kabul was his another success. He received Khillat (Robe of honor) in return from Shah Zaman in regularizing his occupation of Lahore. This made the beginning of the rise of Ranjit Singh. During his next two invasions of India in 1797 and 1798 Shah Zaman sought to reconcile with the Sikhs. This increased the reputation of Ranjit Singh. He made Lahore the Cipital if his kingdom. The Afghan king, Zaman Shah, confirmed Ranjit Singh as governor of the city. On Vaisakhi day, April 12, 1801, twenty-year old Ranjit Singh proclaimed himself as the Maharaja of the Punjab, a Sikh Commonwealth.

"Ranjit Singh. Was now the proud owner of the superb gardens and palaces of Lahore, built by the most aesthetically refined of the Mughals, the great Jahangir (figure 22) In



'The Shalimar Gardens, Lahore', by W.G. Osborne from The Court and Camp of Runjeet Sing, Henry Colburn Publisher, London 1840, p. 141 (courtesy Kapany

these he now engaged in the pleasure of wines, women and song, yet retained in the deep devotion to the Sikh faith."-Sikh Art & Literature. Published 1999 by Routiedge, London, USA and Canada. Copy right The Sikh Foundation)

In commemorating his crowning as Maharaja, he issued Nanakshahi coins as symbols of his sovereignty, similar to coins issued by Banda Singh Bahadur. Ranjit Singh brought law and order and freedom of religion to all citizens in his empire. Hindus and Muslims had equal rights under the Sikh Empire. Ranjit Singh put an end to the centuries old non-secular governance of India and abolished the "Jizya" tax on Hindus and Sikhs imposed by various Muslim Emperors. Ranjit Singh was extremely reluctant to use the death penalty.

Ranjit Singh the fearless warrior, expanded his territory year after year. In 1802 Ranjit Singh captured Amritsar from Bhangi Misal and became owner of famous gun Zumzum, which was in possession of Mai Sukhan widow of Gulab Singh... His exchange of turban (solemn vow to become brothers) with Fateh Singh Ahluwalia, descendant of Jassa Singh Ahluwalia, was a masterly stroke to gain power house. It further elevated his standing in the region. In the following years he captured the entirety of central Punjab from the Sutlej to the Jhelum, and called it the Sikh Empire. Next, he subdued the smaller Sikh and Pashtun principalities of Punjab.

For his conquests, Ranjit Singh needed to have a strong army. To modernize his military, he appointed British, Italian, French, Russian, and American Generals. His Khalsa Army, the best in Asia was able to conquer the vast territory between the limits of British India to the East and the Kingdom of Kabul to the West that became known as the Sikh Empire, or Sarkar-i-Khalsa.

In 1807 Ranjit Singh trounced Afghan chief Qut-bu-din to win Kasur. In 1813, he appended Attock to his territory, and in quick succession, his forces conquered Peshawar, Dera Ghazi Khan, Dera Ismail Khan, Hazare, Kohat and Bannu. In 1818 he annexed Multan. In 1819 Ranjit Singh conquered Kashmir and freed Shah Shuja from captivity. In gratification, Shah Shuja's wife gifted the Koh-i-Noor diamond to Maharaja Ranjit Singh. In 1838, Ranjit Singh and his troops took part in the victory parade along with the British, after restoring Shah Shoja to the Afghan throne at Kabul.

Sikhs and Afghans had their last confrontation in 1837 at Jamraud. Ranjit Singh's commander-in-chief, Hari Singh Nalwa, kept the Afghan army at bay, with a handful of soldiers while awaiting reinforcements from Lahore. J.D.Cunningham, narrated the bravery of Hari Singh Nalwa in his book - History of the Sikhs, writes, "Sirdar Hari Singh had occupied the entrance of

the Khaiber Pass and entrenched a position at Jamraud, as the basis of his scheme for getting through the formidable defile. The Kabul troops marched and assembled on the eastern side of Khaiber, under the command of Muhammad Akbar Khan, most war like of the Amir's sons. An attack was made on the post of Jamraud, on the 30th April 1837; but the Afghans could not carry it, although they threw the Sikhs in the disorder. Hari Singh, by feigning a retreat, drew the enemy more fully into the plains; the brave leader was present everywhere among his retiring and rallying masses." Although the Afghans retreated to Kabul to deal with their internal fighting. Hari Singh Nalwa died of a bullet ferom an Afghan in hiding.

Mughals and Afghani invaders plundered India, and they desecrated non-Muslim places of worship. Darbar Sahib Amritsar was demolished and the holy water tank filled with debris on numerous occasions. But, Sikhs rebuilt or restored the shrine every time. Maharaja Ranjit Singh restored, and renovated the Harimandir Sahib. The reconstruction work started in 1802 and continued through the year 1839. The renovation work added marble cladding to major portions of the temple complex. Walls above the plinth level, chhatris, and domes were all embellished with gold-leaf ornamentation. Ranjit Singh, true to his secular thought, also arranged for gold-lining at Kashi Vishwanath Temple at Varanasi, and offered six quintal gold for interior gold plating at Jawala Mukhi Temple at Kangra. Harimandir or Durbar Sahib at Amritsar, gained world-wide renown as "The Golden Temple" after the shrine and surrounding complex renovations, and gold-lining ornamentations were completed. Maharaja Ranjit Singh was also instrumental in construction of Sachkhand Takht Hazoor Sahib and Takht Patna Sahib, two historical Gurdwaras associated with Guru Gobind Singh Ji. The Maharaja's services in the construction of Sikh Gurdwaras and other structures are visible signs of his reverence towards the Sikh Gurus and Sikh congregations; however, his personal life paints a picture of an individual either lacking knowledge of Sikh code of conduct or someone choosing to not conform to it.

Though Ranjit Singh built his empire on the foundations of the Sarbat Khalsa and the Confederation of Sikh Misals, and he called it Sarkar-i-Khalsa, his personal commitment to Sikh values and Sikh code of conduct remains questionable! Ranjit Singh built himself a reputation as "the Lion of Punjab." He also skillfully expanded his territory, and set-up a secular political system, but, he had a weakness for women and liquor; both traits contrary to the tenets

of his faith. He is known to have married twenty women. At age sixteen, he married Maharani Mehtab Kaur and at eighteen he married Raj Kaur (renamed Datar Kaur), the daughter of Sardar Ran Singh Nakkai, of Nakkai Misal. Kharak Singh, his elder son and the heir apparent was born to the second wife. Both these marriages happened in his youth when he could have been easily influenced. But his wish for having more women in his life continued till his later years. Ratan Kaur and Daya Kaur were wives of Sahib Singh Bhangi of Gujrat. After Sahib Singh's death in 1811, Ranjit Singh married them both, in "chadar-andazi" rite. Ratan Kaur gave birth to Multana Singh in 1819, and Daya Kaur gave birth to Kashmira Singh in 1819 and to Pashaura Singh in 1821. Ranjit Singh even maintained relations with dancing girls, an absolute taboo in Sikh faith. Under the influence of liquor, he made a marriage proposal to a dancing girl named Moran. For this contemptuous act, Ranjit Singh was sanctioned by Akali Phoola Singh of Akaal Takht, in accordance with Sikh tradition. Respecting the authority of the Akaal Takht, Ranjit Singh accepted the punishment rendered to him, and presented himself (in 1802), as directed. The initial punishment of lashes was later converted to a substantial monetary fine. The Maharaja in accepting the sanction and presenting himself before the Akaal Takht for punishment, displayed a reverential attitude towards Sikh religious institutions, and confirmed that every Sikh irrespective of his social status is subordinate to the authority vested in Akaal Takht.

But Maharaja did not reform his polygamist stance. In 1833 he married Gul Begum coming from the same background as Moran. Jind Kaur of Gujranwala was the last wife of Ranjit Singh. Because Ranjit Singh was concerned about the failing health of his heir apparent Kharak Singh, at the prompting of Jind Kaur's father, Manna Singh Aulakh, fifty-five year old Maharaja married eighteen year old exquisite beauty in 1835. (The marriage was solemnized as per tradition Karewa, normally followed for widow marriage) On 6 September 1838 she gave birth to Duleep Singh. Though he had many children, Ranjit Singh acknowledged only Kharak Singh and Dalip Singh as his sons.

Writing about Ranjit Singh's character, J.D.Cunningham in his book History of the Sikhs says, "As regards his character, he was not altogether without faults. Temperance and chastity were not his conspicuous virtues." Happenings at Ranjit Singh's funeral also affirm ignorance of Sikh principles, in his close associates. Despite forbidding of Sati tradition in Sikh faith, four

Hindu queens and seven concubines self-immolated themselves on Ranjit Singh's cremation pyre. J D Cunningham in his "History of the Sikhs" comments about this event, "Mr. Clerk had been directed to explain to Kharak Singh the disapprobation with which the English viewed the practice of Sati, with reference to what had taken place at his father's funeral." The British outlawed the Sati practice after Punjab came under their rule. Such blatant violation of Sikh principles during Ranjit Singh's time was likely being carried out under Brahminical influence exercised by his courtiers and advisors. The book "Sikh Art & Literature" edited by Kerry Brown, published in 1999 by Rutledge, London, and copy righted by The Sikh Foundation, provides strong evidence of Brahminical influence in Maharaja Ranjit Singh' administration



'Schir Singh [Sher Singh] revenant d'une revue de troupes aux environs d'Umrtsar, Mars 1842' by Alexis Soltykoff, Voyages dans l'Inde, Paris, 1851 (courtesy collection of Gursharan and Elvira Sidhu & Sikh Foundation.)

on page 41, "A further insight into the nature of Ranjit Singh's troops is a group of large silk war banners reputedly purchased by Lord Dalhousie at the sale of the Lahore toshakhana, or treasury, of Maharajas after

fall of the Sikh imperium. These were according to Dalhousie family tradition, used at the battle of Gujarat, on February 21, 1849 when the Sikh army was finally defeated by the British. An engraving by the Russian Prince Alexis Soltykoff shows these large banners, or others similar to these, being borne into battle by Sikh riders (Figure 29). Upon close examination the banners provide evidence of the complex nature of religious belief and secularism intermingling in Ranjit Singh's army. The device on the banners is, in fact, Durga, the avenging goddess of the Hindus who symbolizes the victory of good over evil, a theme not inimical to later Sikh thought, the other side of the banner shows a solar disc. It is natural to wonder why a Sikh ruler's force would use banners with clearly Hindu symbols."

Besides his personal failings about women and liquor, and general laxity in conforming to Sikh moral principles, Ranjit Singh can also be held responsible for dismantling the traditional Sikh Shrine management. The transfer of management of the Golden Temple and other significant places of worship, from the congregation to the state, set a precedent for Britishers during their rule.

Ranjit Singh died on June 27, 1839 and his son Kharak Singh succeeded him as the Maharaja on September 1, 1839. Ranjit Singh's Empire contained, within itself, the seed of destruction. Ranjit Singh had placed Khushali Ram a Gaur Brahmin of Meerut, his brother Ram Lal and nephew Tej Ram, into high offices, without checking their background. In another blundering decision, Ranjit Singh appointed unscrupulous Dogra Rajput Dhian Singh as Prime Minister. Additionally, he empowered Dhian Singh's brothers Gulab Singh and Suchet Singh, and nephew Hira Singh, with the title Raja(s) and allowed them to maintain their own private army. These conniving individuals in cahoots with the British dismantled the kingdom. J D Cunningham in his book History of the Sikhs writes, "Ranjit Singh found the Punjab a waning confederacy, a prey to the factions of its chiefs." Kharak Singh could not control the treachery of his administrative insiders. Barely 14 months after ascending to the throne, Kharak Singh died of slow poisoning, in prison, on November 5, 1840.

The deceitful advisers of the kingdom Gulab Singh, Teja Singh and Lal Singh fought a fake war with Britishers with the pre-negotiated surrender of all fertile land of Punjab and Kashmir, and dismantling of the Sikh Army. Maharaja Duleep Singh's kingdom was surrendered by saboteur Gulab Singh who negotiated ownership of partial assets for himself through the treaty between the British Government and the State of Lahore in 1846. Article 12 of the treaty read, "In consideration of the services rendered by Raja Gulab Singh of Jammu to the Lahore State, towards procuring the restoration of relations of amity between the Lahore and British Governments, the Maharaja hereby agrees to recognize the independent sovereignty of Raja Gulab Singh, in such territories and districts in the hills as may be made over to the said Raja Gulab Singh by separate agreement between himself and British Government, with the dependencies thereof, which may have been in the Raja's possession since the time of the late Maharaja Kharak Singh; and the British Government in consideration of the good conduct of Raja Gulab Singh also agrees to

recognize his independence in such territories and to admit him to the privileges of a separate treaty with the British Government."

Maharaja Duleep Singh was taken to England. In December 1846 Maharani Jindan surrendered political power to the council of ministers appointed by the British. She was dismissed and deposed to Shekhupura, with an annual pension of Rupees one hundred and fifty-thousand. In April 1849 she tried to escape, but, the British confiscated her property and pension. She still managed to escape to Nepal, where the Prime Minister Jung Bahadur, gave her asylum. For some time she lived a life of loneliness in Nepal. In 1860, the British arranged for Duleep Singh from England to visit Jind Kaur, in Calcutta. Ultimately, she was allowed to live with his son in England. She died on August 1, 1863 in Kenington.

With the annexation of Punjab by the British in 1849, the Sikh Kingdom came to an end. A memorial to this great Sikh warrior, clement administrator.

Q. 01 Maharaja Ranjit Singh belonged to which Sikh Misal?

A. He was Leader of Sukharchakia Misal.

Q.02 What is the date and place of birth of Maharaja Ranjit Singh?

A. 13th November, 1780 at Gujranwala Town.

Q.03 What are the names of Maharaja Ranjit Singh's parents?

A. Father Sardar Mahan Singh and mother Sardarni Raj Kaur.

Q.04 At what age Maharaja Ranjit Singh became leader of his Misal?

A. At the age of 18.

Q.05 When did Maharaja Ranjit Singh shift the Capital of his kingdom to Lahore?

A. On 7th July 1799 A.D. after conquer of Lahore.

Q.06 Who was Sardarni Sada Kaur?

A. She was wife of Kanhiya Misal Chief Sardar Jai Singh. It is believed that she was architect of Maharaja Ranjit Singh's bright future.

Q.07 For how many years did Maharaja Ranjit Singh rule Panjab?

A. Forty years from year 1799 to 1839 (till the time of his death).

Q.08 What was Maharaja Ranjit Singh's coronation day?

A. April 12, year 1801 (Vaisakhi Day)

Q.09 What other important event took place on the day of Maharaja Ranjit Singh's coronation?

A. Nanakshahi commemorative coin was issued on that day.

Q.10 Which precious stone was pride possession of Maharaja Ranjit Singh?

A. Kohinoor diamond.

- Q.11 Who presented kohinoor as gift to Maharaja Ranjit Singh?
- A. Wife of Shah Shuja of kabul, whose husband was in captivity in Kashmir, who was set free by Maharaja Ranjit Singh after victory of Kashmir. In appreciation his wife presented the Kohinoor to Maharaja Ranjit Singh.
- Q.12 When did Maharaja Ranjit Singh conquer Kashmir?
- A. In the year 1819 A.D.
- Q.13 Which were other important victories of Maharaja Ranjit Singh?
- A. In the year 1813, Attock, 1818 he conquered Multan, on 18 November, 1818 he captured Peshawar (the winter capital of Afghans), in year 1820 he captured Rawalpindi, in the year 1821 he conquered Derajat. In the year 1823 he conquered Bannu. Thus by 1836 he had entire area right upto Khyber Pass under his control.
- Q.14 When did Maharaja Ranjit Singh conquer Amritsar Town?
- A. In the year 1802.
- Q.15 What was precious capture of Ranjit Singh after conquer of Amritsar?
- A. Zumzum Gun, which was under control of Mai Sukhan widow of Gulab Singh in Gobindgarh fort.
- Q.16 Who was Sardar Hari Singh Nalwa? What honor was bestowed upon him and why?
- A. Sardar Hari Singh Nalwa was a fearless and brave Commander of the army of Maharaja Ranjit Singh. He was honored with the title of Baghmaar For killing a leopard (Bagh) with his Sword and shield.
- Q.17 What do you understand from Haria Raghle?
- A. Peshawar was winter capital of Afghan Empire, which Sikhs captured under the command of Sardar Hari Singh Nalwa after fierce battle. Afghan ladies used to frighten their children by telling them Haria Raghle, (means Haria is coming)
- Q.18 Which Sikh Gurdwara was got built by Hari Singh Nalwa?
- A. Gurdwara Panja Sahib (now in Pakistan)
- Q.19 What do you know about Akali Phula Singh?
- A. Akali Phula Singh was a brave and fearless Sikh leader of Nihangs. Because of his bravery and frankness he was chosen Jathedar (Supreme Commander) of Akaal Takhat. During his tenure as Jathedar he did not hesitate to order Lashing Maharaja Ranjit Singh, for defying Panthic law/ rule.

Q.20 What are meanings of word Nihang?

A. This is Persian language word which means "Sword, brave, Crocodile" by nature who is fearless of death and unattached.

Q.21 What were the causes that Akali Phoola Singh had to order Lashing Maharaja Ranjit Singh?

A. Maharaja Ranjit Singh viewed a dance by Muslim Lady Nooran and also expressed his desire to marry her, which is against the Sikh traditions. As supreme commander of Akaal Takht, Akaali Phoola Singh ordered fifty Lashes to Maharaja Ranjit Singh as punishment due to low abject of Maharaja Ranjit Singh.

Q.22 Did Maharaja Ranjit Singh accept this punishment and presented himself at Akaal Takht for the punishment?

A. Maharaja Ranjit Singh accepted the punishment and presented himself for lashing. However, the five beloved (being the superior authority) changed the punishment into capital punishment of INR 1,25,000, which Maharaja agreed to pay.

Q.23 Which Gurdwaras were constructed by Maharaja Ranjit Singh?

A. Takht Hazoor Sahib and Takht Patna sahib.

Q.24 When did Maharaja Ranjit Singh breathed his last?

A. On 27th June 1839.

Q.25 What were the causes of collapse of Sikh Raj after death of Maharaja Ranjit Singh?

A. Owing to unique qualities of diplomacy and unrivalled skill in battle, Britishers had to be contended without adding Panjab in their ruling territory. However, once Maharaja departed from the scene, his successor being minor, advisers of the kingdom Gulab Singh, Teja Singh and Lal Singh fought a war with Britishers with the understanding that they would lay the arms, resulting surrendering all the fertile land of Panjab and Kashmir to Britishers and dismantling the Sikh Army. As per the understanding of these Generals with British, besides paying the cost of the lost war. Kashmir in turn was given to treacherous hindu Dogra Gulab Singh for deserting SIKHS. Tej Singh was taken in the Management Committee of Darbar Sahib while Lal Singh was not contended with what he got in bargain and he had shown displeasure. For showing displeasure to Britishers he was exiled where he died.

Q.26 Maharaja Ranjit Singh was considered far-sighted and secular King, do you agree?

A. Besides Hari Singh Nalwa and Sham Singh Attariwala, Dewan Mohkam Chand and Misar Diwan Chand were Hindu generals in Sikh Army. Four French and two American Nationals were also generals in the Sikh Army. Faqir Azizudin a muslim was Foreign Minister in Maharaj's cabinet. Being Sikh it was natural that he would be inclined towards Gurdwaras. However, he offered (donated) 820 kilogram gold to Kashi Vishwanath temple in Varanasi and offered six quintal gold for interior gold plating of Jawala Mukhi temple at Kangra, while offering gold plating of Darbar Sahib Amritsar (also known as Golden Temple) On 7th July, 1799 after conquering Lahore, he visited Badshahi Masjid at Lahore to assure Muslim population about their safety and welfare. He did not show preferences to Sikhs. However he did show preferences for Hindus and Muslims.

Akaali Phoola Singh

Susan Stronge writes in book Sikh Art & literature, published by Routledge London, USA and Canada: "Arguably, the most famous diamond in the world is the Koh-i-nur, known today in the form in which it adorns a crown made in 1937 for Queen Elizabeth, the Queen Mother, and displayed as a part of the British Crown Jewels. The stone came to Britain after the annexation of the Punjab in 1849, and was singled out in the terms of the Treasury of Lahore." The gem which was taken from Shah Shuja' al Mulk by Maharaja Ranjit Singh shall be surrendered by the Maharaja of Lahore to the Queen of England'-Stephen Haworth, The Koh-i-noor Diamond, Quarter Books, London, 1980.

On January 14, 1761, a resolute Sikh was born, in a village called Sareehan, in modern day Distt of Sangrur in Panjab. His father Bhai Isher Singh was associated with Misal Shaheedan. Bhai Isher Singh got seriously wounded during the Wada Ghalughara (Greater Holocaust) of 1762. Before his death he assigned the responsibility to Baba Narain Singh, leader of the of the Misal to raise the young Phoola Singh.

A born leader, at the age of 18 he was chosen leader of one of the bands (Jatha) and shifted to Gobindgarh. After Maharaja Ranjit Singh conquered Amritsar, Phoola Singh along with his 3000 Akaali associated joined

Maharaja's army. He associated himself in the conquests of Kasoor, a general proclamation was issued not to loot the inhabitants of the place. He was also associated in the battles of Kashmir, Multan and Peshawar

Akaali Phoola Singh was a committed Sikh with Gurmat Principles. It is believed that in 1806 he was chosen Jathedar of Akaal Takht Sahib at Amritsar. It is also believed that at time Ranjit Singh's administration issued the coins with Moran's name (dancing girl whom Ranjit promised to marry). It is also believed that Ranjit Singh issued the coins for the occasion. As the coins arrived at Akaal Takht Sahib, as Jathedar, Akaali Phoola Singh rejected the coins on the ground that coins can be accepted with Guru's name or in the name of Gursikhs only. He even ordered lashing of Ranjit Singh for violating Sikh Code of conduct. Though Ranjit Singh presented himself for accepting the lashing, it was changed to substantial fine at the instance of Panj Pyare. Akaali Phoola Singh was also critical and unhappy with Maharaja for his total dependence on Dogra brothers. Akaali Phoola Singh left for Anandpur Sahib.

Prince Partap Singh of Jind was against Britishers and sought protection in Anandpur Singh. On the instigation of Dogras Ranjit Singh ordered arrest of Akaali Phoola Singh from Anandpur Sahib for giving shelter to Prince. Maharaja of Nabaha also sent his force to Anandpur Sahib to arrest Akaali Phoola Singh. However, both the forces lay their arms before Akaali Phoola Singh.

Such was his personality and commitment to Sikh tenets, For the battle of Naushehra, Ranjit Singh wanted to postpone the day of the attack after making an Ardaas, on the morning of 14th March 1823, before Guru Granth Sahib. It was Akaali Phoola Singh who had the courage to stand upto the Maharaja to challenge his decision after Ardaas. He forced the Maharaja for attacking as per Ardaas made. Though Sikhs came out victorious, Akaali Phoola Singh became a victim of a bullet of a Pathan who fired at him from hiding.

Hari Singh Nalwa

(1791- 1837)

Hari Singh was born in the year 1791 at Gujranwala. Hari Singh Nalwa's father Gurdial Singh was commander of Sukherchakia Misal. His mother Dharam Kaur was responsible for his upbringing and education, due to untimely death of Hari Singh's father, when he was barely 7 years of age. Basant Panchmi of year 1805 was eventful for Hari Singh. Impressed while watching his feats of bravery, Ranjit Singh recruited him as his personal attendant.



*Fearless and brave
commander-in Chief Sardar
Hari Singh Nalwa*

During a hunting spree, Hari Singh killed a tiger with bare hands, Maharaja appointed him as commander of the 'sher dil' regiment. Hari Singh Nalwa did not look back from there. Sardar Hari Singh Nalwa was a fearless and brave Commander of the army of Maharaja Ranjit Singh. He was honored with the title of Baghmaar For killing a leopard (Bagh) with his Sword and shield.

In February 1807, Maharaja attacked Kasoor. Cannon fire had no effect on the walls of the fort. In order to blow the fort walls, Hari Singh braving the shower of bullets, placed gunpowder under the walls of the fort. After blowing the walls, soldiers of Sher Dil capture Nawab Kutbu din Khan alive. In appreciation for the bravery of Hari Singh, he was made commander of eight hundred horsemen.

In 1819 Maharaja Ranjit Singh annexed Kashmir and diwan Moti Ram was made governor. Moti Ram was soft hearted persons. Due to spread of disorder there, Hari Singh was brought to Kashmir. Hari Singh studied the

causes of the disorder and implemented the improvements like, reducing the land revenue tax, abolishing the forced labour by farmers, abolishing the tax on marriages and births, giving immediate financial help to farmers who cultivated saffron. To bring equality amongst the people of the area, he also abolished the law, which empowered Muslim population only, to wear shoes and turbans. After improvement of Law and order of the area, the administration was handed over to Diwan Moti Ram once again in November, 1821.

Hari Singh Nalwa remained governor of Peshawar from 1822 till 1837 till his death. In 1830 he arranged construction of Gurudwara Panja Sahib, in Hasan Abdal, about 48 kilometers from Rawalpindi. He was an able administrator. He knew the art of controlling the population. During his stay at Peshawar, Pathans feared his mere presence there. They were so terrorized that the Pathan women started frightening their children by saying "Haria Raghle" In October, 1831, during the meeting with the Governor General, Lord William Bentinck, Maharaja Ranjit Singh announced Prince Kharak Singh as his successor. While Hari Singh Nalwa's public stand before the Maharaja at that time and a decade before his death was that "This state not belongs to one individual, but to Khalsa Commonwealth. It is the sacrifice of the whole people over a century, blessed by the guru's grace, that we have won an empire. Let them choose who shall lead them by consensus (Gurmatta). Kharak Singh is my friend but not able to bear the burden. Let's not fail our people when they need our passionate lead most" (The Sikhs in the History). When both of them are not there, we can easily contend that Hari Singh Nalwa was suggesting towards weakness of Ranjit Singh himself. History is witness to the farsightedness of Hari Singh Nalwa that barely 14 months after ascending to the throne, Kharak Singh died a lonely humiliating and disgraceful death in prison. J D Cunningham in his book, History of the Sikhs- page 208- writes " At the same time the end of the Maharaja's life was evidently approaching; and although his decline was credibly declared to have hastened by drugs as well as by unfilial harshness, there were none who cared for a ruler so feeble and unworthy". Kharak Singh at last died on November 05, 1840 prematurely old and care-worn".

From the above observation of Hari Singh Nalwa, one more important aspect of his character emerges that Nalwa was not only a bravest and daredevil Commander, but also he was a fearless and sincere friend and adviser too, who

had the courage to stand up to the wrong decision of his Maharaja to declare prince Kharak Singh as his successor.

Maharaja Ranjit Singh desired to extend the limits of kingdom to Kabul. With this aim in mind Khalsa capture Peshawar on May 06, 1834. Hari Singh to consolidate the Khalsa power, got fort of Jamraud converted into strong from earthen fort. In 1837 Hari Singh came to Peshawar and got sick. While he was still sick, he got the message that 30 thousand Pathans had surrounded the Jamraud fort on April 27, 1837. Mahan Singh sent a message, next day of surrounding itself, asking for help saying if no help is coming this may be their last message. It was Raja Dhian Singh a favourite of Ranjit Singh who, kept the Maharaja deliberately in dark about the grave situation conveyed by Mahan Singh. Hari Singh Nalwa, though not fully recovered from the illness, understanding the grave situation, reached Jamraud with his forces, which made the Pathans flee in panic. Though Nalwa saved the fort of Jamraud from falling to Pathans, he himself fell to the treacherous bullet of a Pathan firing at Hari Singh from hiding, on April 30th, 1837.

The Resolute Sikh women

Women relegated to social subservience for centuries, across the globe, were emancipated from the very beginning by the founders of the Sikh faith. Sikh women have fought, led revolts, ruled, taught and served actively, throughout the history of the Sikh endeavor. Considering these accomplishments took place in a male-dominated culture, makes them even more admirable. The heroics of many Sikh women have not been preserved in history books for numerous reasons; the foremost reason is that Sikhs were occupied in fighting the dark cloud of tyrannical rulers for so long, they did not have time to document all events as they occurred. Also historians paid by the subjugators were busy glorifying their masters. Blinded to the silver lining of unstoppable men and women fighting the atrocities, the historians did not pen their parables of bravery. They failed to share the stories of resistance - a power more potent than the power of terrorizing rulers. Women whose contributions to society remain obscure, merit recognition, as we share brief stories of selected great women of Sikh saga.

Guru Nanak, the founder of Sikh faith, questioned the social subordination of women, and then he proceeded to assign them absolute equality to man. Guru Nanak's ballad scribed on page 473 of Guru Granth Sahib says;

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ ॥

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥

ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥

Of woman we are born, to woman engaged, to woman married.

Woman we befriend, by woman life continues.

Woman we seek when the first one dies, all relations are due to woman.

Why call her evil, from whom great men are born.

Without woman, no man would be born.

O Nanak, without woman, only God exists.

Restrictions inflicted on female freedoms whether based on biology, creed, or chivalry, always resulted in denial of equality. Indian women, for centuries were restricted to domestic work and held back from receiving formal education. Even today, a girl child is seen as a parental liability until marriage because of the huge wedding expense, as compared to a son who will bring home a bride and dowry riches one day. The birth of a boy is celebrated with exuberance while newborn girls are received like unwelcome gifts. Polygamy, child-marriage, purdah, ban on widow-marriage, and sati; all symbols of submissive status assigned to women, have been rightfully designated against the law. Women are battered, raped, and trafficked. In the workplaces everywhere, unequal pay for equal work prevails. Though, women today are far better off than in the centuries past; equality for women is still elusive.

Male chauvinism has infiltrated the spiritual realm also. A fatherly figure with beard and unshorn hair, is how GOD is depicted, in most faiths. In Sikh faith GOD is formless but, metaphorically it is addressed both as father and mother, emphasizing the gender equality. In man-woman spousal relationship too, Guru Granth Sahib reiterates equality, "Husband and wife are not those who merely live together; but, they become one soul in two bodies"- as equal partners. (page 788)

ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਿਨ ਇਕਠੇ ਹੋਇ॥

ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ॥?॥ ਅੰਗ ੭੮੮

Sikh Gurus rejected gender-biased traditions such as female infanticide, dowry, purdah, and sati. The Sikh Gurus promoted education for girls, and women's energetic participation in social, cultural, and religious activities, to match their contribution to family. Female initiates into the egalitarian order "Khalsa" were given the surname Kaur, which means princess or lioness, just as men took the name Singh or lion. Women are sovereign individuals in their own right, and even upon marriage, Sikh women are not required to take the surname of their husbands.

The following brief life capsules of a few women, past and present, inspired by Guru Nanak's message of social justice, gender equality, and uplifting of masses, continue to spread a message of hope with a fighting spirit.

Sikh women not only enjoy equality in marriage, they have stood shoulder to shoulder with their menfolk in social and religious campaigns, in war, and in every walk of life. They have done so without neglecting their domestic role as housewives, as nurturing mothers, as inspiring teachers, and social reformers. Respectful epithet Bibi for unmarried young women, and Mata for a married or older lady is commonly used.

MATA TRIPTA, divinely chosen to give birth to a special soul, holds an exalted place in Sikh history. Married to Mehta Kalyan Das Bedi, her son Nanak, was the greatest sage of all times who united the humanity and rejected the societal stratification and exploitation. Nanak's elder sister lovingly known as BEBE NANAKI was the first one to recognize Nanak's spiritual and socially revolutionary leanings. Playing an important role in Nanak's upbringing, and his employment in Sultan Pur Lodhi, she also arranged eighteen-years old Nanak's marriage to MATA SULAKHANI (b 1473, daughter of Bhai Mool Chand, Patwari of village Pakhoke-Dus Guru Mahal- Dr Bhajan Singh), in 1487. The loving elder sister of Nanak breathed her last in 1518. Nanak's mother, Tripta passed away in 1522. Mata Sulakhni, spiritually elevated by her husband's discourses, looked after the visitors making lodging and dining arrangements. She supported her husband in spreading the social revolution. Mata Sulakhani breathed her last in the village of Kartarpur, the final abode of Guru Nanak.

MATA KHEEVEE lived a life of comforts prior to Bhai Lehna's ascension as the second Sikh Guru. The Sikh Gurus encouraged men, women, and children of faith to live righteously and perform selfless service



Mata Kheevie Ji preparing Langar for the Sangat

(seva) of others. They encouraged this character building not just by words, but, by example. They anonymously partook in seva of pilgrims arriving after tiring journeys from far away places. The transformation of Lehna Ji to Guru Angad, also transformed Mata Kheevie's persona to one of humbleness and nurturing. Her dedication in community service is mentioned in Guru Granth

Sahib in a verse by Bard Balvand on page 967;

ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜਾਲੀ ॥

ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥

"Balwand Kheevēe neik jan jis bahuti chhaao patraalee,

Langar adult vandiyai ras Amrit kheer gheeeali"

Translation:

Mata Kheevēe, a noble soul, like a fruit tree with shade,
she serves buttery sweet rice pudding in the kitchen.

Mata Kheevēe was born in the house father Devi Chand Khatri, a very rich businessman of village Sangar, near Khadoor. She got married to Bhai Lehna ji in the year 1519 A.D. She breathed her last at Khadoor in 1582, thirty more years after Guru Angad Dev Ji. She persuaded her son Bhai Datu to acknowledge his misbehavior with Guru Amar Das and seek his pardon. She had the honor of meeting five Gurus in her lifetime. Guru Arjan attended Mata Kheevēe's final rites (Dr Jaspal Singh-Dus Guru Mahal).

MATA MANSA DEVI also known as Ram Kaur, daughter of Bhai Devi Chand Bahl, was married into the affluent family of Baba Amar Das in the year 1502 A.D and lived a life of plenty. When Baba Amar Das entered the Sikh fold and went to Goindwal to develop the new town, Mata Mansa Devi gladly gave up the comfortable life to join in kar-seva duties. She gathered ladies from the nearby villages to join in the community service. From her own experience and feedback from village women, she recognized the purdah tradition as obtrusive one and a hinderance. So she brought it to the attention of Baba Amar Das and influenced

him in rejecting both, the purdah and sati traditions.

Mata Mansa Devi was a force for social reforms. She breathed her last in he year 1569 A.D. at Goendwal Sahib (Bhai Kahn Singh Nabha).



MATA BHANI born in the year 1534,
Mata Bhani with Guru Amar Das Ji, (Guru) Arjan and Bhai Jetha Ji (later Guru Ram Das Ji).

is revered as the fountainhead of divine souls and reformers, who for humanity sacrificed their all. In the name of "sacrifice" often an animal is killed, to please a deity. Sikhs sacrificed with their own lives. They did so for social justice and freedom of people from subjugation; not for pleasing a deity. Mata Bhani holds a distinct bearing in Sikh History as the daughter of Guru Amar Das (Nanak III), wife of Guru Ram Das (Nanak IV), mother of Guru Arjan Dev (Nanak V), and the matriarch of the subsequent Guru generations. Mata Bhani's son, and MATA GANGA Ji's husband, Arjan was the first of a long line of Sikh martyrs. For freedom of religion, in challenging the Mughal Emperor Jehangir's forced conversions, he gave his own life. Unfettered by the ruling tyrants, Mata Ganga also followed on the foot-steps of her predecessor Guru wives uplifting people socially and performing community service. Mata Ganga lived about 22 years after the martyrdom of Guru Arjan Dev.

While Sikh Gurus led the fight against oppression offering of themselves in sacrifice, Sikh ladies stood shoulder to shoulder with the brave men, maintaining their high spirits. Mata Ganga's husband Guru Arjan gave his life to protect freedom of religion. Their grandson Guru Teg Bahadur sacrificed his life to protect Hindu community's right of religious freedom. She had the honor to be a wife of Guru Har Gobind, mother of Guru Teg Bahadur and grand mother of Guru Gobind Singh. MATA GUJRI and MATA NANKI had the unique honor to have received and cremated the decapitated head of GURU TEG BAHADUR in Anandpur Sahib. Courageously, and fully aware of the consequences, MATA GUJRI stood by the principles as seven and nine years old grand sons Zorawar Singh and Fateh Singh were bricked alive in a wall. When Guru Gobind Singh created Khalsa, MATA AJIT KAUR had played a central part in the ceremony of Khalsa creation-. famously adding sugar to the Amrit that committed Sikhs were to drink. MATA SUNDRI sent the teenager sons Ajit Singh and Jujhar Singh to fight the massive Mughal army. Mata Sundri lived almost forty years after Guru Gobind Singh Ji, and guided the community through challenging times. She prompted Bhai Mani Singh to institute Damdami Taksal. She breathed her last in year 1747, and was cremated at Gurudwara Bala Sahib compound in Delhi. The house in Delhi where she stayed for many years, is now Mata Sundri Gurudwara.

MATA SAHIB KAUR honored as the "Mother of Khalsa" had joined the court of Guru Gobind Singh as his spiritual-consort in the year 1701 A D after death of Mata Ajit Kaur (samat 1757 Bikrami- in article Dus Guru Mahal by

Sukhjit Kaur) and lived a life devoted to social justice and community service. She was with Guru Ji at Nander in 1708 when he left for his heavenly abode. Guru Gobind Singh Ji at the time his heavenly abode, handed over to her five weapons of Guru Hargobind Ji for safe custody, which are now being preserved in safe custody at Gurdwara Rakabgung Sahib. She spent her remaining life until 1747 with Mata Sundri, in Delhi. She breathed her last in the year 1748 a year after Mata Sundri Ji. She was also cremated at Gurudwara Bala Sahib compound in Delhi (Dus Guru Mahal- Sukhjit Kaur).

BIBI SHARAN KAUR PABLA is one of the lesser known personality in Sikh history who took on the daring responsibility to respectfully cremate the remains of thirty four martyrs of the Chamkaur compound including Ajit Singh and Jujhar Singh - Guru Gobind Singh Ji's sons, and her own husband Bhai Pritam Singh who also attained martyrdom in the battle. After leaving Anandpur on the night of December 5 and 6, 1704, Guru Gobind Singh and his forty Sikh soldiers stopped in Chamkaur to rest for the night. Reneging on their assurance of safe passage, the Mughals forces in thousands laid siege of the compound. The forty Sikh warriors, Sahibzadas and Guru engaged the Mughal troops during the day. At fall of night only six sikh warriors besides Guru remained, when the five warriors as Panj Pyarey ordered the Guru to leave the Chamkaur fortress, in the greater interest of Khalsa. Sharan Kaur was native of nearby village Raipur Rani. Guru Gobind Singh took a brief stop in Raipur Rani and entrusted her with the task of cremating the Sikhs who laid down their lives. With the help of one associate, during the night itself they prepared

a large enough pyre, placed all the bodies on it, and lit the fire. Mughal soldiers seeing the fire flames rushed to the spot. It is believed that her companion, managed to escape. Sharan Kaur, is believed to have burned herself on



*Figure 2: Mai Bhago Ji (Mata Bhag Kaur Ji
Drawing by: Raj Singh Tattal (the Pen-Tacular-Artist)*

the funeral pyre of the warriors to avoid being caught and dishonored by the Mughals. A Gurudwara was constructed in the village Raipur Rani in her memory 1945.

MAI BHAGO (late 1600s-mid 1700s) was born in Punjab, India. She acquired a wide range of skills and traits in her childhood. Besides learning good homemaking skills from her mother, she learned martial arts, hand-to-hand combat, archery, swordsmanship, and horsemanship from her father. In 1705, after persuading the 40 soldiers who had just deserted the Guru, back into battle-field, she led them to fight against invading Moghuls. This was the last battle of Guru Gobind Singh, at a place now famous as Muktsar. Mai Bhago later on went onto to become one of the bodyguard for Guru Gobind Singh. After Guru Gobind Singh Ji, she resigned to spent the rest of her life in Jinwada near Bidar. A gurudwara commemorating her life and her contributions to freedom was constructed at the site of her home.

Bibi Anoop Kaur: Bibi Anup Kaur was daughter of Bhai Lachhman Das Sodhi of Jalolpur Khere village near Amritsar. She was about about five years of age when her parents shifted to Anandpur Sahib, where she got baptised subsequently along with her father. She learnt Gurmukhi and martial arts and joined Guru's force along with her father. She was among the warriors at Anandpur fort, when Guru Gobind Singh agreed to vacate the fort after seven months siege by Moghul commanders, who took oath on Quran and Hindu Hill Kings took an oath on cow for leaving safe passage to Guru's entourage. They hardly had covered a little distance when the forces of enemy attacked them from behind. River Sirsa was in surge, while crossing Anup Kaur's horse tumbled. She fell down and broke her arm. She was captured and produced before the Nawab of Malerkotla, who was charmed by her beauty. He intended to marry her. In the meantime, he arranged for her treatment. As soon as she was fit, he called for the Kazi to perform his marriage. When his people went to bring her to Kazi's presence, they found her body in blood. To save her honour and religious sentiments, she pierced her sword in her chest. The Nawab got her buried in haste and quietly. When Baba Banda Bahadur invaded Malerkotla, the Nawab fled away in fear of his life. Banda's forces came to know of the story. They dug the grave and performed her last rites as per sikh religious traditions.

Bibi BASANT KAUR was daughter of Bhai Lakhi Shah Vanjara, who lifted the beheaded body of Guru Teg Bahadur from Chandni Chowk, Delhi

and cremated it in his own home by putting his house and cargo carriages on fire, to avoid detection. Bibi Basant Kaur was married to Bhai Mani Singh, the great devoted Sikh who scribed copies of Guru Granth Sahib. Basant Kaur also loved the freedoms idealized by Sikh faith. The family relocated to Amritsar after Bhai Mani Singh Ji was appointed head Granthi of Durbar Sahib. Zakaria Khan with a plan to massacre Sikhs gathered at Durbar Sahib used trumped up charges to arrest Bhai Mani Singh, his wife Basant Kaur, two sons Bhai Chitar Singh and Bhai Gurbax Singh, brother Bhai Jagat Singh, two cousins Bhai Sangat Singh and Bhai Gulzara Singh, nephew Bhai Bhoopat Singh and great-grand son Keerat Singh and numerous other members of the Sikh community and brought them to Lahore. Bhai Mani Singh was butchered limb by limb. Zakaria Khan told the women that their men had been killed and offered them a normal life if they converted to Islam. Upon their refusal to convert, their babies were cut into pieces, threaded into garlands and placed around the mothers' necks. Unable to coerce them, Zakaria Khan ordered killing of every Sikh woman they had arrested. The streets of Nakhra, Lahore are a witness to this massacre.

Bibi BHAG BHARI was appointed by Guru Amar Das (Nanak III) to lead the Sikh community of Kashmir. She was amongst the first women to occupy a seat in the Sikh administrative system (Manji system) in the pre-British India. Under the order of Sikh Gurus, the Manji system was tasked with keeping the Sikh community across India strong and cohesive. Bibi Bhag Bhari was chosen for the role because she was fully conversant with the doctrines of the Sikh faith. In her leadership role, she was responsible for the economic, religious, and social affairs of the Sikhs of Kashmir.

Commander SADA KAUR (1762-1832) was born in a ruling family of Punjab, and she came to assume the leadership of the Kanhaiya Misl and its 8,000 cavalry members during the Confederacy of Sikh Misl system. As a strategic leader aiming to unite Punjab into one nation-state, she joined forces with twelve years old Ranjit Singh when he became head of the Sukerchakia



Commander Sada Kaur

Misl, upon his father's death. Sada Kaur led armies into battle and negotiated at diplomatic tables. Through her efforts, Ranjit Singh came to be Maharaja of Punjab and she served as the Administrator of the kingdom. Sada Kaur arranged the marriage to her daughter Mehtab Kaur to sixteen years old Ranjit Singh. At eighteen years of age, Ranjit Singh took charge and began to expand his territory into the empire he built on the footings Sada Kaur laid down.

Maharani JIND KAUR, wife of Maharaja Ranjit Singh, served as the Regent for the kingdom when Ranjit Singh died as Maharaja Duleep Singh was only five years of age at the time. She ruled Punjab on his behalf. She reconstituted the Supreme Council of the Khalsa and restored a balance between the army and the civil administration. However, she was not able to win loyalty of her advisors and lost the kingdom to the British who annexed Punjab, imprisoned and exiled Jind Kaur, believing that she was trying to revive the Sikh Raj. She escaped prison by disguising herself as a servant and took sanctuary in Nepal. Eventually she was reunited with her son Duleep Singh in England, but, could not regain the kingdom.

Dr. ANARKALI KAUR Honaryar, became the first non-Muslim woman member of Afghanistan's lower house of parliament after the 2010 elections. She has managed to achieve outstanding level of education in the troubled nation to become a dentist. In the last two decades, a sizable part of the Indian community has fled this war-torn country. She is one of only about 3,000 Sikhs and Hindus who remain in Afghanistan today. She is now a leading campaigner for the rights of Afghan women. Being chosen by Radio Free Europe's Afghan chapter as their "Person of the Year" in May 2009 made her a household name in Kabul. Dr. Kaur also received UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence, in December 2011. She was chosen as "Person of the Year" by human rights groups and journalists' unions in Afghanistan. In 2010 Dr. Kaur received UNESCO Award for her work helping Afghan women, and for her commitment to promote the ideals of human dignity, human rights, mutual respect and tolerance in her country.

Dr. INDERJIT KAUR is the Patron-President of All India Pingalwara Charitable Society, Amritsar since 1992. Born in 1942, Dr. Kaur obtained her medical degree in 1967. Pingalwara was founded in 1924 by 19-year-old Ramji Das who later became famous as Bhagat Puran Singh. Dr. Inderjit Kaur was influenced by Bhagat Puran Singh, who spent his entire life serving the abandoned, orphaned, mentally retarded and poor children. In 1986, Bhagat

Puran Singh nominated Dr. Inderjit Kaur as his successor. Pingalwara facilities have the capacity for 1080 patients who are fed, housed and served, every day. It has broadened its activities under the leadership of Dr. Kaur and established new centers in Sangrur and Palsora. Besides providing education and health care for needy, Dr. Kaur reaches out with deep sense of compassion to the victims of natural disasters. Under her guidance, Pingalwara has rushed relief to areas affected by earthquake, floods, tsunami and other calamities. Dr. Kaur also holds seminars and lectures regarding environment, preservation of natural resources, and pollution control. Dr. Kaur has been honored and recognized with awards for her social and charitable work.

Since 1993, Bibi PRAKASH KAUR has dedicated her life to the noble cause of rescuing unwanted newborn girls. She herself was left on the streets as an unwanted child, years ago. She gives the abandoned baby girls a home in a place called "Unique Home for Girls" in Jalandhar, Punjab. Approximately sixty girls, ages four to nineteen, living in the home call Prakash Kaur their mother. Unique Home is run by a trust named after a great Sikh Bhai Kanhayia Ji. The trust aims to raise the children as self-reliant individuals armed with education and skills to make success of their lives. April 24 is collectively celebrated as the children's birthday with a huge cake and fun activities. The children are aware of the fact that their real parents have abandoned them. This knowledge motivated them to be successful. Sheeba, studying in Mussoorie wants to be a successful neurosurgeon and wants her real mother to know about her successes. With Prakash Kaur by their side, they will build happy healthy homes for themselves, and help others too.

The selected few Resolute Sikh Women mentioned above have helped forge the Sikh nation, and continue to do so with its principled spirit and a state of Chardi Kala, or relentless optimism. The optimism to dream of human rights for all, freedom and ability to pursue personal happiness. Through their actions and achievements, they continue to inspire countless more. They continue to reach out to those hurting, and encouraging those who dare to strive.

Sikh Genocides

1746, 1762, and 1984

Sikhs were sculpted by our Gurus to worship One universal GOD, to stand for equality, for dignity, and service of others, even in the face of death and destruction. Since the beginning, Sikh people have suffered at the hands of bigoted and powerful, yet we live and thrive with our heads held high. In daily Sikh Ardas or supplication, we invoke people who have lived and died walking this path. We invoke those who were dismembered, scalped, crushed on the wheels, and sawn in pieces, but did not relinquish their faith. We remember those men, women, and children murdered by the Mughals, by the British and by India's own discriminate rulers. We fear no one, and scare no one, and stand up to tyrants of all shades. We pick up the sword for justice, not revenge. We pray for strength and courage to fight oppression. With a mindset and discipline of a saint-soldier; Sikhs are ever-ready to defend and protect the rights of all.

Remembering our martyrs and heroes, we do not wail or beat our chests; instead in their memory, we pray, we easily forgive, and we serve cold and sweet drinks to passersby in hot summer days. We serve the humanity in humility, offering a meal, washing dirty dishes, or polishing their shoes. Finally, we pray for humanity everyday, "Nanak naam chardi kalaa, tere bhaanai sarbat da bhalla." "In the name of God, we find everlasting optimism, and wish grace for all of humanity."

Though under assault for most of our history, three attempts to wipe out Sikhs by the rulers of the time, shall remain imprinted in Sikh hearts, forever, as Ghallugharas (Holocausts). Those who tried to obliterate Sikhs, failed to understand the indestructible spirit of revolutionary love and resoluteness residing within the Sikh community; thus their demonic deeds also failed.

Ghallughara in Punjabi has the same meaning as genocide, holocaust, or ethnic-cleansing; the intentional action to systematically eliminate an

ethnic, national, racial, or religious group. The United Nations defines genocide as "acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group". Holocaust, a Greek word, means "sacrifice by fire" has been associated more specifically for the systematic, murder of six million Jews by the Nazis. Ethnic-cleansing examples are found throughout human history. Recent well known examples include the Jewish Holocaust, Armenian Genocide, Cambodian Genocide, Kurdish Genocide, Bosnian Genocide, and Rwandan Genocide. The perpetrators of such acts of violence believe that they are "racially" or "religiously" superior to the targeted communities and with a desire to maintain their superiority, design pogroms to eliminate the targeted group.

Sikhs have suffered three separate Genocides; two under the eighteenth century foreign rulers, and one in the twentieth century's secular and democratic India. To understand the genesis of the Ghallugharas, a historical perspective is essential. Sikhs have been targeted by the political and religious ruling class since Guru Nanak raised the slogan of One GOD, equality, and human rights. Resolute in their ideology and exercising freedom of religion, Sikhs' sacrificed their lives in peaceful resistance to Mughal oppression. During Jehangir's rule, Guru Arjan Dev Ji was martyred in Lahore. Fighting Aurangzeb's atrocities against Kashmiri Hindu Brahmins, Guru Teg Bahadur Ji along with Bhai Sati Das, Bhai Mati Das and Bhai Dayala Ji sacrificed their lives, in Delhi in 1675. Suppressive Mughal rule of more than two centuries, had convinced Guru Gobind Singh Ji that time for metamorphosis of Sikhs had come. In 1699, he transformed Sikhs into a brotherhood of Saint-Soldiers called Khalsa.

Guru Gobind Singh Ji appointed Banda as Jethedar (Commander) of Sikh forces on October 05, 1708 and sent Banda Singh Bahadur with five prominent Sikhs and twenty-five additional soldiers to Punjab. Within a year he had gathered a force of 30,000-40,000 troopers and by 1710 he had established a Sikh Raj. But in 1715, he was captured and executed six months later in Delhi. After the loss of this unified force, Sikhs were hunted out of their homes and were scattered in small units of guerrilla groups. Unable to finish Sikhs by force, Zakariya Khan, Governor of Lahore, in 1733, offered a Fiefdom to Sikhs, with the title of Nawab for their leader Kapur Singh. But only two years later, the Moghuls ended the compact and renewed persecution of Sikhs. 1739 invasion by Nadir Shah, weakened the Moghuls, and Sikhs began to reorganize themselves.

Early in 1746, Jaspat Rai, Commander of Moghul forces in Eminabad was killed in an encounter with a roving band of Sikhs. Jaspat Rai's brother Lakhpat Rai, revenue minister in Lahore, with the concurrence of Governor Yahiya Khan, vowed to exterminate Sikhs. Massive Moghul army at his command, Lakhpat Rai, got issued a proclamation for general massacre of Sikhs, rounded up Sikh inhabitants of Lahore and ordered their execution. Several Hindu nobles including Diwan Kaura Mal pleaded against such a decision, but to no avail. On March 10, 1746, all civilian Sikh residents of Lahore were beheaded at Nakhas or Horse Market- now known as Shaheed Ganj. Sikh scriptures were desecrated and destroyed. Additionally, Diwan Lakhpat Rai, with the assistance of provincial forces, attacked innocent men, women and children concentrated in the marshes of Kahnawal on river Beas. In the fierce battle, more than 7000 Sikhs were killed and another 3000 were taken prisoners and later beheaded in Lahore. This was the first Sikh Genocide or Ghallughara. After the still greater killings of second Ghallughara on February 5, 1762, the first one began to be called the Chotta or minor Ghallughara as compared to Vadda Ghallughara or major carnage.

Ahmad Shah Abdali of Afghanistan invaded India, seven times between 1748 and 1765. However, his three invasions from 1766 to 1769 were predetermined incursions. He retook Lahore in 1766. (which the Sikhs had captured in 1764. Sikhs did not plunder the city, however they divided the area amongst Gujjar Singh, Lehna Singh Bhangi and Sobha Singh of Kanahaya Misl Sikhs, also struck coins as mark of their rule over the area. On local population's advice Abdali offered governorship to Lehna Singh, who declined the offer.

In his first attack on January 12, 1748, he plundered the suburb of Lahore and commanded heavy tributes. Devasting the countryside he proceeded towards Manupur near Sirhind. Moghul forces led by Wazir Qamaruddin and his son Moinuddin (later known as mir Mannu) checked his advances, on March 11, 1748. Mir Mannu killed his father in the battlefield. Abdali decided to return to his country from here. The failure of the Moghul forces to pursue the returning Abdali forces reflected their weakness. However, Sikhs under the leadership of Jassa Singh Ahluwalia moved in and deprived Abdali's forces, of their looted stores and horses. They also defeated Adina Beg, who due to Abdali's advances ran to Hoshiarpur. Khalsa in great spirit, gathered at Amritsar to celebrate 1748 Vaisakhi Diwas at Darbar Sahib, where they, by

Gurmatta (Guru's resolve) decided to form Dal Khalsa, a confederate of the Sikh Misls.

Mir Mannu took over as Lahore Governor in April, 1748 and remained strong for a period of over five years. In a bid to establish a strong government, Mir Mannu let loose oppression against Sikhs, forcing them out of their towns and villages, to take shelter in Hills and marshes. After third invasion by Abdali, in 1751-1752, Lahore and Multan became part of Afghan empire. After Abdali's attack in 1755, Marathas moved in to Delhi. Sikhs again deprived Abdali, of his booty in gurilla attacks on his return in 1755. Ahmad Shah again invaded India in 1757. This time he reached Amritsar, demolished the holy shrine and plundered the city (The Golden Temple History, Art and Architecture- by Dr P.S.Arshi). Soon after Abdali left, Sikhs actively rebuilt and restored the Darbar Sahib building. Abdali during his sixth attack of India in 1761, defeated the Marathas at Panipat (3rd battle of Panipat) on January 14, 1761 plundered area upto Delhi. On March 22, 1761, he began his return march to Afghanistan with his booty of loot. Besides the stolen wealth, he was taking with him 2200 young women and 4000 young men to be sold as slaves (Tarikh -E- Punjab, Urdu- 1881 by Kanhiya Lal) Sikhs got the news of this episode, while crossing sutlej they attacked Abdali's army; recovered the robbed wealth, and freed the captured young men and women. Sikhs escorted the freed women to their respective homes. This enraged Abdali and he vowed to take revenge from Sikhs. On October 22nd 1761, Sikhs under the leadership of Sardar Jassa Singh Ahluwalia, seized Lahore. Harbhagat Niranjania, an opportunist, in league with Faujdar of Sirhind Zain Khan, sent message requesting Ahmad Shah Abdali to attack Sikhs one more time. Abdali was already full of hate revenge against Sikhs, due to his losses at their hands in 1761, as such he agreed. On February 04, 1762 Zain Khan, commander of Sirhind was informed that Abdali has crossed Sutlej and that he should be ready with his men. Sikhs also got the news of of Abdali's possible attack. They decided to escort their families to safety in village Raipur and Gujerwal. Zain Khan, the Faujdar of Sirhind with a contingent of his 15000 men camped at Maler Kotla. Bheekhan Khan Nawab Maler Kotla also gathered his men to surround Sikhs from all sides. Sham Singh Karoresinghia was rushed to help the Sikh Caravan for reaching to safety. On February 15th 1762, near village Kupp, in war of unequals, Abdali's forces killed about 30000 Sikhs, mostly old men, women and children, who were being escorted to a safer place. Though

Abdali and his allies also suffered heavily, history is mum on their losses for reasons best known to historians of that time. However, In view of heavy sikh losses. this mass-killing of Sikhs is known as Vadda Ghallughara in the Sikh history.

The third Ghallughara took place in 1984 in a post independence, constitutionally democratic and secular India. The violent culmination of this nefarious political gamesmanship had its roots planted in 1975. Prime Minister Indira Gandhi after an unfavorable ruling by Allahabad High Court, declared a state of emergency on the night of June 25, 1975. Severe press censorship and extreme punitive powers grabbed by the Prime Minister, although shocked the nation, people and political parties capitulated. Amnesty International reported the arrest of 140,000 persons without trial during the emergency, 60,000 of whom were Sikhs. At only two percent of India's population and a huge resistance force, Indira Gandhi began to see Sikhs as the only threat to her dynastic rule. She decided to dispense deadly blows to the Sikhs. Details of what happened between 1975 and 1984 are beyond the scope of this work. Many books have been written to elaborate the political cunning that consumed many innocent Hindu and Sikh lives. However, a brief summary is warranted.

To punish Sikhs, draconian powers were used to divert river water from Punjab to adjoining states and to reduce the Sikhs in armed forces, quota based on state population was established, for the first time. In 1977 election Congress party was thrown out of power; however, lacking competition from a strong national party, (as also press publicity due to Shah Commission proceedings, kept Mrs Gandhi in news which ultimately invoked public sympathy for her), it came back to power in 1980. Indira Gandhi strategized to create controlled violence as a cover to punish Sikhs. She manipulated to prompt Sant Bhindrawale as a conflicting force against Akali Party. She used Nirankari sect to instigate an armed conflict, and she bolstered latent Naxals in Punjab to cause discord between Hindus and Sikhs in Punjab. From 1980 to 1984 webs were woven, and events were manipulated through authoritarian police force to make villains of innocents, while devils roamed in saintly garbs. Naive and innocent were sucked into a conflict so complex that common people often had difficulty differentiating good guys from gangsters.

The unimaginable happened in the first week of June 1984. The full force of Indian Army, soldiers with guns, tanks, and helicopters simultaneously

attacked Sikh holiest shrine, Hari-Mandir Sahib, Akaal Takhat Sahib and forty other Gurdwaras, under code name Operation Blue Star. The Sikhs in History by Sangat Singh, page 406, referring to calculations by Chand Joshi as "nearer the truth" says "..., between 100,000 to 120,000 Sikhs died in five days, June 3-7, in the Operation Bluestar." Prior to the army attack, Punjab was subjected to curfew and isolated from the rest of India. A blanket ban on uncensored reporting in media and curfew was in effect. Sangat Singh writes, "The armed forces killed in cold blood a large body of peaceful Sikhs in the Golden Temple complex and outside, during the operations, in violation of all norms of national or international laws including the Hague, and Geneva Conventions." He quotes words of G.K.C.Reddy, "Thus the Operation Bluestar will go down in history as one of the biggest massacres of unarmed civilians by the organized military force of a nation." Further that, "The word unarmed is used deliberately as the disparity in arms on the two sides was so great that those resisting army invasion of the Temple could hardly be termed armed." "In short, General Dyer was out-Dyred, and he must be turning in his grave."

Mrs. Gandhi's rage against Sikhs was not yet satisfied. She had planned another massacre of Sikhs under code named Operation Shanti to be carried out in November 1984 when Sikhs would assemble in Gurudwaras throughout the country to celebrate Guru Nanak's birthday. In "The Sikhs in History" Sangat Singh says, "Beant Singh, Sub-Inspector in Indira's security, got the contours of Indira's Sikh-genocidal plan from R.K.Dhawan, Special Assistant to Prime Minister, and decided to act to thwart it. He commissioned Satwant Singh to assist him". "On October 31, 1984 at 9.00a.m Beant Singh shot Indira Gandhi who later died in the hospital. Her son, Rajiv Gandhi was sworn in as the next Prime Minister.

For three days after Indira Gandhi's assassination, all hell broke loose. Guided by senior Congress leaders, and protected by law enforcement agencies, mobs of hoodlums were deployed to kill Sikh men, rape Sikh women, maim Sikh children, loot Sikh homes and businesses, desecrate Sikh places of worship, and do everything not expected from a civilized society. Numerous reports place total number of Sikhs killed throughout India in the aftermath of Indira's killing between 12,000 to 20,000. With a loss of between 112,000 to 140,000 Sikh lives, 1984 goes down as the bloodiest year in Sikh history to be commemorated as the third Ghallughara.

Sikh Guru

Sikh Guru	Prakash (Year of Birth)	Period of Gurgaddi
Sri Guru Nanak Dev Ji	1469	1469-1539
Sri Guru Angad Dev Ji	1504	1539-1552
Sri Guru Amar Das Ji	1479	1552-1574
Sri Guru Ram Das Ji	1534	1574-1581
Sri Guru Arjan Dev Ji	1563	1581-1606
Sri Guru Har Gobind Ji	1595	1606-1644
Sri Guru Hari Rai Ji	1630	1644-1661
Sri Guru Hari krishan Ji	1656	1661-1664
Sri Guru Tegh Bahadar Ji	1621	1664-1675
Sri Guru Gobind Singh Ji	1666	1675-1708
Sri Guru Granth Sahib Ji	1604	1708- Eternal

Inter-family relationship of Sikh Gurus starting from Sri Guru Amar Das Ji?

- 1) Sri Guru Ram Das Ji is son in law of Sri Guru Amar Das Ji (3rd Guru Nanak)
- 2) Sri Guru Arjan Dev Ji is son of Sri Guru Ram Das Ji and Maternal Grand Son of Sri Guru Amar Das Ji.
- 3) Sri Guru Hargobind Ji is son of Sri Guru Arjan Dev Ji and Grand Son of Sri Guru Ram Das Ji.
- 4) Sri Guru Hari Rai Ji is Grand Son of Sri Guru Har Gobind Ji and Great Grand Son of Sri Guru Arjan Dev Ji.
- 5) Sri Guru Hari krishan Ji is son of Sri Guru Hari Rai Ji and Great Grand son of Sri Guru Har Gobind Ji.
- 6) Sri Guru Teg Bahadur Ji is the son of Sri Guru Har Gobind Ji and grand son of Sri Guru Arjan Dev Ji.
- 7) Sri Guru Gobind Singh ji is son of Guru Teg Bahadur Ji and grandson of Guru Har Gobind Ji.

Glossary

Akaalpurkh: God, the timeless creator of the universe that is omnipresent in all creations.

Akhand Path:

A non-stop recitation of Guru Granth Sahib (Sikh Holy Scripture) from the beginning to the last page is called Akhand Path (unbroken recitation). Fluent readers, taking turns (generally up to two hours at a time), can complete the Akhand Path in approximately in forty-eight hours.

Ardaas: Persian word "arz" means plea or invocation. Sikh(s) make this oral petition seeking blessings and thank God for divine grace, upon awakening and before going to sleep, in joy and in sorrow, before initiating any new task or journey and upon its completion. In Ardaas, Sikhs invoke all those who lived with God's name in their hearts, shared willingly, and sought justice for all. We recall our struggle for equality, and our sufferings at the hands of cruel tyrants. Yet we lift our head high, forgiving freely. We pray for divine consciousness to enter all people, and bring joy to them. The concluding line of Sikh Ardas is: "Nanak naam charhdi kala, Tere bhane sarbat da bhala"

means "in the name of God, may there be grace and everlasting optimism for all the humanity." Ardaas is the spirit of our people that sustains us in celebrations as well as in sorrows. Sikhs stand with folded hands to recite this prayer. In the presence of Sri Guru Granth Sahib, one stands facing the scripture, otherwise, one may face any direction.

Shabad Guru

Ten (embodied) Gurus who had one eternal light in them. Now that eternal light vests in Shabad Guru which is contained in Sri Guru Granth Sahib Ji.

A.D.: Anno Domini (In the Year of the Lord)

Baba: A respectable wise or elderly male.

Bandi Chhor: One who helps the release of political detainees

Bani/Baani: Verses of holy persons included in Sri Guru Granth Sahib

Bhagat: Devotees of God (Akaalpurkh)

Bhog:

Singing of hymns, reciting of Ardaas, and last reading from Guru Granth, to close the congregation service/completion or ending of religious ceremony is called Bhog.

Bibi: unmarried young woman

Birth and Name ceremony:

In sikh faith, birth and deaths are accepted as dictates of Akaalpurkh ("Jaman marna hukam hai bhane aawe jahey). Therefore, birth of girl or boy should be greeted with equal joy. After a thankful prayer, reading Guru Granth Sahib at random, the opening verse's first letter is used to give the first name to the child. Boys are given second name "Singh" (lion) while girls are given second name as "Kaur" (princess). Please refer Sikh Rehat Maryada for more details.

Darshan: Glimpse, sight, holy presence.

Dastar Bandi: Sikh boys are initiated into self-discipline with a turban tying (dastar bandi) ceremony during teen years. An elder family member or a priest (Granthi) performs this rite. During childhood, parents or an elder wraps a small dastar on their kid's head.

Dasvand/Dasvandh:

Literal translation of Dasvand is "a tenth part". Offering a part of one's earnings for community service is a fundamental Sikh tenet. Like the Christians tithe, Sikhs are urged to share/offer (donate) ten percent of their earning towards charity. This tenet is known as Dasvandh.

Death ceremony/Last rites:

As explained above, births and deaths are accepted as dictates of Akaalpurkh. As such family and friends of the departed soul are advised to refrain from wailing aloud. Muted mourning, while reciting from scriptures is urged, instead. Cremated remains of the departed soul may be dispersed in a river or ocean. A final prayer for the departed soul includes full reading of Guru Granth Sahib followed by scriptural discourse and supplication. Please refer Sikh Rehat Maryada for more details.

Granthi:

A priest or a person who is well versed with the Granth (Holy Scripture) and is capable of performing all daily services at the Gurudwara.

Greeting of the Sikhs "Wahegure Ji Ka Khalsa, Waheguru Ji ki Fateh"

Gurmukhi:

Punjabi is widely spoken language of north India and Pakistan, is written

in several scripts including Urdu, Sindhi and Devnagri. The Sikh Holy Scriptures, including Guru Granth Sahib, are scribed in Gurmukhi alphabets. Although in existence for long time, the formal present alphabet for Gurmukhi was corroborated by Guru Angad Dev Ji at the instance of Guru Nanak Sahib. Alphabet Rarha (V) Rarha alphabet was also inducted at the instance of Guru Nanak Sahib as it did not exist in the alphabet before his time.

Gurdwara/Gurudwara:

The Sikh place of worship is known as Gurudwara; literal meaning the door to the Guru's abode. Historical gurudwaras associated with the Sikh Gurus' lives, such as Golden temple in Amritsar are sometimes also called "Hari - Mandir". One does not have to profess to be a Sikh to enter gurudwara. All persons regardless of their cast, creed, gender or nationality can enter the Gurudwara and join the congregation (Sadh Sangat) to participate in spiritual proceedings. A typical gurudwara design includes doorways on all four sides of its congregation hall, signifying openness to all. Sikhs do not proselytize; thus no one will prompt one to become a Sikh. Before entering the congregation hall and affiliated facilities of a gurudwara, all entrants, must remove their shoes and place them in a space designed for the purpose, and cover their heads with a scarf. Use of drugs, tobacco, or alcohol is taboo for Sikhs; therefore, such items must not be brought within the gurudwara compound.

Hukamnama (Mukhwak):

At the time of Prakash (Sri Guru Granth Sahib in state) the first read Shabad is called Hukamnana (Mukhwak). On the left hand side of the random opened page, the first Shabad from the top, may be read as Hukamnana or Mukhwak. However, if the Shabad has its origin from a prior page, the page may be turned to read the Hukamnama (Mukhwak) from the prior page.

Jaikara:

-Bole So Nihal, Sat Sri Akaal

(Blessed is the one who recites God is truth, such a person is entitled to happiness and success

Ji: a suffix denoting respect in the Indian subcontinent

Kazi/Qazi: A Muslim learned in religious law and theology

Sikh congregations are spiritual schools that provide nourishment for mind, and body. Singing of hymns and discourses enrich the mind, and food nurtures the body. Every worship ceremony whether in happiness or sorrow, concludes with distribution of Karah Parshad, followed by community meal

named Langar. Sweet Karah Parshad made from equal amount of flour, sugar and pure ghee indicates that the Sikhs accepting God's will with a smile.

Katha:

The religious exposition of Sikh scripture in a congregation is called Katha.

Khalsa: Brotherhood of the pure in Sikhism

Karah Parshad:

Kirtan/Keertan:

Singing of hymns from Sri Guru Granth Sahib Ji, in classical musical compositions, in the Holy Congregation is known as Keertan. Any one may sing gurbani keertan at home or in private functions, however, only conforming Sikhs may perform keertan for Sadh Sangat in a gurdwara.

Kirat: Rightous earning.

Piri: Spiritual authority

Pandit: A learned of religious teachings, usually a Brahmin

Langar:

The food prepared in the common kitchen and served free by sitting in Pangat (row) without discriminating on the basis of caste, creed, religion, or status in the society is known as Langar.

Lawan or Anand Karaj:

Literally, a blissful act is the name of the marriage ceremony in Sikh faith. Both individuals must be adults to get married, as child marriage is a taboo in Sikh faith. Sikhs do not subscribe to astrology, numerology or similar superstitious beliefs seeking auspicious times for special events of life. Marriage can take place on any day suitable to the families. The marriage generally takes place in gurdwara. It starts with special prayer seeking God's blessings to initiate the rite. A specific hymn of four stanzas, from page 773 of Guru Granth Sahib is recited to carry out the ceremony. The couple circumbates Guru Granth Sahib, as each of the four stanzas, are sung by the choir (Raagi Singhs). Afterward, a scholar explains the hymn containing the pathway forward, to the newly weds, for a happy and blissful life together. In case of death of a spouse, the widow or the widower may remarry, if they so desire. Read "Sikh Rehat Maryada" for more details.

Manji: Sikh administrative system headed by a lady.

Mata: Married/elderly woman

Matta:

A decision made by the Sikh Sangat, or management body for common good is termed as Matta.

Miri: Temporal authority

Misal: Band of Equals

Nishan Sahib:

All nations and many institutions, opt an emblem and is generally hoisted as a flag. Sikh nation too has espoused a flag that is hoisted at all gurudwaras. Triangular in shape, it is made of cotton or silk cloth in deep blue-grey or saffron color, with a tassel at its end. The Sikh insignia (Khanda) is imprinted on it. The word nishan means identification, and its purpose is to guide the visitors. Circumambating the flag, as some visitors do, has no spiritual significance and Sikhs are advised not to engage in such meaningless rituals.

Paath:

Reciting Gurbani from Sri Guru Granth Sahib or from Gutka is known as Paath.

Pahul (Amrit):

A rite of passage, equivalent to baptism in Christian tradition or mitzvah in Jewish tradition, is conducted to induct a young sikh girl or boy formally into the sikh fold. It is an important milestone solemnized only in the presence of Guru Granth Sahib by five Amritdhari (inducted) Singhs. It is also a tremendously joyous occasion that is celebrated with family and friends. For a Sikh to live by the prescribed code of conduct is automatic whether or not he/she has gone through this coming of age ceremony. Read "Sikh Rehat Marayada" for more details.

Panj Pyare: Five beloved ones

Piri: Spiritual authority.

Prakash of Sri Guru Granth Sahib:

For Sikhs learning the divine commands and personal code of conduct enumerated in Sri Guru Granth Sahib is the objective of the congregation. Sikh prayers are conducted with Sri Guru Granth Sahib in the presiding site in the congregation. As head of Sikh nation, and embodiment of Sikh Gurus, Sri Guru Granth Sahib is conferred the same status as royalty: thus it is seated with three symbols of Indian royalty, Chaur (Attendant) Chatter (canopy) and Takhat (throne). Like a royal presiding over court, Guru Granth Sahib sits atop a throne, with a canopy and an attendant with a chaur. No idols are placed in Sikh places of worship. When Sikhs enter any space with Guru Granth Sahib in presence (state), they bow their head in reverence: a gesture in humility seeking Guru's wisdom.

At the end of the day, or when no one is going to be in attendance in gurudwara, Guru Granth Sahib should be closed and respectfully taken to a room (called Sukhasan Asthan) designed for the purpose, where additional copies of the Guru may also be present.

Raagi Singhs:

The Gurbani (hymns) is meant to be sung in Indian classical music known as Raagas. The musicians who sing the

Gurbani in the Raags are known as Raagis.

Raheit Maryada:

Sikh code of conduct, published in 1945 after eighteen years of concerted efforts by Sikh intellectuals, scholars, historians, professors and Sikhs from all walks of life is called Rehat Maryada.

Sadh Sangat:

A group of people engaging in spiritual singing or discourse is called Sadh Sangat or holy congregation. In a gurudwara, with Guru Granth Sahib presiding the congregation usually sits on a carpeted floor in a lotus position, but elderly or disabled unable to do so, may be seated on chairs.

Sahej Path:

In comparison to Akhand Path, Sahej Path is complete reading of Guru Granth Sahib with no time limit. Most Sikhs recite Sahej Path at their homes and complete the reading at their individual pace.

Sahib: A suffix to show reverence for a person, place and object.

Sahibzada: Son of an esteemed individual.

Salok/Shalok: Form of verse.

Sati: Old Indian Custom (now outlawed), requiring a widow to self-immolate on her husband's funeral pyre.

Sarover (Sacred Pool):

Five centuries ago, spiritual seekers travelled from far away places, on rugged roads by foot, on horses, or bullock carts, for days or weeks. They would arrive extremely exhausted. For the comforts and relaxation of tired pilgrims, gurudwara designs began incorporating lodging accommodations and water tanks for washing and bathing. Guru Amar Das Ji initiated this tradition by constructing a baoli (well) at Goendwal Sahib. The already established community kitchen tradition and addition of new common facilities, greatly mitigated social distinctions and prejudices. Water as a symbol of cleanliness promoted hygiene, and its natural downward flow

inspired people to be humble and keeping one's ego in check.

Sewa:

A selfless service to humanity is called Sewa in the Sikh Religion. Service performed in gurudwaras with devotion and feeling is considered peace rewarding. It imparts humility, helps arrest our ego and helps us connect with our spirituality.

Sikh Garb:

Sikh men and women are ordained to maintain unshorn hair. The hair must be washed regularly and combed daily to keep them from becoming dreadlocks. Sikh men tie their hair in a bun and wear a turban; thus turban (Dastar) and beard are visible signs of Sikh men folk. Sikh women generally braid their hair and cover them with a scarf, but must not hide their face with a veil. Some women also choose to wear turban.

Sikh way of life:

Sikh way of life may be summarized by three basic principles: Naam Japna (Righteous living) Kirat Karna (Earning money through honest means) and Wand Chhakna (Community service) Guru Ram Das in his hymn scribed on page 305 of Guru Granth Sahib

Gur Satgur ka Jo sikh akhvaveyh,
So bhalke uthi hari naam dhiyaveh
(a sikh starts his day with a prayer)

Sikhs respect all religions, are encouraged to study their scriptures, but pray only to "One formless universal God". With a strong belief in equality of all people regardless of religion, race or gender, a Sikh always treats unrelated females as sister, daughter or mother.

*"Par beti ko beti janneh par istri ko maat bakhaney
Apni'stri mein raat hoyi rahatwant sikh hai soi"*

A Sikh must greet each other by saying "Waheguru ji ka Khalsa, Waheguru Ji ki Fateh" an expression of humility and acceptance of God's will in all matters.

Sri/Shri: Used in the Indian subcontinent to address a person to show respect; equivalent to "Mr." or "Ms."

Takhat/Takht: A seat of Temporal and spiritual authority in Sikh Community.

Udasi: The term is used to depict travels/pilgrimages of Guru Nanak.

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Rajinder Singh Jolly

MILESTONES OF SIKH HISTORY

The series of attacks purported by Al-Qaeda in New York, Washington D.C., USA on 9/11/2001 significantly changed the world. These incidents were painful for the whole world and especially for the Americans. In the aftermath of these attacks there were several retaliatory responses targeting the Sikh Community in America, primarily due to misconceptions about their identity (looks/appearances). The wounds of the dreaded and deplorable memories of 1984 Sikh genocide in India were yet to heal, when my family along with Sikhs in America came to face another daunting challenge related to their religious identity.

The continued sufferings are so acute that I am motivated to portray the factually correct image of SIKHS in an attempt to clear the obscure picture of the Sikh Community.

With their message of Inter-faith brotherhood, the founders of Sikh Religion preached equality of humans irrespective of creed, cast, color, gender, ethnicity or nationality. Each human is endowed with equal divinity and can connect with the source of all creation-the form less creator, through introspection, instead of following the religiously garbed exploiters, they proclaimed. For promoting freedom of religion and democratic reforms, Sikh Gurus and their faith were persecuted, hunted, tortured and martyred during seventeenth and eighteenth centuries.

A Principle of "Fear no one; Scare no one" guided Sikhs to confront the atrocities committed by the rulers of early Sikh Era. With the purity of thoughts and staying strong in the face of adversity, Sikhs laid the foundation of the community entrenched in bravery, justice and equality. While Sikhs were busy fighting for the oppressed masses, historians were busy pleasing their wealthy and powerful patrons and failed to write the accurate narrative of Sikhism and did not give Sikhs their due place in history.

Purpose of this book is to familiarize its readers of all faiths including young Sikhs with glorious Sikh Heritage.

Price : Please read & inspire others to read