

**CONTRIBUTION OF BHAI MANI SINGH AND  
HIS FAMILY IN SIKH HISTORY**

**A**

**Thesis**

*Submitted in Fulfillment of the Requirements for  
the Award of the degree of*

**DOCTOR OF PHILOSOPHY  
IN  
HISTORY**

**BY**

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# GURU KASHI UNIVERSITY

## CANDIDATE'S DECLARATION

I hereby declare that the work which is being presented in the thesis, entitled "**Contribution of Bhai Mani Singh and his Family in Sikh History**" in fulfillment of the requirements for the award of the degree of **Doctor of Philosophy in Faculty of Arts, Discipline of History** and Submitted in Guru Kashi University, Talwandi Sabo is an authentic record of own work carried out during the period from 2015 to 2021 under the supervision of **Dr. Hardeep Kaur**.

The matter embodied in this thesis has not been submitted by me for the award of any other degree of this or any other University/Institute.

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This is to certify that above statement made by the candidate is correct to the best of my knowledge.

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The Ph.D viva-voca examination of **Gurjeet Kaur** has been held on 28.05.2021 (Online mode, with reference of UGC guidelines letter no. D.O. No. F.1-1/2020 (Secy.) on dated 29 April, 2020) and accepted for the award of Ph. D Degree.

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# CHAPTER-1

## HISTORICAL BACKGROUND

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Punjab is called the land of five rivers. The word Punjab is compound of two words *Panj* (five) and *aab* (water) of Persian.<sup>1</sup> There was a time when these five rivers of the Punjab Jhelum, Chenab, Ravi, Beas and Sutlej were flowing all the time of the year and these rivers made the soil of Punjab fertile and also safeguarded the land from enemies<sup>2</sup>, it was owing to these mighty rivers only that Alexander the great could not go further beyond the Beas river. These rivers made its land productive and fertile. The main occupation of the people has been agriculture. Punjab has been known by various names through different periods of history Punjab- the name of the region, became popular when and how, has no concrete evidence. In the ancient times this region was known by the name of Panchal. Aryans, on the basis of its five rivers also nomenclated it as Panchnad or Uttrpath. *Nad* a Sanskrit origin word, also means a river. The Aryans nomenclated these rivers in Sanskrit as follows: Jhelum as Vitasta, Chenab as Ashkini, Ravi as Parushani Beas as Vipasa and Sutlej as Shatadru.<sup>3</sup>

Previously, there flowed seven rivers in Punjab known as- Indus, Jhelum, Chenab, Beas, Ravi, Sutlej and Saraswati. That was why this region was also known by the name of *Sapta Sindhu* and Greeks called Punjab as *Pentopotomia*. It is found in Albeuni's *Tehreek-i-Hind*, which was written around 1030AD<sup>4</sup> by Punjab as its name, became popular. People of this region were so emotionally attached to its name Punjab that even after partition in 1947 AD (a dire consequent of independence of India) its name was not changed rather it became eastern Punjab and western Punjab. The Indus valley civilization-one of the greatest civilizations of the world, spread all over Punjab<sup>5</sup>. It was then a well developed urban civilization. At that time people of Punjab were cultured ,civilized and well off.

According to the reliable sources, the main occupation of Indus valley civilization people was agriculture. For agriculture, they were mainly dependent on

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<sup>1</sup> J. S. Grewal, *The Sikhs of the Punjab*, Revised edition, Cambridge University Press, New Delhi, 1<sup>st</sup> edition, 1994, reprint 2009, p-1.

<sup>2</sup> Hari Ram Gupta, *History of the Sikhs* Vol.I, Kapoor and Sons, New Delhi, 2nd edition 1984, p-1

<sup>3</sup> Sukhdial Singh, *Punjab da Itihas (Guru Kaal 1469-1708)* Publication Bureau, Punjabi University, Patiala, 2012, p-13

<sup>4</sup> *Ibid*, p-11

<sup>5</sup> *Ibid*, p-18; J.S. Grewal, *The Sikhs of the Punjab*, p-2

rain water and for their day-to-day needs, they had domesticated cows, buffaloes, camels, oxen and others. There were forests and meadows for grazing their cattle. People of Punjab being prosperous, with highly strong economic condition, the aggressors from west and middle Asia had always been keeping an evil and malice eye on it.

In the north region Himalayas has been protecting it as a natural wall since centuries. Sulaiman mountain range is situated in the north-west of Punjab. Aryans, Persians, Greeks, Turks, Mughals, Hunas, Tamerlane, Mangols, Nadir Shah, Ahmad Shah Abdali, Shah Zaman and others had invaded on India several times through Khybar, Koram, Gomal and Tochi, passes naturally present in these mountain ranges.<sup>6</sup> Whenever any aggressor invaded India, he had to encounter the valiant people of Punjab. Upto the establishment of the Mughal empire in India by Babar, Punjab had faced approximately sixty one invasions and invaders.<sup>7</sup> Consequently, the virtues of valiantness (courage and bravery) to face the enemies with courage and fearlessness emerged among the people here. The first and foremost entry in India was by Aryans from the Central-Asia. Aryans came to Punjab with their herds. They were in such an abundance that they ruined its urban civilization in toto. First of all the Aryans began to live in the vicinity of Indus river.<sup>8</sup> Jaat tribes of Punjab tilled the land and were the owners of meadows. The herds of the Aryans began to devastate their fields and meadows resulting in a high-handed scuffle between the Jaat tribes and the Aryans. There is an evidence of it in one of Rigvedic verses that Aryans had to fight several perilous battle with the belicose, satanic and brown complexioned giants<sup>9</sup>. Therefore the Aryans migrated from the Indus region to Saraswati region. The Mahabharata depicts that Punjab was under the righteous reign of the Kauravas. The battle of Kurukshetra between the Kauravas and the Pandavas was also fought on the land of Punjab.<sup>10</sup>

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<sup>6</sup> Satvir Singh, *Sada Itihas*, Vol. I (1469-1708), New Book Company, Jalandhar, 1<sup>st</sup> edition 1957, reprint 1994, p-24

<sup>7</sup> *Ibid*, p-37

<sup>8</sup> Sukhdial Singh, *Punjab Da Itihas*, p-19

<sup>9</sup> Syad Muhammad Latif, *History of the Punjab* (1891), Eurasia Publishing House, New Delhi, 1964, p-28

<sup>10</sup> Sukhdial Singh, *Punjab Da Itihas*, p-20

Several brave warriors were born on the land of Punjab. The independent king Porus ruled from Jhelum to Ravi rivers. Alexander the great attacked king Porus in 326 B.C.<sup>11</sup> He had to retreat in the wake of stiff challenge from Punjab.

In an eight hours long scuffle Alexander the great has not been able to defeat king Porus. So he had to come to terms with Porus. The mentor (teacher) of the emperor Chandra Gupta, Kotilya, was a bona fide resident of Rawalpindi in Punjab. After Alexander went back, Punjab was annexed in Mourayan empire.<sup>12</sup> Thousands of students, from various parts of the world, studied in the University of Taxila (Rawalpindi). Prabhakar Vardhana (father of Harsha Vardhana) won some parts of Punjab and merged them in Vardhana empire.

Punjab was called as the gateway of medieval India. Mehmud of Ghazni invaded India seventeenth times between 1000-1027 AD.<sup>13</sup> He took Punjab in his possession after fourteenth invasion in 1021-22 AD, in which he defeated the Hindu Shahi ruler Trilochan Pal. Punjab had been a part of Ghazni empire from 1022 AD to 1186 AD.<sup>14</sup> Shihab-ud-din Mohammad Ghori put an end to the reign of Ghazni and amalgamated Punjab into Ghori empire. Islamic influence had been inchoated on Punjab since the eleventh century.<sup>15</sup>

Two important battles were fought in 1191-1192 AD at Tarain between Prithvi Raj Chauhan and Mohammad Ghori.<sup>16</sup> The whole scenario, not only of Punjab but also of entire India had changed after the defeat of Prithvi Raj Chauhan at the hands of Mohammad Ghori in second war of Tarain in 1192 AD.

The predecessors to Mohammad Ghori, who invaded India, returned to their lands after having plundered Indian assets but with the victory of Mohammad Ghori over Chauhan, the down fall of the slave dynasty took place. A large number of Muslims settled here, for Punjab has been frontier province. The slave successor of

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<sup>11</sup> J.S. Grewal, *The History of Punjab*, p-3

<sup>12</sup> *Ibid*

<sup>13</sup> J.L. Mehta, *Madhkaleen Bharat Ka Itihas*, Vol-I (1000-1526), Jawahar Publihers and Distributors, New Delhi, 1<sup>st</sup> edition 2002, reprint 2015, p-61

<sup>14</sup> *Ibid*, p-83

<sup>15</sup> Sukhdial Singh, *Shiromani Sikh Itihas (1469-1708)*, Sangam Publications, Samana, 2004, p-27

<sup>16</sup> J.L. Mehta, *Madhkaleen Bharat Ka Itihas*, pp-99-100

Mohammad Ghori, Qutubuddin Aibak made Lahore his capital.<sup>17</sup> After that Punjab had been under the rule of Khiljis, Tughlaqs, Lodhis and Mughals.

Behlol Lodhi was the governor of Lahore, who established the Lodhi dynasty. The emperors of Delhi recruited more and more Punjabis in their armies. Cities of Punjab such as Ghuram, Sunam, Samana, Sirhind, Bathinda, Ropar, Kangra, Lahore, Multan, Sherkot, Deepalpur, Sialkot, Bhera, Peshawar and Vaihind, were the main military centres of Lodhi dynasty.<sup>18</sup> Punjab *Suba* was under the direct control of Delhi *Sultanate* and always had been a battle field, that the safety and development of prosperous legacy of Punjab could not be thought about. But as every coin has an other side also, Punjab also got booes in disguise of banes. Warriors like tendencies began to assimilate in the nature of the people here. Their colloquials, songs. were tinged with such an idiomatic as *Punjab de Jameaan Nu Nit Muhima*- Everyday battles for the born of Punjab; and *Khada Peeta Lahey da, Rehanda Ahmed Shahey da*- All that you consume is only yours, rest will be looted by Ahmad shah.<sup>19</sup>

The Bhakti movement was born in the fifteenth century to eradicate people from social evils like racial-discrimination, inferior social status of the women folk, religious complexities, Brahmanism, worthless orthodoxian rites, child-marriage, *Sati* system and others. First of all Ramanuja, an Indian theologian and philosopher; started Bhakti movement from the Southern India.<sup>20</sup> Gradually, it expanded its circumference in the northern India also. Several recluses, sages and saints were born on the land of Punjab. Various *Sufi-Saints* and votaries showed, the devotees and innocent people, the path of true devotion and passion to God; taking them out from the complexities of religion thus eliminating the downfall which had been prevailing in, both- the Hindu and the Islamic, religions. Guru Nanak Dev was among the great saints of the fifteenth century who emancipated the people of both-the Hindu and the Islamic religions from the superstitions and blind faiths and showed them the right path of truth, brotherhood and submission to the devotional love of God. The Bhakti

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<sup>17</sup> Sukhdial Singh, *Punjab da Itihas*, p-33

<sup>18</sup> *Ibid*, p-34

<sup>19</sup> *Ibid*

<sup>20</sup> Vidya Sagar Suri, *Punjab Ka Itihas* (1469-1857), Haryana Hindi Granth Akademi, Chandigarh, 1975, p-23

movement lost its hegemony gradually in the other parts of the country but in Punjab it (Bhakti movement) emerged as a separate religion known as Sikhism.<sup>21</sup>

Sikhism, founded by Guru Nanak Dev, is the noveliest religion in the world. Guru Nanak Dev was born on 15<sup>th</sup> April 1469 AD.<sup>22</sup> Behlol Lodhi ruled Delhi at the time of Guru Nanak Dev's birth. Due to the commotion spread all over the country, he was easily able to ascend to the throne on 9<sup>th</sup> April, 1451AD and became the monarch of Delhi.<sup>23</sup> After the demise of Behlol Lodhi his heir son Sikander Lodhi mounted the throne.<sup>24</sup> Sikander Lodhi was an offspring of a Hindu lady; in spite of this, he was a fanatic circumcised muslim. He rendered several barbarities on Hindus. He imposed *Jazia* (a religiously discriminatory levy) on the Hindus, demolished Hindu Shrines and constructed mosques in their place.<sup>25</sup> Hindu idols were broken and given away to the butchers to use them to weigh meat.<sup>26</sup> Sikander Lodhi got Bodhan a Brahmin, murdered only for the reason as he said, The Hindus are also as good as the Muslims.<sup>27</sup> Next heir of the Lodhi dynasty, Sikander Lodhi's son Ibrahim Lodhi, occupied the throne of Delhi on 22<sup>nd</sup> November, 1517 AD.<sup>28</sup> He like his father, also inflicted barbarities on the Hindus. He failed to maintain affinity with his Nobles and Maliks.<sup>29</sup>

Due to such an attitude towards his Nobles and *Maliks*, on the part of Ibrahim Lodhi, many of his high ranking Nobles stood against him. The first half of the sixteenth century was a dark age for the people of Punjab. Corruption prevailed in all over the administration. Magistrates (*Kazis*) were tainted (corrupt) and they also used to take bribes and the poor could get justice from nowhere. Guru Nanak Dev

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<sup>21</sup> *Ibid*, p-25

<sup>22</sup> Bhai Veer Singh (ed.) *Puratan Janam Sakhi- Guru Nanak Dev Ji*, Sahit Sadan, New Delhi, 20<sup>th</sup> edition 2016, p-19; Karam Singh Historian, *Kattak Ke Vaisakh; Itihasak Khoj*, (ed.) Hira Singh Dardi, Sikh Itihas Research Board, Amritsar, 1975,3-6; Kirpal Singh (ed.) *Janam Sakhi Prampara*, Punjabi University, Patiala, 1969, pp-1,4,58; W.H. Mclead, *Guru Nanak and the Sikh Religion*, Oxford University Press, Delhi, 1978, p-36

<sup>23</sup> Abdul Halim, *History of the Lodhi Sultans of Delhi and Agra*, Idarah-i-Adabiyat-i-Delhi, 1974, p-20; A.B. Pandey, *The First Afghan Empire in Inida*, Bookland, Calcutta, 1956, p-57

<sup>24</sup> Mohammad Habib and Khaliq Ahmad Nazami, *A Comprehensive History of India: The Delhi Sultanate* Vol-V, original published 1595, People's Publishing House, New Delhi, (reprint) 1982, p-689

<sup>25</sup> Abdul Halim, *History of the Lodhi Sultans of Delhi and Agra*, p-118

<sup>26</sup> Satvir Singh *Sada Itihas Vol-I*, p-41

<sup>27</sup> *Ibid*; A.B. Pandey, *The First Afghan Empire in Inida*, p-249

<sup>28</sup> Mohammad Habib and Khaliq Ahmad Nazami, *A Comprehensive History of India: The Delhi Sultanate* Vol-V, p-702

<sup>29</sup> Al Badaoni, *Muntahab-ut-Tawarikh*, Vol.-I, Eng. Trans. George S.A. Ranking, Delhi, 1989, p-433

presented the prevalent corruption of Lodhi *sultans* in his utterances i.e. holy verses Bani as:

The age is like a sword  
Kings are butchers  
Goodness had taken wings and flown away  
There is Pitch darkness  
The rising of moon of truth is not visible.<sup>30</sup>

Lahore's governor Daulat Khan Lodhi, annoyed with Ibrahim Lodhi, invited Babar the ruler of Fergana, to invade on India.<sup>31</sup> To establish Mughal regime in India Babar invaded five times; During his third invasion in 1521 AD (Samwat 1578) he attacked Saidpur (Now known as Eimanabad).<sup>32</sup> Babar plundered Saidpur mercilessly and enjoyed the booty; inflicted his barbarities on women and children.

Guru Nanak Dev and his companion Bhai Mardana too were imprisoned with laymen. Guru Nanak Dev depicted the havoc of the country as the post consequences of Babar's invasions, in his *Bani*, particularly nomenclated as *Babar Bani* as:

Having attacked Khurasaan, Babar terrified Hindustan, The creator Himself does not take the blame, but has sent the Mughal as the messenger of death. There was so much slaughter that the people screamed. Didn't thee feel compassion, Lord?<sup>33</sup>

Those heads adorned with braided hair, which Their parts painted with vermillion- These heads were shaved with scissers and Their throats were choked with dust. They lived in palatial mansions but now, they can not even sit near the palaces.<sup>34</sup>

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<sup>30</sup> Guru Nanak Dev Ji, Raag Majh, *Guru Granth Saheb*, p-145.

ਰਾਜੇ ਕਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

ਰੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹਿ ਕਰ ਚੜਿਆ ॥

<sup>31</sup> I.B. Banerjee, *Evolution of the Khalsa* Vol.-I, Mukherjee and Company, Calcutta, 1936, p-35

<sup>32</sup> Bhai Santokh Singh, *Suraj Parkash*, Bhai Chattar Singh Jeevan Singh, Amritsar, 28<sup>th</sup> edition 2014, p-76; Piara Singh Padam, *Sankhep Sikh Itihas*, 1469-1962, Kalam Mandir Loyal Mall, Patiala, 1963, p-15

<sup>33</sup> Guru Nanak Dev Ji, Babar Bani, Raag Asaa, *Guru Granth Sahib*, p-360

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿਦੇਸਤਾਨ ਡਰਾਇਆ ॥

ਆਪੇ ਦੇਸ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰ ਮੁਗਲ ਚੜਾਇਆ ॥

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੈ ਤੈ ਕੀ ਦਰਦ ਨਾ ਆਇਆ ॥

<sup>34</sup> *Ibid*, p-417

ਜਿਨਿ ਸਿਰਿ ਸੋਹਨਿ ਪੱਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰ ॥

ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਆਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜ ॥

ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥



When Babar came to know that Guru Nanak Dev was a great saint, he released Guru Nanak Dev and all other prisoned masses, and begged the Guru's pardon. After that there had been a relationship of amicability between the Guru and the Mughal emperor. To preach his teachings, Guru Nanak Dev undertook several long travels, known as *Udasis* in Sikh history. To eradicate all kinds of discrimination present in the society on the basis of caste, colour, creed and sex, Guru Nanak Dev established *langer* system.

The Guru raised his voice to grant equal rights to women at par with men. Guru Nanak Dev wrote in his *gurbani* that women, who, gives birth to the monarchs so she should not be considered mean and inferior in any sense or capacity.<sup>35</sup> During his fifth invasion in the battle of Panipat, on 20<sup>th</sup> April, 1526 AD, Babar defeated Ibrahim Lodhi and thus established the Mughal empire in India.<sup>36</sup> After Babar's death, his son Humayun became the heir of the Mughal empire. Mughal emperor Humayun was defeated in the battle of Kanauj on 17<sup>th</sup> May, 1540 AD from the Afghan Sher-Shah-Suri.<sup>37</sup> He had to run away from India to save his life. In this way Guru Nanak's prediction, which he made in his utterances of Babar *Bani Raag Tilang*, came true. The verses read:

*Avani athatarai Jaan Satanave*

*Hor bhi Uthasi mard Ka Chela.*<sup>38</sup>

Coming in seventy eight (1521AD), they will depart in ninety seven (1540AD) and then another disciple of man will rise up.

Mughal emperor Humayun, on the way to Lahore, visited Khadoor to meet Guru Angad Dev, who enthroned Guru Nanak's seat in succession.<sup>39</sup> At that time the Guru was under the spell of deep meditation and did not speak to him. The emperor considered this as his insult that he was an emperor and the Guru did not accord him a suitable and proper welcome. He dragged his sword on the Guru. The Guru chided

<sup>35</sup> Guru Nanak Dev Ji, Raag Asaa, *Guru Granth Saheb*, p-473

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥

ਭੰਡਹੁ ਹੋਵੈ ਦੇਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥

ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ ॥

<sup>36</sup> Zahirud-Din-Muhammad Babar, *Babarnama*, Vol-II, English Translation by A.S. Beveridge, London, 1921, p-470.

<sup>37</sup> Bakhshish Singh Nijjar, *Punjab under the Great Mughals*, Thacker and company, Bombay, 1968, p-80.

<sup>38</sup> Guru Nanak Dev Ji, Raag Tilang, *Guru Granth Saheb*, pp-722-23; Sukhdial Singh, *Shiromani Sikh Itihas*, pp-6,9

<sup>39</sup> Bhai Santokh Singh, *Suraj Parkash*, p-94; Sarup Das Bhalla, *Mehima Parkash*, Vol-II, Language Department Punjab, Patiala, 3<sup>rd</sup> edition 1999, pp-91-92; Gyani Gyan Singh, *Twarikh Guru Khalsa*, Vol-I, Language Department, Punjab, Patiala, 4<sup>th</sup> edition, 1999, p-320

him, why his sword was so mute and lame while in battle with Sher-Shah-Suri and now he was using it to threaten the anchorites. The emperor felt ashamed of his behaviour and begged the Guru's pardon and also sought his blessings to regain his empire and proceeded towards Kabul via Lahore.<sup>40</sup>

Guru Angad Dev refined the alphabet of the primitively prevalent *Lande* a type of script used by a class of Indian traders; and invented the *Gurumukhi* script to write Punjabi language more feasibly in 1541 AD<sup>41</sup> He got the life account of Guru Nanak Dev written by Pairha Mokka in the shape of *Janamsakhi* on the basis of the account of the anecdote of Guru Nanak's life as told by one of the two companions of Guru Nanak's Bhai Bala.<sup>42</sup> This gave a start-up to the tradition of writing *Janam Sakhis*. Guru Angad Dev further extended the *langar pratha* (the community Kitchen). Mata Kheevi, the wife of Guru Angad Dev, shouldered the responsibility of *langar* system and served, for this cause, all heart and soul.<sup>43</sup> The Guru sought not only spiritual up-liftment of his disciples but also the development of their physical as well as mental capacities. So he began to make them do physical exercise and fight wrestling.<sup>44</sup>

According to the tradition of seat of spiritual authority, started by Guru Nanak Dev, Guru Amar Das enthroned the spiritual seat as the third Guru of the Sikhs. To spread the preachings and teachings of the Sikhism, Guru Amar Das established twenty two *Manjis* (preaching centres).<sup>45</sup>

Guru Amar Das opposed the veil system prevalent among the women folk and also the *sati* system. According to this system, which was in vogue in the Hindu

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<sup>40</sup> Bhai Santokh Singh, *Suraj Parkash*, p-94

<sup>41</sup> Sukhdial Singh, *Punjab Da Itihas*, p-75; Piara Singh Padam, *Sankhep Sikh Itihas*, p-25; Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-319; G.C. Narang, *Transformation of Sikhism*, New Book Society of India, Delhi, 1960, p-27

<sup>42</sup> Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-319

<sup>43</sup> *Ibid*, p-334

<sup>44</sup> Piara Singh Padam, *Sankhep Sikh Itihas*, p-25; Khushwant Singh, *A History of the Sikhs*, Vol.-I, (1469-1839), 1<sup>st</sup> edition 1963, Princeton University Press, Oxford University Press, Delhi, 2<sup>nd</sup> edition, 2004, p-49

<sup>45</sup> Khushwant Singh, *A History of the Sikhs*, Vol-I; Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-363; Sukhdial Singh, *Punjab da Itihas*, p-86; Kahn Singh Nabha, *Gur Shabad Ratnkar Mahan Kosh*, Vol-IV, Patiala, 1930, p-2997

society, the widow was compelled to ablaze herself alive with the funeral pyre of her dead husband. Opposing this system the Guru wrote about it in his *Bani*.<sup>46</sup>

Guru Amar Das, preserved and consolidated the *Gurbani* of Guru Nanak Dev and Guru Angad Dev; and he himself also composed *Gurbani*. Nine hundred seven hymns of Guru Amar Das are incorporated in the Guru Granth Sahib and his famous composition is *Anand Saheb* bliss, in *Raag Ramkali*.

Humayun re-established the Mughal regime on 23<sup>rd</sup> July, 1555 AD after having defeated the weak heirs of Sher-Shah-Suri.<sup>47</sup> Humayun's son and successor, Akbar, occupied the throne after his death on 14<sup>th</sup> February, 1556 AD.<sup>48</sup> Akbar was a liberal and conservative monarch and respected all the sects (religions) prevalent in the society.

He himself observed Hindu festivals like Diwali (*Deepawali*) and *Vijaya Dashmi* (*Dusehra*), and also established matrimonial relationships with the Rajput Hindus.

To Counter with the problem of shortage of potable water, Guru Amar Das got a *Bawali* at Goindwal.<sup>49</sup> According to quotation cited in an Urdu book- *Tehrik-i-Punjab*; Akbar got hold of the famous fort of Chittaurgarh from the Rajput brothers Jaimal and Fatta, only with the grace of Guru Amar Das' blessed words, as the Guru uttered: The day when all the work at *Bawali* would come to completion, Mughal emperor Akbar would win hold of the fort.<sup>50</sup> After the victory of the Chittaurgarh, Mughal emperor Akbar paid a visit to Goindwal to pay his homage and convey his gratitude towards Guru Amar Das.

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<sup>46</sup> Guru Amar Das Ji, *Guru Granth Saheb*, p-787

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੇ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ॥

ਨਾਨਕ ਸਤੀਆ ਜਾਈਅਨਿ ਜਿ ਬਿਰਹੇ ਚੇਟ ਮਰੰਨਿ॥

ਭੀ ਸੇ ਸਤੀਆ ਜਾਈਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨਿ॥

ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ, ਨਿਤ ਉਠਿ ਸੰਮਲੰਨਿ॥

<sup>47</sup> Niccalao Mancci, *Mughal India*, Vol-I, Eng. Trans. Williom Irvine, Calcutta, re-print, 1965, p-117

<sup>48</sup> V.A. Smith, *Akbar; The Great Mughal*, New Delhi, 1966, p-22

<sup>49</sup> Bhai Santokh Singh, *Suraj Parkash*, p-120: Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-357

<sup>50</sup> Kanhaiya Lal, *Tarikh-i-Punjab*, Punjabi Translation: Jit Singh Seetal, Punjabi University Patiala, 1968, p-19

Guru Amar Das, continued the conduction of the *langar* system, being started by and carried forward by his predecessor Gurus, in a more efficient manner. To deal with the prevalent discrimination on the basis of caste, colour, creed and of haves and have nots, hard handedly, Guru Amar Das made an announcement that the seekers of the Guru's glimpse, might be needed to have *langar* from the community kitchen first only then they would have an access to the Guru and could have the glimpse of the Guru.<sup>51</sup>

*Pehle Pangat Pacchey Sangat.*<sup>52</sup>

Mughal emperor Akbar and the king of Haripur also had meals at the community kitchen, sitting in row first and then had the glimpse of the Guru.<sup>53</sup> Pleased with the flawless and zero discrimination, and delicious food served to him there, Mughal emperor Akbar wanted to give the land of twelve villages to run the community kitchen uninterruptedly and smoothly, but when Guru Amar Das declined his proposal saying: This community kitchen was not dependent on any royal help rather it was run with the voluntary contribution of the devotees, emperor; Akbar got a mortgage deed of the twelve villages of Jhabal *Pargana* written and handed over the same to the Guru's daughter *Bibi Bhani*.<sup>54</sup>

Akbar also remitted the pilgrimage tax and *Jazia* on Hindus.<sup>55</sup> He offered one hundred gold coins to the fourth Guru Ram Das.<sup>56</sup> Gyani Gyan Singh writes: For the establishment of the city of Amritsar, Guru Amar Das, himself procured the land.<sup>57</sup> The Guru brought the people of fifty two different occupations and professions and made them to settle there as permanent residents, so that Amritsar could be developed as a centre of trade and commerce. The work of digging of the *Amrit Sarovar* began

<sup>51</sup> Santokh Singh, *Suraj Parkash*, p-110, Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-342; Kanhaiya Lal, *Tarikh-i-Punjab*, p-18

<sup>52</sup> Santokh Singh, *Sri Gur Partap Suraj Granth*, (ed.) Bahi Veer Singh, Amritsar, 1934, p-30

<sup>53</sup> Santokh Singh, *Sri Gur Partap Suraj Granth*, pp-110, 130; Hari Ram Gupta, *History of the Sikhs*, 1469-1708, Munshi Ram Manohar Lal, New Delhi, 2<sup>nd</sup> edition, 1984, p-122

<sup>54</sup> Gyani Gyan Singh, *Twarikh Gur Khalsa*, p-360; J.D. Cunningham, *History of the Sikhs*, Satvic Media (P. Ltd.) Amritsar, reprint 2005, p-45; Khazan Singh, *History of the Sikh Religion*, Language Department Punjab, Patiala, 1<sup>st</sup> edition 1914 2<sup>nd</sup> Reprint 1988, p-117; Gurudharm Singh Khalsa, *Religion and the rule of Akbar in the time of Guru Ram Das*, Journal of Sikh studies, Vol. XV, No. 11, Department of Guru Nanak Studies, Guru Nanak Dev University, Amritsar, August 1988, p-45

<sup>55</sup> Sujan Rai Bhandari, *Khulast-at-Twarikh 1695* (Punajbi), Publication Bureau, Punjabi University, Patiala, 2000, p-366; J.S. Grewal, *The Sikhs of the Punjab*, p-44

<sup>56</sup> Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-369

<sup>57</sup> Gyani Gyan Singh, *Twarikh Amritsar*, Singh Sabha Committee, Amritsar, reprint, 1977, p-4

to be done in full swing. Sikhs in a large quantity began to be happen there for the cause of service. More funds were required to run the *langer* system and to meet miscellaneous and amalgamated expenses. So, Guru Ram Das established the *masand* system (a system under which the Guru appointed the loyal Sikhs preacher-cum-collector of tithes and offerings *Dasavadha*.)<sup>58</sup> The Guru sent these *masands* in different parts of the country to approach the followers of Sikhs Guru's and collect from them *Daswandh* (one tenth of their total income). The *masands* preached the teachings of the Gurus and established the *Gurudwaras* (the holy Sikh shrines).

Previously, Amritsar was known as Ramdaspur and *Guru Ka Cak* which developed as a big trade centre rapidly. Guru Ram Das's son Arjan Dev became the fifth Guru of Sikhs. Guru Arjun Dev got the *Amrit Sarovar* concreted. For the burnt bricks a kiln was got started and *Hukumnamas* were sent to the Sikhs to come for their share of service for the construction work of the pool of nectar.<sup>59</sup> Guru Arjun Dev got the foundation stone of the *Harmandir Sahib*, laid in the middle of the *Amrit Sarovar* in 1589 AD<sup>60</sup> by the hands of sufi saint Sai Miyan Mir of Lahore.<sup>61</sup> After the completion of the *Harmandir Sahib*, the Sikhs got a unique pilgrimage of their own. Four gates in all the four directions were left open in the *Harmandir Sahib*, symbolizing welcome to the devotees from all religions and castes, as, in Sikhism, all the castes, religions, sects are given equal respect without any discrimination. Heeding to Guru Arjun Dev's advice emperor Akbar remitted the land revenue of the tillers of the land.<sup>62</sup> The Guru compiled and completed The Adi Granth in July 1604 AD<sup>63</sup>, within which besides the holy verses of the Guru himself and his predecessors, the pious verses of several Hindu and Muslim saints, were also included.

The Guru's rivals lodged a complaint with the Mughal emperor Akbar against the Guru that he had condemned the Prophet Mohammad and other Hindu

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<sup>58</sup> D.S. Dhillon, *Sikhism: Origin and Development*, Atlantic Publishers and Distributors, New Delhi, 1988, p-328

<sup>59</sup> Sukhdial Singh, *Punjab Da Itihas*, p-98

<sup>60</sup> Teja Singh & Ganda Singh, *Sikh Itihas* (1469-1765) Punjabi Translation, Bhagat Singh, Publication Bureau, Punjabi University, Patiala, 6<sup>th</sup> edition 2016, p-29, Piara Singh Padam, *Sankhep Sikh Itihas*, p-35

<sup>61</sup> Hari Ram Gupta, *History of the Sikhs*, p-131; Khushwant Singh, *A History of the Sikhs*, Vol-I, p-53.

<sup>62</sup> Sujan Rai Bhandari, *Khuslast-at-Twarikh*, p-426

<sup>63</sup> M.A. Macauliffe, *The Sikh Religion: Its Gurus Sacred writing and Authors*, Vol.III Clarendon Press, Oxford 1909, reprint S. Chand and Co., New Delhi, 1963, p-66

incarnations in the Granth. The emperor listened to some of the hymns from the scripture and was all in praise for the Adi Granth.

Now the Sikhs had their own pilgrimages besides their own unique scriptures in the form of the Adi Granth. Thus the number of the Sikh devotees began to swell. Socio-economic set-up of the medieval Punjab was also the other cause of the rise in the number of the Sikh devotees. Two communities of the Hindus and the Muslims resided in Punjab but being in the kinship of the rulers class, the people of the Muslim community enjoyed privileges as compared to the Hindus. For having been in authoritative capacities for a long time, the Muslims had become the main constituent of the society. Mughals brought Punjab under their control first of all, thus Islam was preached in the region in abundance, and in turn it influenced the Punjabi folk the most. Many Muslims settled in Punjab permanently and developed their matrimonial relations with local women folk of their choice.

Sikander Lodhi gave much importance to the Persian language over the regional languages, but Persian was not comprehensible to the masses.<sup>64</sup> Due to lack of education superstitions, blind-faiths and worthless rituals were in practice. Woman was considered very inferior in the society. She was considered at par with shoes (*Paia di Juti*) and was called with such humiliating vocatives. The scholars like Tulsi Das had given woman a place in the society not more than of an animal.<sup>65</sup> A girl child was killed just at the time of her birth, social evils like child marriage were in practice. The girl whose husbands died in their early age, did not have the right to re-marry rather they were forcefully made to ablaze alive with the funeral pyre.<sup>66</sup>

The Hindus and the Muslims, both the communities had influenced each other mutually. The tradition of veil was previously present in the Muslim ladies. The Hindu ladies, imitating them (the Muslim ladies), also adopted this custom of veil. Guru Nanak had mentioned in his *Bani* that the women used to be veiled from head to toe.<sup>67</sup> According to De Laet, veil had been a must for the Muslim women.<sup>68</sup> The veil system was prevalent in the upper caste Hindu women also. Shah Hussain has quoted:

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<sup>64</sup> Satvir Singh, *Sada Itihas*, Vol-I, p-47

<sup>65</sup> *Ibid*

<sup>66</sup> Guru Amar Das Ji, Suhi-Di-Vaar, *Adi Granth Saheb*, p-787; *Sri Guru Granth Saheb*, Vol.III, Eng. Trans. G. S. Talib, Punjabi Uni., Patiala, 1987, p-1637

<sup>67</sup> Guru Nanak Dev Ji, *Guru Granth Saheb*, Vol-II, p-885

<sup>68</sup> De Laet, *The Empire of the Great Mogol*, Eng. Translation, J.S. Hoyland, Delhi, 1975, p-81

the veil system was imposed on the upper class women strictly. If they happened to go out of the house without veil, they were severely condemned by the elderly members of the family.<sup>69</sup> The veil system was more severe in the Muslim women. Polygamy was also in the vogue in the Muslim society. According to the Islamic code, a Muslim male could have up to four wives.<sup>70</sup>

Alberuni, who visited India in the fourteenth century, writes: It is natural that man could have more than one wife. The Hindus thought that the number of wives may depend on the hierarchy of the caste system as: A Brahmin can have four wives, a Kshatriya can have three, a Vaishya can have two and a Shudra can have one wife only. Even man could marry the woman of lower caste than of his.<sup>71</sup> There was no tradition of divorce in the Hindu society. The well to do Muslim men had a privilege to have three or four wives at a time. Badauni writes that a man can enjoy marital relations with several women but can have *Nikah* only four women.<sup>72</sup>

In the Sixteenth century, Hinduism and Islam were two main religions. The Islamics were divided into two sects named *Sunnis* and the *Shias*, while the Hindus worshipped the man made idols of Lord Shiva, Lord Karishna, Deity Durga, Lord Vishnu. The Hindu society had been divided into various castes and sub-castes. Having had the hold on the society for last five centuries, the Muslims had become the major part of the society.<sup>73</sup>

The Muslim society of Punjab had been divided into three parts: the upper class, the middle class and the lower class. The upper class Muslims had all the higher ranks in the military as well as civil services.<sup>74</sup> They enjoyed a life full of pleasures. The upper class of the Muslims included the *Amirs*, the *Maliks*, the *Khans* and the *Iqtadars*. Peasants, soldiers, traders, teachers, writers and many more were counted in

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<sup>69</sup> Jit Singh Sital, *Shah Hussain Jiwan te Rachna*, Punjabi Univeristy, Patiala, 1978, p-79  
ਸੱਸ ਨਿਆਣਾ ਦੇਵਾਨਿ ਤਾਮਨੇ , ਫਿਰਦੀ ਹੈ ਖੁੰਘਟ ਖੁੱਲੀ

<sup>70</sup> P.N. Ojha, *North Indian Social Life During Mughal Period*, Orient Publishers & Distributers Delhi, 1975, p-134

<sup>71</sup> Alberuni, *Alberuni's India*, Vol.-II, English Translation, Edward, C. Sachau, New Delhi, 1964, p-155

<sup>72</sup> Al-Badaoni, *Muntakhabu-ut-Tawarikh*, Vol.II, English Translation, W.H. Lowe, Delhi, 1973, p-211; P.N. Chopra, *Life and letters under Mughals*, New Delhi, 1976, p-135

<sup>73</sup> J.S. Grewal, *Guru Nanak in History*, Punjab University, Chandigarh, 1969, p-34

<sup>74</sup> D.S. Dhillon, *Socio-Religious change in Punjab during sixteenth century*, In The Punjab History Conference proceedings 1981, p-68

the middle class.<sup>75</sup> Life of the people of this section of the society was also comfortable. The condition of the tradesmen in comparison to the other people of this section, people was somewhat better. Though their income was average yet sufficient to fulfill their needs.<sup>76</sup> Craftsmen, servants, weavers, artisans, workers, black-smiths, tanners and slaves, all constituted the lower class.<sup>77</sup> They lived a life of paucity. Their food and clothings were inferior. So many Hindus, peculiarly the Hindus related to the down trodden and despised castes, adopted Islam under the spell of the holy utterances of the *Sufi-Saints*. Tiwana's, Syals, Kharals, Marls and some other tribes were included in such type of Hindus turned Muslims.<sup>78</sup>

The Hindu society was divided in the four folds of castism: Brahmin, Kshatriya, Vaisha and Shudra which included various sub-castes also. In early medieval times and at the time of Alberuni's his visit the Indian society was divided into various castes and sub-castes.<sup>79</sup> Every caste, in the Hindu society, had been allocated a peculiar type of occupation. First and foremost were the Brahmins, in this caste system, whose main concern was to study Vedas themselves and to teach the same to others. But during the Mughal period the top social hierarchy status of the Brahmins had lost its lusture and they were bereft of royal patronage. The Kshatriya who were second to the Brahmins in the caste system of the Hindu society, were no more in demand in the army, due to the establishment of the Mughal empire, so they adopted the tradesmen ship.<sup>80</sup> In the sixteenth century, Brahmins, Kshatriya, Rajputs and *Jatt's* were of much importance for the Hindu society. *Jatts* were very brave and hardworking people and they tilled land. Some of them had attained the position of Landlord, *Chaudhari* and *Mukadam*.<sup>81</sup> A few Rajputs adopted Islam, some migrated towards hills and the rest of them settled in Punjab itself. Besides *Jatts*, some professional castes: Gold-smiths, weavers, dyers, painters, potters and musicians also resided in Punjab.<sup>82</sup>

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<sup>75</sup> D.S. Dhillon, *Sikhism, Origin and Development*, p-25

<sup>76</sup> De laet, *The Empire of the Great Magol*, p-88

<sup>77</sup> A.C. Banerjee, *Guru Nanak and his times*, Punjabi University, Patiala, 1974, p-79

<sup>78</sup> Fauja Singh, (ed.) *Punjab da Itihas 1000-1526*, Vol.-III, Punjabi University, Patiala, 2014, p-249

<sup>79</sup> Alberuni, *Alberuni's India*, p-100

<sup>80</sup> J.S. Grewal, *Guru Nanak in History*, pp-51-52

<sup>81</sup> D.S. Dhillon, *Socio Religious change, the Punjab During Sixteenth Century*, p-70

<sup>82</sup> K.M. Ashraf, *Life and Condition of the people of Hindustan*, New Delhi, reprint 1970, p-109



The condition of the Muslim slaves was much better than that of the Hindu ascetics. The condition of the Shudras was very pitiable. Both, the high class Hindus and the Muslims, exploited the Shudras.<sup>83</sup> The Hindus used to worship various Gods and Goddesses while the Muslims had faith solely in *Alah*. The Muslims offered their prayers facing towards the west and the Hindus performed their worship facing towards east. There was a difference of religious rituals also, between the Hindus and the Muslims. The Muslims had the ritual of *Sunnat*, (circumcision) whereas the Hindus observed the ritual of wearing of the sacred thread called *Janeoo*.

The *Qazies* instead of doing justice, swindled the people.<sup>84</sup> The Sikh Gurus raised their voice against all these social evils. The Gurus gave an equal status to all, abolishing all sorts of social discriminations and the differences between the rich and the poor.

With the completion of the construction work of *Harmandir Sahib* at Amritsar, the Sikhs got a pilgrimage of their own, separate from the Hindus. Guru Arjun Dev illuminated the Adi Granth (the holy scripture) into the *Harmandir Sahib* and appointed Baba Budha the first head *granthi*.<sup>85</sup> Mughal emperor Akbar adopted a policy of tolerance towards all religions thus, the number of the Sikhs increased many folds. After the death of Mughal emperor Akbar in *Samwat* 1662 (1605 AD)<sup>86</sup> a conflict aroused between the relations of the Sikhs and the Muslims. Prince Saleem, whose imperial name was Jahangir, became the king.<sup>87</sup> He was a fanatic *Sunni* Muslim<sup>88</sup>, who could not tolerate the increasing popularity of any religion, other than Islam. One came to know about his religious fanaticism from his autobiography *Tuzk-i-Jahangiri*: At Goindwal, which is situated on the bank of the river Bias, there lived a Hindu named Arjun. He was in the guise of a *pir* or a Shaikh (religious head). Accordingly, having captivated by his manners and etiquettes many of the simple minded Hindus, nay of the ignorant and lowly Muslims, had beaten aloud the drum of divinity and spiritual headship. People called him Guru. From all sides, fools and

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<sup>83</sup> Darshan Singh, *A Study of Bhakta Ravi Dasa*, Patiala, p-57

<sup>84</sup> Satvir Singh, *Sada Itihas*, pp-28-30

<sup>85</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-33

<sup>86</sup> J.L. Mehta, *Madhkaleen Bharat Ka Itihas* Vol.-II, Jawahar Publishers and Distributers, New Delhi, reprint 2018, p-315

<sup>87</sup> Beni Prasad, *History of Jahangir*, Allahabad, 1962, p-120

<sup>88</sup> Kirpal Singh & Kharak Singh, ed. *History of the Sikhs & their religion*, Vol.-I, Shiromani Gurudwara Prabandhak Committee, Amritsar, 2<sup>nd</sup> edition 2012, p-158

worshippers of fools in large number came to him and expressed their complete faith in him. This shop had been active for three or four generations. For a long time I had been pondering that either this false shop should be exterminated or he (Guru Arjun) should be brought into the fold of Islam.<sup>89</sup>

In the regime of Mughal emperor Jahangir, the influence of the *Naqshbandiyahs* members of the major *Sunni* spiritual order of Sufism, began to increase. Sheikh Ahmad Sirhindi from the *Naqshbandi* order was a fanatic *Sunni* Muslim. The *Naqshbandis* also had an influence on Jahangir. They, with the other enemies of the Guru, incited emperor Jahangir against the Guru (Guru Arjun Dev). The king out of his religious fanaticism, was also looking for a chance to exterminate the Guru and he got it too when, the Prince Khusro, revolted against him. The prince Khusro revolted against his father Jahangir in 1606 AD for his accession to the throne. According to *Tuzk-i-Jahangir*, after having been defeated, prince Khusro came to Punjab and met Guru Arjun Dev at Goindwal. The Guru, welcoming him, applied a saffron mark on the prince's forehead known as *Qasqa* which is considered as an auspicious omen. When the emperor came to know all about it he ordered to exterminate the Guru.<sup>90</sup>

Guru Arjun Dev was executed on 30<sup>th</sup> May, 1606 AD by the order of Mughal emperor Jahangir at Lahore.<sup>91</sup> In the history of the Sikhs this happened to be the first incident of martyrdom. Guru Arjun's martyrdom proved to be turning point in the Sikh history. After the Guru's sacrifice, his son Hargobind succeeded him and ascended to the pious seat of Guru Nanak Dev. Guru Hargobind wore two swords *Meeri-Peeri* as a symbol of religion and politics.<sup>92</sup> Now the Guru began to lead his disciples religiously as well as politically, in the capacity of an ascetic-soldier (saint-soldier). The Guru in his edicts, ordered his Sikhs to offer arms and horses of fine breed.<sup>93</sup> *Akal Takhat sahib*, the seat of God was built in front of the *Harmandir Sahib*

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<sup>89</sup> Jahangir; *Tuzak-i-Jahangiri*, Vol.-I, English Translation and edited by A. Rogers and Beveride, Munshi Ram Manohar Lal, New Delhi, 1978, p-72

<sup>90</sup> Sukhdial Singh, *Punjab Da Itihas*, p-109; Khushwant Singh, *A History of the Sikhs*, Vol-I, pp-55-56

<sup>91</sup> Satvir Singh, *Gur Bhari Jeevani Guru Hargobind Ji*, Publication Bureau, Punjabi University, Patiala, 2015, P15; Khushwant Singh, *A History of the Sikhs, Vol-I*. p-58; Kesar Singh Chhibbar, *Bansavalinama Dasan Patshaian Da* (1780) ( ed.) Rattan Singh Jaggi, *Parkh*, Chandigarh, p-210

<sup>92</sup> Santokh Singh, *Suraj Parkash*, p-210; Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-440; Fauja Singh, *Development of Sikhism under the Gurus*, Sikhism, Punjabi University, Patiala, 1969, p-16

<sup>93</sup> Santokh Singh, *Suraj Parkash*, p-211; Sohan Kavi, *Gurbilas Patshahi Chhevin* (1718) (ed.) Gyani Inder Singh, Amritsar, 1968, p-152; M.A. Mocauliffe, *The Sikh Religion: Its Guru's sacred writing and Authors*, Vol-III, p-3

in 1600 AD.<sup>94</sup> Seated there on, the Guru began to settle the mutual altercations of the Sikhs. The Sikhs started addressing their Guru as *Sacha Patshah*. The Guru recruited fifty two body guards. *Jatts* from *Majha*, *Malwa* and *Doaba*, began to be recruited themselves in the Guru's army in a large number. Bhai Balu (Grandfather of Bhai Mani Singh), and his brothers also got themselves recruited in the Guru's garrison (armed forces).<sup>95</sup> It is written in *Dabistan-i-Mazahib*: The Guru had seven hundred horse-riders and sixty gun-men.<sup>96</sup> Guru Hargobind wanted his Sikhs to be bold and active physically, and for this he started the tournaments of *Gataka*, callisthenics (Physical exercise) and wrestling and to boost them up morally and to fill in them a spirit of heroism, kept the *Dhadis* (ballad singers).<sup>97</sup> Mughal emperor Jahangir could not bear the majestic dignity and the armed forces of the Guru. He kept the Guru a captive in the fort of Gwalior. Historians have opined differently regarding the time of captivation of Guru Hargobind in the fort of Gwalior. In *Dabistan-i-Mazahib*<sup>98</sup>, the time span of the Guru's captivation has been mentioned as of twelve years. It is of five years from 1607-1612 AD, according to I.B. Banerjee<sup>99</sup>, while Khushwant Singh wrote that it was about two years from 1609 to 1612 AD<sup>100</sup> and according to some other Sikh historians the captivation time of the Guru lasted for a few months only.

Mughal emperor Jahangir's wife Noorjahan had a great and important contribution in his political matters. She was very much influenced by the Guru and she exerted pressure on him to release the Guru from his captivation. After the Emperor released the Guru, there had been an affinity between the duo, the emperor and the Guru. According to the Sikh writers, while going to Kashmir in 1623 AD. Mughal emperor Jahangir halted at Amritsar and persuaded the Guru to accompany him.<sup>101</sup> The Guru acceding to his persuasions, accompanied him to Kashmir.

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<sup>94</sup> Sohan Kavi, *Gurbilas Patshahi Chhevin*, pp-146-51

<sup>95</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parivaar*, The Sikh University Press, Belgium, 2010, p-13

<sup>96</sup> Patwant Singh, *The Sikhs*, Punjabi Translation, Gurcharan Singh Aulakh, Chattar Singh Jeewan Singh, Amritsar, 2009, p-40

<sup>97</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-38

<sup>98</sup> Mohsin Fani, *Dabistan-i-Mazahib* (1645) Nawal Kishore Press, CownPress, 1904, p-274

<sup>99</sup> I.B. Banerjee, *Evolution of the Khalsa* Vol.-II, A. Mukherjee and company, Calcutta, 1944, p-64

<sup>100</sup> Khushwant Singh, *A History of the Sikhs*, Vol-I, p-61

<sup>101</sup> Saroop Das Bhalla, *Mehma Parkash*, pp-445

After that, there was no clash reported between the Mughal emperor and the Guru. Emperor Jahangir died on 28<sup>th</sup> October in 1627 AD.<sup>102</sup> There were four battles being fought between the next Mughal emperor Shah Jahan and Guru Hargobind. The first Mughal-Sikh battle was fought in 1634 AD at Amritsar.<sup>103</sup> The main officials of the Mughal army, commander Mukhlis Khan, *Maulvi* Ramzan, and Mirza Tahir and others, were killed in this skirmish. Many Sikhs, including Bhai Balu, were also martyred in this battle.<sup>104</sup> But some historians have differences on the issue of the date of the battle of Amritsar. Khushwant Singh, Santokh Singh, Gyani Gyan Singh and Patwant Singh have written that the battle was fought in 1628AD.<sup>105</sup> Satvir Singh writes its date as 15<sup>th</sup> May, 1629 AD.<sup>106</sup> According to the *Bhatt Vahis* and Seva Singh, 15<sup>th</sup> April, 1634AD, may be considered as an authentic date.<sup>107</sup> According to the information found in the *Bhatt Vahia*, the dates of the battles between Guru Hargobind and the garrison of the Mughal emperor may be as under, to which Fauja Singh also has accepted.

- (i) Battle of Amritsar, April 14, 1634 AD
- (ii) Battle of Mehraj, December 16, 1634 AD
- (iii) Battle of Kartarpur, April 26, 1635AD
- (iv) Battle of Phagwara, April, 1635 AD<sup>108</sup>

In the above-mentioned battles, the Guru and Sikhs severely defeated the Mughal army. The *Bauli* in the *Dabbi Bazar* of Lahore, got made by Guru Arjun Dev, was dumped with garbage by emperor Shah Jahan, after having got demolished it.<sup>109</sup> He turned the building of the community kitchen *langar* adjoining to the *Bauli*, into a mosque.<sup>110</sup> Guru Hargobind lived a peaceful life at Kiratpur from 1635 to 1645AD and expanded the Sikhism. Perceiving his end nearer, Guru Hargobind, further, handed over the holy seat of the Guruship to his grandson Har Rai- son of Bhai

<sup>102</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-62; J.L. Mehta, *Madhkaleen Bharat Ka Itihas Vol-II*, p-403

<sup>103</sup> Sewa Singh, *Shaheed Bilas*, (ed.) Gyani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, p-5

<sup>104</sup> *Bhatt Vahi Multani Sindhi*; Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-15

<sup>105</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-62; Santokh Singh, *Suraj Parkash*, pp-246-47; Gyani Gyan Singh, *Twarikh Guru Khalsa*, p-482; Patwant Singh, *The Sikhs*, pp-40-41

<sup>106</sup> Satvir Singh, *Guru Bhari Jeevani Guru Hargobind Ji*, p-88

<sup>107</sup> Sewa Singh, *Shaheed Bilas*, p-5

<sup>108</sup> *Bhat Vahi Multani Sindhi*

<sup>109</sup> Kahan Singh Nabha, *Mahan Kosh*, Language Department, Punjab, Patiala, 1960, p-2573

<sup>110</sup> *Ibid*

Gurditta.<sup>111</sup> Bhai Mani Singh presented himself in the ministration *Sewa* of Guru Har Rai in 1657 AD.<sup>112</sup>

Bhai Mani Singh was a Parmar Rajput, whose background had been to *Khan Desh* which was also known as *Dhar Desh*.<sup>113</sup> Its capital was Burhanpur (Madhya Pardesh). The Parmars occupied the southern area to the Tapti river and the Maadus, the northern. Often they were intangled in altercations. In the confrontation of Sholapur, the Parmars abolished the Maadus completely and entirely. The lineage of Bhai Mani Singh was of the heirs of *Raja Bikramjit*. The information about his lineage can be had from the *Bhatt Vahian* dated back to 968 *Samvat* (911 AD). His great grand father, Santal Parmar, enthroned the ruler's seat of the *Khan Desh* and after his death, the eldest of this three sons, Magh became the king in 950 AD.

In 974 AD, after the death of Magh, his younger brother, Munjh, occupied the kingship as his heir.<sup>114</sup> Bhoj, adopted son of Munjh (real son of Magh) became the king in 1018 AD. He was the most famous and the greatest Parmar ruler of the *Malwa*.<sup>115</sup> He was a very generous and kind king, and used to donate in abundance. From this habit of his there is a popular saying *Kahan Raja Bhoj, Kahan Gangu Teli* (A king and a workman stand no comparison). Jaisi, the eldest son of Bhoj, became king in 1060 AD, after Jaisi his eldest son Sapat Mukut, became the king in 1108 AD and in the row, his son Chittra Mukut enthroned in 1152 AD, Udaydeep, the son of Chittra Mukut ascended the royal seat in 1198 AD. His eldest son was Jagdev a kind hearted *Mahadaani*, who even donated his own head. So the younger son of Udaydeep, Randhaul sat on the throne in 1230 AD. Udhar, son of Randhaul became the king after his father's death in 1256 AD, and in succession of the lineage, Udhar's son Ambia acquired the throne in 1297 AD. After Ambia's death his son Loia in 1339 AD and further his younger son Chhaha in 1395 AD became kings respectively. After the king Chhaha his nephew became the king. After Soma his brother Dharna, and then his younger brother Des Rai occupied the throne. After Des Rai, Rada and after Rada his younger son Kalu adorned the seat of the king. Aasal succeeded Kalu and Jallah, his nephew succeeded in the row. After Jallah, his younger brother Nar Singh sat on the royal seat. Nar Singh was the last king of the Parmar lineage. When the

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<sup>111</sup> Sohan Kavi, *Gurbilas Patshahi Chhevin*, pp-448-49

<sup>112</sup> Sewa Singh, *Shaheed Bilas*, p-55

<sup>113</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-9

<sup>114</sup> Kailash Chand Jian, *Malwa through the ages*, Moti Lal Banarsi Das Delhi, 1972, p-335

<sup>115</sup> *Ibid*, p-341

Mughals brought the *Khan Desh* under their political control, the Parmars, leaving their own feudal state, came towards the northern India. Including Jallah, some Rajputs settled in Sirmaur province.

According to the account books of the Bhattas, these families resided in 1482 AD at Nahan. On the fifth date of the light half of the fourth lunar month *Harh* in *samwat* 1539, (1482 AD) Jallah's son was born. The great-grand-son of Jallah Rao (son of Chahar) was born in 1525 AD at Nahan in Sirmaur province. Then the family started to live in village Alipur, district Muzaffargarh in Multan. Son of Rao Moola was born on the second date of the dark half of the fifth lunar month *Sawan Samwat* 1600 (1543 AD) at Alipur. Bhai Balu (grand father of Bhai Mani Singh) born on 2<sup>nd</sup> April, 1560 AD at Bhai Moola's. Bhai Balu was the eldest of the fourteen sons of Bhai Moola. Bhai Balu adopted Sikhism. Bhai Balu and his family were votaries of Guru Arjun Dev. When after the martyrdom of Guru Arjun Dev, Guru Hargobind constituted Sikh army, Bhai Balu with all his brothers, joined the Guru's army. Bhai Balu was a big peddler *Vanjara* name of a community which almost monopolised transportation business during the middle ages. He had several camels, horses and oxen for the purpose of goods transportation.<sup>116</sup> Being a big tradesman, he had good terms with Mughal emperor Akbar also. Maluki, the daughter of Bhai Balu, met the emperor Akbar; and his son Bhai Mai Das, met the Mughal emperor Shah Jahan. The account of the meeting of Maluki with emperor Akbar and of Bhai Mai Das with emperor Shah Jahan, had been mentioned about in the account books of Bhatt Chaukha.<sup>117</sup>

All the above developments show that the Sikhism emerged only because of the downfalls and evils, which had begun to erode both the communities the Hinduism and the Islam. The Sikh Gurus raised their voice against these evils. With the establishment of the *Harmandir Sahib* and the compilation of the *Adi Granth*, the

<sup>116</sup> Harjinder Singh Dilgir, *Bhai Mani Singh te Unhan da Parvaar*, p-13

<sup>117</sup> Chokha Bhatt, *Bhatt Vahi, Kar Sindhu Pargana Saphedon*.

ਮਲੂਕੀ ਮਿਲੀ ਅਕਬਰ ਬਾਦਸ਼ਾਹ ਕੇ, ਜਿਹ ਬੇਟੀ ਕਹਿ ਕੇ ਬਿਠਲਾਈ।

ਧੜਾ ਪੰਜੇਰੀ ਕਾਠ ਕਰੋੜਾ, ਸੇਲਾਂ ਜਤੀਆਂ ਮੇਂ ਸਨਮਾਨ ਕਰਾਈ।

ਤਾਂਬਾ ਪੱਤਰ ਉਪਤਹਿ, ਬਾਦਸ਼ਾਹ ਸੇ ਸੁਗੰਧ ਲਿਖਾਈ।

ਨਿਸ਼ਾਨ ਨਗਾਰਾ ਸੇਲਾਂ ਜਾਤ ਮੇਂ, ਮਲੂਕੀ ਰਾਂਗੜੀ ਲਿਆਈ।

ਮਾਈ ਦਾਸ ਸ਼ਾਹ ਜਹਾਨ ਕੇ ਮਿਲਿਆ, ਵਖੇ ਹਿੰਦੂ ਮੁਸਲਮਾਨ।

ਮਾਈ ਦਾਸ ਤੇਰੇ ਤੰਬੂ ਗੈਨ ਮਹਿ ਝੂਲੇ, ਡਿਓਢੀ ਬਾਹਰ ਖੜੇ ਦਰਬਾਨ।

Sikhs got a separate and unique recognition and identity. The grand father of Bhai Mani Singh, Bhai Balu was the devotee of Guru Arjun Dev.

## **RESEARCH METHODOLOGY**

The Study is mainly based on the primary sources. MS Kharha No. 2827 & 2949 Central Public Library, Patiala . MS Kharha No. M/688 Punjab State Archive Department , Patiala. Contemporary writings and other sources material such as vernacular literature written by Bhattas like *Bhatt Vahis*, Sewa Singh , *Shaheed Bilas (Bhai Mani Singh)*, Guru Gobind Singh, *Zafarnama*, *Hukamnames*, Bhai Gurdas, *Varan*, Kavi Sanipat, *Sri Gur Sobha*, Kesar Singh Chhibbar, *Bansavalinama Dasan Patshain Da*, Bhagat Singh, *Gurbilas Patshahi Chhevin Bhai Mani Singh*, *Sikhan di Bhagatmala* and *Gyan Ratnavali*, Sawroop Singh Kaushish, *Guru Kian Sakhian*, Sujan Rai Bhadari, *Khulasat - Twarikh*, and other vernacular literature in various libraries and archive such as the library of the Panjab University, Chandigarh, Library of Punjabi University, Central Public Library, Patiala, Library of Guru Nanak Dev University, Library of Khalsa College, Sikh Reference Library of Sri Darbar Sahib, Amritsar and Punjab State Archive, Patiala have been used. However these sources have been studied keeping in view strictly the research methodology of our discipline. These various facts have been studied according to the objectives and causal relationship among them. The proposed work is expected to be wide ranging. An inter disciplinary approach has remained its basis for the deep understanding of the facts. Several secondary books and research articles have also been consulted for preparation of this research work.

## **REVIEW OF LITRERATURE**

Review of literature on the same or related topics is very important for a research work as it brings to light the mind of authors and scholars in literary terminology. Some of the important books and articles that appeared on the above subjects from time have been reviewed as follows:

***Bhai Mani Singh Jevani ate Rachna*** by Rattan Singh Jaggi, Publication Bureau, Punjabi University, Patiala, 1983. The first chapter deals with *Hukamnanas* issued on the name of five sons of Bhai Mani Singh by Guru Gobind Singh. The second chapter is regarding the important works related to the name of Bhai Mani Singh: *Sikha Di Bhagat Mala*, *Gyan Ratnavali*, *Gurbilas Patshahi Chhevee* and *Dasvee*.

***Bhai Mani Singh ate Unhan da Parvaar*** by Harjinder Singh Dilgeer, The Sikh University Press, Belgium, 2010. Harjinder Singh Dilgeer is considered a proficient

writer of Sikh history, Gurbani & Philosophy. He wrote in detail about the martyrdom of fifty seven family members of Bhai Mani Singh.

***History of the Sikhs*** by Khushwant Singh Vol.1, Princeton University Press, London, 1963. It is a remarkable account how Sikhs came into existence and within a period of 400 years established their rule right from north India extending over to Indus river. It begins with how the Sikhs came in a depiction by originating from Hindus and Muslims. Therefore becoming a separate entity. This book gives a very noble description about the life of ten Gurus of Sikhs. The Sikhs, who lived a peaceful life upto the fifth Guru Arjan Dev, were converted into Sikhs warriors during the period of sixth Guru, Guru Hargobind. It comprises of details of the nature of relationship between the Sikhs and the other two entities the Mughals and the Afghans. It also provides information about the establishment of the *Khalsa* and martyrdom of Bhai Mani Singh.

***Nawab Kapur Singh*** by Prem Singh Hoti, Lahore Book Shop, Ludhiana, 1952. In this biography, he describes the life of Nawab Kapur Singh along with the outrageous acts of the Mughals. He also discusses in detail the martyrdom of Bhai Mani Singh, Nawab Kapur Singh's baptism by Bhai Mani Singh and the subsequent successes of the Sikhs after the martyrdom of Bhai Mani Singh.

***Akal Takht Sahib*** by Harjinder Singh Dilgeer, The Sikh University Press, Belgium, 2005. The author elaborates the events of the Mughal rule and foreign invasions, along with the summary of the *gurmats* of *Sarbat Khalsa* issued at *Akal Takht Sahib*. He also gives information about the Sikh *Misals*. He also provides information about activities of Bhai Mani Singh in the Golden Temple and *Akal Takht Sahib* (Amritsar) during the crucial period of Sikh history.

***Sikh Itihas*** by Teja Singh and Ganda Singh, Vol. I 1469-1765 (Translated in Punjabi) Bhagat Singh, Publication Bureau, Punjabi University, Patiala, 6<sup>th</sup> edition 2016. This book has solved many misconceptions about Sikh history. In this book, Persian books were used as the main source to elaborate the events related to Sikh Muslim clash. The author has written about the invasions of Nadar Sharh and Ahmad Shah Abdali and has also discussed how Sikhs attacked their counterparts and rescued Hindu women along with weapons and other belongings.

Apart from this, there are many books that give information about the history of Bhai Mani Singh and their family.



## SCHEME OF CHAPTERIZATION

The first chapter is 'Historical Background' deals with the geographical, political and religious features of Punjab. An attempt has been made to discuss the founder of Sikhism Guru Nanak Dev and his successors relations with contemporary Mughal emperors. In this chapter an efforts also had been made to discuss the royal Rajput family. This Chapter also describes the research methodology.

The second chapter 'Bhai Mani Singh in the services towards the Sikh Guru's has discussed the early life of Bhai Mani Singh. This chapter highlights the Bhai Mani Singh's service of Guru Har Rai, Guru Harkrishan, Guru Tegh Bahadur, Guru Gobind Singh, *Mata Sundri*, *Mata Sahib Kaur* and *Khalsa Panth*.

The third chapter 'Martyrdom of Bhai Mani Singh' describes the martyrdom of Bhai Mani Singh and Sikh struggle to establish the *Khalsa Raj*. This chapter has explained the cause and impact of martyrdom of Bhai Mani Singh's. After his martyred the Sikh struggle periods was started. This chapter also describes the formation of Dal Khalsa, Sikh misals and in additions, its also describes activities and achievement of Dal Khalsa and Sikh misals also describes.

Fourth chapter 'Bhai Mani Singh as a Sikh Scholar' throws light on his compositions. Bhai Mani Singh has given valuable contribution in Sikh history. The various compositions associated to the name of Bhai Mani Singh such as Gian Ratnavali, Sikhian di Bhagatmala, Gurbilas Patshahi Chhevin and Dasvin, Bir's (Guru Granth Dasam Granth) and others. His works provided the valuable information about Sikh history.

Fifth chapter 'Contribution of Bhai Mani Singh's family in Sikh History' throws light on the vast contribution of Bhai Mani Singh's family members in Sikh history. This chapter has described about the family of Bhai Mani Singh, total fifty-seven members which included his grand father, brother, son and grand son who were martyrdom in various battles. These battles were fought in the period of Guru Hargobind, Guru Gobind Singh and Banda Singh Bahadur. Bhai Nanu was the first family member who martyred the era of Guru Hargobind. Martyrdom of Bhai Dyal Das with Guru Tegh Bahadur has been also elaborated in this chapter.

In the sixth chapter finding of the study is strictly based on the facts and figures as yielded by primary and contemporary sources.

## CHAPTER-2

### BHAJI MANI SINGH'S SERVICES TOWARDS THE SIKH GURU'S

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There have been several Sikhs who devoted and laid down their whole lives for the cause of the Guru's service and *Khalsa Panth*. Bhai Mani Singh is one of those great Sikhs, who served the Sikh Gurus and the *Khalsa Panth* since his childhood till he breathed his last. The historians are divided into their opinions regarding the date of birth, place of birth, caste and parents of Bhai Mani Singh- a great martyr and scholar in the Sikh history.

The scholars have presented numerous kinds of views regarding the birth place of Bhai Mani Singh. According to those views, he was born either at Kambowal, or Kane Kachhey, or Kakru, or Alipur. First and the foremost view regarding his place of birth, has been presented by Garja Singh while editing Sewa Singh's creation: *Shaheed Bilas*, he writes Alipur, district Mujaffargarh (now in Pakistan) as the birth place of Bhai Mani Singh.<sup>1</sup> Veer Singh Bal writes that Bhai Mani Singh was a lived of Kane Kachhey.<sup>2</sup> According to Surinder Singh Kohli, Bhai Mani Singh was a son of the *Chaudhary* of Kambowal.<sup>3</sup> According to one more writing, by Giani Gurdit Singh, there had been two different persons with the name of Bhai Mani Singh in the court of Guru Gobind Singh; one of them belonged to Alipur, Multan and the other one was a denizen of village Kambowal (Longowal).<sup>4</sup> Joginder Singh Ramdev writes that Bhai Mani Singh was the son of the *Chaudhary* of Kambowal.<sup>5</sup> Satvir Singh writes: Bhai Mani Singh was born at village Kakru (Ambala).<sup>6</sup> Karam Singh Gangawala writes Longowal as his birth place.<sup>7</sup> Among other scholars, who have presented their views that Bhai Mani Singh was born at

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<sup>1</sup> Sewa Singh, *Shaheed Bilas (Bhai Mani Singh)* (ed.) Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, p-22

<sup>2</sup> Bhai Veer Singh Bal, *Singh Sagar*, Publication Bureau, Punjabi University, Patiala, 1986, p-136

<sup>3</sup> Surinder Singh Kohli, *Bhai Mani Singh Jeevan te Rachana*, Language Department Punjab, Patiala, 1961, p-6

<sup>4</sup> Giani Gurdit Singh, *Dasam Granth da Itihas Jeevan Sandesh*, Patiala, 1951, p-143

<sup>5</sup> Joginder Singh Ramdev, (ed.) *Punjabi Lakhari Kosh*, New Book Company, Jalandhar, 1964, p-268

<sup>6</sup> Satvir Singh, *Sada Itihas Vol.II*, New Book Company, Jalandher, 1<sup>st</sup> edition, 1962, 11<sup>th</sup> edition 2014, p-154

<sup>7</sup> Karan Singh Gangawala, *Jeevan Bhai Mani Singh*, Amritsar, 1935, pp-11-15

Kambowal and have authenticated their views, include- Kirpal Singh Dardi<sup>8</sup>, Bhagat Lakshman Singh<sup>9</sup> and Bhai Kahan Singh Nabha.<sup>10</sup>

Pandit Khem Chand, from Haridwar, writes in his *vahi* the son of Bhai Mai Das, grandson of Balu and the great-grand-son of Bhai Moola- Mani Ram, who lived at village Alipur of Multan sub-division; visited Haridwar with Guru Gobind Singh.<sup>11</sup> According to Jagjit Singh Bhai Mani Singh was born at village Alipur, district Mujaffargarh (Now in Pakistan). His childhood name was Manik, and after having baptized *Khande Batte Da Pahul* in 1699 AD his name was changed to Mani Singh.<sup>12</sup> The scholars who are agreed on Alipur as the birth place of Bhai Mani Singh include Ranjit Singh Rana<sup>13</sup>, Rattan Singh Jaggi<sup>14</sup>, Malkinder Kaur<sup>15</sup>, Pyara Singh Padam<sup>16</sup>, Kirpal Singh & Kharak Singh<sup>17</sup>. It is also authenticated from the *Bhatt vahi Multani Sindhi* that Bhai Mani Singh was born at Alipur. Among all these views presented by various historians and scholars regarding Bhai Mani Singh, the views presented by Bhai Sewa Singh in his creation *Shaheed Bilas* seems more truthful and authentic. Sewa Singh's background connects, back in the past, with Bhatt Bhikha, whose verses have been included in the Guru Granth. According to the discourse as written in the *Bhatt vahi*, Sewa Singh with the members of Bhai Mani Singh's family was executed buried alive at *Taleonda Pargana Jind*. The progeny of Bhai Mani Singh, his sons Bachittar Singh and Uday Singh's line of family began to live at Kane Kachhey and Marl Bhaini. Perhaps that is why Bhai Veer Singh was mistaken that Bhai Mani Singh was the inhabitant of Kane Kachhey. According to Bhai Sewa Singh

<sup>8</sup> Kirpal Singh Dardi, *Shaheed Bhai Mani Singh: Ithasak Paripekh*, Akar Publications, Jalandhar, 2004, p-34

<sup>9</sup> Bhagat Lakshman Singh, *The Great Sikh Martyrs*, ed. Prithipal Singh Kapoor, Singh Brothers, Amritsar, 2006, p-106

<sup>10</sup> Kahan Singh Nabha, *Encyclopedia of Sikh Literature*, Vol.-IV, Publication Bureau, Punjabi University, Patiala, 2014, p-2414

<sup>11</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, (ed.) Giani Garja Singh, Kalam Mandir, Lower Mall, Patiala, 1986, p-13

ਲਿਖਤੰ ਮਨੀ ਰਾਮ ਬੇਆ ਨਾਇਕ ਮਾਈਦਾਸ ਕਾ, ਪੋਤਾ ਬੱਲੂ ਕਾ, ਪੜਪੋਤਾ

ਮੂਲੇ ਕਾ, ਜਤੀਆ ਪੁਆਰੂ,ਬੰਸ ਬੀਝੇ ਕਾ ਬੰਝਰਉਤ ਜਲੁਾਨਾ।

ਬਾਸੀ ਅਲੀਪੁਰ ਪਰਗਣਾ ਮੁਲਤਾਨ ਸੰਬਤ 1751 ਮਿਤੀ 2 ਚੇਤ, ਗੁਰੂ ਗੋਬਿੰਦ ਰਾਇ ਜੀ

ਕੇ ਸਾਥ ਦੀਵਾਨ ਹੋਇ ਕਰ ਹਰਿਦੁਆਰਾ ਆਏ, ਸੁਖ ਕੇ ਇਸਨਾਨ।

ਪੰਡਾ ਵਰੀ ਪੰਡਤ ਖੇਮ ਚੰਦ ਚੂਨੀਲਾਲ, ਹਰਿਦੁਆਰ।

<sup>12</sup> Jagjit Singh, *The Growth of Sikh Tree*, Vol.-II, National Book Shop, Delhi, 2010, p-83

<sup>13</sup> Ranjit Singh Rana, *Hazoori Shaheed*, Shaib Shabad Yug, Birmingham, UK, p-194

<sup>14</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachna*, Publication Bureau, Punjabi University, Patiala, 1983, p-2

<sup>15</sup> Malkinder Kaur, *Gurmat Vichardhara Sikhan de Bhagat Mala de Sandarbh Vich*, Gurmat Parkashan, Patiala, 2010, p-16

<sup>16</sup> Pyara Singh Padam, *Guru Gobind Singh Ji de Darbari Rattan*, Kalam Mandir, Lower Mall, Patiala, 2<sup>nd</sup> edition, 1994, pp-63-67

<sup>17</sup> Kirpal Singh & Kharak Singh, *History of the Sikhs & their Religion Vol-I*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2<sup>nd</sup> edition, 2012, p-439

and *Batt Vahis* and other reliable sources, it is confirmed and authenticated that the birth of Bhai Mani Singh took place at village Alipur, district Mujaffargarh (now in Pakistan). There are also different version about date of birth of Bhai Mani Singh.

In *Shaheed Bilas*, Sewa Singh has written that Bhai Mani Singh was born on the twelfth day of the light half of the first month (*Chet*) of the lunar calendar of *Samwat* 1701 (1644 AD) and it was the Sunday.<sup>18</sup> Koer Singh, in *Gurbilas Patshahi Dasveen*, also confirms the view of Sewa Singh and tells further that Bhai Mani Singh had gone to have a glimpse of Guru Har Rai in 1657 AD.<sup>19</sup> Karam Singh Gangawala has written fourteenth of eleventh month (*Magh*) of the lunar calendar, *Samwat* 1729 as the date of birth of Bhai Mani Singh.<sup>20</sup> According to Joginder Singh Ramdev, Bhai Mani Singh, at the age of five years, was offered to the ninth Guru, Guru Tegh Bahadur, by his father.<sup>21</sup> Conforming to Satvir Singh, he was born in *Samwat* 1719 in the ninth month (*Maghar*) of the lunar calendar, (December, 1662 AD) and his father presented him to the ninth Guru, Guru Tegh Bahadur in 1674 AD.<sup>22</sup> Surinder Singh Kohli writes that the date of birth of Bhai Mani Singh could not be known anyhow.<sup>23</sup> Sewa Singh considers 10<sup>th</sup> March, 1644 AD, confirmed date of birth of Bhai Mani Singh, and some other scholars like Jagjit Singh,<sup>24</sup> Malkinder Kaur,<sup>25</sup> Rattan Singh Jaggi,<sup>26</sup> Pyara Singh Padam,<sup>27</sup> have also strengthened the view of Sewa Singh. Bhatt Bohath son of Bhatt Kirat has mentioned in *Bhatt Vahi Multani Sindhi*, the date of birth of Bhai Mani Singh as on Sunday in the first month (*Chet*) of the lunar calendar in *Samwat* 1701,<sup>28</sup> Bhagat Lakshman Singh<sup>29</sup> writes that at the age of seven, Bhai Mani Singh came to Anandpur Saheb to have the glimpse of Guru Tegh Bahadur while Kahan Singh Nabha<sup>30</sup> states that Bhai Mani Singh was at the age of five years at that time.

<sup>18</sup> Sewa Singh, *Shaheed Bilas*, p-54

<sup>19</sup> Koer Singh, *Gurbani Patshahi Dasveen*(ed.) Shamsheer Singh Ashok, Punjabi University, Patiala, 1968, p-3

<sup>20</sup> Karam Singh Gangawala, *Jeevan Bhai Mani Singh*, pp-11-15

<sup>21</sup> Joginder Singh Ramdev, *Punjabi Lakhari Kosh*, p-268

<sup>22</sup> Satvir Singh, *Sada Itihas*, Vol-II, p-15

<sup>23</sup> Surinder Singh Kohli, *Bhai Mani Singh Jeevan ate Rachana*, p-13

<sup>24</sup> Jagjit Singh, *Growth of the Sikh tree*, Vol-II., p-83

<sup>25</sup> Malkinder Kaur, *Gurmat Vichardhara Sikhian de Bhagat Mala de Sandarbh Vich*, p-16

<sup>26</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-2

<sup>27</sup> Pyara Singh Padam, *Guru Gobind Singh Ji de Darbari Rattan*, pp-63-67

<sup>28</sup> *Bhatt Vahi Multani Sindhi*:

ਬਧਾਈ ਲੀ ਮਨੀ ਰਾਮ ਕਾ ਬੇਟਾ ਮਾਈ ਦਾਸ ਕਾ ਪੇਤਾ ਬੱਲੂ ਕਾ ਪੜਪੇਤਾ ਮੂਲੇ ਕਾ...

ਸੰਬਤ 1701 ਬਰਖੇ ਮਾਹ ਚੇਤਰ ਸੁਦੀ ਦੁਆਦਸੀ ਰਵੀਵਾਰ ਸੁਭਵਰ ਸੁਭ ਘੜੀ

ਜਨਮ ਹੁਆ ; ਕੁਲ ਪਰੋਹਤ ਬੋਹਥ ਭੱਟ ਕੇ ਮਾਨਾ; ਗੁਰੂ ਕਿ ਕੜਾਹੀ ਕੀ ।

<sup>29</sup> Bhagat Lakshman Singh, *The Great Sikh Martyrs*, p-106

<sup>30</sup> Kahan Singh Nabha, *Encyclopedia of Sikh Litature*, p-2414

Out of the above possibilities, 1644 AD, seems to be the most authentic birth date of Bhai Mani Singh. It is proved by the scholars and they all are agreed that Bhai Mani Singh was executed in 1734 AD at the age of ninety, hence 1644 AD as the birth year of Bhai Mani Singh seems to be the most accurate and authentic date. According to Jagjit Singh, he was elder than Guru Gobind Singh by twenty two years.<sup>31</sup> One more reason to consider 1644 AD as the correct date of Bhai Mani Singh's birth, is that, his sons and grandsons also participated in the battle of Chamkaur in 1705 AD.<sup>32</sup> The scholars have also given different views about the parents and caste of Bhai Mani Singh. Gyani Thakur Singh writes that Bhai Mani Singh was born from the womb of *Mata Daya Kaur*.<sup>33</sup> Rattan Singh Jaggi says, Bhai Mani Singh was born in the clan of Udaydeep Panwar Rajput's family.<sup>34</sup> According to the written proof by Kirpal Singh Dardi, Bhai Mani Singh was from Kambow caste.<sup>35</sup> According to Surinder Singh Kohli, he was the son of *Dullat Chaudhary*.<sup>36</sup> Kesar Singh Chhibber also writes, Bhai Mani Singh belonged to Kambow fraternity and brotherhood.<sup>37</sup> Gyani Gyan Singh writes in his book *Sri Guru Panth Parkash*, about, Bhai Mani Singh as *Dullat Jat*.<sup>38</sup> Kahan Singh Nabha also confirms this statement of Gyani Gyan Singh.<sup>39</sup> According to *Shaheed Bilas* by Sewa Singh, Bhai Mai Das was the father and *Mata Madhri Bai* was the mother of Bhai Mani Singh.<sup>40</sup> An evidence, from the *Bhatt Vahis*<sup>41</sup> and the *Vahis* of Khem Chand, is found that Mai Das was the father of Bhai Mani Singh and he belonged to Rajput Panwar caste.<sup>42</sup> M.A. Macauliffe has written that the name of Bhai Mani Singh's father was Bika.<sup>43</sup>

According to Gyani Gyan Singh, Kala was the name of Bhai Mani Singh.<sup>44</sup> Surinder Singh Kohli also does confirm the same.<sup>45</sup> Among all the above

<sup>31</sup> Jagjit Singh, *The Growth of the Sikh Tree, Vol-II*, p-83

<sup>32</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvar*, The Sikh University Press, Belgium, 2010, p-89

<sup>33</sup> Bhai Mani Singh, *Sikhan di Bhagat Mala*, (ed.) Dharam Chand Vatish, Lahore Book Shop, Ludhiana, 1979, p-10 (Footnote)

<sup>34</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-2

<sup>35</sup> Kirpal Singh Dardi, *Shaheed Bhai Mani Singh: Ithasak Paripekh*, p-34

<sup>36</sup> Surinder Singh Kohli, *Bhai Mani Singh Jeevan te Rachana*, p-6

<sup>37</sup> Kesar Singh Chhibber, *Bansvalinama Dasan Patshahian Ka*, (ed.) Rattan Singh Jaggi, Punjab University, Chandigarh, 1972, p-135

<sup>38</sup> Gyani Gyan Singh, *Sri Guru Panth Parkash*, Bhasha Vibhag Punjab, Patiala, 1970, p-676

<sup>39</sup> Kahan Singh Nabha, *Mahan Kosh*, Bhasha Vibhag Punjab, Patiala, p-951 (Footnote)

<sup>40</sup> Sewa Singh, *Shaheed Bilas*, p-54

<sup>41</sup> *Bhatt Vahi Multani Sindhi*

<sup>42</sup> Sawroop Singh Kaushish, *Guru Kian Sekhian*, p-13

<sup>43</sup> M.A. Macauliffe, *The Sikh Religion*, Vol.-V, S. Chand & Co., New Delhi, 1963, p-414

<sup>44</sup> Gyani Gyan Singh, *Sri Guru Panth Parkash*, pp-676-677

deliberations, *Shaheed Bilas* of Sewa Singh and the *Bhatt Vahis* can be considered more reliable, according to which the Birth of Bhai Mani Singh happened in the family of Panwar Rajputs on 10<sup>th</sup> March, 1644 AD at village Alipur district Mujaffargarh (now in Pakistan). Mai Das was his father, Bhai Balu grandfather and Madhri Bai was his mother. The reason behind the authentication of Sewa Singh's discourse, was that he had been in the kinship of the family of Bhai Mani Singh, and therefore he wrote about Bhai Mani Singh on the basis of the information he got about Bhai Mani Singh and his family from the elders of his own family.

Mai Das, the father of Bhai Mani Singh, was a bigamist. He fathered seven sons of his first wife Madhri Bai. These sons were: Jetha, Dyal Das, Mani Ram, Dunnia, Amar Chand and Roopa. His second wife Ladiki bore five sons and they were: Jagtu, Sohna, Lehna, Rai and Hathi Chand.<sup>46</sup> Bhai Mani Singh and ten of his brothers got the opportunity of ministration of the Guru and sacrificed their lives for the cause of Guru.

Bhai Mani Singh at the age of thirteen was in attendance of the seventh Guru, Guru Har Rai. He devoted all his life in the service of the Guru and the *Khalsa Panth*. He fulfilled all the responsibilities with full honesty and integrity, which were assigned to him by Guru's and *Mata* from time to time and always did his best efforts to keep the Sikhs united. It was due to his able leadership that the Sikhs could be able to establish the *Khalsa Raj* the regime of the pure in the day, the then, to come. His grandfather Bhai Balu was a votary of the sixth Guru, Guru Hargobind. Being in the service of the Guru, he sacrificed his life.

Bhai Mani Singh offered whole of his life in the service and ministration of Guru Har Rai, Guru Har Krishan, Guru Tegh Bahadur, Guru Gobind Singh, *Mata Sundri*, *Mata Seheb Kaur* and *Khalsa Panth*.

Bhai Mani Singh, with his father Bhai Mai Das and two elder brothers (Bhai Jetha and Dyal Das), visited Kiratpur to have a glimpse of the seventh Guru, Guru Har Rai in 1657 AD.<sup>47</sup>

The historians are divided in their opinions regarding each and every incident related to Bhai Mani Singh's life and also about the different phases (stages) of his

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<sup>45</sup> Surinder Singh Kohli, *Punjabi Sahit da Itihas*, Vol.-II, Punjabi Vartak, Bhasha Vibhag, Punjab, Patilala, 1960, p-212

<sup>46</sup> Sewa Singh, *Shaheed Bilas*, p-54

<sup>47</sup> M.G. Gupta, (ed.) *Guru Tegh Bahadur Hind di Chadar*, LokGeet Parkashan, Sirhind Mandi, 1995, p-57

age, he had presented himself in the ministrations- *sewa* of different Gurus from time to time because historians are not unanimous on this matter too.

Bhai Sewa Singh wrote that Bhai Mani Singh presented himself in the *sewa* of the seventh Guru, Guru Har Rai at the age of thirteen years with his father Bhai Mai Das at Kiratpur.<sup>48</sup> Koer Singh,<sup>49</sup> Rattan Singh Jaggi,<sup>50</sup> Harjinder Singh Dilgeer,<sup>51</sup> have also ratified this fact. Gyani Gyan Singh, the author of *Sri Guru Panth Parkash*, wrote that Bhai Mani Singh was in the service of the ninth Guru, Guru Tegh Bahadur and spent his childhood there playing with *Bal Guru* Gobind Singh.<sup>52</sup> According to Surinder Singh Kohli and Kahan Singh Nabha, Bhai Mani Singh came to the ninth Guru, Guru Tegh Bahadur's shelter at Anandpur Saheb when he was five years old.<sup>53</sup> Bhagat Singh, the writer of *The Great Sikh Martyrs*, wrote that Bhai Mani Singh came to Anandpur Saheb in the shelter of Guru Tegh Bahadur at the age of seven.<sup>54</sup>

On the basis of the above review it can be said that at the age of thirteen, Bhai Mani Singh came in the service of the seventh Guru, Guru Har Rai at Kiratpur; and to consider it to be true, there are various reasons. It was accepted fact that Bhai Mani Singh was born in 1644 AD and Guru Tegh Bahadur became the Guru's in 1664 AD and at that time Bhai Mani Singh was around the age of twenty years, neither five nor seven (as some historians have claimed that at the age of five or seven Bhai Mani Singh came in the ministrations of Guru Tegh Bahadur). Even Bhai Mani Singh was not coetaneous to Guru Gobind Singh, for in the battle of Chamkaur in 1705 AD, Bhai Mani Singh's grandson Ram Singh (son of Bachittar Singh) also took part.

When Bhai Mani Singh bowed before Guru Har Rai and greeted him, the Guru was influenced with his beautiful appearance, prudence and philanthropy and blessed him that his name would illuminate in the entire world.

*Mania eh gunia hovega Bech jag Sarre*<sup>55</sup>

Though at an early age, Bhai Mani Singh was under such a spell of charisma of the Guru's personality that he did not go back to his village Alipur with his father Bhai Mai Das, rather he stayed back at Kiratpur with both of his brothers in the

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<sup>48</sup> Sewa Singh, *Shaheed Bilas*, p-55

<sup>49</sup> Koer Singh, *Gurbilas Patshahi Dasveen*, p-3

<sup>50</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, pp-2-3

<sup>51</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvar*, p-91

<sup>52</sup> Gyani Gyan Singh, *Sri Guru Panth Parkash*, p-676-677

<sup>53</sup> Surinder Singh Kohli, *Punjabi Shait da Itihas Vol.-II*, p-199; Kahan Singh Nabha, *Mahan Kosh*, p-712

<sup>54</sup> Bhagat Lakshman Singh, *The Great Sikh Martyrs*, p-10

<sup>55</sup> Sewa Singh, *Shaheed Bilas*, p-55

companionship of the Guru. Living at Kiratpur, despite dispensing with the voluntary *sewa* of food preparation at the community kitchen and washing of the dirty utensils. Bhai Mani Singh started reciting and enchanting *Gurubani* (the holy verses) of the Guru, too.<sup>56</sup>

After having lived in the company of Guru Har Rai for two years, Bhai Mani Singh's father Bhai Mai Das, taking permission for his marriage from the Guru in 1659 AD, took him back with his three sons- (Mani Singh, Dyal Das and Jetha), to their native village Alipur. Bhai Mani Singh got married with Sito Bai, daughter of Lakkhi Shah *Vanjara*.<sup>57</sup> After his marriage, he stayed at his village for some time and then again presented himself in the service of Guru Har Rai's with his two elder brothers and resumed the *langar sewa* the voluntary service of the community kitchen.<sup>58</sup>

In 1661 AD, before his passing away, Guru Har Rai declared his youngest son, Har Krishan to be the heir of the Guru's seat that was why Bhai Mani Singh continued serving the eighth Guru, Guru Harkrishan after the soul of the seventh Guru had mingled with the light of the supreme soul.<sup>59</sup> On the occasion of Baisakhi, in 1662 AD, the Sikh devotees came to have the glimpse of child Guru Harkrishan (*Bala Pritam* Guru Har Krishan). Bhai Mani Singh, on this occasion, contributed greatly in the preparation of the *langar* for the congregation and in looking after them with utmost care.<sup>60</sup> He kept himself associated with the Guru till the Guru breathed his last. When Guru Harkrishan went to Delhi to meet Mughal emperor Aurangzeb, he was one of the prominent Sikhs who accompanied the Guru.<sup>61</sup>

The information, that Guru Harkrishan happened to be at Delhi court and that Bhai Mani Singh accompanied the Guru along with other Sikhs such as *Deewan Dargah Mal*, *Kunwar Ram Singh*, *Gurbakhsh Singh*; is found in the *Bhatt Vahi Talaundha Pargana Jind*, under the title *Khata Jalhane Puaron ka*.<sup>62</sup>

<sup>56</sup> *Ibid*

<sup>57</sup> *Ibid*, p-57

<sup>58</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-3

<sup>59</sup> *Ibid*

<sup>60</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-54

<sup>61</sup> Sewa Singh, *Shaheed Bilas*, p-23; Ranjit Singh Rana, *Hazoori Shaheed*, p-195

<sup>62</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, P-58 (Footnote)

ਗੁਰੂ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਜੀ ਮਹਿਲ ਅੱਠਮਾਂ ਬੇਟਾ ਗੁਰੂ ਹਰ ਰਾਇ ਜੀ ਕਾ ਸਾਲ ਸਤਰਾਂ ਸੈ ਇਕੀਸ ਚੇਤਰ ਮਾਸੇ ਸੁਕਲਾ ਨਾਮੀ ਗੁਰੂਵਾਰ ਕੇ ਦਿਹੂੰ ਸਵਾ ਪਹਿਰ ਦਿਲ ਚਢੈ ਪਾਲਿਕੀ ਤੇ ਸਵਾਰ ਹੋਇ ਦਿਹਲੀ ਦਰਬਾਰ ਮੇਂ ਆਏ। ਗੈਲੈ ਗੁਰੂ ਗੁਰਬਖਸ਼ ਆਇਆ ਬੇਟਾ ਬਾਘੇ ਛੀਪੇ ਕਾ। ਮਨੀ ਰਾਮ ਆਇਆ, ਬੇਟਾ ਮਾਈਦਾਸ ਜਲਹਾਨੇ ਕਾ। ਹੋਰ ਸਿੱਖ ਫਕੀਰ ਆਏ। (ਭੱਟ ਵਰੀ ਤਲਉਂਦਾ ਪਰਗਨਾ ਜੀਂਦ, ਖਾਤਾ ਜਲਹਾਨੇ ਪੁਆਰੇ ਕਾ)



It was not much longer since the Guru reached Delhi that a fatal contaminable disease small-pox broke out. Guru Harkrishan started serving the victims and he himself got contaminated with the fatal virus of the disease and he passed away to his heavenly abode in 1664 AD.<sup>63</sup> And before the Guru passed away, he had indicated that the would be next Guru would be Bakala- *Baba Bakale*. Guru Tegh Bahadur had been living at Bakala at that time. Guru Harkrishan was cremated at the bank of the river Yamuna. After the obsequy *Mata Bassi* and *Mata Sulakhni* along with a group of the Sikhs, including Bhai Mani Singh, proceeded to Bakala<sup>64</sup> to apply the mark on Guru Tegh Bahadur's forehead signifying his coronation as accession to the Gurship as the next successor. Sewa Singh, the author of *Shaheed Bilas*, has given an account in his book about the stay of Bhai Mani Singh, Bhai Jetha and Bhai Dyal Das in Guru Tegh Bahadur's ministrations.<sup>65</sup> When after his accession to the seat of the Guruship, Guru Tegh Bahadur went to Bibi Roop Kaur at Kiratpur for condolence rites, among other prominent Sikhs who accompanied the Guru to happen there, Bhai Mani Singh was also included.<sup>66</sup> After having lived in the association with the Guru, Bhai Mani Singh returned to his native village, Alipur. Returning from various travels, Guru Tegh Bahadur began to live at Anandpur Saheb with his family. Bhai Mani Singh rejoined the Guru at Anandpur Saheb in 1672 AD and resumed the *langar sewa*.<sup>67</sup> A delegation of Kashmiri Pandits in the leadership of Pandit Kirpa Ram Dutt visited Guru Tegh Bahadur at Anandpur Saheb in 1675 AD with an imploration to save them from the tyranny of the governor of Kashmir Iftikhar Khan who, obeying the orders of the Mughal emperor Aurangzeb, was compelling them to adopt Islam.<sup>68</sup>

Responding to the supplication of the Kashmiri Pandits, Guru Tegh Bahadur, with three of his Sikhs- Bhai Dyal Das (brother of Bhai Mani Singh), Bhai Sati Das and Bhai Mati Das; set out his journey towards Delhi to meet the Mughal emperor Aurangzeb regarding the problems of the Kashmiri Pandits. Before, setting out, Guru Tegh Bahadur gave the responsibility of Anandpur Saheb to Bhai Mani Singh in his

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<sup>63</sup> Bhai Santokh Singh, *Suraj Parkash*, Bhai Chattar Singh Jeevan Singh, Amritsar, 28<sup>th</sup> edition, 2014, p-328

<sup>64</sup> Kirpal Singh & Kharak Singh, *History of the Sikhs and their Religion*, p-218; Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-3; Sukhdial Singh, *Punjab Da Itihas 1469-1708*, Vol.-V, Publication Bureau, Punjabi University, Patiala, 2012, p-156

<sup>65</sup> Sewa Singh, *Shaheed Bilas*, p-58

<sup>66</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-61

<sup>67</sup> Sewa Singh, *Shaheed Bilas*, p-58

<sup>68</sup> Saqi Mustad Khan, *Maasir-i-Alamgiri* (Punjabi Translation), Punjabi University, Patiala, 1977, p-85; Surinder Singh Kohli, *Guru Tegh Bahadur Jeevan Sama ate Rachna*, Publication Bureau, Punjab University, Chandigarh, 1976, p-64

absence.<sup>69</sup> After the martyrdom of Guru Tegh Bahadur, Bhai Mani Singh continuously remained in the attendance of Guru Gobind Singh.<sup>70</sup> Whenever he got free time after the service at the community kitchen, Bhai Mani Singh would sit in the company of Guru Gobind Singh and would learn *Gurbani*. Obeying the orders of Guru Gobind Singh, Bhai Mani Singh started writing *Pothis*, so that the *Gurbani* might excessively be preached far and wide. Sewa Singh wrote that Bhai Mani Singh started writing *Pothis* with full zeal and enthusiasm at the age of thirty five.<sup>71</sup>

Bhai Mani Singh always remained present with Guru Gobind Singh. Medni Parkash, the king of Nahan province, sent his minister to Guru Gobind Singh on 28<sup>th</sup> March, 1685 AD inviting the Guru to his Province of Nahan. Accepting the invitation of Medni Parkash, the Guru reached Nahan with his Sikhs on 13<sup>th</sup> April, 1685AD. There Guru found there a city named Paunta and started residing there. Bhai Mani Singh was included among the Sikhs who went to Paunta for residing with the Guru.<sup>72</sup> There were fifty two poets in the Guru's court at Paunta, and Bhai Mani Singh was also one of them. Guru Gobind Singh, himself, also composed a great deal of literature and he encouraged the poets.

*Kavi bavanja the gur pass, unme in ki ganna khas*<sup>73</sup>

(There were fifty two poets in the Guru's court but Bhai Mani Singh was considered as special.)

Pyara Singh Padam wrote in his book *Guru Gobind Singh Ji de Darbari Ratan* that Bhai Mani Singh was one of the fifty two gems of the Guru's court.<sup>74</sup> When in 1687 AD, Ram Rai, the elder son of Guru Har Rai died. Bhai Mani Singh, with other Sikhs, also accompanied the Guru to *Khurvaddhi* (Dehradun). Ram Rai's wife told that *masand* Gurbakhsh Rai was behind the death of her husband and that now he wanted to occupy the tabernacle of Ram Rai. Mata Panjab Kaur, invited Guru Gobind Singh to attend the death anniversary of Ram Rai in the next year in 1688 AD, Guru Gobind Singh wrote to Panjab Kaur that he himself would not be able to attend the ceremony but he was sending some of his Sikhs to make the arrangements. The Guru directed the Sikhs that all the charge and management of the tabernacle of Ram Rai, should be handed over to Panjab

<sup>69</sup> Harjinder Singh Dilgeer, *Guru de Sher*, Chattar Singh Jeevan Singh, Amritsar, 2001, p-315

<sup>70</sup> *Ibid*; Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-3

<sup>71</sup> Sewa Singh, *Shaheed Bilas*, p-60

<sup>72</sup> Harbans Kaur Sagoo, *Atharvi Shatabadi de Sikh Shaheed*, Manpreet Parkashan, Delhi, 2015, p-92

<sup>73</sup> Gyani Gyan Singh, *Sri Guru Panth Parkash*, p-677

<sup>74</sup> Pyara Singh Padam, *Guru Gobind Singh Ji de Darbari Rattan*, p-63

Kaur and the Guru also directed them that the *masand* should be punished.<sup>75</sup> As per the instructions and orders of the Guru, Bhai Mani Singh, accompanied by other Sikhs, went to Dehradun. Just when *Deewan* Nand Chand began to do *Ardas* and offer prayers, with the permission of *Mata* Panjab Kaur, Gurbakhsh Rai *masand* in the presence of the Guru Granth, began to say malicious words. He even refused to obey *Mata* Panjab Kaur. An enraged Bhai Mani Singh made him (*Masand* Gurbakhsh Rai) stand up from his seat and knocked him down from the couch. Many *masands* according to the orders of the Guru, were also punished, but Gurbakhsh Rai fled escaped and went in the refuge of Fateh Chand, the king of Gharhwal. There he incited king Fateh Chand to inflict an attack on Guru Gobind Singh at Paunta. There was a high-handed battle, fought between the Guru and the hilly kings at Bhangani on 18<sup>th</sup> September, 1688 AD.<sup>76</sup> Bhai Mani Singh, besides being a writer of the *Pothis*, was also a brave soldier. He was also an expert in horse-riding, swords-manship and archery. In this battle, he showed his mettle and put several enemies to sabre. Hari Chand, who was a renound brave warrior among the hilly kings, was killed in this battle. The Sikhs were victorious. Hathi Chand- brother of Bhai Mani Singh and several other Sikhs sacrificed their lives in this battle.<sup>77</sup>

Guru Gobind Singh returned to Anandpur Saheb with Bhai Mani Singh and several other Sikhs on 27<sup>th</sup> October, 1688 AD. The Guru showered his blessings on Bhai Mani Singh and Sikhs also respected him upto a great extent. In the Guru's court Bhai Mani Singh was second to none other than *Deewan* Nand Chand. While residing at Anandpur Saheb, Bhai Mani Singh's routine was to wake-up in a early morning, take bath, have a glimpse of the Guru, recite the hymns from the holy verses and do voluntary services at the community kitchen.<sup>78</sup>

Alif Khan attacked on hilly kings in 1691 AD and king of Bilaspur *Raja* Bheem Chand came to Guru Gobind Singh's court and sought his help against the Mughal army. The Guru, then asked Bhai Mani Singh to extend military help to the king and ordered him to reach Nadaun. In the battle of Nadaun, Bhai Mani Singh, with other Sikhs, hailed such a rigorous rain with arrows that the Mughal army was forced to retreat.<sup>79</sup>

Bhai Mani Singh was an excellent scholar apart from being a brave warrior. Taking all of his such virtues and common sense under consideration, Guru Gobind

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<sup>75</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-90; Sukhdial Singh, *Punjab da Itihas 1469-1708*, Vol.-V, Publication Bureau, Punjabi University, Patiala, 2012, p-186

<sup>76</sup> Sewa Singh, *Shaheed Bilas*, p-64; Sukhdial Singh, *Punjab da Itihas 1469-1708*, Vol-I, p-187

<sup>77</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-93

<sup>78</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-92

<sup>79</sup> Sawroop Singh Kaushish, *Guru Kian Skhian*, p-97

Singh adored him with the title of *Deewan* (minister), on the occasion of Baisakhi in 1691AD.<sup>80</sup> Sewa Singh has also confirmed Bhai Mani Singh's appointment as a *Deewan*.<sup>81</sup> With this post, responsibilities of Bhai Mani Singh increased manifold. Alongwith the voluntary service in the community kitchen and writing the *Pothis* of *Gurbani*, now Bhai Mani Singh had to keep account of various economic and political matters also. Besides, he would recite and explain hymns from the Guru Granth to the congregation alongwith the anecdotes from the life of the Gurus.<sup>82</sup> Guru Gobind Singh got the information that Sodhi Bharmal of Kartarpur had expired. The Guru sent *Deewan* Dharam Chand Chhibber and *Deewan* Bhai Mani Singh with a turban and one hundred one rupees for his son Niranjana on the occasion of Bharmal Sodhi's obsequies which were being observed on the seventeenth day after his death. Niranjana Rai, the son of the deceased, was enthroned on the seat.<sup>83</sup>

In 1693-94 AD, when Guru Gobind Singh went to the travels to *Bangar Desh*, Dehradun and Haridwar Bhai Mani Singh also went with the Guru. *Pandit* Khem Chand Chunnilal of Haridwar had entered in his *vahi* that a resident of Alipur, son of Bhai Mai Das- Bhai Mani Singh visited along with Guru Gobind Singh on the second day of the first month (*Chet*) of the lunar calendar in *Samwat* 1751.<sup>84</sup> After the demise of Sodhi Harji in 1696 AD, the management and control at *Harmandir Sahib* in Amritsar began to be distorted and the code of traditional rules and rites also got disbanded. On the occasion of Baisakhi in 1698 AD, a group of the Sikh devotees from Amritsar met Guru Gobind Singh and let him know the entire circumstances over there. Giving consent to the plea of the *Sangat*, the Guru sent Bhai Mani Singh appointing him the leader of a group of five Sikhs to Amritsar.<sup>85</sup> Rattan Singh Jaggi wrote that Guru Gobind Singh sent Bhai Mani Singh to put an end to the traditions begun by the *Meenas* and to preach the code or practice of traditional theological rules and rites especially for the Sikhs.<sup>86</sup> While

<sup>80</sup> *Ibid*, p-98; Gurtej Singh, *Bhai Mani Singh : In Historical Perspective*, Punjab History Conference 3rd session, Proceedings, Punjab Historical Studies Department, Punjabi University Patiala, 1968, p-120-127

<sup>81</sup> Sewa Singh, *Shaheed Bilas*, p-66  
ਮਨੀਏ ਤੇ ਗੁਰ ਕਰਪਾ ਹੋਈ । ਸਿਦਕੀ ਸਿੱਖ ਇਸ ਸਮ ਨਾਹਿ ਕੋਈ ।  
ਦਿਵਸ ਵਸੋਆ ਸੰਗਤ ਬੀਚ । ਗੁਰ ਦੀਵਾਨ ਮਨੀਏ ਕੁੰ ਕੀਚ ।

<sup>82</sup> *Ibid*, p-69

<sup>83</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-98

<sup>84</sup> *Ibid*, p-13

<sup>85</sup> Randhir Singh Sambhal, *Jeevan Bhai Mani Singh Ji Shaheed*, Mata Khivi Ji Sikh Sewa Society, UK, 2010, p-67

<sup>86</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeewani ate Rachana*, p-7; Tarlochan Singh Bedi, ed. *Sikhan di Bhagat Mala*, Punjabi University Patiala, 1986, p-10; Mahinder Kaur Gill, *Mata Sundri*, Arsee Publishers, Delhi, 1972, pp-107-08; Satvir Singh, *Sada Itihas*, Vol- II, p-120

Tarlochan Singh Bedi, Mahinder Kaur Gill and Satvir Singh opinion that *Mata Sundri Mehal* of the tenth guru Guru Gobind Singh, sent Bhai Mani Singh to Amritsar appointing him the head *granthi*.

Sewa Singh wrote that Guru Gobind Singh himself sent Bhai Mani Singh to Amritsar handing over him *Adi Granth* and a *Nishan Sahib* along with five Sikhs included: Bhupat Singh, Gulzar Singh, Koer Singh, Daan Singh and Kirat Singh Sujan.<sup>87</sup>

According to both of these views, Guru Gobind Singh sent Bhai Mani Singh to Amritsar to rectify the practice of the Sikh code which was deteriorated by the *Meenas* and *Mata Sundri* sent him to Amritsar in 1721 AD appointing him the head *granthi* of the *Harmandir Sahib* and the *Jathedar*, of the *Akal Takhat*. Bhai Mani Singh and the Sikhs installed a blue coloured *Nishan Sahib* there in Amritsar and illuminated the *Guru Granth*. While residing at Amritsar, he reinstated the Sikh code of religious life *maryada* in a proper manner. Sikhs started hailing Amritsar that Bhai Mani Singh preached the message of *Gurbani*, the Gurus compiled in the *Guru Granth* and motivated the *Sangat* to live a life strictly on the lines of the code or religious life.

While the performing the service at Amritsar, Bhai Mani Singh continued to visit Anandpur Saheb from time-to-time to have the glimpse of the Guru. Bhai Mani Singh returned to Anandpur Saheb in 1699 AD. He, alongwith in collaboration with Chaupat Rai, took the whole responsibility of making all the arrangements for the historical event-the creation of the *Khalsa Panth*.<sup>88</sup> On March 30, 1699 AD, just after the *Panj Piyare* and *Panj Muktas*, had taken the *Khande Batte Da Pahul*, from the Guru; Bhai Mani Singh also sought the same from the Guru for his five sons and himself too and got the *Khande Batte Da Pahul*<sup>89</sup> and he became Mani Singh from Mani Ram in the real *Sikh maryada*.

When Guru Gobind Singh ordered his Sikhs, through *Hukamnamas*, to send at least one son for the garrison of the Guru, Bhai Mani Singh offered his five sons to the Guru. The hilly king of Bilaspur, Ajmer Chand attacked Anandpur Saheb on 1<sup>st</sup> September, 1700 AD. During the time of the attack, Bhai Mani Singh was living at

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<sup>87</sup> Sewa Singh, *Shaheed Bilas*, p-70; Ranjit Singh Rana, *Hazoori Shaheed*, p-197

<sup>88</sup> Randhir Singh Sambhal, *Jeevan Bhai Mani Singh Ji Shaheed*, p-67

<sup>89</sup> Sewa Singh, *Shaheed Bilas*, pp-67-68; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-116; Harbans Kaur Sagoo, *Atharvi Shatabadi de Sikh Shaheed*, p-94

Anandpur Saheb. He together with his sons, confronted the hilly soldiers. In this battle Bhai Mani Singh sustained severe injuries.<sup>90</sup>

When Guru Gobind Singh left Anandpur Saheb along with his family and Sikhs, in December 1705 AD. Bhai Mani Singh with the help of Bhai Jawahar Singh, took both- *Mata Sundri* and *Mata Saheb Kaur*, to Delhi disguising them in male attire.<sup>91</sup> *Mata Saheb Kaur* sent Sikhs several times to know the whereabouts of the *Sahebzadas*, but of no avail. At last, Bhai Mani Singh got information about the *Sahebzadas*, by his own source, that the two elder sons of the Guru, *Sahebzada* Ajit Singh and *Sahebzada* Jujhar Singh, laid their lives in the battle of Chamkaur; and both of the younger sons of the Guru- *Sahebzada* Zoravar Singh and *Sahebzada* Fateh Singh and *Mata* Gujri martyred at Sirhind. *Mata Saheb Kaur* got the obsequy of the *Sahebzadas* and that of *Mata* was performed by Bhai Jawahar Singh according to the Sikh code initiated by the Guru, while Bhai Mani Singh supplicated the prayer.<sup>92</sup>

After the battles of Chamkaur and *Khidrana di dhab* (Muktsar Sahib), Guru Gobind Singh arrived at *Damdama Saheb* (Talwandi Sabo), where the Guru stayed for rest after battles and to create literature. *Mata Sundri* and *Mata Saheb Kaur*, with Bhai Mani Singh, came there to have the glimpse of the Guru.<sup>93</sup> Responding to the pleadings of the Sikhs Guru Gobind Singh edited Guru Granth in 1706 AD.<sup>94</sup> The *Bir*-a corpus of Guru Granth, written by Bhai Mani Singh, is also known as *Damdami Bir*. In the morning, Guru Gobind Singh used to dictate the holy verses and get them written by Bhai Mani Singh, and in the evening, the Guru would elucidate the same to the Sikhs. According to a Sikh tradition, Guru Gobind Singh instructed the recital of the whole Guru Granth to forty-eight Sikhs with full interpretation.<sup>95</sup> While editing, the holy verses of Guru Tegh Bahadur were also included. The place, where the Guru got the Guru Granth

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<sup>90</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-94

<sup>91</sup> Tarlok Singh, *Bhai Mani Singh Ji Shaheed*, Khalsa Brothers, Amritsar, 1979, p-21; Mahinder Kaur Gill, *Mata Sundri*, pp-58-59; Kirpal Singh and Kharak Singh, *History of the Sikhs and their Religion*, p-302; Bhai Santokh Singh, *Suraj Parkash*, p-449; Piara Singh Data, *The Great Sikh Martyrs*, (ed). S.P. Gulati, National Book Shop, Delhi, 1999, p-69; Bhupinder Kaur, M.A Dissertation *The Role of Women in Sikh History (1469-1849)*, Punjabi University, Patiala, 1972-73, p-44

<sup>92</sup> Giani Hari Singh, *Mata Saheb Kaur*, Publication Bureau, Punjabi University, Patiala, 2011, p-39

<sup>93</sup> Kahan Singh Nabha, *Mahan Kosh*, pp-620, 951; Mahinder Kaur Gill, *Mata Sundri*, 67; Visakha Singh, *Malwa Sikh Itihas*, Vol.-I, Chattar Singh Jeevan Singh, Amritsar, 1998, p-231

<sup>94</sup> Khushwant Singh, *A History of the Sikhs (1469-1839)*, Vol.-I, Oxford University Press, Delhi, 1999, p-90; Surinder Singh Kohli, *Bhai Mani Singh Jeevan ate Rachna*, Language Department Punjab, Patiala, p-7; M.G. Gupta, (ed.) *Sikh Dharm te Shaheedi Parampra*, Lokgeet Parkashan, Sirhind, 1935, p-181; W.H. Mcleod, *Historical Dictionary of Sikhism*, Oxford University Press, New Delhi, 1995, p-134

<sup>95</sup> Paramvir Singh, *Bhai Roop Chand Vansh Parampara*, (ed.) Harpal Singh Pannu, Publication Bureau, Punjabi University, Patiala, 2009, p-48; Surinder Singh Kohli, *Punjabi Sahit da Itihas*, p-216

written, a shrine- *Gurudwara, Likhansar Saheb* is situated. Due to the interpretation of the scripture, *Taksal*- an institute for standardised study of Sikh theology; was initiated from here which is known as *Damdami Taksal*. Till date this *Taksal* is spreading the knowledge of *Gurbani* far and wide. Before setting out to south (Nanded Saheb, Maharashtra), Guru Gobind Singh recited the Guru Granth Sahib an *Akhand-Path*, at *Damdama Sahib*.<sup>96</sup> The starting of this non-stop recital was also done by Bhai Mani Singh. When in 1706 AD, Guru Gobind Singh took leave to proceed towards the south, Bhai Mani Singh, alongwith some other Sikhs, also got going with the Guru.<sup>97</sup> But the Guru sent back Bhai Mani Singh and four other Sikhs from Bagor to Amritsar.<sup>98</sup> Returning to Amritsar, Bhai Mani Singh started organising religious congregations- *Deewan*, to preach *Gurbani*. He also consoled the Sikhs who were suffering the pangs of separation from their Guru, after Guru Gobind Singh's departure to Nanded.<sup>99</sup> The Mughal emperor of Delhi, Bahadur Shah, wanted to make reparations for the losses, to the Guru while he left Anandpur Saheb, paying off rupees seven lac, but the Guru refused to accept the money. After the Guru's refusal to accept the indemnity, Bahadur Shah sent all that amount to *Mata Sundri*, which was accepted by *Mata Sundri*, after having deliberations with Bhai Mani Singh, Bhai Kirpal Chand and Bhai Saheb Singh. *Mata Sundri* distributed this money among the Sikhs and kept a fraction of it for her adopted son Ajit Singh.<sup>100</sup> It was long since Bhai Mani Singh have been performing his service at Amritsar. The Sikhs sought to buy some mulberry trees from Ramu, a son of Chuhar Mal in 1709 AD, but he did not only deny the Sikhs persuasion but used some abusive words also for Guru Gobind Singh and for this, the Sikhs indulged in an altercation with him. When Chuhar Mal got the information regarding the Sikhs altercation with Ramu, he got infuriated and lodged a complaint against the Sikhs, with the deputy governor of Lahore Aslam Khan.<sup>101</sup> Chuhar Mal repeatedly pleaded Aslam Khan to invade the Sikhs. Subsequently Aslam Khan ordered the *Chaudhary* of Patti, Har Sahai to attack Amritsar. The battle between the Sikhs and Har Sahai took place on 6<sup>th</sup> April, 1709 AD. Bhai Mani Singh and Tara Singh Dall-Vaan were leading the Sikhs. *Chaudhary* Har Sahai was killed by the

<sup>96</sup> Randhir Singh Sambhal, *Jeewani Bhai Mani Singh Ji Shaheed*, p-140

<sup>97</sup> Atar Singh, *Malwa Desh Ratan di Sakhi Pothi*, Chattar Singh Jeevan Singh, Amritsar, 2009, p-89; Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-8

<sup>98</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, pp-178-79; Harjinder Singh Dilgeer, *Bhai Mani Singh te unhan de Parvaar*, p-95

<sup>99</sup> Sewa Singh, *Shaheed Bilas*, p-72

<sup>100</sup> Gyani Gyan Singh, *Shri Guru Panth Parkash*, p-325

<sup>101</sup> Sewa Singh, *Shaheed Bilas*, p-77; Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-9

Sikhs in this altercation.<sup>102</sup> Chuhar Mal, in the leadership of *Chaudhary Deva*, re-attacked Amritsar on the 12<sup>th</sup> April. Under the able command of Bhai Mani Singh the *Khalsa* Army defeated the garrison of *Chaudhary Deva* intensely. In the meanwhile under the command and noble leadership of Banda Singh Bahadur, the Sikhs had established the *Khalsa Raj* in various parts of Punjab. Having known about it, Mughal emperor, came to Lahore with heavy army and he retained the area won by the Sikhs. Espying the gravity of the impending circumstances, Bhai Mani Singh went away from Amritsar. Mughal emperor Bahadur Shah gave the estate of Amritsar to Ajit Singh- an adopted son of *Mata Sundri* on 30<sup>th</sup> December 1711 AD, so that he could be instrumental against the Sikhs.<sup>103</sup>

The dark age in the history of the Sikhs set in just after the martyrdom of Banda Singh Bahadur in 1716 AD. The barbarities of the Mughal government on the Sikhs enhanced in such an alarming proportions that the Sikhs had to retire to the forests nearby to hide themselves. In such a crucial state of affairs among the Sikhs, there was none at Amritsar who could lead them judiciously and keep them united. As a result, the Sikhs got divided in two factions- the *Tat Khalsa* and, the *Bandai Khalsa*<sup>104</sup> The leader of the *Bandai Khalsa* was Mahant Singh Khemkaran and the leader of the *Tat Khalsa* was Binod Singh.<sup>105</sup> The followers of the *Bandai Khalsa* considered Banda Singh Bahadur as their eleventh Guru after Guru Gobind Singh. They used to wear red apparels and a turban with a starched flying end- cocade, and did not consume meat. They greeted each other with an address of *Fateh Darshan*. They began to believe in caste discrimination and despise the so called lower castes. While the followers of the *Tat Khalsa* used to wear blue apparels, and a turban with a piece of cloth tied to its top showing above the turban- *Dumala*, and did not have any precautions regarding the consumption of meat. They greeted one-another, on meeting, with a slogan: *Waheguru Ji da Khalsa, Waheguru Ji di Fateh*,<sup>106</sup> They believed in the teachings of the ten Gurus and considered Granth Sahib as their Guru.

*Tum Fateh Darshan Ki Hum Fatheh Gur Ki Kahe*

*Tum Bisnoei, Hum Char Barnn Rahen*

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<sup>102</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te unhan da Parvaar*, p-96

<sup>103</sup> *Ibid*

<sup>104</sup> Gyani Gyan Singh, *Twarikh Gur Khasla* Vol.-II, Language Department Punjab, Patiala, 1970, p-101; M.G. Gupta, *Sikh Dharam te Shaheedi Parampara*, p-85; Raghuvir Singh Anandpuri, *Sikh Itihas de Angaule Patre*, Tanuj Press, New Delhi, 2008, p-207

<sup>105</sup> Jagjit Singh, *The Growth of the Sikh tree. VOL-II*, p-65; Teja Singh & Ganda Singh, *Sikh Itihas* (1469-1775), Translation in Punjabi Bhagat Singh, Publication Bureau, Punjabi Univeristy Patiala, 2016, p-112

<sup>106</sup> Satvir Singh, *Sada Itihas Vol-II*, p-125; Jagjit Singh, *The Growth of the Sikh Tree Vol-II*, p-84



*Tum Suhoo Pehrao, Hum Lave Na Ang*

*Tum Pehre Surmai, Tum Pehru Sang.*<sup>107</sup>

The differences and disputes between these two factions, regarding the management and control of *Harmandir Sahib*, increased upto such an alarming proportions that they started conspiring battle against each other. Mahant Singh Khemkaran reached Amritsar to get hold and control in his own hands. On the other hand, Kahan Singh, son of Bhai Binod Singh sent the messages to the Sikhs to be together and arrive Amritsar so that strength- might and muscle power, might be shown.

The festival of Diwali passed peacefully but there could be found no permanent solution to the altercation. After the festival of Diwali, the Sikhs went to Delhi to *Mata Sundri* and let her know about the altercation. After pondering upon all pros and cons, *Mata Sundri* in 1721 AD, appointed Bhai Mani Singh the head *granthi* and sent him to Amritsar<sup>108</sup> so that the deteriorating situation at Amritsar might be brought under control and improved. *Mata Sundri* ordered Bhai Mani Singh not to send the money collected at *Harmandir Sahib* to Delhi rather that ought to be used for the welfare and management of *Darbar Sahib* and the well management of the *langar*.<sup>109</sup> Bhai Mani Singh, after Baba Buddha and Bhai Gurdas, became the third head *Granthi* of *Harmandir Sahib*.<sup>110</sup> After reaching Amritsar, Bhai Mani Singh thought about the permanent solution to the altercation. So he called the *Sarbat Khalsa* meeting of representatives of all the baptized Sikhs; the entire Sikh community.<sup>111</sup> To put an end to daily clashes, Bhai Mani Singh proposed a plan so that all the management could be run smoothly. He wrote *Fateh Darshan*- the greeting slogan of the *Bandai Khalsa*, on one slip, and *Waheguru Ji di Fateh*- the greeting slogan of the *Tat Khalsa* on the other. Tied both the slips with threads separately, he got both the slips thrown into the *Amrit Sarovar* near *Har ki Pauri* by a kid. He proposed, whose slip would afloat first would be handed over all the management control of the *Gurudwaras*, to them.<sup>112</sup> Both the slips remained drowned for some time. In the end, the slip with the greeting sloan of the *Tat Khalsa-Wahegur Ji di Fateh*, afloated

<sup>107</sup> Satvir Singh, *Sada Itihas Vol-II*, p-125 (Footnote)

<sup>108</sup> M.G. Gupta, *Sikh Dharam te Shaheedi Parampara*, pp-85-86; Gyani Gyan Singh, *Twarikh -Gur--Khalsa*, p-173; Khushwant Singh, *A History of the Sikhs Vol-I*, p-117; Rattan Singh Bhangu, *Prachin Panth Parkash*, (ed.) Balwant Singh Dhillon, Singh Brothers, Amritsar, 2004, p-173; Kirpal Singh Kasel, *Tawarikh Sant Khalsa Gur Itihas Vol.-I*, Arsee Publications, Delhi, 2006, pp-181-182

<sup>109</sup> Teja Singh & Ganda Singh, *Sikh Itihas*, p-112

<sup>110</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-16

<sup>111</sup> M.G. Gupta, *Sikh Dharam te Shaheedi Parampara*, p-82

<sup>112</sup> Gyani Gyan Singh, *Sri Guru Panth Parkash Vol.-IV*, ed. Giani Kirpal Singh, Chattar Singh Jeevan Singh, Amritsar, 2<sup>nd</sup> edition 1999, p-2178, Satvir Singh, *Sada Itihas*, p-126; Piara Singh Padam, *Sankhep Singh Itihas* (1469-1989) Kalam Mandir, Lower Mall, Patiala, 1979, p-92; Kirpal Singh Chandan, *Sikh Phulwari*, Field Ganj, Ludhiana, 1982, p-25

first and they hailed the shouts of triumph.<sup>113</sup> But Mahant Singh Khemkaran was not ready to abide by this settlement. He wanted trail muscle power. A wrestling match was decided to be contested between the selected wrestlers of both the sides. Meeri Singh, the son of Kahan Singh from the side of the *Tat Khalsa*, and Lahora Singh's son Sangat Singh, from the side of the *Bandai Khalsa* agreed to contest the wrestling match in an arena in front of *Akal Takhat Saheb*. Meeri Singh defeated Sangat Singh and thus, ultimately the *Tat Khalsa* registered the win.<sup>114</sup> Lahora Singh and many other Sikhs joined *Tat Khalsa*. During a scuffle of the Sikhs, Mahant Singh was killed. Bhai Mani Singh put an end to the altercation by serving meat to all the Sikhs. Sangat Singh and all other Sikhs related to the *Bandai Khalsa* faction, were included in the *Tat Khalsa*, causing to put on the blue apparels. Thus Bhai Mani Singh tied all the Sikhs in the thread of unity.<sup>115</sup>

Bhai Mani Singh, as the head *granthi* of *Harmandir Sahib* took over all the management of the shrine under his own control and established the religious code as initiated by the Guru. Tillers from *Majha*- the central part of Punjab, and *Malwa*- Cis-Sutlej region of Punjab, were motivated the most to be baptized after having the *Amrit*.<sup>116</sup> Influenced by the great personality of Bhai Mani Singh, several Sikhs underwent the initiation ceremony of *Khalsa*. Among these Sikhs *Sardar Kapoor Singh*, with his father and brothers, was included chiefly who underwent the initiation ceremony of *Khalsa* by taking *Khande Batte Da Pahul*. Motivated by Bhai Mani Singh, *Sardar Kapoor Singh* and other Sikhs always had been endeavoring for the welfare of the *Khalsa Panth*.<sup>117</sup> Bhai Mani Singh, besides despending the duties of the head *granthi* of *Harmandir Sahib*, had been shouldering the responsibilities of the *Akal Takhat*, as a *Jathedar*, and while doing this, he had been inspiring and motivating the Sikhs to continue fighting against the barbarities of the Mughals. The code of routine prayers and recital of *Gurbani* was initiated. Even till date the routine prayers, singing of hymns, that we see being performed at *Harmandir Sahib*, was started by Bhai Mani Singh. A time table of five times a day *Kirtan* (hymn) singing had been scheduled :

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<sup>113</sup> Teja Singh & Ganda Singh, *Sikh Itihas*, p-113; Surinder Singh Kohli, *Punjabi Sahit da Itihas*, pp-216-17

<sup>114</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, (ed.) Bhai Vir Singh, *Khalsa Samachar*, Amritsar, 1962, pp-168-69; Raghuvir Singh Anandpuri, *Sikh Itihas de Angaule Patre*, p-228

<sup>115</sup> Sewa Singh, *Shaheed Bilas*, p-83; Giani Atma Singh, *Shaheed Bhai Mani Singh Jeevan ate Rachna*, Mai Hiran Gate, Jalandhar, 1955, p-54

<sup>116</sup> Karam Singh Gangawala, *Jeevan Bhai Mani Singh*, p-58

<sup>117</sup> Surjit Singh Gandhi, *Struggle of the Sikhs for Sovereignty*, Gurdas Kapur & Sons, Delhi, 1978, p-58

1. *Sri Asa Di Var- Amrit Vela* (Early in the morning).
2. *Bilawal Di Chowki*.
3. *Charan Kanwal Di Chowki*
4. *Sundar Di Chowki, Rehras Saheb, Sandhya Vela* (In the evening prayer).
5. *Kirtan Sohle Di Chowki*.<sup>118</sup>

Now Bhai Mani Singh started preaching the *Gurbani* with its meanings and explanations, which he had learnt from Guru Gobind during his residence at Anandpur Saheb in the companionship of the Guru, thus the tradition of *Giani Sampadaya Taksal* got started, which has been preaching the meaning of *Gurbani* as it is. This institution became the *Taksal* for the meanings of *Gurbani*. As it was initiated at *Damdama*, by Guru Gobind Singh who started to explain and interpret *Gurbani* to the Sikhs during his stay for rest at Talwani Sabo- *Damdama Sahib*; it is also known as *Damdami Taksal*. Bhai Mani Singh managed the traditional *langar* system very efficiently, under the system, started by Guru Nanak Dev and carried on by his (Guru Nanak's) successors, where nutritious and delicious food was served to one and all without any sort of discrimination.<sup>119</sup> It come to the forth from the letter, Bhai Mani Singh wrote to *Mata Sundri*, who was at Delhi, that even being sick and in a condition of day by day falling heath, he left no stone unturned in dispensing his duties of service at *Harmandir Sahib*.<sup>120</sup> Obeying the dictation by *Mata Sundri*, Bhai Mani Singh complied and consolidated Guru Gobind Singh's utterances and literary compositions and edited them all in the shape of *Dasam Granth*.<sup>121</sup>

Thus, in the light of the above study it can be concluded, in a nut-shell, that born in 1644 AD, being in attendance of Guru Har Rai at the age of thirteen, Bhai Mani Singh spent whole of his life in the ministration of Guru Har Rai, Guru Harkrishan, Guru Tegh Bahadur, Guru Gobind Singh, *Mata Saheb Kaur* and *Mata Sundri* and he, with his prudence kept the *Khalsa Panth* united. It shows that Bhai Mani Singh started his life a very humble manner and devoted the same to the cause of Sikh Gurus and served them with dedication, devotion and tirelessly throughout his entire life.

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<sup>118</sup> Satvir Singh, *Sada Itihas*, p-156

<sup>119</sup> Giani Gian Singh, *Tawarikh Gur Khalsa*, Vol.-II, p-124

<sup>120</sup> Harbans Kaur Sagoo, *Atharvi Shatabadi de Sikh Shaheed*, p-100

<sup>121</sup> *Ibid*

## CHAPTER-3

### MARTYRDOM OF BHAI MANI SINGH

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There have been numerous Sikhs, who, without caring for their lives, have faced the barbarities of the Mughals bravely and never knelt before any tyrant in Sikh history. The Sikhs would like to embrace death rather than to surrender their Sikh religion and turn to Islam. In spite of the barbarities of the Mughal authorities, the Sikhs have always been in high spirits. The governor of Lahore, Zakariya Khan, left no stone unturned in abolishing the Sikhs. To create panic among the Sikhs, he adopted various cold blooded ways to execute them.

Rattan Singh Bhangu wrote that there were approximately eighteen barbarian ways, through which the Sikhs were killed by Zakariya Khan. Such as scalp was removed, crushed under an elephant's feet, buried alive, tortured to kill by tying rotating them on the wheel and broken into pieces by means of pinion, boiled alive in a large narrow mouthed cooking vessel, nailed in the heads, kept hungry and thirsty till death, beaten up to death with heavy conical club-often used for physical exercise, reverse hide (skin) was removed.<sup>1</sup>

The Sikhs have always remained firm and resolved in their religion. Meditating in the name of *Waheguru* they endured all the atrocities of Mughal rulers. The name of great martyr Bhai Mani Singh is also proudly included among the Sikhs who got sacrificed during the brutal regime of Zakariya Khan.

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<sup>1</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, (ed.) Vir Mani Singh, Khalsa Samachar, Amritsar, 1962, p-278

ਕਈ ਚਰਖ ਕਈ ਫਾਂਸੀ ਮਾਰੇ।  
ਕਈ ਤੋਪਨ ਕਈ ਛੁਰੀ ਕਟਾਰੇ।  
ਕਈਅਨ ਕੇ ਸਿਰ ਮੁੰਗਲੀ ਕਟੇ।  
ਕਈ ਡੋਬੇ, ਕਈ ਘਸੀਟ ਸੁ ਸਿਟੇ।  
ਦੱਬੇ ਟੰਗੇ ਬੰਦੂਕਨ ਦਏ ਮਾਰ।  
ਕੋਣ ਗਨੇ ਜੇ ਮਾਰੇ ਹਜ਼ਾਰ ।  
ਪਾਤ ਪਾਤ ਕਈ ਪਕੜ ਬਹਾਏ।  
ਸਾਥ ਤੇਗਨ ਕੇ ਸੀਸ ਉਡਵਾਏ।  
ਕਿਸੇ ਹੱਥ ਕਿਸੈ ਟੰਗ ਕਟਵਾਏ।  
ਅੱਖ ਕੱਢ ਕਿਸੈ ਖੱਲ ਕਢਵਾਇ।  
ਕੇਸਨ ਵਾਲੇ ਜੇ ਨਰ ਹੋਈ।  
ਬਾਲ ਬਿਰਧ ਲਭ ਛੱਡੇ ਨਾ ਕੋਈ।

The sacrifice of Bhai Mani Singh was unique among all the sacrifices that had happened previously, for Bhai Mani Singh was executed by cutting to pieces from each of the joint of his body. Bhai Mani Singh had been regularly dispensing his duties since 1721 AD as the head *granthi* of *Harmandir Saheb* and as the *Jathedar* of *Akal Takhat Saheb*.

According to Bhagat Lakshman Singh, all the Sikhs respected Bhai Mani Singh the most due to his virtues of astuteness, ingenuity, erudition, excellent interpretation of the holy scriptures, sacrosanct religious life, and affectionate nature.<sup>2</sup>

The festival of Diwali and Baisakhi had carved a niche in the lives of the Sikhs. They celebrated these festivals in an atmosphere of joy and togetherness at Amritsar. The resolutions of consensus were passed unanimously for the welfare of the plenum on these festivals. Bhai Mani Singh persuaded several Sikhs to become *Singhs* by taking *Khande Batte Da Pahul*. With his motivation, there was a commendable increase in the number of the dedicated and devoted Sikhs. Under the able and noble leadership of Bhai Mani Singh, Sikhs continued to face even the hardest times but never surrendered their religion to turn to Islam. He had always been encouraging the Sikhs to safeguard and enhance the power of the *Khalsa Panth*. That was why, Bhai Mani Singh was an eye sore for Zakariya Khan. There is a great contribution of Bhai Mani Singh in bringing harmony and development of the *Khalsa Panth*. He wanted an assemblage of the *Khalsa Panth* at Amritsar on the eve of Diwali in 1733 AD, where as the Mughal government had banned such assemblage and celebration of such festivals by the Sikhs. So, Bhai Mani Singh talked to the governor of Lahore Zakariya Khan on this issue. Zakariya Khan, in lieu of rupees five thousand *Jazia*, gave his permission to celebrate the Diwali festival. Back to Amritsar, Bhai Mani Singh sent messages to the Sikhs to reach Amritsar for the celebration of the Diwali festival. The antagonists incited Zakariya Khan to finish the Sikhs. The Sikhs of Lahore came to know about this conspiracy and they, immediately, brought the matter into the notice of Bhai Mani Singh.

No sooner did Bhai Mani Singh get the information about the barbarous intention and the conspiracy of Zakariya Khan, than he appealed the Sikhs not to come to Amritsar.

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<sup>2</sup> Bhagat Lakshman Singh, *The Sikh Martyrs*, (ed.) Prithipal Singh Kapur, Singh Brothers Amritsar, 2006, p-107

Thus Sikhs reached Amritsar in a very thin number. Subsequently, neither there was a great assemblage of the Sikhs at Amritsar, nor there was the collection of the money for the payment of the tax as was fixed between Zakariya Khan and Bhai Mani Singh. Now, Bhai Mani Singh was ready to make sacrifice in any way and upto any extent. For not paying off the *Jajia*, Bhai Mani Singh was executed by cutting him to pieces from each of the joint of his body by the orders of Zakariya Khan at *Nikhas Chowk*, Lahore on 24<sup>th</sup> June, 1734 AD.

There is a difference among the opinions of the historians about every incident of Bhai Mani Singh's life. Historians are not unanimous even regarding the date of his martyrdom.

Sewa Singh in his creation *Shaheed Bilas* wrote: Bhai Mani Singh, alongwith Surat Singh and Subeg Singh of Lahore, had sought the permission of the governor of Lahore, Zakariya Khan to organize an assemblage of the Sikhs on the occasion of Diwali festival in lieu of *Jajia* and after having returned to Amritsar, he sent messages to Sikhs to reach Amritsar for the celebration of the Diwali festival. On receiving the message the Sikhs started preparing to reach Amritsar from various places of their respective homes. Some antagonists and foes of the Sikhs incited Zakariya Khan to assassinate the Sikhs in a bulk on this occasion. The Sikhs of Lahore came to know about the barbarious and dangerous conspiracy and they immediately brought the matter into the notice of Bhai Mani Singh. Bhai Mani Singh appealed to the Sikhs not to come to Amritsar. Thus the valiant *Khalsa* remained away from Amritsar and all vicious intentions of Zakariya Khan were scuttled.

Bhai Mani Singh sent Bhupat Singh and Gulzar Singh to the Lahore court of Zakariya Khan to talk to him about the situation of non-collection of the tax due to the thin assemblage of the Sikhs and thus the Sikhs inability to pay off the proposed tax. They got further permission from the governor for rupees ten thousand as the tax (*Jajia*). But on the festival of Baisakhi too Zakariya Khan (*Khan Bahadur*) sent his army in the command of *Diwan* Lakhpat Rai at Ram Tirath near Amritsar. This conspiracy of the Mughal government had also failed as the Sikhs arrived at Amritsar in a very very low number. Collectively, the enemies and the opponents of the Sikhism, incited Zakariya Khan against Bhai Mani Singh. The Mughal garrison attacked Amritsar and arrested Bhai Mani Singh and other Sikhs, who resided at Amritsar (among them were the members of

his family) and brought to Lahore. Bhai Mani Singh would deliver sermons on *Gurbani* early in the morning on daily basis to the Sikhs, while he was in captivity. The Mughals inflicted unbearable barbarities on Bhai Mani Singh and his associate Sikhs in the prison. Bhai Mani Singh, by the order of the governor- Zakariya Khan, was executed in *Samwat* 1791 (1734 AD) at *Nikhas Chowk*, Lahore cutting him to pieces from each his joint of his body.<sup>3</sup>

Karam Singh Gangawala wrote: Bhai Mani Singh was executed at *Nikhas Chowk*, Lahore in 1737 AD, by the orders of the governor of Lahore- Zakariya Khan for having not deposited in the treasury, rupees five thousand as the tax *Jajia*, levied and settled by Zakariya Khan when he permitted Bhai Mani Singh to celebrate Diwali at Amritsar with the Sikhs.<sup>4</sup>

Rattan Singh Bhangu mentions in *Sri Guru Panth Parkash* that Bhai Mani Singh forged the *Bani* of the Guru Granth in the Granth which he wrote himself and changed the contents in the new Granth in which he wrote, separately, the holy verses of the Gurus and the Bhagats taking them out of the sequence of the *Raagas* as was compiled by the Gurus. The Sikh devotees considered it at par with the separation of the parts of the holy Granth and accursed him that his (Bhai Mani Singh's) parts of body would also be separated in the same manner. Thus, Bhai Mani Singh was ordered to be executed by cutting to pieces from each joint of his body, only due to the curse of the Sikhs and his inability to pay off the *Jajia*- a tax of rupees ten thousand settled by Zakariya Khan in lieu of the organization of the festivals of Diwali, first and Baisakhi later in *Samwat* 1794 (1737 AD).<sup>5</sup> Gyani Gyan Singh also agreed with Rattan Singh Bhangu and held the curse of the Sikhs to Bhai Mani Singh responsible for his martyrism. According to him, he was martyred in *Samwat* 1795 (1738 AD).<sup>6</sup> Koer Singh in *Gurbilas Patshahi Dasvin*, has confirmed that the martyrism of Bhai Mani Singh took place on the fifth day of the light half of the fourth month *Harh* of the lunar calendar in *Samwat* 1791 (1734 AD).<sup>7</sup> All other scholars and historians like: Rattan Singh Jaggi, Parkash Singh, Ganda Singh, Piara Singh Padam, Jagjit Singh, Harjinder Singh Dilgeer held the non-payment of the *Jajia*, in

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<sup>3</sup> Sewa Singh, *Shaheed Bilas (Bhai Mani Singh)*, (ed.) Giani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, pp-85-92.

<sup>4</sup> Karam Singh Gangawala, *Jeevan Bhai Mani Singh Ji*, Amrit Printing Press, Amritsar, 1935, pp-67-74.

<sup>5</sup> Rattan Singh Bhangu, *Sri Guru Panth Parkash*, Trans. in Eng. by Gurtej Singh, Singh Brothers, Amritsar, 2015, pp-528-36

<sup>6</sup> Gyani Gyan Singh, *Panth Parkash*, Language Department Punjab, Patiala, 1987, pp-690-94.

<sup>7</sup> Koer Singh, *Gurbilas Patshahi Dasvin*, (ed.) Shamsheer Singh Ashok, Punjabi University, Patiala, 1968, p-275.

the lieu of the celebrations of Diwali at Amritsar, responsible for the execution of Bhai Mani Singh in 1734 AD.<sup>8</sup> According to Bhai Kahan Singh Nabha, the martyrism of Bhai Mani Singh was held in *Samwat* 1794 (1737 AD) as a result of the curse inflicted on Bhai Mani Singh by the Sikhs.<sup>9</sup> Tarlochan Singh has shown his concern to the views presented by Koer Singh, when he wrote the preface of *Sikhan di Bhagat mala* that Bhai Mani Singh was martyred on the fifth day of the light half of the fourth month of the lunar calendar in *Samwat* 1791 (in 1734 AD).<sup>10</sup> In *Tawarikh Gur Khalsa*, Gyani Gyan Singh, claims that Bhai Mani Singh had been martyred by the order of Zakariya Khan on the fifth day of the light half of the ninth month of the lunar calendar in *Samwat* 1795 (1738 AD).<sup>11</sup> Sohan Lal Suri presents a totally distinct view in *Umdat-ut-Twarikh* that for an offence of converting the people of Lahore to Sikhism, Bhai Mani Singh was persecuted and when he was ordered to having cut his hair, he opposed to that order sturdily.<sup>12</sup> Sayed Mohammed Litif has written that with the orders of Mir Mannu, Bhai Mani Singh and Bhai Gulzar Singh, were jointly arrested and brought to Lahore from Amritsar on fifth of Safar 1140 AH (1727 AD) and Bhai Mani Singh was martyred.<sup>13</sup> Khushwant Singh, Bhagwan Singh Rai, Teja Singh and Ganda Singh, Satvir Singh, Piara Singh Data, Harbans Kaur Sagoo, W.H. Mcleod and Gobind Singh Mansukhani agreed with the date of 1738 AD as the date of Bhai Mani Singh's martyrdom.<sup>14</sup>

According to the discourse written in *Bhatt Vahi Multani Sindhi*, Bhai Mani Singh was martyred by cutting to pieces from each joint of his body on fifth day of the

<sup>8</sup> Rattan Singh Jaggi, *Bhai Mani Singh: Jeevan ate Rachna*, Punjabi University, Patiala, 1983, p-14; Parkash Singh, *Chhote Ghalooghare da Itihas*, SHRD, Khalsa College, Amritsar, 1979, p-8; Ganda Singh, *Sardar Jassa Singh Ahluwalia*, Publication Bureau, Punjabi University, Patiala, 1990, pp-26-28; Piara Singh Padam, *Sankhep Sikh Itihas (1469-1989)* Kalam Mandir, Patiala, 1990, p-71; Jagjit Singh, *The Growth of the Sikh Tree*, Vol.-II, National Book Shop, Delhi, 2010, pp-85-86; Harjinder Singh Dilgeer, *Guru de Sher*, Chattar Singh Jeevan Singh, Amritsar, 2001, pp-322-23.

<sup>9</sup> Kahan Singh Nabha, *Mahan Kosh*, Language Department Punjab, Paitala, 1960, p-51

<sup>10</sup> Tarlochan Singh Bedi, (ed.) *Sikhan di Bhagatmala*, Punjabi University, Patiala, 1986, p-11

<sup>11</sup> Gyani Gyan Singh, *Tawarikh Gur Khalsa*, Vol.-II, Language Department, Patiala, 3<sup>rd</sup> edition 1999, pp-124-27

<sup>12</sup> Sohan Lal Suri, *Umdat-ut-Twarikh, Daftar-I*, Guru Nanak Dev University, Amritsar, 2002, p-130

<sup>13</sup> Bhagat Lakshman Singh, *The Great Martyrs*, p-110 (Footnote)

<sup>14</sup> Khushwant Singh, *A History of the Sikhs Vol.-I*, 1469-1839, Oxford University Press, Delhi, 1993, p-60; Bhagwan Singh Rai, *The Sikhs*, Lahore Book Shop, Ludhiana, 1999, pp-66-67; Teja Singh and Ganda Singh, *Sikh Itihas (1469-1765)* Trans. in Punjabi Bhagat Singh, Publication Bureau, Punjabi University, Patiala, 6<sup>th</sup> edition 2016, p-121; Satvir Singh, *Sada Itihas*, Vol.-II, New Book Company, Jalandhar, 11<sup>th</sup> edition 2014, pp-150-51; Piara Singh Data, *The Great Sikh Martyrs*, (ed.) S.P. Gulati, National Book Shop, Delhi, 1999, pp-70-71; Harbans Kaur Sagoo, *Athaharvi Shatabadi de Sikh Shaheed*, Manpreet Prkashan, Delhi, 2015, pp-102-06; W.H. Mcleod, *Historical Dictionary of Sikhism*, Oxford University Press, New Delhi, 1995, p-134; Gobind Singh Mansukhani, *The Quintessence of Sikhism*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1950, p-51



light half of the fourth month of the lunar calendar in *Samwat* 1791 (1734 AD) alongwith his brother Jagat Singh, son Chittar Singh and Gurbakhah Singh.<sup>15</sup>

Among all these views presented by different historians and scholars, the views of Bhai Sewa Singh and of *Bhatt Vahis* that Bhai Mani Singh was executed in 1734 AD seem to be authentic and there are various concrete reasons for it. In 1733 AD Zakariya Khan allotted the Sikhs *Jagir*, adorned Kapur Singh with the title of *Nawab*. Subsequently the relations between the Mughals and the Sikhs began to improve. So, Bhai Mani Singh got permission from Zakariya Khan to celebrate the festival of Diwali at Amritsar so that the Sikhs, after an interval of years, might be able get together at Amritsar and could celebrate the festival collectively. Some historians believe that it was the curse of the Sikhs on Bhai Mani Singh behind his martyrdom. But it is, hereby cleared that in Sikhism none has ever accursed anybody throughout the Sikh history and, actually, there is no concept such as curse in Sikhism. Actually, the inability to deposit the amount of rupees five thousand as the tax, to the exchequer of the Mughal court and this became the immediate cause of the martyrdom of Bhai Mani Singh in 1734 AD at the *Nikhas Chowk*, Lahore by cutting to pieces from the each joint of his body. After the martyrdom of Bhai Mani Singh, the concatenation of barbarities on the Sikhs by the Mughals, re-started. Deserting their houses, the Sikhs went into the *Jungles* for shelter and safety- measures. They began to live feeding on leaves, barks, and fruit of the trees there. The Sikhs did not get disheartened even during this time of extremely crucial and grim situation, rather they faced the troubles continuously and more bravely. They did not care a fig for the troubles rather mocked at them, took them light heartedly and always remained in high moral spirits. They nomenclated some objects of daily consumption very distinctively. These vocabs, even today, have become an indispensable part and parcel of the routine life of the *Nehang Singhs*- a sect of baptised Sikhs without any taint, pure; as:

Grams- Almonds

Goat- Nymph

Cart- Ship

Singh- One and quarter Lac

Donkey- Police Officer

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<sup>15</sup> *Bhatt Vahi Multani Sindhi*

## Blind- Brave Soldier

### Stale Chapatis- Sweet Chapatis<sup>16</sup>

Zakariya Khan, the son of Abdus-Samad Khan had been the governor of Lahore from 1726 to 1745 AD. He adorned him self with the titles of: *Jung Bahadur* and *Khan Bahadur*.<sup>17</sup> Zakariya Khan was more tyrant than his father and he left no stone unturned to exterminate the Sikhs. Sikhs had plundered the royal treasury so many times and did not let reach even a single penny to the Mughal court. During this time of crisis the Sikhs had to loot even clothes from the washermen of Ravi river to cover their bodies.<sup>18</sup> When all his policies to abolish the Sikhs fell flat, Zakariya Khan, persuaded the Mughal emperor Muhammad Shah Rangeela to grant the Sikhs *Jagir*.<sup>19</sup> Zakariya Khan sent Subeg Singh to *Darbar Saheb*, Amritsar with some suggestion to convey, to the Sikhs in 1733AD.<sup>20</sup> Bhai Mani Singh was dispensing his duties at *Harmandir Saheb* as the head *granthi* at that time. Subeg Singh presented the suggestion of the governor Zakariya Khan before the Sikhs at the plenum- the *Sarbat Khalsa*. Zakariya Khan had offered that the Sikhs would be awarded the title of *Nawab*, and *Jagir* of Deepalpur, Kanganwal and Jhabal, from which an income of rupees one lac could be had. After a great deal of deliberations, the Sikhs chose *Diwan* Darbara Singh as a suitable person for the title of *Nawab*. But *Diwan* Darbara Singh refused to accept the tittle of *Nawab* and the proposed estate. He had a full faith in the prophecy made by Guru Gobind Singh that the day when the independent regime of the *Khalsa* would prevail, was certain to come

*Raj Karega Khalsa.*<sup>21</sup>

[The Khalsa shall rule- Purity will prevail]

At last it was decided by the Sikhs that this title of *Nawab* and the estate would be given to such a Sikh who had been outstandings for performing *sewa*. Kapur Singh Faizalpuria- who hailed from Faizalpur, was fanning the congregarion. Kapur Singh making these things pious by touching them with the feet of the five Sikhs and

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<sup>16</sup> Teja Singh and Ganda Singh, *Sikh Itihas 1469-1765*, P-115; Kirpal Singh and Kharak Singh, (ed.) *History of the Sikhs and their Religion*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2<sup>nd</sup> edition, 2012, p-408

<sup>17</sup> Satvir Singh, *Sada Itihas*, Vol-II, pp-122-130

<sup>18</sup> Mohammad Latif, *Punjab da Itihas*, Vol.-I, Trans. in Punjabi Gurmukh Singh Gurmukh, Lahore Book Shop, Ludhiana, 1993, pp-394-95

<sup>19</sup> Teja Singh and Ganda Singh, *A Short History of the Sikhs*, Punjabi University, Patiala, 2006, p-114

<sup>20</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, (ed.) Bhai Vir Singh, Wazir Hind Press, Amritsar, 1972, pp-201-202

<sup>21</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-118

accepted them.<sup>22</sup> In 1733 AD, just for a short span of time, the Mughal-Sikh relations became some what amicable. Sikhs began to return to their respective homes. Therefore Bhai Mani Singh wanted to celebrate the festival of Diwali at Amritsar, in such soothing circumstances. Under the noble and efficient leadership of Bhai Mani Singh, the number of the Sikhs was increasing day by day which was being considered as the bell of danger for the Mughal government. Bhai Mani Singh was executed in 1734 AD.<sup>23</sup> After the martyrdom of Bhai Mani Singh, a rage of anger prevailed among the Sikhs. Agghar Singh, a nephew of Bhai Mani Singh took the vengeance of his uncle's martyrdom by putting to sabre *qazi* Abdur-Razaak of Amritsar.<sup>24</sup>

The martyrdom of Bhai Mani Singh was such a turning point in the Sikh history that in future the Sikhs established The *Dal Kkalsa*, *Sikh Misals* and *Azad Khalsa Raj*. The *Khalsa* was divided into two separately known factions viz-a-viz, *Buddha Dal*-organized band of the old; and *Taruna Dal*- organized band of the young in 1734 AD.<sup>25</sup> In the former, there were only the veterans and the oldies who had fought in the battles from the side of the Guru and *Panth Khalsa* since the times of Guru Gobind Singh and Banda Singh Bahadur. *Jathedar* of the *Buddha Dal* was Nawab Kapur Singh Faizalpuria. Sham Singh Narroke, Gurbakhash Singh Rorhawalala, Bhag Singh Hallowalia and Bhama Singh were the eminent members of the *Buddha Dal*.<sup>26</sup> The members of the *Buddha Dal*, besides securing the religious places, also preached *Gurbani*. They brought the people in the main stream of the *Khalsa Panth* after having baptized them through the initiation process of becoming- *Khalsa*.

Young Sikhs were made members of the *Taruna Dal*. If be needed, they would participate in the battles with the Mughal garrison. The *Taruna Dal* was divided further in five segments. The sequence of the squadron leaders of these five groups is as mentioned below:

1. Deep Singh
2. Karam Singh and Dharam Singh of Amritsar
3. Kahan Singh and Vinod Singh of Goindwal

<sup>22</sup> Major Henry Court, *History of the Sikhs*, Lahore, 1888, reprint by Language Department Punjab, Patiala, 1970, p-64; Rattan Singh Bhangu, *Prachin Panth Parkash*, pp-202-03

<sup>23</sup> Koer Singh, *Gurbilas Patshahi Dasvin*, p-275

<sup>24</sup> Piara Singh Data, *The Great Martyrs*, p-71; Pyara Singh Padam, *Sankhep Sikh Itihas (1469-1989)*, p-97

<sup>25</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, pp-118-19

<sup>26</sup> *Ibid*, p-119; Rattan Singh Bhangu, *Prachin Panth Parkash*, pp-210-14; Gyani Gyan Singh, *Panth Parkash*, pp-658-59

4. Dasaundha Singh of Kot Buddha
5. Veeru Singh and Jeevan Singh Ranghretas.<sup>27</sup>

Every group had its own flag and *Nagara* (large kettle-drum). Five centres for these five groups of the *Taruna Dal* were established at Amritsar namely- Ramsar, Bibeksar, Lachhmansar, Kaulsar and Santokhsar. Every Sikh had liberty that he could join any of the groups according to his sweet will.<sup>28</sup> Approximately thirteen hundred to two thousand Sikhs were included in a group. The *Taruna Dal* started collecting octroi in the areas from *Bari Doab* to Hansi and Hisar.<sup>29</sup> Stepping in the footsteps of Bhai Mani Singh, Nawab Kapur Singh kept on trying to make the Sikhs united. Nawab Kapur Singh was the commander-in-chief of both the factions. Zakariya Khan imposed a ban on coming of the Sikhs to Amritsar due to the increasing activities of the Sikhs. The sacred pool, *Harmandir Sahib* situated wherein, was dumped with earth, bones of the cattle and their hides (skins), horse dung and debris.<sup>30</sup> In 1735AD Zakariya Khan confiscated the estate given to the Sikhs previously.<sup>31</sup> The *Buddha Dal* was expelled from the area of *Bari Doab* by *Diwan* Lakhpat Rai. The age of barbarities on the Sikhs had set in again. The Sikhs, leaving their abodes took shelter in the *Lakhi Jungle*, Rajasthan and in the mountain ranges of Shivalik.

The emperor of Persia, Nadir Shah attacked India in 1739 AD.<sup>32</sup> This invasion of Nadir Shah provided the Sikhs a golden opportunity to come out of their hiding places- *Jungles*. He was returning to his land with the plundered booty worth fifty million hard cash, diamonds, Jewellery worth five hundred million, *Koh-i-Noor* diamond, and Mughal Throne *Takhat-i-Taus*.<sup>33</sup> He was on his itinerary through the northern side of the Shivalik mountains. Meanwhile, the Sikhs who were hidden in the *Jungles* on that route, came out and snatched a big part of the robbed treasure of Nadir Shah. Sikhs got thousands of boys and girls freed from the captivation of Nadir Shah, who was taking them from India to his own country Iran, to make all of them slaves over there.<sup>34</sup> Nadir Shah was nonplussed at the bravery of the Sikhs. He asked Zakariya Khan about the attackers, "Who are these delinquent people?" Zakariya Khan responded, "These are a group of *faqirs*. They visit the holy pool of their Guru, twice a year, and after having a dip in

<sup>27</sup> Prem Singh Hoti, *Nawab Kapur Singh*, Lahore Book Shop, Ludhiana, 1952, pp-52-53

<sup>28</sup> Sohan Singh Seetal, *Sikh Misalan*, Lahore Book Shop, Ludhiana, 1952, pp-8-9

<sup>29</sup> Gyani Gyan Singh, *Panth Parkash*, pp-666-67

<sup>30</sup> Ganda Singh, *Sardar Jassa Singh Ahluwalia*, p-27

<sup>31</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-120

<sup>32</sup> *Ibid*, p-121; John Malcolm, *Sketch of the Sikhs*, John Murray, London, 1812, p-86

<sup>33</sup> Gyani Gyan Singh, *Panth Parkash*, pp-722-24

<sup>34</sup> *Ibid*, pp-726-28; N.K. Sinha, *Rise of the Sikh Power*, Calcutta University, Calcutta, 1936, p-7

that pool of nectar they disappear." Then, Nadir Shah further enquired about their place of residence to which Zakariya Khan responded thus: "Their houses are the saddles of their horses". Admonishing Zakariya Khan, Nadir Shah said, "Remember, the day is not far when these mutineers would get hold of your country."<sup>35</sup>

Warned by Nadir Shah, Zakariya Khan initiated a furious movement to exterminate the Sikhs. One who got the Sikhs arrested was awarded with rupees ten and rupees fifty were given as a reward to him who would bring the head of any Sikh.<sup>36</sup> Sikhs were brought arrested in chains to Lahore, where after being severely tortured, they were assassinated at the *Nikhas Chowk* of the city which had come to be known as Shaheed Ganj- memorial in the honour of the martyrs.<sup>37</sup> The Sikhs built their first ever temporary castle on the bank of river Ravi at Dallewal which was demolished and destroyed by Zakariya Khan. Zakariya Khan passed away in 1745 AD.<sup>38</sup> His eldest son Yahiya Khan became the governor of Lahore after him.<sup>39</sup> Yahiya Khan was the son-in-law of Qamaruddin Khan *Wazir* of the Delhi court and he wanted his younger brother Shah Navaz Khan to be appointed as the governor of Multan.<sup>40</sup>

After the demise of Zakariya Khan, Sikhs organised *Sarbat Khalsa*, at Amritsar on the festival of Diwali in 1745 AD. As there was a very good gathering, the *Sarbat Khalsa* unanimously passed the resolution by consensus and through this resolution of consensus, the whole *Khalsa Panth* was organized in twenty five groups.<sup>41</sup> In the scuffle at Eimnabad between Jaspat Rai (younger brother of *Diwan* Lakhpat Rai) and the Sikhs, Nibho Singh Ranghreta, beheaded Jaspat Rai ascending on his elephant.<sup>42</sup> Sikhs handed over Jaspat Rai's head to Gosai Kirpa Ram Baddoke in lieu of rupees five hundred. When Lakhpat Rai heard the news of the assassination of his younger brother at the hands of the Sikhs, he vowed, putting his own turban at the feet of the governor of Lahore, to exterminate and erase the Sikhs entirely and completely. He said, I am a *Khatri* as was

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<sup>35</sup> Lt. Col. John Malcolm, *Sketch of the Sikhs*, John Murray, London, 1812, P-86; Teja Singh and Ganda Singh, *Sikh Itihas*, p-122

<sup>36</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-122

<sup>37</sup> Gyani Gyan Singh, *Panth Parkash*, p-738; Hari Ram Gupta, *History of the Sikhs Vol.-II*, Lahore, 1944, revised and enlarged; Munshi Ram Manohar Lal, New Delhi, 1978, p-56

<sup>38</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-122; Bhagat Singh, *A History of Sikh Misals*, Publication Bureau, Punjabi University, Patiala, 1993, p-34

<sup>39</sup> Jadunath Sarkar, *Fall of the Mughal Empire*, Vol.-II, M.C. Sarkar and Sons, Calcutta, 1932, pp-192-93

<sup>40</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, pp-122-23

<sup>41</sup> Gyani Gyan Singh, *Panth Parkash*, pp-664-65

<sup>42</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, p-374; Teja Singh and Ganda Singh, *Sikh Itihas*, p-12

Guru Gobind Singh the creator of the *Khalsa*, but I shall not call myself by that name until I have erased their name from the page of existence.<sup>43</sup> He got several innocent Sikhs of Lahore arrested and assassinated. He imposed total prohibition on the recital of *Gurbani* and instructed that no one would pronounce the name of the Guru. Even *Gurh-Jaggery*, was stopped to be pronounced publically as this sounded like Gur (Guru) rather it was ordered to be pronounced as *Rori-* (a lump of Jaggery). Instead of saying Guru Granth there was an order to pronounce it as *Pothi-* (a holy book). The holy *Birs* of Guru Granth were made to flow into the river. Yahiya Khan and *Diwan* Lakhpat Rai attacked approximately fifteen thousand Sikhs, who were hidden in the *Jungles* of Kahnuwan for their security. The Sikhs were stuck in a very crucial condition, they were surrounded from all sides with danger. There was a high hill in front of them, the Mughal army were behind them and on the right hand, there was the flooded river. The Sikhs did have neither sufficient food nor weaponry.<sup>44</sup> Hari Singh Bhangi, Sukha Singh, Jassa Singh Ahluwalia, Charat Singh, Deep Singh, however, escaped, making way through the Mughal garrison.<sup>45</sup> Approximately seven thousand Sikhs were put to sabre and three thousand Sikhs were bought arrested to Lahore where all of them were killed after severe tortures and their corpses were buried in the walls of the mosque.<sup>46</sup> This incident took place on 1<sup>st</sup> June, 1746 AD and this is known as the *Chhota Ghallughra-* (the first Holocaust).<sup>47</sup> Yahiya Khan's fancies to erase the Sikhs from the page of existence were fallen flat when his younger brother, Shah Nawaz Khan, whom he got appointed as the governor of Multan using his political influence, attacked him in March 1747 AD. Shah Nawaz Khan put Yahiya Khan and his aide *Diwan* Lakhpat Rai into prison.<sup>48</sup> Shah Nawaz Khan became the governor of Lahore. He appointed Kaura Mall as *Diwan* and Adina Beg Khan as the *Faujdar* of Jalandhar *Doab*.<sup>49</sup> *Diwan* Kaura Mall was a Sikh without formal baptism of the sword and used to have a soft corner in his heart for the Sikhs. Taking advantage of *Diwan* Kaura Mall's softness in inclination towards the Sikhs, the Sikhs began to come to Amritsar. Shah Nawaz Khan, now being the governor of Lahore, invited Ahmad Shah Abdali repeatedly and requested

<sup>43</sup> Bhagat Singh, *A History of Sikh Misals*, p-35

<sup>44</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-128

<sup>45</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, pp-314-16; Gyani Gyan Singh, *Panth Parkash*, pp-781-82

<sup>46</sup> Gyani Gyan Singh, *Panth Parkash*, pp-786-88; Syad Muhammad Latif, *Lahore its History, Architectural Remains and Antiquities*, Lahore, 1892, p-74

<sup>47</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-124; Teja Singh and Ganda Singh, *Sikh Itihas*, p-129; Gyani Gyan Singh, *Tawarikh Guru Khalsa*, p-278

<sup>48</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-124; J.D. Cunningham, *History of the Sikhs*, John Murray, London, 1849, reprint S. Chand and Co., Delhi, 1955, p-84

<sup>49</sup> Khushwant Singh, *A History of the Sikh Vol-I*, p-124

him to invade India.<sup>50</sup> Ahmad Shah Abdali invaded India eight times between 1748 and 1766 AD.<sup>51</sup> This was an important and golden opportunity for the Sikhs. Making advantages of this type of political and social chaotic condition, the Sikhs came out of the *Jungles* the places of their hide. In groups, the Sikhs attacked caravan of Ahmad Shah Abdali and recovered horses, arms and other valuable material which he had robbed from Delhi. There was organised a great assemblage of the Sikhs on the occasion of Baisakhi on 29<sup>th</sup> March, 1748 AD.<sup>52</sup> Nawab Kapur Singh appealed the Sikhs about the need of the hour that there should be an organized army and unity among the Sikhs. Till now the Sikhs had been organized in sixty five squadrons, these were re-organized, collectively and commonly the groups were known as *Dal Khalsa*. Now Nawab Kapur Singh was growing older and after deliberations with the Sikhs, he appointed Jassa Singh Ahluwalia as the *Jathedar* of the *Dal Khalsa*.<sup>53</sup>

The Sikhs started addressing Jassa Singh Ahluwalia with the title of *Padshah* (King).<sup>54</sup> Historians have defined *Dal Khalsa* in different ways. Rattan Singh Bhangu, the writer of *Prachin Panth Parkash*; wrote it as The *Dal* of the Sikhs.<sup>55</sup> Sohan Lal Suri wrote that: The conquering armies of the Sikhs formed *Dal Khalsa Jio*.<sup>56</sup> Gyani Gyan Singh wrote it in *Twarikh Guru Khalsa*, as : *Khalse da Dal* or *Khalsa Dal*.<sup>57</sup> J. D. Cunningham wrote in *History of Sikhs*, *Dal Khalsa* or army of the theocracy of the Sikhs.<sup>58</sup> N.K. Sinha says it as: The grand army of the *Khalsa* confederacy.<sup>59</sup> Malcolm says that the term *Dal Khalsa* was used for the combined forces of the Sikh leaders at a particular time and place.<sup>60</sup>

The main action plan of the *Dal Khalsa* was to fight for self defence under the leadership & command of a group leader. *Dal Khalsa* was re-organised in eleven

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<sup>50</sup> *Ibid*, p-126

<sup>51</sup> *Ibid*, pp-126-160

<sup>52</sup> Bhagat Singh, *A History of Sikh Misals*, p-64; Hari Ram Gupta, *History of the Sikhs Vol-II*, p-13; M.L. Ahluwalia, *Life and Times of Jassa Singh Ahluwalia*, Publication Bureau, Punjabi University, Patiala, 1989, p-26

<sup>53</sup> Hari Ram Gupta, *History of the Sikhs Vol-II*, p-91; J.D. Cunningham, *History of the Sikhs*, pp-85-86

<sup>54</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-127

<sup>55</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, p-441

<sup>56</sup> Sohan Lal Suri, *Umdat-ut- Twarikh Daftar-I*, pp-127-28

<sup>57</sup> Gyani Gyan Singh, *Panth Parkash*, p-209

<sup>58</sup> J.D. Cunningham, *History of the Sikhs*, p-101

<sup>59</sup> N.K. Sinha, *Rise of the Sikhy Power*, p-195

<sup>60</sup> John Malcolm, *Sketch of the Sikhs*, pp-122-23

groups from, previously, sixty-five. The nomenclature of these eleven groups was in the names of their leaders, villages, professions and habits.<sup>61</sup>

1. Jassa Singh Ahluwalia was the head of Ahluwalia *Jatha*: His village was Aahlu, district Lahore. He was also the leader of all the groups.
2. The leader of the Bhangi *Jatha* was *sardar* Hari Singh whose village was Panjwar. The leader of this *Jatha* was an addict of *Bhang*- cannabis and after his addiction, the name of the *Jatha* was Bhangi.<sup>62</sup>
3. Shaheedi *Jatha*, the leader of this *Jatha* was *Baba* Deep Singh. The members of this group used to fight at the front line and make the most of sacrifices.
4. Nawab Kapur Singh- whose village was Faizalpur was the leader of the *Jatha* known as Faizalpuria after the name of his village. This *Jatha* was also known as with the name of Singhpuria.
5. Karora Singh was the leader of the Karorsinghia group, his village was Panjgarh.
6. Nodh Singh (the great grand father of Maharaja Ranjit Singh) whose village was Shukarchak, was the leader of the Shukarchakkia *Jatha*.
7. Jassa Singh Ramgarhia baricallly a carpenter, got his name Jassa Singh Ramgarhia as he contributed the most while the fort of Ramgarh was being constructed. He was the *Jatha* leader of the group which was named after his surname Ramgarhia *Jatha*.<sup>63</sup>
8. Nishanwalia *Jatha* was lead by Dasaundha Singh. Its leaders used to walk ahead of the *Khalsa Sena* carrying the *Nishan Saheb* of the *Dal Khalsa*.
9. Kanhaiya *Jatha* had Jai Singh as its leader whose village was Kahna in district Lahore.
10. Nakkai *Jatha* was under the leadership of Heera Singh, he was from the area which was known as Nakka.
11. The leader of the Dallewalia *Jatha* was Gulab Singh from village Dallewala.

All the *Jathas* (Groups) had their own leaders, *Nishan Sahib* and a *Nagara*.<sup>64</sup> Any Sikh who had undergone the initiation process of baptism *Khande Batte Da Pahul* and believed in the teachings of Guru Gobind Singh, could become the member of *Dal Khalsa*. No salary or pay out was provisional for the members of the *Dal Khalsa*. The booty was distributed equally among all. Expertization in horse riding

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<sup>61</sup> J.D. Cunningham, *History of the Sikhs*, p-96

<sup>62</sup> *Ibid*

<sup>63</sup> *Ibid*

<sup>64</sup> Hari Ram Gupta, *History of the Sikhs Vol-II*, p-91



and martial art was a must qualification to be the member of the *Dal Khalsa*. Espying the impending disastrous situations, Jassa Singh Ahluwalia planned to construct a fortress on the southern side of *Harmandir Saheb* which could be used for the security of the shrine. This fortress was named as Ram Rauni (God's Shelter).<sup>65</sup>

The Delhi government appointed Muin-ul-Mulk (Mir Mannu) as the governor of Lahore and Kaura Mall was appointed as *Diwan* and Adina Beg was reinstated as the *Faujdar* (military commander) of Jalandhar on 11<sup>th</sup> April, 1748 AD.<sup>66</sup> Mir Mannu did each and every thing to exterminate the Sikhs totally. The Sikh women and children sacrificed their lives enduring the barbarities and tortures of the Mughals. They did not surrender and kneel before the tyrants and never accepted the Islam.<sup>67</sup> The barbarities of Mir Mannu became an adage for the Sikhs.

*Mannu Sadi Datri, Asi Mannu de soye*

*Jeo Jeo Mannu Vadhda, Asi doon swaye hoe*<sup>68</sup>

[Mannu is our sickle, we the fodder for him to mow The more he cuts, The more we grow]

Mir Mannu died in November 1753AD, with all his wishful desires to eradicate Sikhs buried in his heart, as on one day his feet stuck in the stirrup of his horse and the horse kept on dragging him till he died.<sup>69</sup>

When Ahmad Shah Abdali returned to his country with the robbed material and wealth worth at the ten of hundreds of millions, on the way, the Sikhs attacked his caravan and besides recovering a lot of robbed wealth, they also got freed two thousand two hundred captured young Hindu women and escorted these freed women to their respective houses. On 5<sup>th</sup> February, 1762 AD, Ahmad Shah Abdali attacked the Sikhs at village Kup near Malerkotla.<sup>70</sup> These Sikhs were approximately thirty thousand in number including women and children, of whom several thousands were killed. This massacre took place during the sixth attack of Ahmad Shah Abdali. In Sikh history, this incident is known and commemorated as the second Holocaust-

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<sup>65</sup> J.S. Grewal, *The Sikh of the Punjab*, Cambridge University Press, New Delhi, 1994, reprint 2009, p-90

<sup>66</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-132; Himadri Banerjee, (ed.) *The Khalsa and the Punjab*, Paula Press, New Delhi, 2002, p-42

<sup>67</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-134

<sup>68</sup> Gyani Bhajan Singh, *Saade Shaheed*, Singh Brothers, Amritsar, 1991, p-124

<sup>69</sup> Gyani Gyan Singh, *Panth Parkash*, P-168, Lieutenant Colonel John Malcolm, *Sketch of the Sikhs*, p-92

<sup>70</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-148

*Wadda Ghallughara*<sup>71</sup> The seventh and the eighth attack of Ahmad Shah Abdali in 1764 AD and 1766 AD, respectively, were totally, against the Sikhs. He gave his soldiers full freedom to plunder the areas of the Sikhs to their fill. The sayings, depicting the truthfulness and barbarities of Ahmad Shah Abdali's attacks and plunder, are still in practice among the Punjabis:

To eat and drink is all we knew

For, the rest of Ahmad Shah doth go<sup>72</sup>

[we have nothing with us except we eat and wear, all other things are for Ahmad Shah]

Due to repeated invasions of the foreigners, the Mughal government began to lose its luster. The Sikh leaders strengthened their *Jathas* and began to expand their territories.

The eleven *Jathas* of the *Dal Khalsa* later came to be known as Sikh *misals* (Sovereign Confederacies).<sup>73</sup> Historians have defined the word *misal* differently. J.D. Cunningham wrote, *Misal* is an Arabic word. It had been used to denote alike or equal.<sup>74</sup> David Ochterlony described the meaning of *Misal* as a tribe or a race.<sup>75</sup> W.L.M. Gregor says, A *Misal* a friendly nation.<sup>76</sup> W.H. Mcleod considers the *misals* as semi independent bands of Sikhs.<sup>77</sup> Bute Shah explains it as territory conquered by a brave *Sardar* with the help of his commanders and place under his protection.<sup>78</sup> *Misal* is an Arabic word that stands for equal or of the same level. In India, to tag the papers is known as *missal*. Every *misal* functions according to the orders of its *Sardar*. The *Jatha* leader of the *misal* and the leader of some huge group is also called as *misal*.<sup>79</sup> Every *misal* had its separate file- (record in the shape of tagged papers); where in all types of activities and all the details of the conquered areas were entered or written. This record was kept at *Akal Takhat Saheb*, Amritsar. The *Sardar* chieftain of a *misal* was also known as *misaldar*. The twelfth *misal*-

<sup>71</sup> Sahib Singh Arshi, *Atharvin Sadi da Sikh Itihas*, Arora Publishers, Chandigarh, 1987, p-73

<sup>72</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-171; Khushwant Singh, *A History of the Sikhs Vol-I*, p-152

ਖਾਧਾ ਪੀਤਾ ਲਾਚੇ ਦਾ

ਰਹਿੰਦਾ ਅਹਿਮਦ ਸ਼ਾਹੇ ਦਾ

<sup>73</sup> Syed Muhammad Latif, *Lahore its History, Architectural Remains and Antiquities*, p-290; Khushwant Singh, *A history of the Sikh Vol I*, p-132

<sup>74</sup> J.D. Cunningham, *History of the Sikhs*, p-96

<sup>75</sup> *Ibid*, p-99

<sup>76</sup> W.L.M. Gregor, *The History of the Sikhs*, James Madden London, 1846, p-118

<sup>77</sup> W.H. Mcleod, *The Evolution of the Sikh Community*, Oxford University Press, Delhi, 1975, p-17

<sup>78</sup> Bute Shah, *Twarikh-i-Punjab*, Part-II Folio nos-95-96, D.P.H.S. Punjabi University, Patiala, 1848, Trans. in Pbi. Janak Singh, Library of the D.P.H.S. Punjabi University, Patiala, No.-26

<sup>79</sup> J.D. Cunningham, *History of the Sikhs*, p-115

Phulikia was established by *Baba Aala Singh*. This was an independent *misal*.<sup>80</sup> This *misal* conquered and occupied all the *Malwa* region. Internally, for their administrations, the *misals* were independent. But at the time of some foreign invasion, all the *misals*, rising above the party lines and forgetting all their personal and mutual enmity, differences and grudges, they would face the enemy bravely and made the foe run away.

1. Jassa Singh the leader of the Ahluwalia *misal* was, the chief army commander of the *Dal Khalsa*.<sup>81</sup> On the festival of Diwali in 1760 AD during the assemblage of the *Sarbat Khalsa* a *Gurmatta* of consensus to the effect that an attack on Lahore in the leadership of Jassa Singh, was passed.<sup>82</sup> A joint attack, by the *Jathas* of Jassa Singh Ahluwalia, Charat Singh, Jai Singh Kanhaiya, Hari Singh Bhangi, Gujjar Singh and Lehna Singh was inflicted on Lahore. Muhammad Khan, the governor of Lahore, presented rupees thirty thousand to the Sikhs as a tribute.<sup>83</sup> Jassa Singh occupied Lahore in 1761 AD. He declared himself the King of Lahore and he owned the title of *Sultan-ul-Qaum*.<sup>84</sup> After Banda Singh Bahadur, Jassa Singh Ahluwalia was the first Sikh who released a coin in the name of the Guru.

*Deg tegh wa Fath wa nasrat be darang  
Yaft az Nanak Guru Gobind Singh.*<sup>85</sup>

[The prosperity, strength by the sword and resultant victory are obtained from Guru Nanak Dev to Guru Gobind Singh]

Ahmad Shah Abdali exploded the building of *Harmandir Saheb* in 1762 AD. Therefore Jassa Singh Ahluwalia and *Nawab* Kapur Singh laid the foundation of *Harmandir Sahib* again in 17<sup>th</sup> November, 1763 AD.<sup>86</sup> They jointly attacked Sirhind in January 1764 AD and the governor of Sirhind, Jain Khan was killed from the hands of Jassa Singh Ahluwalia.<sup>87</sup> The Sikh *misals* distributed the area of Sirhind which was worth rupees fifty two lac, among themselves.<sup>88</sup> After 1766 AD the Sikh *misals* started their expansion. Jassa Singh Ahluwalia reoccupied the areas of *Doaba-Jalandhar*, *Bari Doab* and Sirhind. Bhag Singh led the *misal* of Ahluwalia after the

<sup>80</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-128

<sup>81</sup> *Ibid*, p-127; Piara Singh Padam, *Sankhep Sikh Itihas (1469-1989)*, p-127

<sup>82</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, P-157

<sup>83</sup> *Ibid*

<sup>84</sup> *Ibid*, p-159; Khushwant Singh, *A History of the Sikhs Vol-I*, p-146

<sup>85</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-146; Teja Singh and Ganda Singh, *Sikh Itihas*, p-159

<sup>86</sup> Sohan Singh Seetal, *Sikh Misala te Sardar Gharane*, Lahore Book Shop, Ludhiana, 1952, 4<sup>th</sup> edition 1979, p-112

<sup>87</sup> *Ibid*, p-112; Teja Singh and Ganda Singh, *Sikh Itihas*, p-167

<sup>88</sup> Sohan Singh Seetal, *Sikh Misala*, p-132

death of Jassa Singh Ahluwalia in 1783 AD.<sup>89</sup> He expanded the territories of the *misal*. Maharaja Ranjit Singh met Fateh Singh- the successor the Bhag Singh in 1802 AD at Tarantarn, both of them vowed to become brothers by exchanging turbans.<sup>90</sup> The Ahluwalia confederacy made Kapurthala its capital.<sup>91</sup> After the independence, on 5<sup>th</sup> May, 1948 AD Kapurthala state had been included in PEPSU (Patiala and East Punjab States Union).<sup>92</sup>

2. The famous leader of the Dallewali *misal* was Tara Singh Gheba. In 1763 AD, the *misals* jointly attacked Kasoor, Tara Singh was also with them.<sup>93</sup> Tara Singh strengthened his martial power with the help of the wealth that he got as a share out of the robbed wealth from Kasoor. The *misals* collectively attacked Sirhind in 1764 AD and assassinated Jain Khan- the governor of Sirhind, who was responsible for the second Holocaust- *Wadda Ghallughara* and they all divided the area of Sirhind worth fifty two lac, among themselves in equal proportions.<sup>94</sup> Upto 1769 AD, Tara Singh Gheba expanded the territories of his *misal* by conquering the areas upto Rahon, Mehatpur, Nawa Shehar, Phillaur, Sarai, Southern and Nikodar. He made Rahon his capital. Tara Singh was a generous man and was always eager to help the poor. He died in 1807 AD and after his demise Maharaja Ranjit Singh seized the Dallewalia *misal*.<sup>95</sup>
3. Dasaundha Singh the leader of the Nishanwalia *misal*, helped other *misals* while they made joint venture of attacks. After the victory of Sirhind, he made Ambala his capital.<sup>96</sup> Dasaundha Singh died in 1765 AD and Sangat Singh, Gurbakhash, Mehar Singh and Dhyan Singh led the *misal* turn by turn respectively. Maharaja Ranjit Singh occupied Ambala in 1808 AD.<sup>97</sup> As the *Malwa* region was under the British rule, thus it was given to Gurbakhash Singh's wife Daya Kaur.<sup>98</sup> The Britishers brought the region under their control after the death of Daya Kaur.<sup>99</sup>

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<sup>89</sup> Sahib Singh Arshi, *Attarvin Sadi da Sikh Itihas*, p-86

<sup>90</sup> Kanahaiya Lal, *Tarikh-i-Punjab*, Trans. in Pbi., Jeet Singh Seetal, Punjabi University, Patiala, 1968, p-95

<sup>91</sup> Sohan Singh Seetal, *Sikh Misals*, p-141

<sup>92</sup> *Ibid*, p-151

<sup>93</sup> Piara Singh Data, *Sikh Itihas de Khuni Patre*, National Book Shop, Delhi, 4<sup>th</sup> edition 1974, p-95

<sup>94</sup> Gyani Gyan Singh, *Panth Parkash*, p-1190; Sohan Singh Seetal, *Sikh Misala*, p-114

<sup>95</sup> Gyani Gyan Singh, *Panth Parkash*, p-1191

<sup>96</sup> *Ibid*, p-1178; Sohan Singh Seetal, *Sikh Misala te Sardar Gharane*, p-91

<sup>97</sup> Gyani Gyan Singh, *Panth Parkash*, p-1179

<sup>98</sup> *Ibid*

<sup>99</sup> Sohan Singh Seetal, *Sikh Misala*, p-111

4. The leader of Nakkai *misal*, Heera Singh got the *Khande Batte Da Pahul* at the age of twenty from Bhai Mani Singh.<sup>100</sup> The most powerful leader of this *misal* was Ram Singh. He expanded the territories of his *misal* occupying the areas of Faridabad, Jethpur, Sarakpur, Gugera and Rachna *Doab*.<sup>101</sup> The capital of this *misal* was Beharwal. Maharaja Ranjit Singh took hold of the *misal* in 1810 AD.<sup>102</sup>
5. Shaheed *misal* was founded by *Baba Deep Singh*.<sup>103</sup> When in 1706 AD, Bhai Mani Singh edited *Adi Granth* at *Damdama Saheb* (Talwandi Sabo), *Baba Deep Singh* extended his help to him. *Baba Deep Singh* prepared four more *Birs* copying the one which was edited and written, dictated to Bhai Mani Singh by *Guru Gobind Singh*.<sup>104</sup> *Ahmad Shah Abdali* appointed his son *Taimur* as the governor of *Lahore* and *Jahan Khan* as his chief army commander while going back to his land after his fourth invasion.<sup>105</sup> Attacking *Amritsar*, *Jahan Khan* dashed to the ground the *Harmandir Saheb* and all other adjoining Sikh *Gurudwaras* and dumped the *Sarover*. When the news of profanation reached *Damdama Saheb*, *Baba Deep Singh* appointing *Sadda Singh* as the incharge of *Damdama Saheb* started his journey towards *Amritsar*.<sup>106</sup> There was a high handed fight between the Sikhs and the Afghans on 11<sup>th</sup> November, 1757 AD at *Goharwal* near *Amritsar*.<sup>107</sup> *Baba Deep Singh* got martyred fighting with *Jahan Khan*.<sup>108</sup> After *Baba Deep Singh*, *Sadda Singh* led the *misals* and continued his struggle against the Afghans, he also was martyred while fighting with Afghans. *Karam Singh* succeeded *Sadda Singh* in 1762 AD and he contributed a lot in the expansion of the *misal*.<sup>109</sup> This *misal* was also known as *Nihengan misal*: The great *Akali Phoola Singh* was also a member of the *Shaheed misal*.<sup>110</sup>
6. The *Ramgarhia misal* was also called *Saanghania misal*.<sup>111</sup> *Jassa Singh Thoka* was the prominent leader of this *misal*. Being a carpenter, *Jassa Singh* especially contributed in the re-construction of the fort *Ram Rauni* near *Amritsar*. And now, after the new construction the name of the fort was changed from *Ram Rauni* to *Ramgarh* after

<sup>100</sup> Sahib Singh Arshi, *Atharvin Sadi da Sikh Itihas*, p-87

<sup>101</sup> Sohan Singh Seetal, *Sikh Misala te Sardar Gharane*, pp-76-77

<sup>102</sup> Sohan Singh Seetal, *Sikh Misala*, p-92

<sup>103</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, Sohan Singh Seetal, *Rise of the Sikh Power in the Punjab*, Seetal Bhawan, Ludhiana, 1970, p-239; Hari Ram Gupta, *History of the Sikhs Vol.-IV*, p-121

<sup>104</sup> Gyani Gyan Singh, *Tawarikh Gur Khalsa Vol.-II*, p-262

<sup>105</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, pp-146-47

<sup>106</sup> Sohan Singh Seetal, *Sikh Misala*, p-105

<sup>107</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, pp-139-40

<sup>108</sup> *Ibid*, p-140

<sup>109</sup> Sohan Singh Seetal, *Sikh Misala*, p-105

<sup>110</sup> Piara Singh Data, *Sikh Itihas de Khauni Patre*, p-97

<sup>111</sup> Sohan Singh Seetal, *Sikh Misala te Sardar Gharane*, p-56

the name of Guru Ram Das.<sup>112</sup> Thus, Jassa Singh Thoka was now known as Jassa Singh Ramgarhia. Therefore the Saanghanian *misal* also began to be known as Ramgarhia *misal*. In 1763 AD, Jassa Singh and Jai Singh Kanhaiya jointly attacked Kasoor, killed Usman Khan- the incharge of Kasoor and got a Brahmin's wife freed from his captivation.<sup>113</sup> He supported the joint attack by the *misals* on Sirhind but did not occupy any area of Sirhind. There were the areas of Jalandhar and *Bari Doab* worth rupees ten lac, under the possession of the Ramgarhia *misal* in 1769 AD.<sup>114</sup> The hilly kings used to pay annual taxes to Jassa Singh. Jassa Singh received *Nazrana* from there after attacking Meerut and he snatched cannons from the Mughals attacking Delhi. Jassa Singh died in 1803 AD and his son Jodh Singh got employment with Maharaja Ranjit Singh.<sup>115</sup> After Jodh Singh's death in 1815 AD, Maharaja Ranjit Singh occupied all his sphere of jurisdiction.<sup>116</sup>

7. Jai Singh, the leader of Kanhaiya *misal* increased the circumference of the sphere of jurisdiction occupying *Doab Jalandhar*, *Pargana* of Batala, *Bari Doab* and the areas of *Rachna Doab* by 1769 AD. The hilly states of Nurpur Chamba were also under the occupation of the Kanhaiya *misal*. Maha Singh Shukarekkia, Jassa Singh Ramgarhia and king Sansar Chand jointly attacked the Kanhaiya *misal* near Achal in 1784 AD.<sup>117</sup> Gurbakhsh Singh son of Jai Singh Kanhaiya was killed in this attack. After Jai Singh Kanhaiya's death in 1798 AD, his daughter-in-law Sada Kaur- (the widow of Gurbakhash Singh) took the command of the *misal* in her own hands.<sup>118</sup> She also helped her son-in-law- Maharaja Ranjit Singh in the expansion of his territories. Maharaja Ranjit Singh and his mother-in-law, Sada Kaur had conflicts with each other and the Maharaja put Sada Kaur in a prison at Lahore and seized all her territories.
8. The founder of the Faizalpuria *misal*- *Nawab* Kapur Singh always maintained unity among the *Sikh Panth*, motivated by Bhai Mani Singh. *Nawab* Kapur Singh changed the name of Faizalpur to Singhpur after having occupied it. That was

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<sup>112</sup> Khushwant Singh, *A History of the Sikhs, Vol-I*, p-142

<sup>113</sup> Sohan Singh Seetal, *Sikh Misala*, p-71

<sup>114</sup> *Ibid*, pp-71-72; Prithipal Singh Kapur, *Jassa Singh Ramgarhia : A Heroic Figure of the Eighteenth century*, Singh Brothers, Amritsar, 2012, p-13.

<sup>115</sup> *Ibid*, p-75

<sup>116</sup> *Ibid*, p-75, Sahib Singh Arshi, *Atharvin Sadi da Sikh Itihas*; Kanahiya Lal, *Tarikh-i- Punjab*, p-88

<sup>117</sup> Gyani Gyan Singh, *Twarikh Gur Khalsa Vol-II*, p-245; Sohan Singh Seetal, *Sikh Misala*, p-82

<sup>118</sup> Gyani Gyan Singh, *Twarikh Gur Khalsa Vol-II*, p-245

why the Faizalpuria *misal* came to be known with the name of Singhpuria *misal* also.<sup>119</sup> Several Sikhs, including women and children, were saved from the second Holocaust *Wadda Ghalughara*, with unprecedented prudence of *Nawab* Kapur Singh.<sup>120</sup> The battle of Sirhind was the last scuffle of his life. During his life span *Nawab* Kapur Singh made thousands of people undergo the initiation of the *Khalsa Panth* by persuasions. Abohar, Bharatgarh, Kandhaura and some more areas were included in this *misal*. Under the leadership of Khushaal Singh, the areas of Jalandhar and Hoshiarpur also got themselves enlisted in the territories of the *misal*. The *Chaudhary* of village Saria Noordin had taken the burnt bricks which were prepared for the *sarovar* (Pool) of Tarantaran at the times of Guru Arjun Dev forcefully with him. As the word solemnly given by Guru Arjun Dev, Budh Singh son of Khushaal Singh, demolishing the house of Noordin, brought back the forcefully taken bricks and got the *sarovar*, of Tarantarn built.<sup>121</sup> The Faizalpuria *misal* occupied the area on both the sides of the Sutlej river. Maharaja Ranjit Singh took hold of the area on the right side of the river and included it into the *Khalsa Raj* in 1811 AD. Budh Singh went to his heavenly abode in 1816 AD.<sup>122</sup>

9. The Karorsinghia *misal* was also known by the name of Panjgarhia.<sup>123</sup> Karora Singh was a brave soldier. He in a scuffle at Urmur-Tanda, beheaded Bishambhar Nath.<sup>124</sup> During *Wadda Ghalughara*- despite of being wounded severely, he continued fighting. After Karora Singh, Baghel Singh led the *misal*. He made Chhalaundi his capital.<sup>125</sup> The *misal* had occupied the areas from river Sutlej to Karnal. On having been defeated by the Sikhs, Nazibudaula started paying them the *Rakhi*. The Sikh empire had been established between the areas of the river Yamuna to the river Attok. Baghel Singh recovered an amount of rupees three lac from the emperor of Delhi as the *Nazrana*.<sup>126</sup> Staying at Delhi Baghel Singh got Bangla Saheb, Rakab Ganj and Sees Ganj *Gurudwaras* constructed.<sup>127</sup> The area related to the

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<sup>119</sup> Sohan Singh Seetal, *Sikh Misala*, p-93; Piara Singh Data, *Sikh Itihas de Khuni Patre*, p-160

<sup>120</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-160

<sup>121</sup> Sohan Singh Seetal, *Sikh Misala*, pp-99-100; Gyani Gyan Singh, *Twarikh Gur Khalsa*, Vol.-II, p-270

<sup>122</sup> Sohan Singh Seetal, *Sikh Misala and the Punjab States*, p-55

<sup>123</sup> Sahib Singh Arshi, *Atharvin Sadi da Sikh Itihas*, p-89

<sup>124</sup> Sohan Singh Seetal, *Sikh Misala*, p-117

<sup>125</sup> Sohan Singh Seetal, *The Misala and the Punjab States*, p-66

<sup>126</sup> Gyani Gyan Singh, *Twarikh Gur Khalsa*, Vol-II, p-256

<sup>127</sup> *Ibid*, p-258; Hari Ram Gupta, *History of the Sikhs*, Vol-IV, p-89

Karor Singhia *misal* to the right side of the river Sutlej had been annexed in 1809 AD, in the *Khalsa Raj*- the reign of the pure, by Maharaja Ranjit Singh.<sup>128</sup>

10. The most prominent and famous leader of the Bhangi *misal* was Hari Singh, under whose command the *misal* was expanded. He occupied the areas of Jhang, Chiniot and Jammu. Amritsar, Gujrat, Sialkot and Lahore were all under the subjugation of the Bhangi *misal*.<sup>129</sup> After the death of Hari Singh, his son Jhanda Singh became the leader of the *misal* in succession. He built a fort with the same name as of his *misal* in the Salt Market- (*Loon Mandi*), of Amritsar.<sup>130</sup> Bhangi *misal* occupied in Multan in 1771 AD and appointed Diwan Singh as a governor overthere. Jhanda Singh attacked Ram Nagar and recovered the famous cannon *Jamjam* and renamed it as *Top Bhangia*- (cannon of Bhangis).<sup>131</sup> People did not like Gulab Singh, the leader of the *misal* in succession, for, he was a libertine. Ranjit Singh Shukarchakkia was on the mission- expansion of his *misal* and its territories. He occupied Lahore in 1799 AD.<sup>132</sup> Gulab Singh died of excessive drinking. Ranjit Singh occupied Amritsar after attacking and defeating Gulab Singh's son Gurdit Singh and recovered from him the *Top Bhangia*.<sup>133</sup> Ranjit Singh took hold of all the areas related to the Bhangi *Misal*.
11. Ala Singh of Phulkia *misal* occupied the eighty four villages surrounded by Patiala. Ala Singh constructed the fort of Bhawanigarh and also a fort in Paitala to which he named *Qila Garhi Sodhiaan* (The Fortress of Sodhis) in 1749 AD.<sup>134</sup> After Ala Singh, his grandson Amar Singh became the leader of the *misal*.<sup>135</sup> Ahmad Shah Abdali honoured Amar Singh with the title of *Raj-i-Rajgan Bahadar*.<sup>136</sup> Amar Singh Phulkia died in 1781 AD and his seven years old son became the king.<sup>137</sup> Karam Singh Phulkia became the king of the estate in 1813 AD. He was loyal to the British government. The state of *Malwa* had already been under the protection and partonage of the British government since 1809 AD.<sup>138</sup> At the time of independence, Maharaja Yadwindra Singh had helped the most the migrants from the west

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<sup>128</sup> Kanhaiya Lal, *Tarikh-i- Punjab*, p-102

<sup>129</sup> M. Paul and Kulwinder Kaur, *History of the Punjab* (1799-1966), Malhotra Book Depot, Jalandhar, 2008, p-7

<sup>130</sup> Piara Singh Data, *Sikh Itihas de Khuni Patre*, p-89

<sup>131</sup> *Ibid*

<sup>132</sup> *Ibid*, p-90; Sohan Singh Seetal, *Sikh Misala*, p-61

<sup>133</sup> Gyani Gyan Singh, *Twarikh Gur Khalsa, Vol-II*, p.231; Piara Singh Data, *Sikh Itihas de Khuni Patre*, p-90

<sup>134</sup> Piara Singh Data, *Sikh Itihas de Khuni Patre*, p-99

<sup>135</sup> *Ibid*, p-100

<sup>136</sup> Bhagat Lakshman Singh, *The Sikh Martyrs*, p-163

<sup>137</sup> Piara Singh Data, *Sikh Itihas de Khuni Patre*, p-100

<sup>138</sup> *Ibid*



Punjab. The Patiala Sovereign state was the first state to announce its merger in the federation of India at the time of Independence in 1947AD.<sup>139</sup>

12. Shukarchakkia *misal* had Gujrawala as the capital of the *misal*, made by Charat Singh, the leader of the *misal*.<sup>140</sup> Charat Singh contributed a great deal in the reconstruction of *Harmandir Saheb* and cleanliness of the *sarover*.<sup>141</sup> He constructed forts in the areas like: *Rachna* and *Chajj Doab* and also made forts in Dhanni, Pothohar, Chakwal and Dadan Khan after having captured these places.<sup>142</sup> In 1744 AD, Charat Singh died with the burst of his own gun while he was on an expedition to do attack on Jammu.<sup>143</sup> The next chief of the *misal* was his son Maha Singh. Maha Singh got his son Ranjit Singh married with Mehtab Kaur daughter of Jai Singh Kanhaiya.<sup>144</sup> Maha Singh passed away in 1792 AD.<sup>145</sup> Now, Maha Singh's son Ranjit Singh became the head of the Shukarchakkia *misal* who established the *Khalsa Raj* just expanding his small *misal*. Ranjit Singh took hold of the reins of the *misal* in 1792 AD. He had been in the aegis of his mother Raj Kaur, Diwan Jaspat Rai and mother-in-law Sada Kaur for some years. Ranjit Singh started heading towards the establishment of the Sovereign *Khalsa Raj* in 1797 AD. Lahore, besides being the centre of merchandise was the capital of Punjab also, therefore the conquest and control on Lahore was a must and the need of the hour. After the Afghan emperor Shah Jaman, in 1799 AD, Lahore had been under the subjugation of the Bhangi *Sardars* Chet Singh, Saheb Singh and Mohar Singh. Ranjit Singh invaded Lahore in 1798 AD. The Bhangi *Sardars*, Saheb Singh and Mohar Singh fled away leaving Lahore, where as Chet Singh surrendered. On 7<sup>th</sup> July, 1799 AD Lahore was under the possession of Ranjit Singh.<sup>146</sup> On 12<sup>th</sup> April on the occasion of Baisakhi, Ranjit Singh became the Maharaja of Punjab performing the rituals related to be a king. Saheb Singh Bedi, who was from the lineage of Guru Nanak Dev, appointed Ranjit Singh with a saffron mark. (*Raj Tilak*)<sup>147</sup> Maharaja distributed wealth among the poor

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<sup>139</sup> Sohan Singh Seetal, *Sikh Misala*, p-188

<sup>140</sup> *Ibid*, p-21

<sup>141</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-165

<sup>142</sup> *Ibid*, pp-168-69

<sup>143</sup> Sohan Lal Suri, *Umdat-ut-Tawarikh-Daftar-II*, Tran. in Punjabi Amarwant Singh, (ed.) J.S. Grewal and Indu Banga, History Department, Guru Nanak Dev University, Amritsar, 1985, pp-15-16; Sohan Singh Seetal, *Sikh Misala*, p-22; Piara Singh Data, *Sikh Itihas de Khuni Patre*, p-163

<sup>144</sup> Sohan Singh Seetal, *The Sikh Misala and the Punjab States*, p-44

<sup>145</sup> Piara Singh Data, *Sikh Itihas de Khuni Patre*, p-164; Ikram Ali Malik, *The History of the Punjab 1799-1947*, Low Price Publications, Delhi, 1<sup>st</sup> Published, 1970, reprint 1993, p-2

<sup>146</sup> *Ibid*, p-179; Sohan Singh Seetal, *Sikh Misala*, pp-24-25; Amrit Lal Paul, *Sher-e-Punjab Maharaja Ranjit Singh*, Sangam Publications Samana, 2005, pp-136-137; Muhammad Baqir, *Lahore Past and Present*, Low Price Publication, Delhi, 1<sup>st</sup> 1952, 2<sup>nd</sup> edition, 1984, pp-198-202

<sup>147</sup> Khushwant Singh, *A History of the Sikhs, Vol-I*, pp-191-92

generously. He never occupied the throne rather he considered himself the servant of the *Panth*. He released the coins with the name of Guru Nanak Dev embarked on them and which were known as the dedicated to Nanak Coins-*Nanak Shahi* coins.<sup>148</sup> He used to call his court by the name *Sarkar Khalsa*.<sup>149</sup> He occupied Amritsar defeating *Mai Sukhan* (widow of Gulab Singh Bhangi) and her minor son and recovered the famous cannon *Jamjama* from them in 1805 AD.<sup>150</sup> He won in 1806 AD Ludhiana, Duladdi, Raikot, Jagraon and annexed Jhang and Kasoor in Punjab after having won them in 1807 AD.<sup>151</sup> Threatened and thwarted by the increasing power and influence of Maharaja Ranjit Singh, several small sovereign states went under the protection of the Britishers.<sup>152</sup> According to a treaty between the Britishers and Maharaja Ranjit Singh, on 25<sup>th</sup> April, 1809 AD.<sup>153</sup> Sutlej would be the extreme boundary of Maharaja's territories towards the east and the Maharaja would not have any right over the sovereign states across Sutlej; thus the dream of the Maharaja to establish *Khalsa Raj* over the whole Punjab, remained a dream and never could be translated into reality. After this treaty, Maharaja focused his attention towards the states of Multan, Attok and Jammu. In 1818 AD Maharaja won hold of Multan when he attacked the region seventh time.<sup>154</sup> In this battle Prince Kharak Singh and Misar Diwan Chand commanded the *Khalsa Sena* (Garrison) and the famous *Jamjam* cannon was also used in this scuffle.<sup>155</sup> Maharaja Ranjit Singh got Shah Suja freed in 1813 AD attacking Jammu, for which Maharaja Ranjit Singh was presented with the world's famous diomond *Kohenoor-* (Koh-i-Noor) by the wife of Shah Suja.<sup>156</sup> Kashmir could be won only after the invasion of the Maharaja on June, 1819

<sup>148</sup> Sohan Singh Seetal, *Sikh Misl*, p-25

<sup>149</sup> N.K. Sinha, *Ranjit Singh*, Trans. in Pbi., Surjit Kaur, Punjabi Vikash Vibhag, Punjabi University, Patiala, 1979, p-113; Madanjit Kaur, *The institution of Panj Piaras: Its Potential and Perspective*, The Sikh Review, Soni Rubber Products Ltd., Calcutta, April 1996, p-20

<sup>150</sup> Jasbir Singh Ahluwalia and Param Bakhshish Singh, (ed.) *An overview of Maharaja Ranjit Singh and his Times*, Publication Bureau, Punjabi University, Patiala, 2001, pp-27-28

<sup>151</sup> Khushwant Singh, *A History of the Sikhs, Vol-I*, pp-196-97

<sup>152</sup> Sohan Singh Seetal, *Sikh Misala*, p-182

<sup>153</sup> *Ibid*, p-26; S.R. Bakhshi, *History of the Punjab Maharaja Ranjit Singh*, Anmol Publishers, New Delhi, 1991, p-55; Patwant Singh, *The Sikhs* Trans. in Pbi., Gurcharan Singh Aulakh, Chatter Singh Jeevan Singh, Amritsar, 2009, p-115; J.D. Cunningham, *History of the Sikhs*, p-156

<sup>154</sup> Patwant Singh, *The Sikhs*, p-123; J.S. Grewal, *The Sikhs of the Punjab*, Cambridge University Press, New Delhi, 1<sup>st</sup> edition 1994, reprint 2009, p-103

<sup>155</sup> Khushwant Singh, *Ranjit Singh Maharaja of Punjab*, George Allen and Unwin (India) Pvt. Ltd., Bombay, 1962, p-124

<sup>156</sup> Prem Singh Hoti Mardan, *Sher-i-Punjab Maharaja Ranjit Singh*, Lahore Book Shop, Ludhiana, 2000, pp-62-65; Narinder Pal Singh, *Punjab da Itihas (1469-1839)*, Publication Bureau, Punjabi University, Patiala, 2<sup>nd</sup> edition 1985, p-89; Fakir Syed Waheedudin, *The Real Ranjit Singh*, Publication Bureau, Punjabi University, Patiala, 2001, pp-65-66; William Dalrymple Anita Anand, *Kohinoor The Story of the World's most Infamous Diamond*, Juggernaut, New Delhi, 2016, pp-79-81

AD.<sup>157</sup> On 26<sup>th</sup> June 1813, with the victory of the *Khalsa* army in the battle of Hajro, Attok had been brought under the control of the Maharaja completely. It paved the way for the victory and seizure of Peshawar in 1820-21 AD winning Dera Ghazi Khan and Dera Ismail Khan.<sup>158</sup> He attacked Peshawar several times between 1818-1827 AD and everytime returned from there after having heavy offerings of presents.<sup>159</sup> Ultimately, the Maharaja won hold of Peshawar and included it into the *Khalsa Raj*. Hari Singh Nalwa was appointed the governor of Peshawar.<sup>160</sup> The territories of the *Khalsa Raj* in 1839 AD, were expanded in the vast area right from Sutlej to Laddakh, Karakoram, Hindukush and Sulaiman mountain which is authenticated by even the British as well as Indian rulers also.<sup>161</sup> Thus the utterances of Guru Gobind Singh came true:

*Raj Karega Khalsa Aakhi Rahe Na Koye*

Bhai Mani Singh's martyrdom took place in 1734 AD which was a distinctive incident in the history. His martyrdom was such a drastic turning point in the Sikh history that it motivated and inspired the Sikhs to go ahead and face the enemy with bravery, establish *Dal Khalsa* and keep on defeating their foes. From the *Jathas* of the *Dal Khalsa* the small sovereign Sikh states- *misal* came to their existence consolidating and organizing which, Maharaja Ranjit Singh established a vast and strong *Khalsa Raj*.

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<sup>157</sup> Gyani Gyan Singh, *Twarikh Gur Khalsa Vol-II*, pp-347-48; Kanhaiya Lal, *Tarikh-i-Punjab*, pp-160-61

<sup>158</sup> Khushwant Singh, *Ranjit Singh Maharaja of Punjab*, pp-247-49

<sup>159</sup> Amrit Lal Paul, *Sher-e-Punjab Maharaja Ranjit Singh*, p-147

<sup>160</sup> *Ibid*, p-148; Sir Lepel Griffin K.C.S.I., *Ranjit Singh (1892)*, National Book Shop, Delhi, 2002, p-210; N.K. Sinha, *Ranjit Singh*, p-92

<sup>161</sup> Gyani Gyan Singh, *Twarikh Gur Khalsa*, Vol-II, p-399; J.S. Grewal, *The Sikh of the Punjab*, p-103

## CHAPTER-4

### BHAJ MANI SINGH AS A SIKH SCHOLAR

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Bhai Mani Singh is remembered with respect and love in the Sikh history. He offered whole of his life in the service of the Guru's and the *Khalsa Panth*. His martyrdom is peculiar and distinctive one in the Sikh history. He was a great Sikh scholar also besides being a valiant soldier and a great martyr. He made a precious and priceless contribution to the Sikh history. The Sikhs had undergone extreme tyrannies and barbarities, approximately for twenty five years from 1708 to 1734 AD. But Bhai Mani Singh had been a man of firm resolution and full faith in Sikhism, so he continued to secure the *Gurbani* of the Gurus and the precious Sikh history.<sup>1</sup>

Bhai Mani Singh wrote several books from which a significant and vital information about the Sikh history is found. It is known from Sewa Singh's *Shaheed Bilas* that Bhai Mani Singh started writing *Saakhis* since he attained the age of thirty five.<sup>2</sup> While residing at Anandpur Saheb, whenever he would be free from despatchment of his duties of the community kitchen-*langar* Sewa, and found spare time, he would learn the interpretation and the explanation of the holy verses from Guru Gobind Singh. With the order of the Guru, he started writing *Pothis*, so that the message of the the *Gurbani* could be spread far and wide to the optimal level. Obeying the order of the Guru, he would tell the interpretation, explanation and anecdotes and the religious discourse related to the *Gurbani*, to the congregation. The discourse to this effect is found in Sewa Singh's *Shaheed Bilas*:

*Katha Roz Guru Granth Ki Sangat Tayee Sunae*  
*Anandpur Kuchh Samay Im Beet Gayo Thi Aaya*<sup>3</sup>

Gyani Gyan Singh has included his name among the fifty two gems of Guru Gobind Singh's *Darbar*.<sup>4</sup> For, telling the Sikhs the interpretation of Adi Granth, he was given the title of *Gyani*. According to Bhai Kahan Singh Nabha, *Gyani* means, he

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<sup>1</sup> Piara Singh Padam, *Guru Gobind Singh Ji de Darbari Rattan*, Kalam Mandir, Lower Mall, Patiala, 1<sup>st</sup> edition, 1976, II<sup>nd</sup> 1994, p-65

<sup>2</sup> Sewa Singh, *Shaheed Bilas (Bhai Mani Singh) (ed.)* Gyani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, p-60

<sup>3</sup> *Ibid*, p-69

<sup>4</sup> Gyani Gyan Singh, *Panth Parkash*, Language Department Punjab, Patiala, 1987, p-677

who has attained knowledge and is resourceful of knowledge.<sup>5</sup> None of the creations (especially literary) could be found with the name of Bhai Mani Singh in written form yet various important creations have been associated with his name.<sup>6</sup>

The following literary creations are supposed to be associated with the name of Bhai Mani Singh:

1. *Gyan Ratnawali (Janamsaakhi)*
2. *Bhagat Ratnawali (Sikhan di Bhagatmala)*
3. *Gurbilas Patshahi Chhevin ate Dasvin*
4. *Bir's (Sri Guru Granth Saheb ate Dasam Granth)*
5. *Ik Chitthi*
6. *Japuji da Teeka, Shardha Puran Granth, Uthaankawan.*<sup>7</sup>

1. ***Gyan Ratnawali*** is an important literary creation associated with the name of Bhai Mani Singh. This is also known as *Janam Saakhi*. This *Janam Saakhi* is not only a significant creation of the eighteenth century but also the last link of the *Janam Saakhi* tradition.<sup>8</sup> Incidents related to the life of Guru Nanak, have been elucidated in *Gyan Ratnawali*. This is the annotation of the first *var* of Bhai Gurdas. *Janam Saakhi* is a compound word made of two different words viz-a-viz *Janam* and *Saakhi*. *Janam* refers to birth and *Saakhi* refers to witness. The meaning of these two words, becomes as to witness the birth, but here, the compound meaning of the word *Janamsaakhi* does not mean only the birth rather it refers or depicts the whole life.<sup>9</sup> Rattan Singh Jaggi writes, this *Janamsaakhi* is such an expatiated *Janamsaakhi* based on the first *Var* of Bhai Gurdas, the aim of the creation of which is to write down the biography of the Guru in the purest sense.<sup>10</sup> The prime purpose of writing this *Janamsaakhi* is in spite of providing the information about other prevalent religions, just to provide

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<sup>5</sup> Kahan Singh Nabha, *Gur Shabad Ratnakar Mahankosh*, Language Department Punjab, Patiala, 1970, p-407

<sup>6</sup> Rattan Singh Jaggi, *Bhai Mani Singh, Jeevani ate Rachna*, Publication Bureau, Punjabi University, Patiala, 1983, p-21

<sup>7</sup> *Ibid* p-22

<sup>8</sup> Surinder Singh Kohli, *Bhai Mani Singh Jeevan ate Rachna*, Bhasha Vibhag Punjab, Patiala, 1961, p-50

<sup>9</sup> Rattan Singh Jaggi, (ed.) *Khoj Patrika: Puratan Vartak Vishesh Ank (Punjab)*, Publication Bureau, Punjabi University, Patiala, 1983, p-268

<sup>10</sup> Rajinder Kaur, *Bhai Mani Singh Jeevan te Shahadat*, Better Choice, Educational Publishers, Jalandhar, 2015, p-49

the explanation of the Gurus fundamental beliefs in a very very easy and simple way to the Sikhs. One more reason behind bringing out this biographical creation was that the *Meenas* and the *Hindalyas* had added some imaginary and fictitious incidents. Bhai Mani Singh sought to make the Sikhs be informed with the pure *Bani*. Surinder Singh Kohli writes in his book, *Punjabi Sahit Da Itihas*, the objective behind writing *Gyan Ratnawali*, on one hand, had been to present the life of Guru Nanak Dev from the *var* of Bhai Gurdas and on the other, to separate the written discourses added by the *Meenas* and the *Hindalyas* against the honour of the Guru and the discourses which were meant for minimising the faith of the Sikhs in the Guru and, further, to clear the doubts of the Sikhs.<sup>11</sup> The life and ideology of Guru Nanak Dev has been presented in a rationalistic way in *Gyan Ratnawali*. Historians have been divided in their opinions, continually, regarding the writer of *Gyan Ratnawali*. There are two published editions of this *Janamsaakhi* available, which lack in scientific editing and compilation. This was published in 1890 AD by Chiragdin Sirajdin and in 1892 AD by Mehar Chand Lachhman Das.<sup>12</sup> Rattan Singh Jaggi has written in his *Khoj Patrika* research paper, that Professor Pritam Singh had two manuscripts of *Pothis* with him, one of them was facsimiled or copied by Bhai Daya Singh Kalal in 1826 AD and the other *Pothi*, which was written back in 1721 AD, was incomplete. The time period of the writing of the second *Pothi* has been mentioned by Shamsheer Singh Ashok in the list of manuscripts published by *Bhasha Vibhag*.<sup>13</sup> About the writer of *Gyan Ratnawali* the scholars have presented their views as under:

According to Piara Singh, *Gyan Ratnawali* is written by some devotee or disciple of Bhai Mani Singh.<sup>14</sup> Surjit Singh Hans has said that *Gyan Ratnawali* is a creation of some *Udasi Sadhu*.<sup>15</sup> Gyani Garja Singh says, Bhai Mani Singh did not write the *Saakhis* and poems himself rather his devotees and Sikhs used to do this for him.<sup>16</sup> It seems difficult to Macleod W.H., to consider *Gyan Ratnawali* as the creation of Bhai Mani Singh.<sup>17</sup> According to Jagjit Singh, this *Janamsaakhi* is based on the

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<sup>11</sup> Surinder Singh Kohli, (ed.) *Punjabi Sahit da Itihas: Punjabi Vartak*, Language Department Punjab, Patiala, 1960, p-343

<sup>12</sup> Rattan Singh Jaggi, *Bhai Mani Singh: Jeevni ate Rachna*, p-22

<sup>13</sup> *Ibid*

<sup>14</sup> Piara Singh, *Critical Survey of Punjabi Prose in the Seventeenth Century*, Ph.D. Thesis, Punjab University, Chandigarh, 1968, pp-120-22

<sup>15</sup> Rajinder Kaur, *Bhai Mani Singh: Jeevn ate Sahadat*, p-51

<sup>16</sup> Sewa Singh, *Shaheed Bilas*, p-33

<sup>17</sup> W.H. Mcleod, *Guru Nanak and the Sikh Religion*, Oxford University Press, London, 1969, pp-25-26

first *var* of Bhai Gurdas, this can be considered as the creation of Bhai Mani Singh but its internal evidence states, its writer is Surat Singh.<sup>18</sup> Rattan Singh Jaggi, in this regard, says that Bhai Mani Singh told the anecdote of Bhai Gurdas first *var* in the congregation was heard by Gurbakhash Singh and was written by Surat Singh.

On the basis of the above discourse, it can be said that Bhai Mani Singh explained the anecdote- *Gyan Ratnawali* to the congregation. Gurbakhash Singh was one among the many who heard this, and having listened to from Gurbakhash Singh, Surat Singh wrote it. The scholars and the historians are also divided and have presented a variety of views on the issue of the date of the creation of *Gyan Ratnawali*. Kalyan Das Udasi had told that *Gyan Ratnawali* had been written during the regime of Maharaja Ranjit Singh in 1838 AD.<sup>19</sup> Jagjit Singh has written that *Gyan Ratnawali* had been written after the attack of Nadir Shah in 1739AD.<sup>20</sup> The writer of the *Janamsaakhi*, to make it significant, had written in its end, telling, this had been written during the period of Guru Gobind Singh's life span and had also written about having the autograph of the Guru on it.<sup>21</sup> But, in reality, when Guru Gobind Singh had gone towards south to Nanded (Maharashtra) and the Sikhs began to remain sad in melancholy (due to the separation from the Guru), to consol the *Sangat*, Bhai Mani Singh, began to create and write *Saakhis* especially.<sup>22</sup> After 1707 AD at *Darbar Sahib*, Amritsar while shouldering the responsibilities, Bhai Mani Singh uttered (pronounced) several *Saakhis* among which *Janamsaakhi (Gyan Ratnawali)* was one. After the soul (light) of Guru Gobind Singh mingled with the supreme light of the almighty, it was the dire need of the time to re-organise the Sikh community and to make them aware towards the authentic *Janamsaakhis* and *Gurbani*. That this *Janamsaakhi* had been written before 1739 AD, it is known from the evidence written about the *Janamsaakhi* in *Gyan Ratnagar Mahan Bhawe Pothi* (No. 80), which was written in 1739 AD and is preserved and secured in the library of Punjab University, Chandigarh.<sup>23</sup>

<sup>18</sup> Jagjit Singh, *Janam Sakhian Sri Guru Nanak Dev Ji da Tarkik Adhyayan*, Punjabi Sahit Academy, Ludhiana, 1970, p-91

<sup>19</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachna*, p-27

<sup>20</sup> Jagjit Singh, *A Critical and Comparative Study of Biographies of Guru Nanak upto the middle of the 18<sup>th</sup> Century*, Ph.D. Thesis, Punjab University, Chandigarh, p-449

<sup>21</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachna*, p-27

<sup>22</sup> Sewa Singh, *Shaheed Bilas*, p-73

ਦੱਖਣ ਦਿਸ ਸਤਿਗੁਰ ਗਏ, ਸੰਗਤ ਭਈ ਉਦਾਸ

ਧੀਰਜ ਦੇਵੈ ਮਨੀ ਸਿੰਘ, ਰਚ ਸਾਖੀਆਂ ਖਾਸ

<sup>23</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachna*, pp-28-29

*Gyan Ratnawali* is a very significant creation from the historic point of view. Besides, the presentation of the life of Guru Nanak Dev, contemporary religious, social, economic, political conditions have also been written about, but the main objective to write down this *Janamsaakhi* is to present the complete and authentic discourse of Guru Nanak Dev.<sup>24</sup>

1. According to the discourse written in *Gyan Ratnawali* about Guru Nanak Dev, Guru Nanak Dev was born in the month of *Vaisakh* in *Samwat* 1526 (15<sup>th</sup> April 1469 AD) at the home of father Mehta Kalu and *Mata* Tripta. His father belonged to the *Khattri* community and was the village revenue officer. He had been a bonafied of Talwandi Rai Bhoi (Now known as Nankana Saheb). The *Puratan Janamsaakh*<sup>25</sup> and *Adi Saakhian*<sup>26</sup> do also depict *Samwat* 1526, in the month of *Kattak* as the date of birth of Guru Nanak Dev.<sup>27</sup> Traditionally and customarily the Sikhs celebrate the birth anniversary of the Guru, in the month of *Kattak* on the day of full moon. Thus, it is clear from this fact that Guru Nanak Dev's birth took place in the month of *Vaisakh* and not on the day of full moon in the month of *Kattack*.

The significance of *Gyan Ratnawali* increases many fold when one comes to know the fact that the name of the Sanskrit teacher of Guru Nanak Dev was Brijnath and of the Persian

2. (language) teacher was Kutubdin. It is written in *Gyan Ratnawali*.<sup>28</sup> Moreover, this fact is found in not any script other than *Gyan Ratnawali*.
3. Guru Nanak Dev was married at the age of sixteen, with *Bibi* Sulakhni, the daughter of Moola Khattri of Batala. In other *Saakhis*, the age of the Guru at the time of his marriage mentioned variably as eighteen year, sixteen years, thirteen years and even twelve years in some of them.

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<sup>24</sup> Jasvir Singh Sabar, *Gyan Ratnawali (Janam Saakhi Sri Guru Nanak Dev Ji) Sampadan ate Path Alochana*, Guru Nanak University, Amritsar, 4<sup>th</sup> edition 2013, p-43

<sup>25</sup> Bhia Veer Singh, (ed.) *Puratan Jaman Saakhi Sri Guru Nanak Dev Ji*, Bhai Vir Singh Sahit Sadan, New Delhi, 20<sup>th</sup> edition 2016, p-19

<sup>26</sup> Piara Singh, ed. *Adi Sakhian*, Lahore Book Shop, Ludhiana, 1969, p-2

<sup>27</sup> Prithipal Singh Kapur, (ed.) *Guru Nanak ate Sikh Dharam di Utpati*, Translation in Punjabi, Major Gurmukh Singh, Publication Bureau, Punjabi University, Patiala, 2010, p-45 (Footnote)

<sup>28</sup> Jasbir Singh Sabar, *Gyan Ratnawali Sampadan ate Path Alochana*, pp-285, 292



4. That Guru Nanak fathered of two sons, had been authenticated and discoursed in the *Puratan Janamsaakhi*. This fact has also been proved true in the *Meharwan Wali Saakhi* and the *Bhai Balle Wali Janamsaakhi*.
5. The historic event of the Guru's working at the *Modikhana* of Daulat Khan has also been described in *Gyan Ratnawali*. While working there, Guru Nanak Dev had an attitude to keep sympathy and helping-nature towards the poor and needy.
6. Guru Nanak Dev went to the rivulet Kali Bein to take a dip-bath and returned only after eight days. At this time, the Guru uttered, *So Dar Keha So Ghar Keha*, as the holy verses/hymn. This incident has been depicted in all *Saakhis*, but in the *var* of Bhai Gurdas, but the time span of the Guru's absentia has been mentioned for three days in place of eight days as described in *Gyan Ratnawali*.
7. Guru Nanak Dev happened to Kurukshetra- a pilgrimage of the Hindus, and on the occasion of the solar eclipse, he made the people aware of the futile religious customs and faiths.<sup>29</sup>
8. From *Gyan Ratnawali*, an information about city Hastinapur- the captial of the Kaurwas, Sultanpur and Pakpatan and more cities is found.<sup>30</sup>
9. Guru Nanak Dev travelled to Eimanabad. The other name of Eimanabad was Saidpur. The great Sikh of Guru Nanak Dev, Bhai Lalo was also the resident of this city. The ruler of Fargana Babar attacked this city in 1520 AD. The evidence of the attack of Babar is also found in the holy verses of Guru Nanak Dev: *Khurasan Khasmana Keeya Hindustan Daraeya*<sup>31</sup> In the *Janamsaakhis*- the *Meharwan Wali Janamsaakhi*, the *Bhai Bale Wali Janamsaakhi* and *B-40 Saakhis*, the city of Saidpur has been stated with various names of Saloi, Saidpur-Saloye, Saidpur and Sodeali. But in *Gyan Ratnawali* Saidpur has been refered to as Eimanabad which was travelled to by Guru Nanak Dev.<sup>32</sup>

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<sup>29</sup> *Ibid*, pp-317, 388

<sup>30</sup> *Ibid*, pp-301, 377

<sup>31</sup> Guru Nanak Dev Ji, Babar Bani, Raag Asaa, *Guru Granth Saheb* , p-360

<sup>32</sup> Jasvir Singh Sabar, *Gyan Ratanwali Sampadan ate Path Alochana*, p-418

10. Babar arrested Guru Nanak Dev and put him into the jail and later, influenced by the charismatic personality of the Guru released him.<sup>33</sup> Babar did not write this historic event in his autobiography *Tuzak-i-Babari*, but it is known from the *vars*, of Bhai Gurdas.<sup>34</sup> Babar attacked Panipat in 1526 AD, defeated Ibrahim Lodhi and established the Mughal Sultanate. The description of this fact is found almost in all the *Janamsaakhis*.
11. The Guru raised his voice against the atrocities and persecutions, information to this fact is found in the *Babar Bani*. The Guru also complained the almighty about the persecution and the destruction caused by the Babar during his attack on Saidpur, also known as Eimanabad. According to *Gyan Ratnawali* Babar fell on the Guru's feet.<sup>35</sup>
12. Guru Nanak Dev showed the true path of religion to the *Jogis* and *Naths* taking them out of the futile ritualism.
13. The description of Guru Nanak Dev's Baghdad journey has also been given. This is also authenticated from the *vars* of Bhai Gurdas.<sup>36</sup>
14. The Guru colonized the town of Kartarpur after his eastern and southern travells.<sup>37</sup> According to the *Puratan Janamsaakhi*, Guru Nanak colonized the town of Kartarpur, twelve years after his first long travel.<sup>38</sup>

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<sup>33</sup> *Ibid*, p-419

<sup>34</sup> *Varan Bhai Gurdas Ji* 26/11

ਬਾਬਰ ਕੇ ਬਾਬੇ ਮਿਲਿ ਨਿਵਿਨਿਵਿ ਮਤ ਨਵਾਬ ਨਿਵਾਇਆ ॥

<sup>35</sup> Jasvir Singh, *Gyan Ratnawali Sampadan ate Path alochana*, p-426

ਬਾਬਰ ਚਰਨਾ ਤੇ ਗਿੜ ਪਾਇਆ ॥

ਕਹਿਆ ਮੁਝ ਕੇ ਕੁਛ ਉਪਦੇਸ਼ ਕਰੇ ॥

ਬਚਨ ਹੂਆ ਰਮ ਦਾ ਨਿਆਉ ਕਰਨਾ ॥

ਬਜ਼ੁਰਕਾ ਦੀ ਖਿਦਮਤ ਕਰਨੀ ॥

ਗਰੀਬਾਂ ਦੀ ਪਰਵਸ ਕਰਨੀ ॥

ਖੁਦਾ ਦੀ ਬੰਦਗੀ ਕਰਨੀ ॥

ਤਾ ਤੁਸਾਡਾ ਰਾਜ ( ਥਿਰ ) ਹੋਵੇਗਾ ॥

ਜਉ ਲਉ ਤੁਸਾਨੂੰ ਉਪਦੇਸ਼ ਚਿਤ ਰਹੇਗਾ ॥

ਤਉ ਸੁਖ ਭੋਗੇਗੇ ॥

ਜਿਨਤੀ ਬੰਦ ਕੀਤੀ ਹੈ ਸਭ ਛੋਡਿ ਦੇਇ ॥

<sup>36</sup> *Varan Bhai Gurdas Ji* 1/35

<sup>37</sup> Jasvir Singh Sabar, *Gyan Ratnawali Sampadan ate Path Alochana*, pp-516, 563, 614

<sup>38</sup> Bhai Vir Singh, ed. *Puratan Janam Sakhi*, pp-40-41

15. Guru Nanak Dev's met the eleventh heir of the seat of spiritual authority of Baba Farid, Sheikh Braham, during his travel.<sup>39</sup>
16. Hazrat Mohammad-the founder of Islam was born in Arabia and died at Madina<sup>40</sup>
17. The date of the mingling of Guru Nanak Dev's soul (light) into the supreme light of almighty, mentioned in *Gyan Ratnawali* is the tenth day of the dark half of the seventh month of the lunar calander in *Samwat* 1596.<sup>41</sup> This is also substantiated from the *Adi Saakhis*.<sup>42</sup> The *Puratan Janamsaakhi* also gives evidence of *Samwat* 1596 but instead of the tenth day of the dark half of the month, it is written there as the tenth day of the light half of the month *Assu*.<sup>43</sup>
18. A significant information related to Guru Nanak Dev's life is found in *Gyan Ratnawali*, in addition to it, information regarding the administration of enthroning rituals and ceremonies of Guru Nanak Dev's successors- Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjun Dev; are also found.
19. Guru Angad Dev was such a Sikh of Guru Nanak Dev, who was favourable of one and all. After having tested in various ways, pleased with the ministrations of Bhai Lehna, Guru Nanak Dev handed over to him the divine seat of Guruship in succession. The Guru, offering five paise and a coconut, kowtowed (paid his obeisance) Bhai Lehna, making him Guru Angad. It has also been described in all the other saakis included the *vars* of Bhai Gurdas.<sup>44</sup>
20. Guru Amar Das was much elder than Guru Angad Dev. Being pleased and delighted with the service (*Sewa*) of Amar Das, Guru Angad Dev, instead of his two sons Daatu and Dassu, handed over the *Gurgaddi* to Guru Amar Das.<sup>45</sup>
21. Guru Ram Das (Previously name Bhai Jetha) was an orphan and since his childhood had been at attendance of Guru Amar Das. Keeping in view, his *Sewa*, Guru Amar Das enthroned him as the fourth Guru of the Sikhs.<sup>46</sup>

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<sup>39</sup> Jasvir Singh Sabar, *Gyan Ratnawali Sampadan ate Path Alochana*, p-253

<sup>40</sup> *Ibid*, pp-231, 511, 518

<sup>41</sup> *Ibid*, p-626

<sup>42</sup> Piara Singh, *Adi Sakhian*, p-30

<sup>43</sup> Bhai Vir Singh, *Puratan Janam Sakhi*, p-57

<sup>44</sup> Jasvir Singh Sabar, , *Gyan Ratnawali Sampadan ate Path Alochana*, pp-624-25

<sup>45</sup> Jasvir Singh Sabar, , *Gyan Ratnawali Sampadan ate Path Alochana*, pp-624-25

22. Arjun Dev became the fifth Guru of the Sikhs. He was the youngest son of Guru Ram Das. With the attainment of the divine seat of Guruship, he had to face several problems and troubles. According to the blessings of Guru Amar Das to Bibi Bhani- the mother of Guru Arjun Dev, from now, the divine seat of Guruship was to be within his (Guru Arjun Dev's) family. Guru Ram Das selected his youngest son Arjun Dev as fit for the divine seat of Guruship in succession. His elder son Pirthi Chand, being the eldest son of the Guru, claimed the Guru's seat for himself and considered himself the heir fit for the divine seat of Guruship. Thus, having not be able to attain the Guruship, Prithi Chand began to keep envy for Guru Arjun Dev and started weaving scandles/conspiracies against Guru Arjun Dev.<sup>47</sup> Guru Arjun got *Harmandir Sahib* constructed amidst the *Amrit Sarovar* the pool of nectar and compiled *Adi Granth*.

23. Information regarding the pilgrimages of the Hindus and the Sikhs-Ayodhya, Haridwar, Kurukshetra, Gaya, Jagannath, Banaras (now Varanasi), Mathura, Kashi, Bikaner, Ramdaspur, Hastinapur, Saidpur (Eimanabad), Kartarpur, Baghdad, Multan, Macca-Madina, Panipat, Sultanpur, Iran, Khurasan, Shikarpur, Kabul Tilganji and Khadoor Saheb; is also found in *Gyan Ratnawali*.

**2. *Sikhan Di Bhagat Mala* (*Bhagat Ratnawali*)** is the important and significant creation which is associated with Bhai Mani Singh. This is the annotation of the eleventh *var* of Bhai Gurdas. *Sikhan Di Bhagat Mala* and *Gyan Ratnawali* both are the popular/famous creations of Punjabi language. *Sikhan Di Bhagat Mala*, despite being a manuscript, had also been edited by Bhai Vir Singh, Gobind Singh Lamba and Dharam Chand Vatish like several scholars. The scholars are divided in their opinion on the issue of the author of the *Sikhan Di Bhagat Mala*. Bhai Vir Singh considers it the creation of Bhai Mani Singh except its portion which is contradictory and controversial to the *Gurmat Darshan*- the philosophy of the Guru's wisdom.<sup>48</sup> According to Tarlochan Singh, Bhai Mani Singh did not create the *Sikhan Di Bhagat Mala*.<sup>49</sup> Rattan Singh Jaggi says that *Gyan Ratnawali*

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<sup>46</sup> *Ibid*, p-628

<sup>47</sup> *Ibid*

ਗੁਰੂ ਅਰਜਨ ਜੀ ਨੂੰ ਗੁਰਿਆਈ ਬਖਸ਼ੀ ॥

ਪ੍ਰਿਥੀਆਂ ਤੇ ਮਹਾਦੇਓ ਬਖੀਲੀ ਕਰਨ ਮਥਾ ਨਾ ਟੇਕਣ ਸਰੀਕੀ ਕਰਨ ॥

ਸਾਹਿਬ ਕਹਿਆ ਵਸਤ ਅਧਿਕਾਰੀ ਦੀ ਹੈ ॥

ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਜੋਤੀ ਜੋਤਿ ਸਮਾਏ ॥

<sup>48</sup> Rajinder Kaur, *Bhai Mani Singh Jeevan te Shahadat*, p-60

<sup>49</sup> Tarlochan Singh Bedi, *Punjabi Vartak da Alochnatamak Adhayan*, New Delhi, 1972, p-119

and *Bhagat Ratnawali (Sikhan Di Bhagat Mala)*, both are the elucidations of the same exegete (interpreter) and that exegete is none other than Bhai Mani Singh but the scribe of these two is Gyani Surat Singh.<sup>50</sup> According to Surinder Singh Kohli, there are two famous and popular creations of Bhai Mani Singh *Gyan Ratanwali* and *Bhagat Ratnawali* to his credit. There are some annotational works also which are related to Bhai Mani Singh, but in the beginning of these annotations, it seems as if some Sikh devotee other than Bhai Mani Singh is speaking. Thus, this fact, regarding the annotations, creates a doubt that these may not be related to Bhai Mani Singh but to some one else.<sup>51</sup> Jagjit Singh in his Doctorate research work has written, "Thus creation is related to Bhai Mani Singh but its internal evidence does not prove it to be so."<sup>52</sup> In the foreword to the *Sikhan Di Bhagat Mala* the editor, Bhai Vir Singh has written that Bhai Mani Singh had written these elucidations after having listened to them from Guru Gobind Singh.<sup>53</sup> In the *Sikhan Di Bhagat Mala*, Bhai Mani Singh answers the queries of the Sikhs. In its seventh stanza, the Sikhs ask questions regarding the four Ashramas (four divisions of life according to Hinduism) and the four *Varnas*- the four castes of the Hinduism, in respond to these queries Bhai Mani Singh told the Sikhs: The four castes are Brahmin, Kshatriya, Vaishya and Shudra and the four different segments of life according to the Hinduism are celibations *Brahamcharya Aashram*, a life as student, married state having a family *Grihasat Aashram*, *Vanprastha Aashram*- renunciation of family life and retirement to forests to practise austerities and meditation, and *Sanyas* monasticism; the fourth state of the life- to become a monk or *Sanyasi*.<sup>54</sup>

From the above discussion, it is very much explicit, that Bhai Mani Singh is considered the author/writer of the *Sikhan Di Bhagat Mala* to the elucidations Bhai Mani Singh administered to the Sikhs in Sikh congregations; Bhai Surat Singh gave the written shape.

Nothing can be said confidently about the time of the creation of the *Sikhan Di Bhagat Mala*. It is possible that Bhai Mani Singh may have written the utterances of these *Saakhis* before 1707-08 AD, for there is a *Pothi* available with the Sikh Reference Library, Amritsar (Sr No.7398) which was written in the company/

<sup>50</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevan ate Rachna*, p-33

<sup>51</sup> Surinder Singh Kohli, *Bhai Mani Singh Jeevan ate Rachna*, p-119

<sup>52</sup> Jagjit Singh, *Janan Sakhian da Tarkik Adhayan*, Punjabi Sahit Academy, Ludhiana, 1970, p-101

<sup>53</sup> Bhai Mani Singh, *Sikhan di Bhagat Mala*, (ed.) Bhai Vir Singh, Shait Sadan, New Delhi, 11<sup>th</sup> edition, 2011, p-5

<sup>54</sup> *Ibid*, p-72

association of Kaladhari, and Baba Kaladhari had died in 1737 AD.<sup>55</sup> The *Sikhan Di Bhagat Mala* is an annotation of the thirty one stanzas of the eleventh *var* of Bhai Gurdas. Bhai Gurdas wrote only the names of the six Gurus and the Sikhs in his *var* but Bhai Mani Singh has written about the lives of the Sikhs and their model code of living life initiated by Guru Gobind Singh and his predecessor Gurus. In the first twelve stanzas of the *Sikhan Di Bhagat Mala*, the Guru's precepts have been explained and annotated.<sup>56</sup> From thirteenth to thirty first stanzas the names of the prominent Sikhs right from the time period of Guru Nanak Dev and Guru Hargobind and the discourse of their lives have been written in the *Sikhan Di Bhagat Mala*.<sup>57</sup> There are names of all the Sikhs in totality but there are the names only of the Sikhs who had some peculiar traits of character and to whom the Guru assigned the job of preaching.<sup>58</sup>

At the end of the 139<sup>th</sup> *Saakhi* it is found written: The annotation of the eleventh *var* ends here. The explanation to names of the Sikhs, which Bhai Gurdas had written, has been done as, according to us, it ought to be.<sup>59</sup> It is known from the eighteenth *Saakhi* of the *Sikhan Di Bhagat Mala* that objective of Bhai Mani Singh to inculcate the good moral human values in the Sikhs.<sup>60</sup>

In the *Sikhan Di Bhagat Mala*, there were the *Saakhis* of twenty one Sikhs of Guru Nanak Dev, fifteen of Guru Angad Dev, eleven of Guru Amar Das, twenty of Guru Ram Das, two hundred nine of Guru Arjun Dev and thirty seven Sikhs of Guru Hargobind, have been registered.<sup>61</sup> There is no other source than the *Saakhis* to know about the lives of the Sikhs mentioned about in the *var* of Bhai Gurdas.<sup>62</sup> According to Surinder Singh Kohli, the names of the Sikhs written by Bhai Gurdas might have been mere names had Bhai Mani Singh not written the *Sikhan Di Bhagat Mala*.<sup>63</sup>

<sup>55</sup> Rattan Singh Jaggi, *Sikh Panth Vishavkosh*, Vol-I, Rattan Publishers, Patiala, 2005, p-1312

<sup>56</sup> Bhai Mani Singh, *Sikhan Di Bhagat Mala*, (ed.) Dharam Chand Vatish, Lahore Book Shop, Ludhiana, 1979, p-35

<sup>57</sup> Rajinder Kaur, *Bhai Mani Singh Jeevan ate Shahadat*, p-58

<sup>58</sup> Bhai Vir Singh; (ed.) *Sikhan di Bhagat Mala*, p-16

<sup>59</sup> Central Public Library, Patiala, *Khararha No. 2827, 2949* and Punjab State Archive Department, Patiala, *Khararha No. M/688*

<sup>60</sup> Rajinder Kaur, *Bhai Mani Singh Jeevan te Shahadat*, p-66

<sup>61</sup> Tarlochan Singh Bedi, (ed.) *Sikhan Di Bhagat Mala*, Punjabi University, Patiala, 1986, p-32; Dharam Chand Vatish, (ed.) *Sikhan Di Bhagat Mala*, pp-38-49; Rattan Singh Jaggi, *Khoj Patrika Purtan Vartak Vishesh Ank*, p-412

<sup>62</sup> Rattan Singh Jaggi, *Sikh Panth Vishav Kosh*, Vol.-II, p-1314

<sup>63</sup> Surinder Singh Kohli, *Bhai Mani Singh Jeevan te Rachna*, p-230

There is also a written discourse in the *Sikhan Di Bhagat Mala* in Saakhis at Sr. No. 123 and 125, about the Sikhs of the seventh, eighth, ninth and the tenth Gurus.<sup>64</sup>

The main subject and the theme of the *Sikhan Di Bhagat Mala* is purely religious but if it is deeply scrutinized, it is found that there has also been provided information about the political, religious, social and economical conditions of the times.

It is also known about the political downfall during the Mughal regime, from the *Sikhan Di Bhagat Mala*. All the Mughal emperors after the demise of Aurangzeb, proved weak and a big failure. The Mughal armies, frequently, came to the villages and used to plunder the masses their selves. Various police stations and check posts had been set-up on the way between Delhi and Kabul at Sirhind and Lahore places. Some people used to put their opponents into jails with the help of fake aligations, misusing their administrative or other posts. Sometimes the captives used to escape from the jails in the dark of night.<sup>65</sup> This type of condition is known from *Saakhi* No. 16, the *Saakhi* of Gujjar Lahor.<sup>66</sup>

From the religious information found in the *Sikhan Di Bhagat Mala*, it is known that the Mohammadans believed in *Rozas* (fasts), *Namaz* (the Muslim prayer) and *Ramzan* (the ninth month of the Islamic calendar, observed by muslims worldwide as a month of fasting, prayer, reflection and community). Having been had the status of state religion, the Muslim religion had been privileged. The Hindus worshipped the trinity of their lords Brahma, Vishnu and Mahesh. These people believed in fasts, yajnas, exorcism (incantations) and *Saraadha* (Hindu rite of festing Brahmins for the benefit of their dead ancestor's soul). *Jogis* had their separate sect. The Hindus used to visit the pilgrimages like Ganges.

*Saakhi* No. 2 tells that the incidents of swindling in the name of religion were also prevalent.<sup>67</sup>

In *Saakhi* No. 6, Guru Nanak advised the *Qazi*- an interpreter of Islamic law, there was no need of outward ostentation to meditate upon the name of God.<sup>68</sup>

*Saakhi* No. 11 informs that the Hindus used to worship *Durga*- a diety of power, and *Kali*- an extremely exaggerated razeful form of *Durga*, also.<sup>69</sup>

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<sup>64</sup> Dharam Chand Vatish, (ed.) *Sikhan Di Bhagat Mala*, pp 49-50

<sup>65</sup> *Ibid*, p-55

<sup>66</sup> Bhai Vir Singh, (ed.) *Sikhan Di Bhagat Mala*, p-46

<sup>67</sup> *Ibid*, pp-24-25

<sup>68</sup> *Ibid*, p-31

Saakhi No. 36 tells that the sepoys were paid with a salary of rupees five.<sup>70</sup> Fields were irrigated with wells and the most of agriculture was based on rain, this tells us about the economic condition of the society. *Skikhan Di Bhagat Mala* is an authentic source to know about the names of the prominent Sikhs, moral code of life, religious, political and economic condition of the society.

*Saakhi* No. 108 depicts how Chandu Shah malevolently made the Mughal emperor to send Guru Hargobind to the prison at the fort of Gwalior.<sup>71</sup>

In *Saakhi* No. 123 Guru Har Rai (the seventh Guru) presented the evidence to prove that Gur Harkrishan was eligible and fit to be enthroned to the divine seat of Guruship in succession.<sup>72</sup>

*Saakhi* No. 124, imparts with the information that the Kashmiri Pandits came to the ninth Guru, Guru Tegh Bahadur with a supplication to save them and their religion from the barbarities of the Mughal emperor Aurangzeb and that the Guru attained martyrdom for them.<sup>73</sup>

That, Amritsar had been the great pilgrimage of the Sikhs, in Sikhism the devotees were known as *Gurmukhs*- Guru-oriented (model or ideal Sikh), while the opposers were known as *Manmukhs*- guided by own mind rather than by Guru's advice. The Sikhs recited- *Gurbani*, after having a both in the good season (i.e. early in the morning before dawn). They had built their own *Gurudwaras* (religious Shrines). The Sikhs had discarded the worship of crematoriums *Marhian*.

A fine knowledge about the then society, can be availed from the *Sikhan Di Bhagat Mala*. Use of castes and sub-castes with names was also in practice in those times. Hence, it come to know about the castes and sub-castes prevalent in the society during that span of history, such as for example Bhandari, Kohli, Uppal, Randhawa, Passi, Julka, Bhalla, Mehta, Sood, Kapur, Bhardwaz and others. According to the information that is found in the *Sikhan Di Bhagat Mala*, the names of the Sikhs were

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<sup>69</sup> *Ibid*, pp-38-39

<sup>70</sup> *Ibid*, p-63

<sup>71</sup> *Ibid*, pp-133-135 ; Dharam Chand Vatish, *Sikhan di Bhagat Mala*, p-48

<sup>72</sup> Dharam Chand Vatish, *Sikhan di Bhagat Mala*, p-49

<sup>73</sup> *Ibid*



as<sup>74</sup> Ajab, Ajaib, Chhajju, Uggarsen, Mai Ditta, Bagat, Tota, Ganga, Moola, Takhtu, Parasram, Laddha, Piraga and others.<sup>75</sup>

The Hindus, before starting new business and any new routine work in the course of their life, used to ponder upon the omens (presage or augury also) and bad omens. The Sikhs, on the other hand, had been discarding such things. Marriages were exaggeratedly expensed upon. The marriage parties used to stay for four to five days at the parental residence of the bridegroom. Thieveries were very much common events. People, while setting out for their long journeies, used to deposit their wealth with the moneylender from the safety point of view. The rich travelled on horses and in chariots while the poor used to travel on foot.

The poor, did labour work at the houses and fields of the rich. The most laborious ones were paid very less, and the merchants or traders earned more with less efforts or labour.

**3. *Gurbilas Patshahi Chhevin***, also, is an important and significant creation, which is related with the name of Bhai Mani Singh. Bhai Mani Singh gave interpretation of this creation at *Gurudwara Nanaksar* (Village Baagaan Wala, District Jhung). Bhagat Singh wrote this after having listened to it from Bhai Mani Singh. Bhagat Singh completed the write-up with the help of his guide Dharam Singh (that he had listened to it from Bhai Mani Singh) in a time period of fifteen months : Twenty first of the fifth month (21, *Sawan*) 1775 Vikrami, (1718AD).

The scholars present their view point, about the writer of *Gurbilas Patsahai Chhevin* as follows:

Bhagat Singh, himself claims to be the writer of this creation, as he says that he has given it in the written form himself, with the help of his guide (Guru) Dharam Singh, after having listened to it from Bhai Mani Singh.<sup>76</sup> Gurbachan Singh Naiar- the eminent writer of the Sikh history, has accepted Sohan Kavi as the writer of *Gurbilas Patsahai*

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<sup>74</sup> *Ibid*, p-58

<sup>75</sup> *Ibid*

<sup>76</sup> Bhagat Singh, *Gurbilas Patshahi Chhevin*, (ed.) Gurmukh Singh, Publication Bureau, Punjabi University, Patiala, 1997, p-862

ਮਨੀ ਸਿੰਘ ਜਬ ਹੀ ਕਹੀ ਭਗਤ ਸਿੰਘ ਕੇ ਗਾਥ । ਧਰਮ ਸਿੰਘ ਕੀ ਕਵਿ ਗੁਰੂ ਬੈਠ ਤਬੈ ਢਿਗ ਸਾਥ ।

ਸੁਨੀ ਜੈਸ ਗੁਰ ਤਸ ਸਮ ਗਾਈ । ਸੇ ਪਰ ਕਿਰਪਾ ਕੀਨ ਸਹਾਈ । ਆਇਸ ਇਸ ਕਰੀ ਛੰਦ ਰਚ ਕੀਜੈ ।

ਚੰਦ ਬੰਦ ਗੁਰ ਗਾਥਾ ਕੀਜੈ । ਅਛਲ ਸੁਨੇ ਛੰਦ ਪੁਨ ਕਰ ਹੋ । ਜਾਇ ਗੁਰੂ ਆਗੇ ਪੁਨ ਧਰਹੋ ।

*Chhevin*. Shamsheer Singh Ashok also agrees with the view point of Gurbachan Singh Nair. According to Bhai Kahan Singh Nabha, Gurmukh Singh Akal Bangie and Darbara Singh Chownki Wale- residents of Amritsar, were the writers of *Gurbilas Patshahi Chhevin*.<sup>77</sup>

Shamsheer Singh Ashok considers Sohan Singh as the writer of *Gurbilas Patshahi Chhevin*, but has nowhere given any evidence to this effect. And on the basis of the illustration of merely single verse line, *Partakh Hot Gurdev K* (with the appearance of the Guru), one can not be considered to be the writer. Bhai Kahan Singh Nabha's claimed also can not be considered authentic, for the creation and the language style of two writers can not be the same.

It is very much clear and tangible from the above discourse that Bhagat Singh and Dharam Singh, both, listened to it from Bhai Mani Singh and Bhagat Singh on his Guru Dharam Singh's advice, wrote this whole in verse form giving the creation a poetic touch. The effect of Bhai Mani Singh's personality, his original style of interpretation and the information provided by him about the life of the Gurus, in the light of above mentioned bases, the anecdote teller of the *Gurbilas Patshahi Chhevin* proves to be none other than Bhai Mani Singh.

*Gurbilas Patshahi Chhevin* is an important creation providing information about the life of the sixth Guru, Guru Hargobind. The life span of the Guru, from the birth to the mingling of the soul (light) of the Guru with the supreme light, can be mirrored through *Gurbilas Patshahi Chhevin*. Baba Buddha blessed Guru Arjun Dev's *Mehal* (wife) *Mata* Ganga that she would bear such a brave warrior and benevolent son who would fight out the barbarities and tyrannies and would be helpful in the development of the Sikhism.<sup>78</sup> Guru Hargobind was born of Guru Arjun Dev and *Mata* Ganga on the twenty first day of the fourth month of the lunar calendar- *Harh*, *Samwat* 1652 AD at village Wadali.<sup>79</sup> In the second chapter of the creation, the information about the conspiracies of Prithi Chand-the elder brother of Guru Arjun Dev is found. Prithi Chand and his wife Karmo kept on intriguing to get

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<sup>77</sup> Kahan Singh Nabha, *Gurmat Sudhakar*, Language Department Punjab, Patiala, 1970, p-216

<sup>78</sup> Bhagat Singh, *Gurbilas Patshahi Chhevin*, P-47

<sup>79</sup> Satvir Singh, *Gurbhari Jeevani Guru Hargobind Ji*, Punjabi University Patiala, 1968, p-4; Sohan Kavi, *Sri. Gurbilas Patshahi Chhevin*,(ed.) Giani Inder Singh, Jeevan Mandir Pustakaliya, Amritsar, 1968, pp-26-27

Hargobind killed. Karmo asked the midwife to make the child Guru Hargobind suck her poisonous nipples and thus get him killed, and in return she would be paid heavily.<sup>80</sup> Once Prithi Chand asked some Brahmin to kill the child Guru Hargobind, mixing poison in the curd which the Guru was to consume as a diet and get him killed. But he did not succeed in his intrigue.<sup>81</sup> Being the eldest son of Guru Ram Das, Prithi Chand considered himself the heir to the divine seat of Guruship. But Guru Ram Das, keeping in view the prudence and efficiency of Arjun Dev, shifted and transferred the divine seat of Guruship to him (Guru Arjun Dev) in succession. Therefore, Prithi Chand having envy with Guru Arjun Dev and Guru Hargobind, always remained in a try to inflict loss upon them. The third chapter depicts about the education of Guru Hargobind. With the permission and allowance of Guru Arjun Dev, Guru Hargobind alongwith the instructions in skill-at-arms, instructions in holy scriptures had also been imparted.<sup>82</sup> The fifth chapter of *Gurbilas Patshahi Chhevin* is written to tell about the marriage of the Guru. When some Brahmins & Barbers fixed the relation of Chandu's daughter with Guru Hargobind (betrothal of Chandu's daughter with Guru Hargobind) an arrogant Chandu began to pronounce embarrassing words for the Guru.<sup>83</sup> On the requestive suggestion of the Sikhs from Delhi, Guru Arjun Dev refused to accept the match of Chandu's daughter with his son Hargobind. The martyrdom of Guru Arjun Dev and the accession of Guru Hargobind to the divine seat of Guruship have been written about in the seventh chapter of *Gurbilas Patshahi Chhevin* Guru Arjun Dev before setting out to Lahore, ordered *Baba* Budha to perform the rituals regarding the administration of the accession of Hargobind to the divine seat of Guruship. Five Sikhs namely Bhai Bidhi Chand, Bhai Jetha, Bhai Pairha, Bhai Langah and Bhai Pirana went to Lahore in the association with the Guru, Guru Arjun Dev, before his light (soul) mingled with the supreme light of almighty. He had sent a message through these five Sikhs to Guru Hargobind that he must enthrone the divine seat of Guruship only after wearing/having had the weaponry properly. Guru Arjun Dev got martyrdom in *samwat* 1663 (1606AD), this incident, recorded in *Gurbilas Patshahi Chhevin* proves its historic relevance and importance. Guru Hargobind, at the time of administration of his accession to the *Gurgaddi*, refused to accept the cap and cordemblems of headship of certain religious orders, instead, he wore two swords namely *Miri* and *Piri* symbolizing the Sikh doctrine of close relationship between religion and

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<sup>80</sup> Sohan Kavi, *Gurbilas Patshahi Chhevin*, p-31

<sup>81</sup> *Ibid*, pp-38-39

<sup>82</sup> *Ibid*, p-60

<sup>83</sup> *Ibid*, p-41

politics.<sup>84</sup> The Guru, having himself adorned with weaponry, started expertising and training the Sikhs in skill-at-arms and warfare. The Guru got *Akal Takhat Sahib* built in front of *Harmander Sahib* in 1606 AD.<sup>85</sup> Bhai Santokh Singh has authenticated the fact that Guru Hargobind had adorned himself with two swords namely *Miri* and *Piri*.<sup>86</sup>

The Guru himself laid the foundation stone of the *Akal Takhat*. Both, Bhai Gurdas and Baba Budha, themselves got the construction of the *Akal Takhat Sahib*, completed under their personal supervision.<sup>87</sup> Guru Hargobind appointed the *Dhadis* (balladeers) Natha and Abdula to sing heroic ballads and ballads full of valour, so that the Sikhs might become ebullient. The Guru, to make the Sikhs safe and secure from the impending problems, organised the Sikh armies and affirmed the Sikhs with the oath to sacrifice themselves for the cause the Sikh religion. The Guru included people of all the castes, colors and creed unbiasedly in the army.<sup>88</sup> He ordered his disciples to offer weapons. He issued horses and weapons to the recruited four hundred soldiers. Bidhia, Pairha, Jetha and Pirana, these four were appointed Generals. When the Mughal emperor Jahangir called the Guru, having deliberations with *Mata Ganga*, Baba Budha, Bhai Gurdas and other Sikhs, the Guru set out his journey to meet him. The Guru was imprisoned at the fort of Gwalior. There, the Guru used to consume only the meals prepared and cooked by the hard earned money of the Sikhs. At the time of his release from the fort of Gwalior, the Guru also got fifty two other kings released from there who had been imprisoned previously. The Mughal emperor Jahangir realised his blunder so he handed over Chandu Shah along with his family to the Guru, having arrested them all.<sup>89</sup> In Sikh history Chandu Shah has been considered one, among the several reasons, responsible for the martyrdom of Guru Arjun Dev, thus, the information about Chandu Shah in *Gurbilas Patshahi Chhevin*, makes it historic importance. In the tenth chapter of this creation there is a description of the wars fought by Guru Hargobind. The Mughal general Mukhlis Khan was killed and the Mughal army fled away.<sup>90</sup>

At the end of this creation, the writer, described about the mingling of the light (soul) of Guru Hargobind with the supreme light of almighty and about the anointment ceremony of Guru Har Rai. Guru Hargobind ordered the Sikhs to obey

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<sup>84</sup> Bhagat Singh, *Gurbilas Patshahi Chhevin*, p-150

<sup>85</sup> *Ibid*, p-153; Savir Singh, *Gurbilas Patshahi Chhevin*, p-21

<sup>86</sup> Santokh Singh, *Suraj Parkash*, Chattar Singh Jeevan Singh, Amritsar, 28<sup>th</sup> edition, 2014, pp-210-11

<sup>87</sup> Sohan Kavi, *Gurbilas Patshahi Chhevin*, p-151

<sup>88</sup> *Ibid*, p-153

<sup>89</sup> Satvir Singh, *Gurbhari Jeevani Guru Hargobind Ji*, p-10

<sup>90</sup> Bhagat Singh, *Gurbilas Patshahi Chhevin*, p-484

Guru Har Rai.<sup>91</sup> The information regarding Guru Amar Das, *Sidh Goshthi* (the conversation that occurred between Guru Nanak Dev and the Sidhs, Satta and Balwand (the devotional singers); and the editing and the compilation of Adi Granth, is also found from the *Gurbilas Patshahi Chhevin*. The creation is a very significant source to know about the full life span of the sixth Guru, Guru Hargobind.

**4. *Gurbilas Patshahi Dasvin*** is such an important historic creation from which is extended and expanded explanation of the full span of the tenth Guru, Guru Gobind Singh's life can be had. Prior to it, there is found no such voluminous sacred book from which the Guru's life could be known about so vividly. Guru Gobind Singh's creation the *Bachittar Natak* is considered a vital creation in the Sikh history, but the information, regarding the Guru, provided herein, is limited. Bhai Koer Singh said that the *Gurbilas Patshahi Dasvin* was just the quintessence of the elaboration made by Bhai Mani Singh. But, when read with utmost care and intense interest, it is found that there are excerpts from *Guru Sobha* and *Bachittar Natak* also present in it. Like as the *Sikhan Di Bhagat Mala* and *Gyan Ratnawali*, the *Gurbilas Patshahi Dasvin* is also associated and related to name of the Bhai Mani Singh. The name of this book had been *Bhai Mani Singh ji da Gurbilas* for a long time.<sup>92</sup> The creator of this Granth has also given a discourse about the martyrdom of Bhai Mani Singh and he also claims that he has been an eye-witness of his execution, which makes a solid base that this Granth-the *Gurbilas Patshahi Dasvin*, might have not been written by Bhai Mani Singh and some one else may be the writer. It is written in the prolegomenon of this creation and again the same is mentioned on page no. 295 that its writer was someone with the name of Kalal-a Sikh without formal baptism who he was, where did he reside, no information, to this fact is found anywhere.<sup>93</sup> This is very much clear from the above discussion that Koer Singh listened to the *Saakhis* from Bhai Mani Singh and thereafter he put them to the paper elaborately. There is a significant information about the life span of Guru Gobind Singh, found in the *Gurbilas Patshahi Dasvin*. The eighth Guru, Guru Harkrishan before the mingling of his light (soul) into the supreme light of the almighty, indicated that the would be Guru was at Bakala. During this time Guru Tegh Bahadur, had been residing at Bakala. Twenty one other Sodhis establishing their own *Manjis*-dioceses; had begun themselves to be called Gurus. Bhai Makhan Shah Lubana,

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<sup>91</sup> Rajinder Kaur, *Bhai Mani Singh Jeevan ate Shahadat*, p-178

<sup>92</sup> *Ibid*, p-79

<sup>93</sup> Koer Singh, *Gurbilas Patshahi Dasvin*, (ed.) Shamsheer Singh Ashok, Punjabi University, Patiala 1968, p-295

offered five gold coins and discovered the true and authentic Guru.<sup>94</sup> According to the *Gurbilas Patshahi Dasvin*, Guru Tegh Bahadur started his religious (preaching) journeys in *Samwat* 1721.<sup>95</sup> The *Gurbilas Patshahi Dasvin* confirms *Samwat* 1723 (1666 AD) as the date of birth of Guru Gobind Singh. All the scholars consider the date of birth of Guru Gobind Singh mentioned in the *Gurbilas Patshahi Dasvin*, authentic and the confirmed one.<sup>96</sup> At the time of Guru Gobind Singh's birth, his father, Guru Tegh Bahadur had gone on the journeys to Bengal and Dhaka.<sup>97</sup> A delegation of Kashmiri Pandits reached Guru Tegh Bahadur at Anandpur Saheb with their supplication that the Mughal emperor Aurangzeb had been enforcing them to convert to Islam.<sup>98</sup> Acceding and responding to their supplication, the Guru set out to Delhi to have a meeting with the Mughal emperor Aurangzeb on this issue. But on the way to Delhi at the place of Ropar, the Guru was arrested. The Guru alongwith three of his follower Sikhs- Bhai Mati Das, Bhai Sati Das and Bhai Dyala, was executed at *Chandani Chowk*, Delhi in *Samwat* 1733 (1676 AD). The parley between the Guru and the Mughal emperor Aurangzeb has been presented in this creation. But according to Kesar Singh Chhibbar, the martyrism of Guru Tegh Bahadur happened in 1675 AD.<sup>99</sup> Teja Singh and Ganda Singh, Kahan Singh Nabha, Randhir Singh and Saroop Das Bhalla, all these scholars have extended their consent to be agreed with the fact given by Kesar Singh Chhibbar that Guru Tegh Bahadur was martyred in 1675.<sup>100</sup>

Guru Gobind Singh honed his skill of horse riding and skill-at-arms after his coronation to the divine seat of Guruship, and got expertization. Therefore the hilly Kings began to be envied with him (Guru Gobind Singh). There is an elucidation in the *Gurbilas Patshahi Dasvin* about the battle of Bhagani fought between Guru Gobind Singh and the hilly kings. In the battle of Nadaun, the Guru and the Sikhs

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<sup>94</sup> *Ibid*, p-23

<sup>95</sup> *Ibid*

<sup>96</sup> *Ibid*, p-30, Teja Singh and Ganda Singh, *Sikh Itihas*, Translated in Punjabi, Bhagat Singh, Publication Bureau, Punjabi University, Patiala, 2016, p-53; Kahan Singh Nabha, *Gurmat Sudhakar*, p-429

<sup>97</sup> Koer Singh, *Gurbilas Patshahi Dasvin*, p-30

<sup>98</sup> *Ibid*, p-48

<sup>99</sup> Kesar Singh Chhibbar, *Bansawali Nama Dasan Patshahia Ka*,(ed.) Rattan Singh Jaggi, Punjab University, Chandigarh, 1972, pp-94-95

<sup>100</sup> Teja Singh and Ganda Singh, *Sikh Itihas (1469-1765)*, pp-170-171; Randhir Singh, (ed.) *Gur Parnaleeahn*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1977, p-288, Saroop Das Bhalla, *Mehma Parkash*, Vol.-I, (ed.) Shamsheer Singh Ashok and Gobind Singh Lamba, Bhasha Vibhag Punjab, Patiala, 1971, pp-70-71

extended a helping hand to the hilly kings against the Mughal garrison. The *masand* system was initiated by Guru Arjun Dev and by the times of Guru Gobind Singh, there had been a great downfall in this system. Thus, it is known that the *masand* system had been a very much vital institution in the Sikh history.

The establishment and emergence of the *Khalsa Panth* has been expressed elaborately. The devotees had come from far and wide to Anandpur Saheb to celebrate the festival of Baisakhi. Five beloved ones were selected from among the congregation - (a gathering of devotees). According to this creation, Bhai Mani Singh had been an eye witness of the incident in which the five beloved ones offered their heads to the Guru. Among the *Panj Piaras* were included Daya Singh, Mohkam Singh, Saheb Singh, Dharam Singh and Himmat Singh. The method how to prepare the *Khande Batte Di Pahul*-the consecrated drink prepared in an iron vessel (Baata) with the help of a double edged sword (*Khanda*) and the code of life for a baptized Sikh have also been noted about in this creation.<sup>101</sup> The battles continued to be fought between the time span from 1700 AD to 1705 AD. After the creation and establishment of the *Khalsa Panth*; the hilly kings began to be overwrought by the political and military power and went under the patronage of the Mughal emperor Aurangzeb. The hilly monarchs attacked on Anandpur Saheb under the commandership of Kesari Chand Jaswalia. The hilly kings wanted to break open the gates of the Lohgarh fort with the help of a drunk elephant. But Bhai Bachittar Singh faced the elephant with a *Naagni Barchha* (snake spear)<sup>102</sup> Guru Gobind Singh gave the same weightage to both- the erudition in scriptures and training to hone the skill-at-arms. On the occasion of Hola Mohalla the celebration of the Hindu's festival of colours (Holi) in a masculine fervour; competitions and duels of martial art *Gatka* were also organized. Consequently the hilly monarchs were overwrought.

The Guru's battles were not against any religion, caste or person, rather his (the Guru's) enemy and fight had, ever since, been against the cruelty and barbarities. The most lively and authentic instance to this effect is Bhai Ghanaya, who

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<sup>101</sup> Kavi Sanipat, *Sri Guru Sabha, (ed.) Ganda Singh*, Punjabi University, Patiala, 1967, p-130

ਸਸਤ੍ਰ ਮੇਲ ਗੁਰ ਸਬਦ ਸੇ, ਕਛ ਕੇਸਨ ਸਦ ਪ੍ਰੇਮ।

ਕਰਦ ਰਾਖਨੀ ਪੰਚ ਏ, ਤਜੈ ਲ ਕਬਰੀ ਨੇਮ।

ਕੰਘਾਜ ਕਰੈ ਦੇਇ ਵਾਰ ਸੁਧਾਰ।

<sup>102</sup> *Ibid*, p-150

in the battle field served water to all and sundry, without any discrimination of friend and foe.<sup>103</sup>

The *Gurbilas Patshahi Dasvin* also mentioned to the facts, that Guru Gobind Singh wrote Zaffarnaama and the battle of Khidrana was fought in 1705 AD. The first and foremost mention of the fact that Guru Gobind Singh enthroned Guru Granth as an eternal spiritual Guru of the Sikhs is also found there in this creation.<sup>104</sup> Besides the information related to the life of Guru Gobind Singh, the discourse of Bhai Mani Singh's martyrdom- that it took place in 1734 AD<sup>105</sup> (has also been written). The *Gurbilas Patshahi Dasvin*, even has some flaws, yet, it provided significant information regarding several historic incidents.

**5. Birs :** (I) Bhai Mani Singh established two *Birs* the holy books. Sewa Singh, mentions, Bhai Mani Singh started writing *Pothis* in 1679 AD.<sup>106</sup> *Pothi* was the word that was used for the *Bir* Adi Granth in olden times. Dwelling in the affinity of Guru Tegh Bahadur, Bhai Mani Singh had started facsimiling of the *Pothis*.<sup>107</sup>

Historians have differing opinions regarding the time of editing of Adi Granth. According to the *Rahatnama* of Bhai Chaupa, when Guru Gobind Singh in 1678 AD sought from the Sodhis, the *Bir* of Adi Granth written, edited, compiled and consolidated by the fifth Guru, Guru Arjun Dev, but the Sodhis plainly denied the Guru of his sought.<sup>108</sup> Gyani Gyan Singh and Malkinder Kaur also agreed with this opinion.<sup>109</sup> According to the Sikh legends, Guru Gobind Singh had been resolute to include the holy verses of Guru Tegh Bahadur in Adi Granth, when after the battle of Khidrana (now a days known as Sri Mukatsar Saheb) he came to Talwandi Sabo *Damdama Sahib*. The Guru selected Bhai Mani Singh for editing of Adi Granth.<sup>110</sup> Bhai Kahan Singh

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<sup>103</sup> *Ibid*, p-189

<sup>104</sup> *Ibid*, p-284

<sup>105</sup> *Ibid*, pp-293-94

<sup>106</sup> Sewa Singh, *Shaheed Bilas*, p-60

ਆਯੂ ਪੈਂਤੀ ਬਰਖ ਕੀ ਮਨੀ ਸਿੰਘ ਕੀ ਆਇ ॥

ਲਿਖੇ ਲਿਖਾਏ ਪੇਬੀਆਂ ਮਨ ਮਹਿ ਬਹੁ ਉਤਸਾਇ॥

<sup>107</sup> *Ibid*, p-59

<sup>108</sup> Bhai Chaupa Singh, *Rehatnama*, Kalam Mandir, Patiala, 1974, p-50, Bhai Santokh Singh, *Suraj Parkash*, p-471

<sup>109</sup> Gyani Gyan Singh, *Panth Parkash*, p-82, Malkinder Kaur, *Gurmat Vichardhara Sikhan di Bahagt Mala de Sandarbh Vich*, Gurmat Parkashan, Patiala, 2010, p-12

<sup>110</sup> Sewa Singh, *Shaheed Bilas*, p-45, Sukhdial Singh, *Punjab da Itihas, Vol.-V*, Publication Bureau, Punjabi University, Patiala, 2012, p-238, Rattan Singh Jaggi, *Bhai Mani Singh Jevaani ate*



Nabha and Khushwant Singh also do agree with this opinion.<sup>111</sup> *Baba* Deep Singh extended his helping hand to Bhai Mani Singh in this task. This *Bir* is also known as the *Bir Damdami*.<sup>112</sup> The time of writing of this *Bir* is considered to be in 1762-63 *Bikrami* 1705-06 AD. Guru Gobind Singh performed the coronation of only this *Bir*.<sup>113</sup> This *Bir*, which was edited by Bhai Mani Singh had been destroyed during the second holocaust- the *Wadda Ghallughara* in 1818 *Bikrami*, 1761 AD at Kuprahirha village.<sup>114</sup> *Baba* Deep Singh had made three more copies of the same *Bir*, which were consigned to different places just to spread the light of *Gurbani*. Kesar Singh Chibbar presented a totally different view regarding this, he says, that Guru Gobind Singh got this *Bir* prepared while he was at Anandpur Saheb, when the *Dhirmallias* refused the Guru to hand over him the *Bir* of *Adi Granth*. When the Guru left and vacated Anandpur Saheb, this *Bir* was flown into the water of rivulet Sarsa.<sup>115</sup> While residing at Talwandi Sabo, Guru Gobind Singh got this *Bir* edited. The Guru would pronounce the *Bani* in the morning and interpret the same to the Sikh congregation in the evening and he also got the *Gurbani* of Guru Tegh Bahadur included to it.<sup>116</sup> On the place, where all this task of editing the *Adi Granth* was carried out, a holy Sikh Shrine- *Gurudwara, Likhansar Sahib* is situated.

(II) Bhai Mani Singh edited the *Bani* of Guru Gobind Singh and compiled and consolidated all of it in the shape of *Dasam Granth*.<sup>117</sup> Bhai Mani Singh had spent a large chunk of his life in the ministration of Guru Gobind Singh, therefore he knew very well that which were the true and authentic creations and which were created by the bards of the Guru's court. With the motivation and inspiration of *Mata Sundri- Mehal* (wife) of Guru Gobind Singh, Bhai Mani Singh with the help of Bhai Seehan got the

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*Rachna*, p-39; Gobind Singh Mansukhani, *The Quintessence of Sikhism*, Shiromani Gurudwara Parbhandak Committed, Amritsar, 1950, pp-51-52

<sup>111</sup> Kahan Singh Nabha, *Gurmat Sudhakar*, p-712; Khushwant Singh, *A History of the Sikhs*, Vol.-I, Oxford University Press, New Delhi, 21<sup>st</sup> edition 2015, p-90

<sup>112</sup> Malkinder Kaur, *Gurmat Vichardhara Sikham di Bhagat Mala de Sandarbh Vich*, p-12; Jasvir Singh, *The Gurdwaras of Guru Gobind Singh : A Historical Perspective*, Punjab History Conference 49<sup>th</sup> Session Proceeding Punjabi University, Patiala, March 2017, p-119

<sup>113</sup> Gyani Gyan Singh, *Panth Parkash*, p-677

<sup>114</sup> Rattan Singh Jaggi, *Bhai Mani Singh Jeevani te Rachana*, p-39

<sup>115</sup> Kesar Singh Chhibbar, *Basavalinama Dasan Patshaian da*, p-135

<sup>116</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, pp-295-96; Gyani Kirpal Singh, *Sri Guru Panth Parkash*, Amritsar, 1973, pp-1678-80; Gyani Gurjant Singh, Head *granthi Takht Damdama Sahib*, Talwandi Sabo, 20 September 2019, 1:40 PM (interview); Karmajit Singh, *Damdama Saheb (Talwandi Sabo) da Itihasik Mahatav*, Punjab History Conference Proceeding 49<sup>th</sup> Session, Punjabi University, Patiala, March 2017, p-384.

<sup>117</sup> Khushwant Singh, *A History of the Sikhs Vol-I*, p-90

Guru's scattered *Bani* collected, edited, consolidated and compiled as the Dasam Granth.<sup>118</sup> He (Bhai Mani Singh) started writing the Granth, in 1711 AD in the shape of a *Bir* and got it completed in 1712 AD.<sup>119</sup> Had Bhai Mani Singh not done efforts in this direction, the creations of a great and unparalleled libertarian would have been impossible to be found anywhere. The editing of the Dasam Granth by Bhai Mani Singh proves his efficiency and capability.

(III) After the compilation of Guru Granth and editing of Dasam Granth, Bhai Mani Singh created a different type of Guru Granth in which he introduced a (self) innovative sequence to the *Bani*. According to this new sequence, Bhai Mani Singh, taking out the all holy verses of the Sikh Gurus, out of the sequence of the *Raagas* and put them in a separate way collectively and the *Bani*, of the *Bhagats* was re-arranged as the sequence of their respective names.<sup>120</sup> The Sikhs would not accept and tolerate any change in the *Bir*, compiled and consolidated by the fifth Guru, Guru Arjun Dev. The Sikhs did not accept the separation of the *Bani* of the Gurus and the *Bhagats* from each other and cursed Bhai Mani Singh that in the same manner as he had cut separated the *Angs* (limbs- here pages or *Bani*) of the *Gurbani*, he would also be cut from the each joint of his body.<sup>121</sup> Bhai Mani Singh had been an eminent scholar of *Gurbani*. He had been over ambitious to the fact that the Sikh *Sangat* in a large number would be able to comprehend the *Gurbani* to the optimum level. He did not make any change in the *Gurbani*, instead he only got separated the *Bani* of the Gurus and the *Bhagats* taking it out of the prevalent sequence of *Raagas*.

6. An epistle has also been related to the name of Bhai Mani Singh as his creation, it has been described as: Sikhs had been undergoing severe barbarities. During that time, Bhai Mani Singh had been dispensing his duties at *Harmandir Sahib*, Amritsar. To inform *Mata Sundri* (who had been in Delhi at that time) about the circumstances of the times, Bhai Mani Singh wrote this epistle to her in April 1716 AD.<sup>122</sup> This epistle, makes us known about the creations of Guru Gobind Singh being included in the Dasam Granth. These creations are entitled as: *Charitro Pakhian*, *Shastra Naammala* and

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<sup>118</sup> Gurdev Singh, *Jaffarnama Arthat Vijaya Pattar*, Lahore Book Shop, Ludhiana, 1993, p-30

<sup>119</sup> Sewa Singh, *Shaheed Bilas*, p-46

<sup>120</sup> Surinder Singh Kohli, *Punjabi Sahit da Itihas Vol-II*, p-247

<sup>121</sup> *Ibid*, Kesar Singh Chhibbar, *Bansavalinama Dasan Patshahian da*, p-5, Kahan Singh Nabha, *Gurmat Sudhakar*, p-951

<sup>122</sup> Piara Singh Padam, *Sankhep Sikh Itihas 1469-1962*, Sardar Sahit Bhawan, Patiala, 1963, p-88, Rattan Singh Jaggi, *Bhai Mani Singh Jeevani ate Rachana*, p-42

*Krishan Avtar*.<sup>123</sup> Bhai Mani Singh had also mentioned about the compilation of the *Bani* of Guru Gobind Singh.<sup>124</sup> On the basis of the style and script of this epistle, Rattan Singh Jaggi denied it to be the creation of Bhai Mani Singh.<sup>125</sup> This epistle had been accomplished by Gyani Garja Singh from an old family of Sikhs, but from the Sikh whom had he recovered it had been mentioned nowhere. This epistle had been a very good source for the historians to know more about the Sikhism, for their research work.

The tradition of annotation of *Gurbani* came to fore and became prevalent among the Sikh scholars, only as a result of the desire of the Sikhs of Guru Nanak Dev to know about the interpretation of *Gurbani*, after the Guru's light (soul) had mingled with the supreme light (soul) of the almighty. Among the annotaters and interpreters of *Gurbani*, Bhai Gurdas has attained the supreme seat. Bhai Mani Singh's name is citable in the field of the annotation of *Japuji Sahib*.<sup>126</sup> The religious branch of explanationers and annotators (interpreters) that came into existence, was meant for the detailed study of the history of the Guru's (*Gur Itihas*) and *Gurbani*. The annotation of *Japuji Saheb* by Bhai Mani Singh is also found in this section or religious branch cited about above. Taran Singh accepts the supermacy or superiority of this annotation, and according to him, this is the best annotation of *Japuji Sahib* among all others found on the subject. Its simplicity, clarity, style and others. prove its greatness.<sup>127</sup> According to Taran Singh, the annotation might be the creation of Bhai Mani Singh and the part *Shabad Sidhi* might have been added afterwards by some other Sikh.<sup>128</sup>

8. There are found two preludes which are also related to the name of Bhai Mani Singh. The background of the times, when Guru Gobind Singh uttered the holy verses has been given, in the written form, in these preludes.<sup>129</sup> Bhai Mani Singh would told the Sikh *Sangat* the Sikh congregation, the anecdotes that he had heard directly from Guru Gobind Singh first handedly. Before the main course of the explanations, some prefatory information is provided to which came to be known as preludes. These types of preludes related to the *Gurbani* of the Guru Granth are also found, but alas!

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<sup>123</sup> Rajinder Kaur, *Bhai Mani Singh Jeevani ate Shahdat*, p-94

<sup>124</sup> *Ibid*

<sup>125</sup> Rattan Singh Jaggi, *Dasam Granth da Kartritav*, Punjabi Sahit Sabha, New Delhi, 1966, p-40

<sup>126</sup> Rajinder Kaur, *Bhai Mani Singh Jeevani ate Shahdat*, p-97

<sup>127</sup> Taran Singh, *Gurbani Diah Viakheya Parnalian*, Punjabi University, Patiala, 1980, p-194

<sup>128</sup> *Ibid*, p-199

<sup>129</sup> Rattan Singh Jaggi, *Bhai Mani Singh; Jeevani ate Rachana*, p-38

they could not be published further. The section or the religious branch, bore in the court of Guru Gobind Singh, was also known by the name of *Gyani Samparda*, the branch or faction of the scholars. Bhai Mani Singh used to tell these preludes to the Sikhs in congregation and he also gave them a written shape.<sup>130</sup>

8. Bhai Mani Singh is also considered the creator/writer of the book found with the name of *Shardha Pooran Granth* a holy scripture that proves to fulfill one's belief. This is also known by the name of *Sri Gur Shabad Siddhi* the methods to attain spiritual stage or power through the recital and enchantment of the *Gur Shabad*- the holy verses of the Gurus. In this creation, the hymns from the holy verses- *Bani* have been jotted with an intention to attain one or another objective. This Granth begins thus: The Sikhs implored Bhai Mani Singh, that there were several incantations and necromancies in the scriptures of almost all the religions as in Vedas (of the Hindus) and holy scriptures, and Muslim holy books to fulfill their objectives, hence, they too wanted to fulfill their objectives.<sup>131</sup> Bhai Mani Singh told the Sikhs that a request to this effect was also made to Guru Gobind Singh by Bhai Daya Singh and how the Guru responded to reply him, that he (Bhai Mani Singh) would tell them (to the Sikhs) in the same way and manner.<sup>132</sup>

Tarlochan Singh, not accepting that, this is a creation of Bhai Mani Singh and he said that such views might never have been of Guru Gobind Singh, neither these might have been given by such an intelligent and wise Sikh like Bhai Mani Singh.<sup>133</sup> Surinder Singh Kohli says that the *Shardha Pooran Granth* might have been a creation of some *Nirmala Sadhu* since, several manuscripts of the Granth have been found from the *Nirmala* tabernacles and these were, more and more, used by *Nirmale Sadhus*.<sup>134</sup> Gyani Garja Singh opines that some Sikh wrote the annotation of *Japuji Sahib* and the *Shardha Pooran Granth* and just to popularize these, later, associated the two with the name of Bhai Mani Singh.<sup>135</sup> In the Sikh history the intelligent and wise scholars like Bhai Mani Singh, who had been preaching through out his life, through his other creations about- recitation of his name *Naam Simran*, faith in God, listen to the anecdotes and the holy hymns sung in devotion in the praise of God, visit to *Gurudware*, accompany the *Sadhu* , how he could suggest the Sikhs to rely upon

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<sup>130</sup> Rajinder Kaur, *Bhai Mani Singh Jeevani ate Shahdat*, pp-98-100

<sup>131</sup> Rattan Singh Jaggi, *Bhai Mani Singh; Jeevani ate Rachana*, p-39

<sup>132</sup> *Ibid*

<sup>133</sup> Tarlochan Singh Bedi, *Punjabi Vartak da Alochanamak Adhian*, p-16

<sup>134</sup> Surinder Singh Kohli, *Punjabi Sahit da Itihas Vol- II*, p-359

<sup>135</sup> Sewa Singh, *Shaheed Bilas*, p-47

these incantations and necromancies. Thus, this creation can not be linked or associated with the name of Bhai Mani Singh.

This is very much clear from the above description that Bhai Mani Singh has been a great Sikh scholar, the creations that are connected with his name might have been written by some others, but the virtues of Bhai Mani Singh's personality and the influence of the Gurus on his personality are tangibly visible from these creations; moreover the teachings of the Gurus manifest through anecdotes, an abundant historical information which is also found from these creations.

## CHAPTER-5

### CONTRIBUTION OF BHAI MANI SINGH'S FAMILY IN SIKH HISTORY

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The Sikh history has always excelled in the path of sacrifices. Many Sikhs sacrificed their lives for the Sikh religion during seventeenth and eighteenth centuries. Bhai Mani Singh not only laid down his own life for the cause of the Sikh religion, but had also sacrificed fifty seven members of his family. The first and the foremost name, from his family to lay down his life for the cause of the Sikh religion, is Bhai Naanu, younger brother of Bhai Ballu- the grandfather of Bhai Mani Singh. He was martyred during the battles, which were fought during the time period of the sixth Guru, Guru Hargobind. Several sons, nephews, grandsons of Bhai Mani Singh sacrificed their lives with an unprecedented bravery, fighting in the battles against the barbarities and tyrannies of the Mughals for the establishment of the *Sikh Raj*. Bhai Mani Singh's wife, Bibi Sito (Basant Kaur) also sacrificed her life, believing in the principles and teachings of Sikhism and the Sikh Gurus respectively.

When, the sixth Guru, Guru Hargobind, started organizing his army, many young Sikhs began to join to be recruited to the Guru's army from all the regions of Punjab: *Majha*, *Malwa* and *Doaba*. Following members of Bhai Mani Singh's family made sacrifices for the cause of Sikh Guru's and honour of Sikhism:-

#### 1. Bhai Naanu

The name of Bhai Naanu has been written in the golden words in history among the pristine martyrs of the Sikh history. He was the second number elder son among the fourteen sons of Bhai Moola. He was the younger brother of Bhai Ballu (Grandfather of Bhai Mani Singh) <sup>1</sup>and belonged to the family of Rajputs. Bhai Naanu had been one of Guru Hargobind's supreme Sikhs and often had been to Amritsar to have the glimpse of the Guru. When Guru Hargobind, after the martyrdom of Guru Arjun Dev, organised the Sikh army, Bhai Naanu got himself recruited in the army alongwith his brother and other relatives. Bhagwan Das Gherrar (father-in-law of Chandu's son), his son Ratan Chand, and Karam Chand

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<sup>1</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, The Sikh University Press, Belgium, 2010, p-11

(son of Chandu) attacked Guru Hargobind while he was preaching in a religious congregation on 27<sup>th</sup> September, 1621 AD in the town of Gobindpur (Now known as Hargobindpur) which was founded by Guru Arjun Dev at the mound of ruins of Rohillas.<sup>2</sup> In this scuffle, Bhai Naanu alongwith other Sikhs also fought at the frontline. In this one to one open fight Bhagwan Das was killed by Bhai Naanu and Ratan Chand got injured.<sup>3</sup> Ratan Chand and Karam Chand, with the help of Mughal army again attacked the Guru on 3<sup>rd</sup> October 1621 AD. In this hours long fight Ratan Chand and Karam Chand were also killed by Bhai Naanu.<sup>4</sup> In the hours long fight of Hargobindpur, Bhai Naanu, putting the enemies to the sabre, himself got martyred.<sup>5</sup>

## 2. Bhai Ballu

Bhai Ballu, like his other brothers, got himself recruited in the army of the Guru.<sup>6</sup> He had been to Gwalior to have the glimpse of Guru Hargobind while the Guru was kept captivated at the fort of Gwalior.<sup>7</sup> He was among the first Sikhs who went to meet the Guru, when Guru Hargobind reached Goindwal after his release from the fort of Gwalior. Bhai Ballu always had been with the Guru. Bhai Ballu also accompanied Guru Hargobind with other Sikhs when, the Guru went to Kalanaur (Gurdaspur) to have a meeting with Mughal emperor Jahangir.<sup>8</sup> Bhai Ballu also accompanied Guru Hargobind alongwith other Sikhs, who went with the Guru to village Hehar (*Pargana Patti*) from Goindwal to attend the last rituals of the Guru's father's elder brother- paternal uncle, Pirthi Chand after his death in *Samwat 1677* (1620 AD) as known from the discourse expressed in the *Bhatt Vahi Multani Sindhi*.<sup>9</sup> Guru Hargobind, with Bhai Ballu and other Sikhs, reached village Guru Ka Chak, (Amritsar) on 28<sup>th</sup> December 1620 AD.<sup>10</sup> To celebrate the jubilation of the Guru's arrival at Amritsar, strings of earthen lamps were lit. After the death of Mughal emperor Jahangir, there ensued conflict again, between the Mughals and the Sikhs. In the Mughal-Sikh scuffle at Amritsar on 15<sup>th</sup> April,

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<sup>2</sup> *Ibid*

<sup>3</sup> *Ibid*

<sup>4</sup> *Ibid*

<sup>5</sup> *Bhatt Vahi Multani Sindhi, Khata Banjhrouto Ka*

<sup>6</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te unhan de Parvar*, p-13

<sup>7</sup> Harjinder Singh Dilgeer, *Guru De Sher*, Chattar Singh Jeeven Singh, Amritsar, 2001, p-35

<sup>8</sup> *Bhatt Vahi Talaunda Pargana Jind*

<sup>9</sup> *Bhatt Vahi Multani Sindhi, Khata Jalahno Ka.*

<sup>10</sup> *Bhatt Vahi Talaunda, Pargana Jind*

1634 AD,<sup>11</sup> Bhai Ballu also fought with commendable bravery. Bhai Ballu always kept a speare weighing twelve kilogram with him.<sup>12</sup> Bhai Ballu at the age of seventy four<sup>13</sup> got martyrism on 15<sup>th</sup> April, 1634 AD, at the battle of Amritsar after having killed Murtaza Khan-the general of the Mughal army.<sup>14</sup>

### 3. Bhai Suhela

Bhai Suhela was the younger brother of Bhai Mai Das (father of Bhai Mani Singh). He was a brave and dauntless soldier of Guru Hargobind's army. He fought with bravery and dauntlessness in the Mughal-Sikh battle at Kartarpur in 1635 AD (from April 26 to 28) and killed several attacking soldiers.<sup>15</sup> On April 29<sup>th</sup>, Bhai Suhela, too, set out to Kiratpur alongwith the Guru. On the way, as yet, the Guru had reached Phagwara suddenly the Mughal army attacked the Sikhs. After killing several Mughal soldiers, Bhai Suhela was martyred in the battle of Phagwara on 29<sup>th</sup> April, 1635 AD.<sup>16</sup>

### 4. Bhai Dasa

Bhai Dasa also attained martyrdom on 29<sup>th</sup> April, 1635 AD along with his brother Bhai Suhela confronting the Mughal army in the battle of Phagwara.<sup>17</sup>

### 5. Bhai Dyal Das

In the Sikh history, the ten brothers of Bhai Mani Singh have the honour to become martyrs to their credit. Bhai Dyal Das was the first of the ten brothers of

<sup>11</sup> Sewa Singh, *Shaheed Bilas*, (ed.) Gyani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961,p-5; Hari Ram Gupta, *History of the Sikhs Vol.-I*, Kapur and Sons, New Delhi, 2<sup>nd</sup> edition 1984, p-1; Piara Singh Padam, *Guru Gobind Singh Ji De Darbari Rattan*, Kalam Mandir, Lower Mall, Patiala, 2<sup>nd</sup> edition 1994, p-64

<sup>12</sup> Rajinder Kaur, *Bhai Mani Singh Jeeven ate Rachna*, Better Choice Educational Publishers, Jalandhar, 2015, p-12

<sup>13</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-15

<sup>14</sup> *Bhatt Vahi Kar Sindhu*

ਖੜੀ ਪੁਕਾਰੇ ਸੌਧਾ ਰਾਗੜੀ, ਬੱਲੂ ਤਉ ਮੇਰਾ ਸਿਰ ਮੇੜ,  
ਸਾਮੇ ਜੂਝਾ ਜਸ ਜਗ ਮੇਂ ਪਾਇਆ। ਦਾਦੂ ਜੱਲਾ, ਮੁਰਤਜਾ  
ਮਾਰੇ, ਮੂਲੇ ਕਿਆ ਕਾ ਭਾਗ ਸਵਾਇਆ। ਸਪੂਤ ਬੇਟਾ  
ਤਉ ਗਉਂ ਮਾਈ ਦਾਸ, ਚੇਖੇ ਭੱਟ ਜਸ ਜੇੜ ਸੁਣਾਇਆ  
ਸੇਲਾਂ ਸੈ ਇਕਾਨਮੇਂ ਬੱਲੂ ਜੂਝਿਆ, ਬੈਸਾਖ ਬਾਨਮੇਂ ਮੇਂ ਜਸ ਗਾਇਆ।

<sup>15</sup> Harjinder Singh Dilgeer, *Guru De Sher*, p-61

<sup>16</sup> *Bhatt Vahi Talaunda, Pargana Jind Khatta Ramano Ka*

<sup>17</sup> *Ibid*

ਦਾਸਾ ਬੇਟਾ ਬੱਲੂ ਕਾ, ਸੁਹੇਲਾ ਬੇਟਾ ਬੱਲੂ ਕਾ, ਪੇਤਾ ਮੂਲੇ ਕੇ,  
ਪੜਪੇਤੇ ਰਈਆ ਕੇ, ਜਲ੍ਹਾਨੇ, ਜਗੂ ਬੇਟਾ ਧਰਮੇ ਕਾ, ਪੇਤਾ ਭੋਜੇ ਕਾ,  
ਰਮਾਣਾ, ਵਾਸੀ ਲਾਡਵਾ, ਪਰਗਨਾ ਥਾਨੇਸਰ, ਸਾਲ ਸੇਲਾਂ ਸੈ ਬਾਨਮੇਂ  
ਜੇਠ ਮਾਸ ਕੀ ਸੰਕ੍ਰਾਂਤ, ਦਿਹੂੰ ਬੁਧਵਾਰ, ਫਗਵਾੜਾ ਕੇ ਮਲ੍ਹਾਨ,  
ਪਰਗਨਾ ਜਲੰਧਰ, ਪਾਛੈ ਆ ਰਹੀ ਤੁਰਕ ਫੌਜ ਗੈਲ ਸਾਮੇ ਮਾਥੇ ਜੂਝ ਕਰ ਮਰੇ।



Bhai Mani Singh to lay down his life for the cause of the Guru. He was the elder brother of Bhai Mani Singh.<sup>18</sup> Bhai Mai Das, along with his three sons- Jetha, Dyal Das and Bhai Mani Singh; came to Kiratpur in 1657 AD to have the pious glimpse of the seventh Guru Guru Har Rai.<sup>19</sup> At that time Bhai Dyal Das was of fifteen years of age. Bhai Dyal Das kept on in the ministration of the Guru alongwith his brothers.<sup>20</sup> After a period of two years, his father Bhai Mai Das, took all his three sons back to his village Alipur, with the permission of the Guru. After Bhai Mani Singh's marriage and having spent some time at village Alipur, Bhai Mani Singh and Bhai Dyal Das returned in the ministration of Guru Har Rai at Kiratpur. Bhai Dyal Das took the charge of cleaning the utensils at the community kitchen- *langar* of the Guru.<sup>21</sup> Guru Har Rai went to his heavenly abode in 1661 AD.<sup>22</sup> Bhai Dyal Das, then presented himself in the attendance of the eighth Guru, Guru Harkrishan. Guru Harkrishan passed away in 1664 AD at Delhi.<sup>23</sup> But the Guru before his demise, indicated that the would be Guru was at Bakala. According to the Guru's decision *Mata Bassi* and *Mata Sulkhani*, along with a squadron or *Jatha* of Sikhs, including Bhai Dyal Das ,went to Bakala to anoint the forehead of the would be Guru, with a saffron mark of Guruship.<sup>24</sup> Guru Tegh Bahadur was applied the mark of pontification-Guruship, on 11th August, 1664 AD.<sup>25</sup> Bhai Dyal Das, after the accession of Guru Tegh Bahadur to the pious seat of the Guru, came in the ministration of the Guru forever.<sup>26</sup> When Guru Tegh Bahadur went to *Bibi Roop Kaur*- sister of Guru Harkrishan, to convey and express his condolences, Bhai Dyal Das was also with him among the other Sikhs who accompanied the Guru.<sup>27</sup>

The widow queen of Bilaspur invited Guru Tegh Bahadur to attend the obsequies performed on the Seventeenth day after the death of her husband Raja Deep Chand. The Guru along with his family and several Sikhs (including Deep

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<sup>18</sup> Sewa Singh, *Shaheed Bilas*, p-54

<sup>19</sup> Rattan Singh Jaggi, *Bhai Mani Singh: Jeevan ate Rachna*, Punjabi University Patiala, 1983, p-3

<sup>20</sup> *Ibid*

<sup>21</sup> Sewa Singh, *Shaheed Bilas*, p-57

<sup>22</sup> Kanhaiya Lal, *Tarikh-E-Punjab*, Pbi. Trans. Jeet Singh Seetal, Punjabi University, Patiala, 1968, p-35

<sup>23</sup> *Ibid*, p-37

<sup>24</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, (ed.) Pyara Singh Padam & Gyani Garja Singh, Kalam Mandir, Lower Mall, Patiala, 1986, p-60

<sup>25</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708)*, Vol.-V, Publication Bureau, Punjabi University, Patiala, 2012, p-157

<sup>26</sup> Sewa Singh, *Shaheed Bilas*, p-58

<sup>27</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-61

Chand, Nand Chand, Diwan Dargha Mal, Bhai Jetha, Bhai Dyal Das, Durga Das and Bhai Dariya) went to Bilaspur on 13<sup>th</sup> of May 1665 AD.<sup>28</sup> Champa Rani, the widow queen of Bilaspur entreated Guru Tegh Bahadur to reside in her estate. The Guru procured the land of Makhawal.<sup>29</sup> *Baba Gurdia* son of *Baba Budha* founded this new town. The new town was named after the name of the mother of Guru Tegh Bahadur Chak Nanaki.<sup>30</sup> The Guru reached Dhamdhan (Now in district Jind, Haryana) from Chak Nanaki, on 8<sup>th</sup> November, 1665 AD. A few days past Diwali. Alam Khan Ruhela arrested the Guru and Bhai Dyal Das along with other Sikhs and sent to Delhi.<sup>31</sup> Guru Tegh Bahadur and the Sikhs accompanying him were kept in the custody of Raja Ram Singh after the regular interrogation for two months and three days, they were released.<sup>32</sup> When Guru Tegh Bahadur set out for Assam in 1666 AD, he left behind his brother-in-law and Bhai Dyal Das for taking care of his wife *Mata Gujri* and mother *Mata Nanaki* behind at Patna.<sup>33</sup> Bhai Dyal Das was handed over the whole responsibility of the Guru's family and the Guru wrote several letters in the name of Bhai Dyal Das and the devotees, which are called *Hukamname*.<sup>34</sup> The written command-*Hukamnamas*, issued by Guru Tegh Bahadur in the name of Bhai Dyal Das show his supremacy among the Sikhs.

*Sangat Patna Jog:*

*[Hukamnama for the Sangat at Patna]*

*Bhai Dyal Das, Bhai Ram Rai...Asam Mugger  
Chhavani kiti hai.. Bhai Ji Pare Ke jo tumare Sube  
ke masand han Sarbat Sangat Pare ke lai ke  
darshan aavna... Bhai Dyal Das kahe Sangat Guru  
ka hukm kar manna...<sup>35</sup>*

<sup>28</sup> *Bhatt Vahi Purbi Dakhni Khata Jalhana*

<sup>29</sup> Kahan Singh Nabha, *Gurshabad Ratnakar Mahan Kosh*, Language Department Punjab, Patiala, 1990, p-100

<sup>30</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-66

<sup>31</sup> *Ibid*, p-67; Sukhdial Singh, *Punjab da Itihas (1469-1708) Vol-V*, p-159; *Bhatt Vahi Jadubansian Khata Barhtiah*.

<sup>32</sup> Sukhdial Singh, *Punjab Da Itihas (1469-1708), Vol-V*, p-159; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-68

<sup>33</sup> Gurbachan Singh Talib, (ed.) *Guru Tegh Bahadur, Background and the Supreme Sacrifice*, Punjabi University, Patiala, 1976, p-12

<sup>34</sup> M.G. Gupta, ed. *Guru Tegh Bahadur Hind di Chaddar*, Lokgeet Parkashan, Sirhind Mandi, 1995, p-58

<sup>35</sup> *Hukamnamas*, (ed.) Ganda Singh, Publication Bureau, Punjabi University, Patiala, 1967, No. 15, p-76

*Sangat Banaras Jog:*

*[For Sangat of Banaras]*

*Bhai Dyal Das, Bhai Ram Rai... Sarbat Sangat  
Banaras ki... kaar Sangat ki ek sau chhiasth rupae  
Sangat ne Bhai Dyal Das pass bheji thhe so hazur  
aae...*<sup>36</sup>

*Sangat Mirzapur Jog:*

*[For the Sangat of Mirzapur]*

*Karbar kar ke Sangat Bhai Dyal Das pass bhejni...  
Hazur Paunchegi... Piche kar dei thi so Paunchi.*<sup>37</sup>

*Sangat Patne Ki Jog:*

*[For Sangat of Patna]*

*Bhai Dyal Das... Patna Guru ka Ghar hai... Sangat  
Seva Gobind Das ki karti hai tumari sewa Sangat ki  
Guru ki dargah thae Padegi.*<sup>38</sup>

There are a few more edicts- written commands, which tell about Bhai Dyal Das that he was a reliable Sikh of the Guru and very near and dear and faithful to the Guru. The auspicious news of Guru Gobind Singh's birth too, was sent to Guru Tegh Bahadur who was at Dhaka at that time, by Bhai Dyal Das. Guru Tegh Bahadur, in the letter written in the name of Bhai Dyal Das, told that the child should be named as Gobind.<sup>39</sup> Guru Tegh Bahadur used to call him as *Bhaaiya ji-* at par with an elder brother. When the Guru returned from the travel of Dhaka, Bhai Dyal Das was the first to extend warm welcome to the Guru. After a stay of short time at Patna, the Guru set out on the tour to Punjab and once more the responsibility of the Guru's family came on Bhai Dyal Das shoulders. The Guru, then, wrote a letter of the effect, to call his family to Anandpur Saheb; that letter, was also addressed to Bhai Dyal Das.<sup>40</sup> A delegate of the Kashmiri Pandits, in the leadership of Kirpa Ram Dutt, came to Anandpur Saheb, in the refuge of Guru Tegh Bahadur with entreaties that they should be saved from Iftikhar Khan, the governor of Kashmir, who, by the orders of the Mughal emperor Aurangzeb, was

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<sup>36</sup> *Hukamname*, No. 19, p-84

<sup>37</sup> *Hukamname*, No. 20, p-86

<sup>38</sup> *Hukamname*, No. 23, p-92

<sup>39</sup> M.G. Gupta, *Guru Tegh Bahadur Hind di Chaddar*, p-59

<sup>40</sup> *Ibid*, p-60

compelling them to convert to Islam.<sup>41</sup> Guru Tegh Bahadur, acceding to their entreaties and implorings, after consultations and deliberations with the associated Sikhs, got ready to meet emperor Aurangzeb at Delhi. The Guru started his journey to Delhi on 10<sup>th</sup> or 11<sup>th</sup> July, 1675 AD along with his associate Sikhs Mati Das, Sati Das and Dyal Das.<sup>42</sup> When Bhai Dyal Das was going to Delhi with the Guru, they all were arrested by Mirza Noor Muhammad, the *Daroga* of Ropar, from Malikpur Rarngharan.<sup>43</sup> Bhai Dyal Das, with the Guru and the other Sikhs, was first captivated at Sirhind and then at Bassi Pathana for four months and thereafter imprisoned at Delhi *Kotwali*.<sup>44</sup> He was severely tortured for eight days during his captivation at Delhi, because he did not accept Islam. Then he was ordered to be martyred. First of all two of his companions Bhai Mati Das and Bhai Sati Das were martyred. Bhai Dyal Das was executed by boiling him in a large narrow-mouthed cooking vessel at the *Chandani Chowk* of Delhi on 10<sup>th</sup> November, 1675 AD.<sup>45</sup>

## 6. Bhai Hathi Chand

Bhai Hathi Chand was a brother of Bhai Mani Singh. He was a brave soldier. When Guru Gobind Singh brought round the *Khalsa* garrison to fight against the barbarities of the Mughals, Bhai Hathi Chand with his brothers, got himself recruited in the Guru's army. His nature was just after his name *Hathi* the stubborn.<sup>46</sup> He began to reside in the association of his brother Bhai Mani Singh, at Paonta Sahib in the ministration of the Guru. Fateh Shah- a hilly king,

<sup>41</sup> Saqi Mustad Khan, *Massir-i-Alamgiri*, Pbi. Trans. Punjabi University, Patiala, 1977, p-85; Teja Singh and Ganda Singh, *Sikh Itihas (1469-1765)*, Pbi. Trans. by Bhagat Singh, Publication Bureau, Punjabi University, Patiala, 6<sup>th</sup> edition, 2016, p-55

<sup>42</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-72

<sup>43</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708)*, p-167, Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-73

<sup>44</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-74

<sup>45</sup> *Ibid*, p-75, Santokh Singh, *Suraj Parkash*, Chattar Singh Jeevan Singh, Amritsar, 28<sup>th</sup> edition, p-361; M.G. Gupta, *Guru Tegh Bahadur Hind di Chaddar*, p-66; Jagjit Singh, *The Growth of the Sikh Tree Vol.-II*, National Book Shop, Delhi, 2010, p-83; Gurbachan Singh Talib, *Guru Tegh Bahadur Background and the Supreme Sacrifice*, p-20; Teja Singh Ganda Singh, *Sikh Itihas (1469-1765)*, p-57; Piara Singh Data, *The Great Sikh Martyrs*, National Book Shop, Delhi, 1999, p-25; Kirpal Singh and Kharak Singh, *History of the Sikhs and their Religion*, Vol.-I, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2<sup>nd</sup> edition, 2012, p-234; Gyani Bhajan Singh, *Sade Shaheed*, Singh Brothers, Amritsar, 7<sup>th</sup> edition, 2002, p-53; Kavita, *Guru Tegh Bahadur and Companion Martyrs: A Perspective*, *The Punjab Past and Present* Vol.-XXXXII, Part-II, Serial No. 84, Publication Bureau, Punjabi University, Patiala, October 2011, p-11; *Bhatt Vahi Multani Sindhi*; K.S. Duggal, *Relevance of Guru Tegh Bahadur's Martyrdom Today*, Journal of Sikh Studies, Department of Guru Nanak Studies, Vol. III, Guru Nanak Dev University, Amritsar, Feb-Aug. 1981, pp-76-79

<sup>46</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh Te Unhan da Parvaar*, p-20

demanded Guru Gobind Singh of his elephant, but the Guru had doubts on his integrity, so he denied his demand, acceding to the suggestion of the Sikhs. Thus Fateh Shah began to envy the Guru. Due to the provocation of *Masand* Gurbakhash Rai, Fateh Shah-the king of Garhwal, attacked Guru Gobind Singh at village Bhagani, on 18<sup>th</sup> September 1688 AD.<sup>47</sup> This was the first battle between the hilly kings and the Guru. There was very high handed armed conflict between the Sikhs and the soldiers of Fateh Shah. Hathi Chand and Bhai Mani Singh also fought in this battle with a commendable bravery and courage. Bhai Hathi Chand under went martyrism after having killed several hilly soldiers on 18<sup>th</sup> September, 1688 AD during the battle of Bhagani.<sup>48</sup>

### 7. Bhai Sohan Chand

Bhai Sohan Chand like his brother Bhai Mani Singh, mostly, lived in the keen association of Guru Gobind Singh. Sohan Chand also got himself included in the *Khalsa* army founded by Guru Gobind Singh to fight against the barbarities of the Mughals and several social evils. There was no equal in the art of swordsmanship and archery of Bhai Sohan Chand.<sup>49</sup> The hilly kings had accepted the subjugation of the Mughal emperor Aurangzeb. So, they paid annual revenue to the Mughal government.<sup>50</sup> But in 1690-91 AD, the hilly kings did not deposit the levied tax. That was why the emperor Aurangzeb sent the Mughal armies against the hilly kings in the command of the governor of Lahore Aalif Khan. The king of Bilaspur- Bheem Chand sought the help from Guru Gobind Singh against the Mughal army.<sup>51</sup> Responding to the imploration of the hilly kings, Guru Gobind Singh agreed to extend army help to them. Fierce battle took place at the Town of Nadaun on the banks of the river Beas. In this battle there were the hilly kings and the Guru and his Sikhs on the one hand but on the other, there was the Mughal army which was being commanded by Aalif Khan.<sup>52</sup> There was a high handed scuffle between the Sikhs and the Mughal army bore the great loss, several Mughal soldiers were killed and a few Sikhs had also martyred. Bhai Sohan Chand hailed a rain of arrows on the Mughal army. This battle was won by the

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<sup>47</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708)*, p-179; Santokh Singh, *Suraj Parkash*, p-388

<sup>48</sup> *Bhatt Vahi Multani Sindhi*

<sup>49</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh Te Unhan da Parvaar*, p-21

<sup>50</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708)*, p-191

<sup>51</sup> *Ibid*, Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-97

<sup>52</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708) Vol-V*, pp-191-92; Sewa Singh, *Shaheed Bilas*, p-66, Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-97

Sikhs and the hilly kings. Bhai Sohan Chand got martyred on 21<sup>st</sup> March, 1691 AD while fighting bravely in the battle of Nadaun.<sup>53</sup>

## 8. Bhai Lehnu

Bhai Lehnu like all his other brothers, was a brave combatant. Bhai Lehnu was expert in the art of archery. In the battle of Nadaun, the Guru had helped the hilly kings, consequently the Mughals had to face the defeat. To take the revenge of this defeat, the Mughal government sent Hussain Khan- the *Faujdar* of Kangra. Hussain Khan, attacked the king of Kangra- Gaj Singh Gopal.<sup>54</sup> Gaj Singh Gopal sought Guru Gobind Singh's help against Hussain Khan. Accepting his request, the Guru along with Sikhs arrived at Guler, to help him. Bhai Lehnu had been putting many of his enemies to the sabre in previous battles. In the battle of Guler along with several Mughal soldiers Hussain Khan was also killed and the Sikhs were victorious. Till now, the Sikhs had got victory in several fights thus, their courage had increased many fold. In the battle of Guler, alongwith other Sikhs, Bhai Lehnu got martyred on 20<sup>th</sup> February, 1696 AD.<sup>55</sup>

## 9. Bhai Kalyan Singh

Bhai Kalyan Singh was the eldest son of Bhai Dyal Das (elder brother of Bhai Mani Singh). Being the son of Bhai Dyal Das, he had special honour among the Sikhs. He was a bachelor and always had been in the ministration of Guru Gobind Singh. Bhai Kalyan Singh was posted at the fort Taragarh in 1700 AD.<sup>56</sup> He was a strong, sturdy, stout and brave youngman. The army of Ajmer Chand- king of Bilaspur, all of a sudden, attacked on the fort Taragarh in 1700 AD.<sup>57</sup> The Sikhs were very few in the fort but they fought and encountered the enemy resolutely and got the victory under the command of *Sahiebzada* Ajit Singh. Several soldiers of the enemy side were killed, a few Sikhs also had to lay down their lives in this battle, Bhai Kalyan Singh was also included among the martyrs. Bhai Kalyan Singh got martyrism while fighting for the security and safety of the fort Taragarh, *Pargana Tarapur* in *Samwat* 1757 (29<sup>th</sup> August 1700 AD).<sup>58</sup>

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<sup>53</sup> Bhatt Vahi Multani Sindhi, *Khata Puaar Balunto Ka*; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-88

<sup>54</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-105; Sukhdial Singh, *Punjab da Itihas (1469-1708)*, Vol-V, p-194

<sup>55</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-22; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-105

<sup>56</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-83

<sup>57</sup> Kirpal Singh & Kharak Singh, *History of the Sikhs and their Religion* Vol-I, p-295

<sup>58</sup> Bhatt Vahi Toomer Binjarouton ki

## 10. Bhagwan Singh

Bhagwan Singh was a son of Bhai Mani Singh. He got the honour to be martyred first all of his eight brothers. Keeping in mind the security of Anandpur Saheb, Guru Gobind Singh in 1689 AD ordered his Sikhs to build five forts surrounding the city. Bhagwan Singh was given the responsibility to build the fort at Fatehgarh, village Sahota.<sup>59</sup> This fort was yet to be completed when the army of Ajmer Chand, the king of Bilaspur attacked the fort Taragarh on 29<sup>th</sup> August, 1700 AD.<sup>60</sup> After having been defeated at the fort Taragarh, he attacked the fort Fatehgarh on 30<sup>th</sup> August.<sup>61</sup> The building of the fort was not completed yet and the wall on the side of Anandpur Saheb was under construction. So the Sikhs had to face the enemy squarely in the open field till evening. In this battle the king Ajmer Chand had to suffer heavy losses and many of his soldiers were killed and several Sikhs also laid down their lives fighting bravely in this battle. Bhagwan Singh, the incharge of the fort Fatehgarh, was martyred on 30<sup>th</sup> August 1700 AD while fighting against the army of Ajmer Chand.<sup>62</sup>

## 11. Bhai Nand Singh

Bhai Nand Singh was the grandson of Daria. Bhai Daria was the younger brother of Bhai Ballu (Grandfather of Bhai Mani Singh).<sup>63</sup> The family of Bhai Daria was also associated with Sikhism since the times of the fifth Guru, Guru Arjun Dev. When Guru Hargobind founded the Sikh army, several members of the Parmar family got recruited themselves as the member of this army. Bhai Daria was one among the Sikhs very near to Guru Hargobind. He used to come to have the glimpse of the Guru formerly at Amritsar and later at Kiratpur Saheb. After the accession of Guru Hargobind to his heavenly abode, Bhai Daria presented himself in the attendance of the seventh Guru, Guru Har Rai. When on calling by the Mughal emperor Aurangzeb, Guru Har Rai sent his elder son Ram Rai to Delhi, the Guru, then, also sent Bhai Daria to accompany Ram Rai.<sup>64</sup> When in 1664 AD Guru Harkrishan went to Delhi, Bhai Daria was also among the Sikhs who went with the Guru. Bhai Daria remained in the service of three Sikh Gurus. His two sons Alam Singh and Gokal Singh from his total nine sons, got themselves

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<sup>59</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-24

<sup>60</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-121

<sup>61</sup> *Ibid* p-122

<sup>62</sup> *Ibid*, p-122; Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-24

<sup>63</sup> Harjinder Singh Dilgeer, *Guru De Sher*, p-88

<sup>64</sup> *Ibid*

recruited in the Guru's *Khalsa Fauj*. Alam Singh had thirteen sons and Nand Singh was his eleventh son. Bhai Nand Singh was martyred on 30<sup>th</sup> August, 1700 AD at the fort Fatehgarh (Anandpur Saheb), while fighting against the armies of Ajmer Chand.<sup>65</sup> His father Alam Singh was martyred on 1<sup>st</sup> September, 1700 AD while fighting at the fort Lohgarh and his brother Gokal Chand was martyred in the battle of Nirmohgarh on 14<sup>th</sup> October 1700 AD.

## **12. Bhai Bagh Singh**

Bhai Bagh Singh's father was Rai Singh. Bhai Rai Singh was resident at Anandpur Saheb with his family. He was appointed at the fort Agamgarh. The king of Bilaspur, Ajmer Chand, after having been defeated at the fort Fatehgarh on August 30<sup>th</sup>, attacked the fort Agamgarh on 31<sup>st</sup> August 1700 AD.<sup>66</sup> The Sikhs faced the enemy forces squarely. In this fight, which lasted 4-5 hours, several hilly aggressors were killed and some Sikhs also sacrificed their lives and among them Bhai Bhag Singh was also one. Bhai Bhag Singh was martyred on 31<sup>st</sup> August, 1700 AD at the fort of Agamgarh while fighting against the army of the hilly king Ajmer Chand.<sup>67</sup>

## **13. Bhai Alim Singh**

Bhai Alim Singh was a son of Bhai Daria. Bhai Daria was very near and dear to Guru Har Rai as well as Guru Harkrishan. Bhai Alim Singh was the eldest son of Bhai Daria. Bhai Alim Singh was the whisk flyer (*Choar Bardar*) to Guru Gobind Singh<sup>68</sup> thus he had been in the association of the Guru for the maximum time. He was privileged in the court of Guru Gobind Singh. Despite of being aged, he was, like youngmen, very active and brave soldier. After having been defoated for three days consecutively from the hands of the Sikhs, the hilly king Ajmer Chand attacked the fourth fort Lohgarh on 1<sup>st</sup> September 1700 AD.<sup>69</sup> In this battle Bhai Bachittar Singh encountered a drunkened elephant. In this battle fighting bravely Bhai Mani Singh, Bachittar Singh, Udai Singh, Alim Singh, Kusal Singh and many more Sikhs, put to sabre several hilly soldiers and also sent to the hilly king- Kesari Chand in the deep slumber of death. Bhai Alim Singh was martyred on 1<sup>st</sup>

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<sup>65</sup> *Ibid*

<sup>66</sup> Sukhdial Singh, *Punjab da Itihas (1469-1706) Vol-I*, p-214

<sup>67</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-28

<sup>68</sup> *Ibid*, p-29

<sup>69</sup> *Ibid*; Sukhdial Singh, *Punjab da Itihas (1469-1708) Vol-V*, p-214



September, 1700 AD while fighting outside the fort Lohgarh with the army of the hilly kings.<sup>70</sup>

#### **14. Bhai Sukha Singh**

Bhai Sukha Singh was the son of Rai Singh and nephew of Bhai Mani Singh. He was a brave Sikh soldier. Bhai Sukha Singh sacrificed his life along with other members of his family and relatives on 1st September 1700 AD while fighting outside the fort Lohgarh, with the army of the hilly king Ajmer Chand. According to the *Bhatt Vahi Talaunda*, Alim Singh and Sukha Singh were martyred on 1<sup>st</sup> September 1700 AD while fighting in the battle of Lohgarh killing several enemy soldiers.<sup>71</sup>

#### **15. Bhai Mathra Singh**

Bhai Mathra Singh was the son of *shaheed* Bhai Dyal Das. Bhai Mathra Singh, like his other brothers, was the courtier Sikh of Guru Gobind Singh. The hilly kings had to face repeated defeats in the battles of Anandpur Saheb. Taking vow of the pious animal-cow, the hilly kings, pleaded Guru Gobind Singh to go away from Anandpur Saheb (leaving the area) for some time, so that their (of the hilly kings') honour might be saved.<sup>72</sup> Agreeing with their persuasions, the Guru decided to leave Anandpur Saheb and he came to Nirmohgarh. The hilly kings, breaking all their vows and promises made with the Guru, attacked the *Khalsa* garrison all of a sudden. A high handed scuffle ensued between the Sikhs and the hilly kings. Mathra Singh was martyred on 8<sup>th</sup> October 1700 AD in the battle of Nirmohgarh after killing several hilly soldiers.<sup>73</sup> The sons and the grandsons of Mathra Singh kept on serving the *Khalsa Panth*.

#### **16. Bhai Gokal Singh**

Bhai Gokal Singh was the nephew of Bhai Ballu. Violating all their vows, the hilly kings had been attacking, consecutively, for five days on Nirmohgarh.<sup>74</sup> The king of the Basali estate Salahi Chand, when came to know about these attacks, invited the Guru along with all the Sikhs to come to his estate.<sup>75</sup> Basali was just a small estate on the other side of the river-Sutluj. On the invitation of Salahi Chand, the Guru decided to proceed to the Basali estate. On 14<sup>th</sup> October, Salahi

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<sup>70</sup> *Bhatt Vahi Talaunda Pargana Jind, Khata Jalhanohn Ka.*

<sup>71</sup> *Bhatt Vahi Talaunda Jind, Khata Jalhano Ka*

<sup>72</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708) Vol-V*, p-214

<sup>73</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-32

<sup>74</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708), Vol-V*, p-214

<sup>75</sup> *Ibid*, p-215

Chand, came to the other side of the river Sutlej to receive the Guru. When the Guru and the Sikhs were just to cross the river Sutlej, the army of Ajmer Chand attacked them. Many hilly soldiers were killed in this battle and some Sikhs also had to lose their lives and Bhai Gokal Singh was also one of them. Bhai Gokal Singh was martyred on the bank of the river Sutlej, in the above referred battle on 13<sup>th</sup> October 1700 AD.<sup>76</sup>

### **17. Bhai Jeevan Singh**

Bhai Jeevan Singh was an uncle of Bhai Mani Singh (in relation, a paternal uncle of Bhai Mani Singh). He was an agile and an expert swordsman. He was among the main Sikh soldiers of the garrison of Guru Gobind Singh. When the Guru went on his hunting tours, Bhai Jeevan Singh always accompanied the Guru.<sup>77</sup> After the battle of Nirmohgarh, the Guru began to reside at Basali.<sup>78</sup> The Guru accompanied by the Sikhs went for hunting on October 20. On the way, to make a prey, one of the Sikhs shot at a wolf. The injured wolf ran towards the village Kamalot. For the possession of that wolf, the Sikhs indulged in an altercation with the Ranghars and the Gujjars of the village. This altercation turned into a scuffle. The Sikhs defeated the Ranghars and the Gujjars very badly and Bhai Jeevan Singh got martyred. The funeral ceremony of Bhai Jeevan Singh was observed on 21<sup>st</sup> October 1700 AD at the Basali estate.<sup>79</sup>

### **18. Udai Singh**

Udai Singh was born on 27<sup>th</sup> October 1665 AD at the house of Bhai Mani Singh in village Alipur.<sup>80</sup> He was married in a commulative marriage ceremony by the Guru. He spent most of the time of his life at Anandpur Saheb in the ministrations of Guru Gobind Singh. He honed his expertization in swordsmanship and archery. When, on 12<sup>th</sup> July, 1698 AD, the Sikhs, with the Guru, were on their hunting expedition, the king of Kangra Alam Chand Katoch and his commander in chief Balia Chand Katoch picked up a quarrel with the Sikhs. This quarrel extended upto the level of a battle. Udai Singh with the stroke of his sword, cut and detached an arm of Balia Chand, and consequently he died.<sup>81</sup> He after having baptised with the initiation of *Khalsa Panth*- taking consecrated drink from the

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<sup>76</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-33

<sup>77</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-116

<sup>78</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708)*, Vol-V, p-215

<sup>79</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-116

<sup>80</sup> *Ibid*, p-131

<sup>81</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-37

hands of Guru Gobind Singh on 30<sup>th</sup> March 1699 AD became Udai Singh from Udai Ram.<sup>82</sup> After the establishment and emergence of the *Khalsa Panth*, people in large number began to come to Anandpur Saheb to be baptised with the initiations of the *Khalsa Panth* and began to become *Singhs*. The membership of the *Khalsa* began to increase day by day. The discrimination on the basis of caste was abolished by welcoming the people irrespective of their caste, colour and creed and let them join the *Khalsa Panth* and all were accorded with the honour at par- with equal status of honour. The Brahmin- the family priest, of the king of Bilaspur, considered himself from the upper strata of the society so he disliked the Sikhs for their abolishing the caste system. He incited the hilly kings that the Guru was organising army to inflict attacks on them.

The hilly kings aggressed the fort Taragarh on 29<sup>th</sup> August, 1700 AD.<sup>83</sup> Bhai Udai Singh held the command of hundred and twenty five Sikhs and encountered the hilly soldiers. In this battle several hilly soldiers were killed and the Sikhs triumphed in the battle.<sup>84</sup> The hilly kings then attacked the fort Lohgarh on 1<sup>st</sup> September 1700 AD.<sup>85</sup> In this battle Bhai Bachittar Singh encountered the drunkened elephant. The hilly army was fighting under the command of Keshri Chand Jaswalia. Fighting with Keshri Chand, Udai Singh beheaded him.<sup>86</sup> The Sikhs were now in face to face and one to one fight, on 15<sup>th</sup> March, 1701 AD and defeated the barbarous Gujjars and Ranghars of village Bajroorh, badly alongwith other Sikhs. Bhai Udai Singh in the command of *Sahebzada* Ajit Singh having defeated Jabar Jang Khan the ruler of Bassi Pathana, got freed the wife of *Pandit* Dwarka Das from captivation of Jabar Jang Khan.<sup>87</sup>

On 5<sup>th</sup>-6<sup>th</sup> December, when Guru Gobind Singh vacated Anandpur Saheb, Udai Singh was also with the Guru.<sup>88</sup> As, Bhai Udai Singh leading a group of fifty Sikhs, reached at the bank of the rivulet Sarsa, the hilly armies attacked them from the behind. He, as per the order of Guru Gobind Singh, they faced the foe squarely on the *Shahi Tibbi*.<sup>89</sup> The Sikhs, after having killed hundreds of hilly soldiers, laid

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<sup>82</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-132

<sup>83</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-121

<sup>84</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-132

<sup>85</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708) Vol-V*, p-216

<sup>86</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-127

<sup>87</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-132

<sup>88</sup> Indu Bhushan Banerjee, *Khalse di Utpati*, Punjabi Translation Preetpal Singh and S.S. Sodhi, Publication Bureau, Punjabi University, Patiala, 1990, p-132

<sup>89</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708) Vol-V*, p-219

down their lives. Ultimately, after killing several enemies, Bhai Udai Singh sacrificed his life on 6<sup>th</sup> December, 1705 AD, in the battle of *Shahi Tibbi*.<sup>90</sup> According to the information presented in the *Bhatt Vahi Kar Sindhu*, Bhai Udai Singh fought with the enemy continuously for four hours and forty eight minutes.<sup>91</sup>

## 19. Bhai Bachittar Singh

Bhai Bachittar Singh was born on 12<sup>th</sup> April, 1663 AD at village Alipur, District Mujaffargarh, Pakistan.<sup>92</sup> He also, stepping into the same foot steps of his father and brothers, had been staying in the *sewa* of Guru Gobind Singh at Anandpur Saheb. When the Guru ordered Sikhs to offer at least one son to him for the *Khalsa Fauj*, Bhai Mani Singh offered his five sons (Bachittar Singh, Anak Singh, Ajab Singh, Udai Singh and Ajaib Singh) to the Guru.<sup>93</sup> Bachittar Singh, like his father Bhai Mani Singh and paternal uncles Hathi Singh and Sohan Chand, showed his courage and bravery in the battles of Bhagani and Nadaun. He was such a brave soldiers that he could face several men single-handed. He was second to none in the martial art of swordsmanship. The Guru got him married in the commulative marriage ceremony at Anandpur Saheb on 2<sup>nd</sup> March 1693AD.<sup>94</sup> Bachittar Singh got *Khande Batte Da Pahul* from Guru Gobind Singh<sup>95</sup> and became Bachittar Rai to Bachittar Singh. Bachittar Singh was very much fond of changing dresses several times a day that was why the Sikhs used to address him by the name of *Bahuroopia*.

The hilly kings attacked Anandpur Saheb several times and everytime had to face defeat. Twenty two hilly kings in the command of Keshari Chand sent a drunkened elephant equipped with several iron plates, swords and sharp-edged weaponry to break open the gate of the fort Lohgarh in September, 1700 AD.<sup>96</sup> Behind the elephant, riding a horse Keshari Chand Jaswalia was leading the

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<sup>90</sup> Indu Bhushan Banerjee, *Khalsa di Utpati*, p-135; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-144; Sukha Singh, *Gurbilas Dasvin Padshahi*, (1797) Ram Chand Lahori Gate, Lahore, 1912, Language Department Punjab, Patiala, 1970, p-303

<sup>91</sup> *Bhatt Vahi Kar Sindhu, Pargana Safadeon Ka*

<sup>92</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-46

<sup>93</sup> Ranjit Singh Rana, *Hazoori Shaheed*, Sahib Shabad Yug U.K., Birmingham, 2015, p-84

<sup>94</sup> *Bhatt Vahi Multani Sindhi, Bhai Desoo Bhat*

<sup>95</sup> Ranjit Singh Rana, *Hazoori Shaheed*, p-87

<sup>96</sup> M.A. Macauliffe, *Sikh Itihas Vol.-III*, Trans. in Pbi. Gurcharan Singh Aulakh, Lahore Book Shop, Ludhiana, 2002, p-456; Koer Singh, *Gurbilas Padshahi Dasvin 1751*, (ed.) Shamsheer Singh Ashok, Punjabi University, Patiala, 1968, pp-165-66

army.<sup>97</sup> An information to the effect of the bad intentions of the hilly kings had reached Guru Gobind Singh pre handedly. Bachittar Singh got ready to face the elephant firmly.<sup>98</sup> The Guru blessed him with a snake speare.<sup>99</sup> He attacked the elephant on the forehead so severely with that blessed snake-speare, that the speare piercing through the iron plate stuck right in the forehead of the elephant. The elephant began to trumpet with pain and began to run backwardly crushing several hilly soldiers. Thus, with this, the hilly army had to suffer their own heavy losses. So many hilly soldiers were killed and crushed under the feet of the elephant. Pleased with the bravery of Bhai Bachittar Singh, the Guru appointed him a squadron leader.<sup>100</sup> Piara Singh Padam has written about the bravery of Bachittar Singh. In 1705 AD at time when Guru Gobind Singh decided to leave Anandpur Saheb forever, Bhai Bachittar Singh was included among the forty Sikhs who took an oath to be with the Guru in every thick and thin and to live and die not without the Guru. On the night between 5<sup>th</sup> and 6<sup>th</sup> December 1705 AD, while leaving Anandpur Sahib, the Guru appointed Bhai Bachittar Singh as the squadron leader of a group of one hundred Sikhs and asked him to set out on the journey.<sup>101</sup> When this group from Anandpur Saheb reached the bank of river Sarsa via Kiratpur, the Mughal army inflicted an attack on them. Taking the command of the *Khalsa* in his hands, the Guru sent all the groups of the Sikhs to diverse directions. Obeying the orders of the Guru, Bachittar Singh, with his *Jatha*, headed towards Ropar so that the Mughal army that was coming from Sirhind could be stopped.<sup>102</sup> His group had hardly reached Malakpur Ranghran, that the Ranghars of Malakpur in association with the Mughal army from Sirhind attacked on the group. All the hundred Sikhs of his squadron martyred after having put to sabre hundreds of the Ranghars and the Mughal soldiers. In this scuffle Bhai Bachittar Singh also got seriously injured.<sup>103</sup> *Sahebzada* Ajit Singh, who reached Malakpur later along with the squadron of Madan Singh, took injured Bhai

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<sup>97</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-126

<sup>98</sup> *Ibid*, p-125; M.A. Macauliffe, *Sikh Itihas*, p-456; Karam Singh, *Sikh Itihas de Hire*, Darbar Publishing House, Amritsar, p-98

<sup>99</sup> Ranjit Singh Rana, *Hazoori Shaheed*, p-89

<sup>100</sup> Piara Singh Padam, *Gobind Singh*, Lower Mall, Patiala, 1991, p-37

<sup>101</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-39

<sup>102</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-139

<sup>103</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-145; Jaswant Singh Sidhu, *Shaheed Marg Sri Guru Tegh Bahadur Sahib Ji*, Bhai Chattar Singh Jeevan Singh, Amritsar, 2010, p-17

Bachittar Singh to the mansion of Nehang Khan at Kotla.<sup>104</sup> The Guru had already arrived there with his squadron that his wounds were so deep that Bhai Bachittar Singh could not continue his journey furthermore with the Guru. So, the Guru, before leaving the *Haveli* of Nehang Khan, handed over the responsibility of Bhai Bachittar Singh to Nehang Khan and his family.<sup>105</sup> Zafar Ali Khan, the *Chaudhary* of Ropar got the information that the Guru had been staying at the *Haveli* of Nehang Khan. The Mughal army searched the whole *haveli* but when they began to search the room where Bhai Bachittar Singh was kept injured for treatment, Nehang Khan stopped them, telling falsely not to enter the room as his daughter and son-in-law were inside.<sup>106</sup> Mumtaz the daughter of Nehang Khan, who was attending on Bhai Bachittar Singh, when over heard her father saying so, she accepted Bhai Bachittar Singh as her husband by her heart and soul. But his wounds were too deep to be cured and he could not be saved. Bhai Bachittar Singh heaved his last at Nehang Khan's *Haveli* on 8<sup>th</sup> December 1705 AD.<sup>107</sup> *Bibi* Mumtaz spent all her life as a widow of Bhai Bachittar Singh.<sup>108</sup>

## 20. Ajaib Singh

Ajaib Singh was one of those five sons of Bhai Mani Singh whom Guru Gobind Singh had honoured with the title of *Mere Puttar Farzand Khan-i-Zade*.<sup>109</sup> He had always been in the ministrations of Guru Gobind Singh and fought several battles with utmost bravery. Ajaib Singh was born on 10<sup>th</sup> January, 1677 AD.<sup>110</sup> The feeling to serve the Guru was inherited by Ajaib Singh from the dynastic customs. He drank the consecrated drink on 30<sup>th</sup> March, 1699 AD after the establishment of the *Khalsa Panth* and became Ajaib Singh from Ajaib Chand.<sup>111</sup> About his baptism, Sewa Singh has written in his *Shaheed Bilas* that Bhai Mani Singh got his five sons baptised and all his five sons always remained in the ministrations of the Guru. Bhai Ajaib Singh was the bravest Sikh soldier. When the enemy attacked Anandpur Saheb, he compelled them to re-treat. In 1705 AD, even after

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<sup>104</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-145

<sup>105</sup> Ranjit Singh Rana, *Hazoori Shaheed*, p-98

<sup>106</sup> *Ibid*

<sup>107</sup> *Ibid*, Gurcharan Singh Nayyar and Sukhdial Singh, *Guru Gobind Singh Yatra Asthan, Parampara ate yaad Chehn ik Sarvekhan*, Punjab Itihas Adhiayan Vibhag, Punjabi University, Patiala, 1989, p-54

<sup>108</sup> Ranjit Singh Rana, *Hazoori Shaheed*, p-98

<sup>109</sup> Sewa Singh, *Shaheed Bilas*, p-71

<sup>110</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-149

<sup>111</sup> *Ibid*

the continuous ambit for seven months, when the Mughals did not succeed, the enemy took vows- the hilly kings vowed their cow and the Mughals their Quran, if Guru Gobind Singh went away vacating Anandpur Saheb, they would inflict no attack on the Guru and his Sikhs.<sup>112</sup> The Guru did have no faith in their vows. But, the Guru acceding the implorations by *Mata Gujri* and the Sikhs, decided to leave Anandpur Saheb. Bhai Ajaib Singh left with the Guru, on 5<sup>th</sup>-6<sup>th</sup> December, 1705 AD, the fort of Anandpur Saheb and via Kiratpur, they crossed the river Sarsa, stayed at the *haveli* of Nehang Khan at Kotla for some time and there after reached Chamkaur on 7<sup>th</sup> December, 1705.<sup>113</sup> Buddhi Chand Rawat, the *Chaudhari* of Chamkaur requested the Guru to stay at his *haveli*. The Mughal army from Sirhind besieged the *haveli* of *Chaudhari* Buddhi Chand Rawat, where Guru Gobind Singh had been staying with two of his elder sons- *Sahebzada* Ajit Singh and *Sahebzada* Jujhar Singh, and forty Sikhs. Guru Gobind Singh wrote in *Zafarnama* that in the fortress of Chamkaur, there were only forty Sikhs in number with him but on the other hand the Mughal garrison was in hundreds of millions.<sup>114</sup> Guru Gobind Singh faced the enemy from the fortress and continued the battle. Sikhs were sacrificing their lives in pairs coming out in the open from the *garhi*, fighting the enemy squarely. First of all Ajaib Singh came out of the *garhi*, fought and faced the enemy with bravery for several hours, putting hundreds of the foe soldiers to sabre, ultimately he himself laid down his own life. Ajaib Singh was martyred on 7<sup>th</sup> December 1705 AD while fighting with the enemy in the battle at Chamkaur.<sup>115</sup>

## 21. Bhai Anak Singh

Bhai Anak Singh was one of the five sons whom Bhai Mani Singh had offered to the Guru.<sup>116</sup> Guru Gobind Singh blessed these five sons of Bhai Mani Singh on 2<sup>nd</sup> October 1703 AD, when in an edict a written command- *Hukamnana*, he addressed them *Mere Puttar Farzand Khan-i-Zad* (my Sons). These five sons were Udia Singh, Bachittar Singh, Anak Singh, Ajaib Singh and Ajab Singh. The

<sup>112</sup> Guru Gobind Singh Ji, *Zafarnama*, Translated by Naranjan Singh Noor, Publication Bureau, Punjabi University, Patiala, 2015, p-12

<sup>113</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-46

<sup>114</sup> Guru Gobind Singh Ji, *Zafarnama*, p-51

ਇਕੱਲੀ ਕਰੋਦੀ ਕੀ ਮਰਦਾਨਗੀ

ਪਏ ਚਾਲੀਆਂ ਨੂੰ ਬੇਹੱਦ ਧਾੜਵੀ

<sup>115</sup> Iqbal Singh, *Lalkarde Sahibzade*, Chattar Singh Jeevan Singh, Amritsar, 2004, p-67; Gurcharan Singh Aulakh, *Sharomani Shaheed*, Chattar Singh Jeevan Singh, Amritsar, 2000, p-100

<sup>116</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-145

Guru edified the service rendered to these fives by the *sangat* would be accepted in the divine court.<sup>117</sup> The written command *Hukamnama*, of Guru Gobind Singh is recorded in *Shaheed Bilas*.

*IK Oa (n) Kaar Sat Gur Parsaad Sri Satguru  
 Ji Ki Aagya Ha / Bhai Bachittar Singh Ji /  
 Bhai Udai Singh Ji / Bhai Anik Singh Ji / Bhai Ajab  
 Singh Ji / Bhai Ajaib Singh Ji / Nayak Mai Das Voe  
 Mani Singh Nu Waheguru Saram Rakhega / Tusi Mere  
 Puttar Farzand Kahn-ei Zaad Ho / Tusa Uppar Meri  
 Khushi ha / Sabh Vartare K Tusi Mehram Ho / Ho Kaudi  
 Damrhi Paisa Dhaila Rupaea Rachhea Da Jo Asaanu Dayega /  
 Eh Mere Farzand Hain / Sikha [Putta Sewa Da Vela] h  
 Jo Loch K Sewa Karogey Tusade Sewa Dargahe Thaie  
 Pawegi / Tusan Uppar Waheguru Rachhea Karega /  
 Samwat 1760 Miti Katak/*<sup>118</sup>

Bhai Anak Singh was born on 7<sup>th</sup> March, 1668 AD from the womb of *Mata Seeto* at village Alipur<sup>119</sup> Bhai Anak Singh had always been at the ministration of Guru Gobind Singh, at Anandpur Saheb. When, Guru Gobind Singh created *Khalsa Panth* in 1699 AD, Bhai Anak Singh had the initions of the *Khalsa Panth* by taking consetrated drink with his father Bhai Mani Singh and his other four brothers in consecutiveness after the *Panj Pyaras* and the *Panj Muktas*.<sup>120</sup> His name became Anak Singh from Anak Das. He, while residing at Anandpur Saheb, fought almost all the battles valiantly. In 1705 AD when armies of the hilly kings and the Mughals blockaded the fort of Anandpur Saheb, he was present Anandpur Saheb. This ambit continued for several months. Atlast, when on 5<sup>th</sup>-6<sup>th</sup> December 1705 AD, Guru Gobind Singh vacated Anandpur Saheb, Bhai Anak Singh was with the Guru. He marched via Kiratpur accrossing the river Sarsa staying, for a short span, at Nehang Khan's *haveli* at Kotla, reached Chamkaur on 7<sup>th</sup> December 1705 AD.<sup>121</sup>

<sup>117</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-38

<sup>118</sup> Sewa Singh, *Shaheed Bilas*, p-71

<sup>119</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-145

<sup>120</sup> *The Encyclopedia of Sikhism*, editor-in-chief, Harbans Singh, Translation in Punjabi, *Sikh Dharam Vishawkosk* Vol.-I (ed.) Jodh Singh, Publication Bureau, Punjabi University, Patiala, 2008, p-111

<sup>121</sup> Sukhdial Singh, *Punjab da Itihas (1469-1708)*, Vol-V, p-220



The Mughal garrison blockaded the Guru and the Sikhs in the *garhi* of Chamkaur. Several Sikhs of Guru Gobind Singh had attained martyrdom in the battle of *Shahi Tibbi* and Malakpur Ranghran. Here, in the *garhi* of Chamkaur, there were only forty Sikhs with the Guru. The Guru and the Sikhs faced numerous Mughal soldiers squarely from the fortress of Chamkaur.<sup>122</sup> Anak Singh attained martyrdom on 7<sup>th</sup> December 1705 AD at Chamkaur fighting for several hours and killing numerous Mughal soldiers.<sup>123</sup>

## 22. Ajab Singh

Ajab Singh was born on 17<sup>th</sup> June 1672 AD at Alipur.<sup>124</sup> He got the consecrated drink in 1699 AD and his name became Ajab Singh from Ajab Das.<sup>125</sup> Bhai Ajab Singh offered his whole life in the ministration of Guru Gobind Singh. He participated valiantly in all the battles which took place between the years of 1700-1705 AD, against the Mughals and the hilly kings.<sup>126</sup> The blockade of the fort Anandgarh, Anandpur Saheb continued for several months in 1705 AD. There was a acute shortage of food supplies for the Sikhs and fodder for the horses, at such a crucial time, Bhai Ajab Singh alongwith his other Sikh aides, used to go out of the fort in the dark of the night, attacked and entered the Mughal cantonment, plundered the food supplies and returned to the fort. Thus, several months passed. He was included among those forty immortals who had vowed to live or die with the Guru.<sup>127</sup> Ajab Singh was also with Guru Gobind Singh when the Guru vacated the fort Anandgarh, Anandpur Sahib on 5<sup>th</sup>-6<sup>th</sup> December 1705 AD. This group reached at the *haveli* of Nehang Khan in Kotla on 6<sup>th</sup> December 1705 AD. During the night, this group along with Guru Gobind Singh reached the *haveli* of the *Chaudhary* of Chamkaur Buddhi Chand Rawat.<sup>128</sup> The army of Nahar Khan seiged the *garhi*.<sup>129</sup> The Guru appointed the Sikhs in the groups of two at different trenches within the fortress so that the Mughal armies could be fought against squarely and valiantly from within the *garhi*. Ajab Singh taking a sword in his hand, came out of the house and attained martyrdom after having

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<sup>122</sup> Guru Gobind Singh Ji, *Zafarnama*, p-40

<sup>123</sup> Gurcharan Singh Aulakh, *Sharomani Shaheed*, p-100

<sup>124</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-146

<sup>125</sup> *Ibid*, p-147

<sup>126</sup> *Ibid*

<sup>127</sup> *Ibid*

<sup>128</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-146

<sup>129</sup> Harjinder Singh, Dilgeer, *Guru de Sher*, p-147

killed several enemies on 7<sup>th</sup> December 1705 AD.<sup>130</sup> Ajab Singh had three sons, Lal Singh, Dalu Singh and Hazara Singh, who later continued to serve the *Khalsa Panth*.<sup>131</sup>

### 23. Bhai Daan Singh

Bhai Daan Singh was a very strong, stout and valiant young man. Bhai Mani Singh was his elder brother. Before being baptised with the consecrated water, his name was Duni Chand. Before him, four of his brothers sacrificed their lives for the cause of the Guru, fighting during various battles. Bhai Daan Singh faced the foe valiantly in the battle of Nirmohgarh and Anandpur Saheb.<sup>132</sup> He very much like his elder brother Bhai Mani Singh, stayed most of the time, at Anandpur Saheb in the *Sewa* of Guru Gobind Singh. Bhai Mani Singh was with the Guru, when Guru Gobind Singh on 5-6<sup>th</sup> December 1705 AD, decided to vacate Anandpur Saheb, the Sikhs with the Guru were very less in number at that time. Bhai Daan Singh was also included among those forty *Singhs* who had taken oath to live or die with the Guru.<sup>133</sup> The river Sarsa was flooded due to torrential down pour. Bhai Daan Singh and other Sikhs crossed the river Sarsa with the Guru, fighting the Mughal soldiers and by the morning of 7<sup>th</sup> December reached the *garhi* of Buddhi Chand Rawat at Chamkaur.<sup>134</sup> On the way to Chamkaur from Anandpur Saheb, the Sikhs had to lose approximately two hundred fifty Sikhs during the three skirmishes with the Mughal armies at *Shahi Tibbi*- the Royal mound, on the bank of river Sarsa, and at Malakpur Ranghra respectively. The Mughal armies seiged the Guru and the Sikhs at the *garhi* of Chamkaur. Sikhs were attaining martyrdom after coming out of the *garhi*, fighting valiantly and killing hundreds of the enemy soldiers. Bhai Daan Singh, came out of the *garhi* with the primary squadrons and facing the enemy, attained his martyrdom on 7<sup>th</sup> December 1705 AD in the battle of Chamkaur.<sup>135</sup> After Daan Singh, his four sons Sujan Singh, Sangat Singh, Bal Singh and Tega Singh also got them selves included the *Khalsa* garrison.<sup>136</sup>

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<sup>130</sup> Iqbal Singh, *Lalkarde Sahibzade*, p-67; Jodh Singh, *Encyclopedia of Sikhism*, p-80

<sup>131</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-45

<sup>132</sup> Sukhdial Singh, *Punjab de Itihas (1469-1708)* Vol-V, p-214

<sup>133</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-47

<sup>134</sup> *Ibid*, p-44; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-146

<sup>135</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-150

<sup>136</sup> *Ibid*

## 24. Bhai Sant Singh

Bhai Sant Singh was the son of Bhai Nathia and the cousin of Bhai Mani Singh. Bhai Sant Singh was the special courtier of the court of Guru Gobind Singh. He spent several years of his life in the association and amicability of Guru Gobind Singh. When the armies of the hilly kings and the Mughals blocked the fort of Anandpur Saheb, Bhai Sant Singh was present there at that time with the Guru.<sup>137</sup> When Guru Gobind Singh vacated the fort of Anandpur Sahib, he vowed to live or die with the Guru. Bhai Sant Singh reached Chamkaur with the Guru fighting the enemies on the way. On the battle field of two elder *Sahebzadas* of the Guru-*Sahebzada* Ajit Singh and *Sahebzada* Jujhar Singh and several Sikhs attained martyrdom on 7<sup>th</sup> December 1705 AD. And behind, at the fortress remained only six or seven Sikhs Daya Singh, Dharam Singh, Ram Singh, Maan Singh, Sant Singh and Sangat Singh alive.<sup>138</sup><sup>138</sup> The Sikhs implored the Guru to go away leaving the *garhi*. According to the resolution of consensus of 7<sup>th</sup> December, Sant Singh and Sangat Singh Chhabra were to stay behind at the *garhi* to continue the battle the next day and rest of the Sikhs were to accompany the Guru while going away leaving the *garhi*. Guru Gobind Singh furnished the plume to Sant Singh.<sup>139</sup><sup>139</sup> On the morning, the battle of Mughal army got started with Sant Singh and Sangat Singh. At last both of these two gallants laid down their lives and attained martyrdom while fighting with the heavy Mughal forces. Sant Singh was one of the last two martyrs who attained martyrdom in the battle of Chamkaur.<sup>140</sup>

## 25. Rai Singh

Rai Singh had a very good rapport with Guru Gobind Singh and therefore he used to stay at Anandpur Saheb in the ambience of the Guru for most of the time. On 12<sup>th</sup>-13<sup>th</sup> March 1705 AD (before the blockade of Anandpur Saheb), he encountered the enemy valiantly.<sup>141</sup> On 29<sup>th</sup> March, 1705 AD Guru Gobind Singh called the last assemblage at Anandpur Saheb.<sup>142</sup> In this assembly, the Guru

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<sup>137</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan Da Parvaar*, p-49

<sup>138</sup> *Ibid*

<sup>139</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-147; Rattan Singh Bhangu, *Prachin Panth Parkash*, Vol.-I, Shiromani Panth Akali Buddha Dal Panjvan Takhat Printing Press, Patiala, 2002, p-158

<sup>140</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan Da Parvaar*, p-54

<sup>141</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan Da Parvaar*, p-54

<sup>142</sup> *Ibid*

ordered the *Sikh sangat* that the Sikhs who were residing at Anandpur Saheb with their families ought to go back to their respective houses, because the impending time was a very much crucial one; a time of long struggle with the Mughals and the hilly kings. Obeying the order of the Guru, several Sikhs, along with their families, went back to their respective houses, leaving the Guru at Anandpur Saheb behind. But Rai Singh, very much like his other brothers and nephews, wanted to stay back in the ministration of the Guru.<sup>143</sup> The Guru made Bhai Rai Singh understand that he (the Guru) did not want to keep any family holder Sikh with him. Submitting to the Guru's will, he, alongwith his family, began to reside at village Maralh Marhi.<sup>144</sup> It was seven or eight months since Bhai Rai Singh had been at his village leaving Anandpur Saheb. He got the bad news of the vacation of Anandpur Saheb by the Guru, martyrdom of the elder *Sahebzadas* Ajit Singh and Jujhar Singh at the battle field of Chamkaur and the martyrdom of the two younger *Sahebzads* Fateh Singh and Zoravar Singh, *Mata* Gujri alongwith several Sikhs at Sirhind.<sup>145</sup> Rai Singh came to know that Guru Gobind Singh, after the battle of Chamkaur, had come towards the *Malwa* region. Bhai Rai Singh set out to the region of *Malwa* to meet the Guru, alongwith his sons Maha Singh and Seetal Singh and several other Sikhs of the *Majha*. Bhai Rai Singh met the Guru at the place of village Roopana with his sons and the other Sikhs.<sup>146</sup> The Sikhs of *Majha* conveyed their condolences to the Guru for the martyrdoms of the *Sahebzadas* and *Mata* Gujri.

Bhag Singh Jhabalia, suggested the Guru that he had been on friendly terms with the governement of Lahore and with the help of some courties at Lahore, he was able to bring reconciliation between the Guru and the Mughal government. Hearing this the Guru asked him where he or his elders had been when Guru Arjun Dev was martyred, when the sixth Guru, Guru Hargobind was captivated in the fort at Gwalior, when the nineth Guru, Guru Tegh Bahadur was beheaded at Chandani Chowk, Delhi and where he or his elders had been when the Mughal armies blocked Anandpur Sahib for several months and now he had come to

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<sup>143</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-141

<sup>144</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan Da Parvaar*, p-54

<sup>145</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-161

<sup>146</sup> Santokh Singh, *Suraj Parkash*, p-459; *Ibid*; Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan Da Parvaar*, p-50

suggest reconciliation with the Delhi government.<sup>147</sup> Hearing such a scathing reply from the Guru, Bhag Singh Jhabalia told the Guru if he wanted to live in such crucial circumstances, he would not be able to pull on with the Guru and that was why, better, he would return to his home. The Guru asked Bhag Singh Jhabalia to give in written that from that day, his area was no more of the Sikhs of the Guru. Vehemently, Bhag Singh gave a letter of disowning (*Bedawa*) in written and also signed on it. Dilbag Singh, Gharbara Singh and Ganda Singh of Jhabal, also signed the *Bedawa* to the Guru but the rest of thirty six Sikhs did not sign.<sup>148</sup> In the mean time, the Guru got an information that the armies of Sirhind were approaching fast, the Guru ordered the Sikhs to ride on their respective horses and march ahead. The Guru took that letter of *Bedawa* of Bhag Singh with him and also marched ahead from there along with the Sikhs. After the Guru had left, Mai Bhag Kaur, who had come with the Sikhs of *Majha* and who was the elder sister of Bhag Singh and Dilbag Singh and was married to Nidhan Singh Waraich, chided them that in the past Duni Chand also had run from Anandpur Saheb leaving the Guru alone, and that incident had been still a stigma on their community, and now, making this stigma darker and faster, they have written the letter of disowning and non-recognition. Thus hearing the hard and harsh words of Mai Bhag Kaur, feeling ashamed of their behaviour towards the Guru, who had sacrificed whole of his family for the cause of justice; the Sikhs from *Majha*, followed the Guru. The Guru had camped at a *Tibbi* crossing the *dhab* of *Khidrana*. Following close to the heels of the Guru, these Sikhs from *Majha* also reached the *dhab* of *Khidrana*. After some time, the army of Wazir Khan also arrived there. There was a fierce battle between the army of Wazir Khan and the forty Sikhs from *Majha* which included among them Rai Singh and his sons also.<sup>149</sup> Thirty seven Sikhs out of these forty, attained martyrdom after having killed hundreds of the Mughal soldiers. After some time when the Guru came down to the bank of the *dhab* of *Khidrana*, from the mound, at that time, Rai Singh, his son Maha Singh and Sunder Singh Brahmin were on their last breaths and Mai Bhag Kaur was also severely injured. Guru Gobind Singh put Bhai Rai Singh's head on his lap and asked for his last wish, then Rai Singh begged the

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<sup>147</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan Da Parvaar*, p-50; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-161

<sup>148</sup> Sawroop Singh, *Guru Kian Sakhian*, p-161

<sup>149</sup> Santokh Singh, *Suraj Parkash*, p-460

Guru to tear the letter of *Bedawa*, which his companions had written to him (the Guru) and bless them with the alms of Sikhism. Hearing this, the Guru took out that letter of *Bedawa* and tore it to pieces and uttered "Blessed be the Sikhism! Blessed be the Sikhism!! Blessed be the Sikhism!!!"<sup>150</sup> Bhai Rai Singh attained martyrdom on 29<sup>th</sup> December 1705 AD at the *dhab* of *Khidrana* while fighting with the garrison of Wazir Khan.<sup>151</sup> Guru Gobind Singh himself performed the cremation of these forty Sikhs with his own hands and honoured them by the title of forty emancipators *Mukte* of Sri Mukatsar Saheb.<sup>152</sup> Due to this sacrifice of the Sikhs the *dhab* of *Khidrana* got its name Sri Mukatsar Saheb.

## 26. Maha Singh

Bhai Maha Singh was the eldest son of Rai Singh and the nephew of Bhai Mani Singh. He put to the sword several enemies while fighting them bravely at the battle of the *dhab* of *Khidrana* on 29<sup>th</sup> December 1705 AD. Maha Singh had also fallen on the ground severely injured. When Guru Gobind Singh, reached the bank of the *dhab*, of *Khidrana*, Bhai Maha Singh was just to breathe his last.<sup>153</sup> His father Rai Singh showed his desire, as his last wish, to get the letter of *Bedawa*, which was written by the Sikhs from *Majha*, he also told the Guru it to be his last wish too. The Guru fulfilled his last will and tore the letter then and there.<sup>154</sup> Maha Singh spent the last moments of his life in the lap of Guru Gobind Singh. He said good bye to the world at the mid-night on the 29<sup>th</sup> December 1705 AD.<sup>155</sup> Guru Gobind Singh cremated Bhai Maha Singh alongwith thirty nine other Sikhs on 30<sup>th</sup> December 1705 AD.<sup>156</sup>

## 27. Bhai Seetal Singh:

Bhai Seetal Singh was the son of Bhai Rai Singh. He faced the army of Wazir Khan on 29<sup>th</sup> December 1705 AD at the battle of *Khidrana- Khidrana Di dhab*. Sikhs were only forty in number while the Mughal army was in thousands. All these forty *Singhs* attained martyrdom after killing hundreds of Mughals.<sup>157</sup> Seeing that no sikh was left there to be fought with, Wazir Khan the governor of Sirhind,

<sup>150</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-163; Harjinder Singh Dilgeer, *Bhai Mani Singh te unhan a Parvaar*, p-52

<sup>151</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-54

<sup>152</sup> *Ibid*, p-53; Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-163

<sup>153</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-211

<sup>154</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, pp-194-95

<sup>155</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan de Parvaar*, p-57

<sup>156</sup> Gyani Gyan Singh, *Tawarikh Guru Khalsa*, Sialkot, 1891, pp-339-40

<sup>157</sup> Teja Singh and Ganda Singh, *Sikh Itihas*, p-76

ordered his army to beat the retreat. After some time, the Guru reached there with some other Sikhs. Guru Gobind Singh, with the help of Bhai Mann Singh got all the corpses of Bhai Seetal Singh and other Sikhs collected at one place. Next morning of 30<sup>th</sup> December after the recital of Kirtan Sohela, the Guru cremated all the martyrs with his own hands.<sup>158</sup>

## 28. Bhai Maan Singh

Bhai Maan Singh got the spirit of love from the Guru and sacrifice hereditarily. He very much, like his other brothers lived at Anandpur Sahib in the close association of Guru Gobind Singh. Be this either a caravan, Sikh carols- *Nagar Kirtans* and in the battle field, Bhai Maan Singh always used to walk in the front line holding the blue coloured *Nishan Sahib*, of the *Khalsa Panth*, that was why he was also known by the name of Maan Singh *Nishanchi*.<sup>159</sup> Guru Gobind Singh initiated to celebrate the Hindu festival of Holi in a new taste & fervour. To fill the Sikhs with zeal and enthusiasm- a new concept of dedicating day for the poetry contest and mock fight had come into picture long back on 22<sup>nd</sup> February 1701 AD. It was held in Holgarh fort at the north-western corridor of Anandpur Sahib, spread across the rivulet Charan Ganga. The contests of *Gatka*- the Sikhs martial art, singing of verses of bravery, poetry competitions and *Gurbani Kirtan*- a special kind of hymn singing and besides all this a holy religious procession round the city singing holy verses from Guru Granth was also carried out.<sup>160</sup> This religious procession was led by Bhai Maan Singh with his companion Sikh by holding the *Nishan Sahib* of the *Khalsa Panth* walking ahead of all.<sup>161</sup> During his stay at Anandpur Sahib, he had compelled, with his bravery, the enemy to face and taste defeat. He had great expertise in the martial art of swordsmanship and archery. The hilly king Ajmer Chand attacked Anandpur Sahib all of a sudden in 1704 AD.<sup>162</sup> In this battle too, Maan Singh was leading the *Khalsa* garrison ahead of all holding the *Nishan Sahib* of the *Khalsa Panth*. He got severely injured in this battle and the *Nishan Sahib* of the *Khalsa Panth*, fell on the ground. When the Guru came to know about the befall of the Sikh flag and the injuries of Maan Singh, the Guru took out the blue cloth from under his turban and tied it above it

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<sup>158</sup> Harjinder Singh Dilgeer, *Guru de Sher*, pp-212-13

<sup>159</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-59

<sup>160</sup> Santokh Singh, *Suraj Parkash*, p-409

<sup>161</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-135

<sup>162</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-59

and uttered that from then the *Nishan Saheb* of the *Khalsa* would neither fall nor break.<sup>163</sup> From that day this *Nishan Saheb* would fly from the turbans of the army generals of the *Khalsa* garrison forever. After recovery from his wounds, Bhai Maan Singh re-joined the *sewa* of the Guru. He was by the side of the Guru during the crucial time period of 1705 AD.<sup>164</sup> Bhai Maan Singh sent several enemies to their heavenly abode, on 7<sup>th</sup> December 1705 AD, by hailing the rain of arrows from within the *garhi* of Chamkaur during the battle with the same name.<sup>165</sup> He left the *garhi* of Chamkaur during the night of 7<sup>th</sup> December along with the Guru.<sup>166</sup> In the dark of the night Bhai Maan Singh, Bhai Daya Singh, Bhai Dharam Singh and Bhai Ram Singh, met the Guru in the *Jungles* of Machhiwara at the affixed place.<sup>167</sup> When, on the next day, the Mughals came to know that the Guru had escaped from the *garhi* of Chamkaur, they followed in search of the Guru. Two Muslim disciples of the Guru- Nabi Khan and Gani Khan, met the Guru at Machhiwara, who frequently used to visit Anandpur Saheb, they helped the Guru to reach some safe and secure place. The Guru was settled in a palanquin in the disguise of a *Muslim Pir*. The Palanquin was lifted from the front by Nabi Khan and Gani Khan and from the rear by Maan Singh and Dharam Singh.<sup>168</sup> On being asked by the Mughal soldiers, they replied that in the palanquin was a *Pir* from the area of Ouch<sup>169</sup> who had come from the Mecca after having completed his *Hajj*. Bhai Maan Singh in the association of the Guru reached at the *Khidrane di dhab*, via Dina, Kangar, Bhadaur, Dhelwan, Kotkapura, Rupaiana. He came to Talwandi from Khidrana with the Guru. On the eve of Baisakhi at Talwandi, the Guru asked Maan Singh to shoulder all the responsibility of preparing the *Khande Batte Da Pahul* the initiations to be baptised to enter the *Khalsa Panth*. Maan Singh in collaboration of his comrades, got the consecrated drink prepared and explained the mode of living, ascribed to Guru Gobind Singh for the baptised Sikhs particularly. Maan Singh remained with Guru till his last breath. He set out his journey along with the Guru towards the South on 30<sup>th</sup> October, 1706 AD. Bhai

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<sup>163</sup> *Ibid*

<sup>164</sup> *Ibid*, p-60

<sup>165</sup> *Ibid*

<sup>166</sup> Piara Singh Padam, *Gobind Sagar*, pp-196-97; Santokh Singh, *Suraj Parkash*, p-451; M.A. Macauliffe, *Sikh Itihas Vol-III*, p-504; Sarabjinder Singh, (ed.) *Sri Guru Gobind Singh*, Publication Bureau, Punjabi University, Patiala, 2014, p-8

<sup>167</sup> Santokh Singh, *Suraj Parkash*, p-453; Iqbal Singh, *Lalkarde Sahibzade*, p-123

<sup>168</sup> Santokh Singh, *Suraj Parkash*, p-454

<sup>169</sup> *Ouch* is a Town in District Lower Dir Pakistan, *Pir* is a Muslim Guru



Maan Singh, with other Sikhs reached Chittaur on 2<sup>nd</sup> April, 1708 AD. The Sikhs wanted to have the interior glimpse of the fort but the men at guard did not allow them to enter the gates even. For this, there ensued an altercation that turned into a battle later on. In the scuffle outside the fort of Chittaur on 3<sup>rd</sup> April, 1708 AD, approximately twenty Sikhs attained martyrdom. Among them Maan Singh *Nishanchi*, was also included.<sup>170</sup> Guru Gobind Singh cremated all these Sikhs with Bhai Maan Singh on the banks of the rivulet Gambhir in 4<sup>th</sup> April, 1708 AD.<sup>171</sup>

## 29. Bhai Sangram Singh

Bhai Sangram Singh was the son of Bhai Bachittar Singh. His father had been at Anandpur for the most of the time of his life so, he also was in practice of visiting there frequently right from his childhood. He got the training in the martial art from his father Bachittar Singh and another Sikh Bhai Bajar Singh.<sup>172</sup> No one stood in comparison with Bhai Sangram Singh in the martial art of swordsmanship. Guru Gobind Singh sent Banda Singh Bahadur with his blessings to Punjab on October, 5, 1708 AD.<sup>173</sup> According to the instructions issued by the Guru, the Sikhs soon came to meet Banda Singh Bahadur. Thus, soon, the *Khalsa Fauj* was organized. Sangram Singh also joined the *Khalsa Fauj* of Banda Singh Bahadur. The *Khalsa Fauj* registered its first victory over Samana on 26<sup>th</sup> November, 1709 AD.<sup>174</sup> This was the first victory of the Sikhs on the way to the independence of Punjab. In this battle Sangram Singh sent several Mughal soldiers to their heavenly abode. The biggest enemy of the Sikhs were the governor of Sirhind-Wazir Khan and one of his ministers Sucha Nand,<sup>175</sup> who got the younger *Sahebzadas* and the mother of the Guru, *Mata Gujri* martyred. Taking to the heels of the Guru, Wazir Khan did reach Dina Kangar first and Khidrana later, with heavy army, where, there a high handed battle was fought between the Sikhs and the Mughals. Wazir Khan also sent two *Pathans*, to Nanded-Maharashtra, behind the Guru to inflict an attack on him.<sup>176</sup>

Sirhind was a strong province and to fight against it needed similar strong and large army with a lot of weaponry. After the triumph of Samana, the morale of

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<sup>170</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te unhan da Parvaar*, p-59

<sup>171</sup> *Ibid*, p-60

<sup>172</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-244

<sup>173</sup> *Ibid*

<sup>174</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan de Parvaar*, p-61

<sup>175</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-245

<sup>176</sup> *Ibid*

the Sikhs had culminated. With this victory the Sikhs now had weaponry in a very large quantity. All the Sikhs were waiting for the battle of Sirhind so that Wazir Khan might be avenged. The Sikhs joined the *Khalsa* garrison under the commandship of Banda Singh Bahadur with all their weaponry. Banda Singh Bahadur and his associate Sikhs had made preparations to attack Sirhind on 10<sup>th</sup> May 1710 AD. Wazir Khan also reached the battle field of Chappar Chiri twenty kilometers away from Sirhind to fight against the *Khalsa* garrison. There was an over-bearing battle between the two forces on 12<sup>th</sup> May 1710 AD.<sup>177</sup> The army of Wazir Khan was attacked from three sides by the *Khalsa* armies. Thousands of the Mughal soldiers were killed. This battle continued till dusk. Wazir Khan, with his army was kept in the fort of Sirhind. The next day, the *Khalsa* garrison attacked forcefully on the fort and arrested the governor Wazir Khan and his minister Sucha Nand and assassinated them.<sup>178</sup> Bhai Sangram Singh attained martyrdom on 13<sup>th</sup> May 1710 AD, after having killed several Mughals.<sup>179</sup>

### 30. Mehboob Singh

Bhai Mehboob Singh was the son of Bhai Udai Singh. He got expertisation in the art of swordmanship from his father's elder brother, uncle Bachittar Singh and Bajar Singh. Very much like his father, he also was a gallant soldier. He was expert in fighting by holding swords in both of his hands.<sup>180</sup> While residing at village Alipur, he received a letter from Banda Singh Bahadur. Mehboob Singh after made supplication before Guru Granth, said good bye to his family and joined the *Khalsa* army of Banda Singh Bahadur in 1709 AD.<sup>181</sup> He participated in the battle of Samana on 26<sup>th</sup> November, 1709AD and got serious wounds, but he caring no fig for such injuries continued even to take part in various small skirmishes. The *Khalsa Fauj* passed the resolution of consensus to the effect of attacking Sirhind on 12<sup>th</sup> May 1710 AD, there was a face to face, high-handed fight between the *Khalsa Fauj* and the Mughal army. Mehboob Singh attacked the Mughal army of Wazir Khan from the left side.<sup>182</sup> Several of his relatives also stood by his side in this battle. In this battle Wazir Khan, his minister Sucha Nand

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<sup>177</sup> Balwant Singh Dhillon, *Rajasthani Documents on Banda Singh Bahadur*, Singh Brothers, Amritsar, 2006, p-22

<sup>178</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-246

<sup>179</sup> *Ibid*, p-244

<sup>180</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-64

<sup>181</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-248

<sup>182</sup> *Ibid*

and thousands of their soldiers were killed and also several brave Sikhs attained martyrdom killing the enemy bravely. Bhai Mehboob Singh, killed enemies and attained martyrdom in 12<sup>th</sup> May, 1710 AD in the battle held of Chappar Chiri.<sup>183</sup>

### 31. Fateh Singh

Fateh Singh, a son of Udai Singh, very much like his father and brothers was a gallantry Sikh soldier. The same blood of the martyrs of his lineage ran in the veins of Fateh Singh. He used to visit Anandpur Saheb to have a glimpse and meet Guru Gobind Singh. He expertised skill-at-arms while residing at Anandpur Saheb. He used to take part in the fighting contests of swordsmanship and martial art *Gatka* on the occasion of Hola Mohalla.<sup>184</sup> When Banda Singh Bahadur, blessed by the Guru, reached Punjab, he sent the letters and messages to various prominent Sikhs to organize them as a whole so that the struggle against the barbarities of the Mughals which they had inflicted on the Gurus as well as the Sikhs could be continued. Fateh Singh received such a letter from Banda Singh Bahadur to the effect while he was at his native village Alipur. Banda Singh Bahadur and the Sikhs welcomed Fateh Singh with a mirth for, he the son of martyr Udai Singh, had joined them. He, with his brothers participated in the battle of Samana on 26<sup>th</sup> November, 1709 AD. After the win of Samana, Bhai Fateh Singh had been appointed incharge for the administrative arrangements.<sup>185</sup> The Sikhs fought the major battle against governor of Sirhind, Wazir Khan who was very much proud and arrogant as, he had thought that Sikhs would be able to inflict no harm on him. So in his arrogancy, he advanced twenty kilometers away from Sirhind to reach the battle field of Chappar Chiri. On 12<sup>th</sup> May, 1710 AD Fateh Singh and his brother Mehboob Singh led the *Khalsa Fauj* to attack Wazir Khan's army from the left side. Wazir Khan attacked Fateh Singh and Fateh Singh counter attacked Wazir Khan on his shoulder, subsequently Wazir Khan fell off

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<sup>183</sup> Inderjit Singh Jodka, *Saromani Shaheedi Parwaar Bhai Mani Singh Ji*, Gurdwara Bhai Bachittar Singh Ji, Kotla Nehang, Ropar, 2003, p-181

<sup>184</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-250

<sup>185</sup> *Ibid*, p-245; Teja Singh and Ganda Singh, *Sikh Itihas (1469-1765)*, p-86; Balwant Singh Dhillon, *Rajasthani Documents on Banda Singh Bahadur*, p-23; Gyani Bhajan Singh, *Sade Shaheed*, p-90; Sukhdial Singh, *Khalsa Raj da Bani Banda Singh Bahadur*, publication Bureau, Punjabi University, Patiala, 2003, p-54; *Akhbar-i-Darbar-i-Mulla, Mughal Court News-letters relating to the Punjab, AD 1707-1718*, Translated and edited by Dr. Bhagat Singh, The Past and the Present, vol. xviii, Department of Punjab Historical Studies, Punjabi University Patiala, Oct. 1984, p-4

his horse.<sup>186</sup> Besides assassination of Wazir Khan and Sucha Nand, several Sikhs also attained martyrdom. Bhai Fateh Singh attained martyrdom at the battle field of Chappar Chiri on 13th May, 1710 AD.<sup>187</sup> Issar Singh and Bela Singh, son and grandson of Fateh Singh respectively, had been serving the *Khalsa Fauj* later on.

### 32. Sukha Singh

Bhai Sukha Singh, a cousin of Bhai Mani Singh was born at village Khairpur, near Multan. His father Nathia was the *Chaudhary* of Bangeshar area. So, he was also known as *Bangeshri*. His family dealt in commerce and their business had spread across countries.<sup>188</sup> Sukha Singh was baptised at Anandpur Saheb along with his brothers. He got the training in skill-at-arms from his father Nathia. The elder brother of Sukha Singh, Bhagwant Singh was the recipient of an officer rank having a command over five thousand *Mansab* soldiers, by the Mughal emperor Aurangzeb. Sukha Singh fought the battle of Chapper Chiri valiantly under the able command of Banda Singh Bahadur.<sup>189</sup><sup>189</sup> When the Mughal emperor Bahadur Shah got the information regarding the continuous victories of the *Khalsa* garrison and establishment of the *Khalsa* regime in Punjab, he, with a soldiers strength of one lac, set out towards Punjab. He got back Sonapat from the Sikhs on 22<sup>th</sup> October as the Sikhs could not stand before such a large army. After Sonapat, the Mughals took hold of other areas and took possession of them. The armies of the Mughals, the Rajputs and the Hindu jointly and collectively attacked the Sikhs at Sirhind. The Sikhs were very less in number, still they fought valiantly and killed several Mughal and Rajput soldiers, many of them (Sikhs) were also martyred. Sukha Singh attained martyrdom on 20<sup>th</sup> November, 1710 AD in the battle of Sirhind.<sup>190</sup>

### 33. Bhai Jetha Singh:

Bhai Jetha Singh came to kiratpur in 1657 AD, alongwith his brothers- Dyal Das and Mani Singh and father Bhai Mai Das to have a glimpse of the seventh Guru, Guru Har Rai and began to live there in the ministrations of the Guru.<sup>191</sup> After serving the Guru for some years, he returned to his native village Alipur. As Jetha

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<sup>186</sup> Inderjit Singh Johka, *Saromani Shaheedi Parvaar Bhai Mani Singh*, p-185; Teja Singh and Ganda Singh, *Sikh Itihas 1469-1765*, p-85

<sup>187</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-249

<sup>188</sup> *Ibid*, p-253

<sup>189</sup> *Ibid*, p-254

<sup>190</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, pp-67-68

<sup>191</sup> Jagjit Singh, *The Growth of Sikh Tree Vol-II*, p-83

Singh was the eldest son of the family, so he was supposed to shoulder all the domestic responsibilities of the family. So, he helped his father Bhai Mai Das in the work of agriculture.<sup>192</sup> Besides shouldering his domestic accountabilities, Bhai Jetha Singh also kept on his relationship alive with the Guru. He had always been in contact and association of the Guru. He, with other Sikhs, went to Bakala to apply the mark of Guruship to Guru Tegh Bahadur after the light of the eighth Guru, Guru Har Krishan mingled with the supreme light of almighty and remained attached in the ministration of the ninth Guru for some time.<sup>193</sup> Jetha Singh got baptised from the hands of Guru Gobind Singh.<sup>194</sup> Before him, several of his brothers and nephews, from the lineage, had attained martyrdom.

The Mughal emperor, Bahadur Shah, alarmed by the increasing activities of the Sikhs under the noble command of Banda Singh Bahadur on 10<sup>th</sup> December, 1710 AD ordered the open assassination of the Sikhs to curb their such an alarming activities.<sup>195</sup> The Sikhs fled to *jungles* vacating their respective homes for shelter and security and the ones who remained back at their homes were got arrested and murdered after brutally torturing them. With the order of the Mughal emperor, Bhai Jetha Singh was brought arrested to Lahore and tempted, in various ways, to turn to Islam, but of no avail as Bhai Jetha Singh took to none of the temptations. Bhai Jetha Singh was martyred after regular unbearable and painful tortures and burried alive in the ground on 11<sup>th</sup> October, 1711AD.<sup>196</sup>

#### **34. Bhai Roop Singh**

Bhai Roop Singh was the younger brother of Bhai Mani Singh and got the *Khande Batte Da Pahul* from the hands of Guru Gobind Singh and turned his name to Roop Singh from, previously, Roop Chand.<sup>197</sup> The villages were raided by the Mughals to find and kill the Sikhs, with the royal decree of the Mughal emperor Bahadur Shah. Bhai Roop Singh had been arrested from his village Alipur. He was tempted in various ways to convert to Islam but he would like to sacrifice his life rather to turn to Islam. He was martyred burried alive in the ground on 11<sup>th</sup> October 1711 AD after continuously torturing him for three months.<sup>198</sup>

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<sup>192</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-70

<sup>193</sup> Sewa Singh, *Shaheed Bilas*, p-58

<sup>194</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-70

<sup>195</sup> *Ibid*

<sup>196</sup> *Ibid*

<sup>197</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-273

<sup>198</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-72

### 35. Hari Singh

Bhai Hari Singh was the son of Bhai Jetha Singh, who spent most of his life span at his native village Alipur district Mujaffargarh, Multan (now in Pakistan). By the order of the Mughal emperor Bahadur Shah, he was arrested and brought to Lahore from Alipur. He chose death than to adopt Islam. Bhai Hari Singh, along with his father Jetha Singh and uncle Roop Singh, was buried alive in the ground on 11<sup>th</sup> October, 1711AD at Alawal district Lahore.<sup>199</sup>

### 36. Bhai Keso Singh

Bhai Keso Singh was the eldest son of Chittar Singh. Bhai Keso Singh had learnt horse-riding and skill-at-arms in his childhood when he had been at Anandpur Saheb and he also had the consecrated drink at Anandpur Sahib during his stay over there.<sup>200</sup> On the call of Banda Singh Bahadur, he joined the *Khalsa* garrison. He fought in several battles under the commandrship of Banda Singh Bahadur. The Mughal emperor got the information that the Sikhs had established their *Khalsa Raj* on the areas between the rivers Yamuna and Ravi. To retain the areas won by the Sikhs, Mughal emperor Bahadur Shah came to Punjab with a large army. Only two to four thousand Sikhs could not face and fight out the hunders of thousands of Mughal army of the Mughal emperor. The Mughal emperor got back and took hold possession of the areas right from Sonapat to Sirhind on 20<sup>th</sup> November, 1710 AD.<sup>201</sup> Banda Singh Bahadur and the Sikhs had to take shelter at the fort Lohgarh of Mukhlisipur. The army of the Mughal emperor attacked the fort Lohgarh on 30<sup>th</sup> November, 1710 AD.<sup>202</sup> Banda Singh Bahadur and some Sikhs escaped and fled to the mountainious regions. Banda Bahadur Singh and Keso Singh re-organised the Sikhs. After one year the Sikhs attacked the hilly king Ajmer Chand. Ajmer Chand's head had been obfuscated with proud that he had compelled the Guru to vacate Anandpur Sahib, now what harm the Sikhs could inflict on him. Just having got the information of the attack by the Sikhs, he advanced upto the banks of the rivulet Barsana with his army from Bilaspur. There ensued a high-handed battle between the army of hilly king Ajmer Chand and the *Khalsa* garrison on 28<sup>th</sup> December, 1711 AD.<sup>203</sup> In this battle Ajmer

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<sup>199</sup> *Ibid*, p-71

<sup>200</sup> *Idid*, p-74

<sup>201</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-279

<sup>202</sup> *Ibid*

<sup>203</sup> Inderjit Singh Jodka, *Saromani Shaheedi Parvaar Bhai Mani Singh*, p-187

Chand was defeated and a number of his soldiers were killed. Ajmer Chand begged pardon of the Sikhs and agreed to pay the annual revenue to the Sikhs. In the battle fought on the banks of the rivulet Barsana, on 28<sup>th</sup> December, 1711 AD, alongwith several other Sikhs, Bhai Keso Singh attained martyrdom.<sup>204</sup>

### 37. Bagh Singh

Bagh Singh was the sixth of the total seven sons of Bhai Udai Singh. He used to visit Anandpur Saheb frequently to meet his father, who had been there in the ministrations of Guru Gobind Singh for most of his life span. He had attained expertisation in horse riding and skill-at-arms, at an early age.<sup>205</sup> When after having come to Punjab he was blessed by Guru Gobind Singh. Banda Singh Bahadur raised a clarion to organise the Sikhs, though, at that time, he was at an early stage of his life, yet he had the fervor very much like that of his father. He, alongwith his brothers, under the command of Banda Singh Bahadur, fought in various battles. The Sikhs under the command of Banda Singh Bahadur, in 1711 AD, wanted to teach a lesson to the hilly King Ajmer Chand. On 28<sup>th</sup> December, 1711 AD, Ajmer Chand reached the banks of rivulet Barsana with his army. He thought that a handful of the Sikhs might not be able to inflict much loss to him. Sikhs registered the victory in this battle.<sup>206</sup> For this several Sikhs had to lay down their lives and Bagh Singh was also one among them.<sup>207</sup>

### 38. Albel Singh

Albel Singh, whose father Udai Singh always had been at Guru Gobind Singh's service at Anandpur Saheb, learnt horse riding and skills-at-art from his father.<sup>208</sup> When Banda Singh Bahadur hailed the Sikhs to be organised and sent messages to the various Sikhs criss-cross the Punjab, and he wanted to organize the *Khalsa Fauj* to liberate Punjab from the Mughals, then Albel Singh also left his home and joined the *Khalsa Fauj*. He, in association with Banda Singh Bahadur, participated almost in all the battles. The Mughal emperor Bahadur Shah re-captured the areas won by the Sikhs previously. After the death of the Mughal emperor Bahadur Shah in February 1712 AD<sup>209</sup> the *Khalsa Fauj* resumed the activities.<sup>210</sup> At the

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<sup>204</sup> *Ibid*

<sup>205</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-281

<sup>206</sup> Inderjit Singh Jodka, *Saromani Shaheedi Parvaar Bhai Mani Singh*, p-186

<sup>207</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-281

<sup>208</sup> *Ibid*, p-282

<sup>209</sup> Balwant Singh Dhillon, *Rajasthani Documents on Banda Singh Bahadur*, p-27

<sup>210</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-283

time of attack on Sadhora on 22<sup>nd</sup> June, 1713 AD, Albel Singh supported Banda Singh Bahadur. Like his father, Albel Singh was also a brave soldier. He attained martyrdom in the battle of Sadhora on 22<sup>nd</sup> June, 1713 AD after killing several enemies.<sup>211</sup>

### **39. Mohar Singh**

Mohar Singh was the brother of Albel Singh. He was in his early age when his father Udai Singh attained martyrdom. As a grown up, he attained speciality in horse riding and skill-at-arms, He, very much like his father and brothers, was also a brave, gallant and courageous Sikh soldier. He fought several battles to get the birth place of *Khalsa* liberated. After the death of the Mughal emperor Bahadur Shah, the Sikhs accepted the resolution of consensus in the congregation to the effect to attack Sadhora.<sup>212</sup> The *Faujdar* of Sadhora was Usman Khan. *Pir* Budhu Shah had supported Guru Gobind Singh in a battle so Usman Khan had inflicted so many tortures and tyrannies on him. The motive to attack on Sadhora was just also to punish Usman Khan for his misdeeds. On 22<sup>nd</sup> June 1713 AD, Usman Khan was killed in the battle of Sadhora and Sikhs got the victory.<sup>213</sup> Bhai Mohar Singh, along with several Sikhs, also attained martyrdom.<sup>214</sup>

### **40. Saina Singh**

Saina Singh was born in the family of the martyrs. Saina Singh was the son of Chittar Singh. Saina Singh participated in several small and big battles of Samana, Sirhind and Bilaspur.<sup>215</sup> After the death of the Mughal emperor Bahadur Shah, the Sikhs accelerated their activities again. He stood by Banda Singh Bahadur in every thick and thin. The Sikhs got victory killing Usman Khan in the battle of Sadhora on 22<sup>nd</sup> June 1713 AD. Bhai Saina Singh was martyred, killing several foes in the battle of Sadhora.<sup>216</sup>

### **41. Bhagwant Singh**

Bhai Bhagwant Singh was a cousin of Bhai Mani Singh. Bhagwant Singh had been a rank holder officer under whose command were five thousand soldiers, the rank of *Panj Hazari Mansabdar* had been bestowed on by the Mughal emperor

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<sup>211</sup> Inderjit Singh Jodka, *Saromani Shaheedi Parvaar Bhai Mani Singh*, p-178

<sup>212</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-78

<sup>213</sup> Rajpal Singh, *The Sikhs: Their Journey of Five Hundred Years*, Pentagon Press, New Delhi, 2004, pp-46-47

<sup>214</sup> Inderjit Singh Jodka, *Saromani Shaheedi Parvaar Bhai Mani Singh*, p-196

<sup>215</sup> *Ibid*, p-191

<sup>216</sup> *Ibid*, p-192



Aurangzeb.<sup>217</sup> This has been decribed by martyr Bhai Narbad Singh Bhatt. After the consumption of the consecrated drink from Bhagu he became Bhagwant Singh.<sup>218</sup> Bhagwant Singh alongwith his brothers went to Nanded to have the glimpse of Guru Gobind Singh. Guru Gobind Singh sent Banda Singh Bahadur to Punjab with loads of his blessings, five arrows from his quiver and five Sikhs, on 5<sup>th</sup> October 1708 AD. The Sikhs, whom Guru Gobind Singh sent with Banda Singh Bahadur, Bhagwant Singh was also one of them.<sup>219</sup> Banda Singh Bahadur and these five Sikh generals struggled a lot to liberate Punjab from the Mughals. The *Khalsa* had established its empire in various parts of Punjab. But the Mughal emperor Bahadur Shah again possessed the areas won by the Sikhs. Bhagwant Singh, his four brothers and Banda Singh were arrested on 7<sup>th</sup> December 1715 AD from the *garhi* of Gurdas Nangal.<sup>220</sup> According to the *Bhatt Vahi*, Bhai Bhagwant Singh was martyred on 7<sup>th</sup> June 1716 AD outside Delhi near Qutub Minar-Mehrauli on the banks of river Yamuna.<sup>221</sup>

#### 42. Baaj Singh

Bhai Baaj Singh was the son of Nathia and cousin of Bhai Mani Singh. His early childhood name was Baaju and after having been baptised, he became Baaj Singh. Guru Gobind Singh sent him to Punjab with Banda Singh Bahadur, appointing him the commader-in-chief of the *Khalsa* garrison. Baaj Singh was also one of the five Sikhs whom Guru Gobind Singh sent with Banda Bahadur to Punjab.<sup>222</sup> In the battle of Chappar Chiri, on 12<sup>th</sup> May 1710 AD, Baaj Singh fought with the enemy in the foremost frontline very valiantly.<sup>223</sup> All the Sikhs were fighting with full enthusiasm to punish Wazir Khan. Scared of the enthusiasm of the Sikhs, the Mughal army began to beat a slow retreat. To boost up the morale of their army, Wazir Khan- the governor and his minister Sucha Nand, began to fight coming to the fore. Baaj Singh took the direct scuffle with Wazir Khan and his accomplice

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<sup>217</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, pp-67-68

<sup>218</sup> *Ibid*, p-81

<sup>219</sup> *Ibid*

<sup>220</sup> Harjinder Singh Dilgeer, *Guru de Sher*, pp-289-292

<sup>221</sup> *Bhatt Vahi Bhadson Pargana, Thanesar*

<sup>222</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-83; Gyani Bhajan Singh, *Sade Shaheed*, p-89

<sup>223</sup> Teja Singh and Ganda Singh, *Sikh Itihas (1469-1765)*, p-85; Harjinder Singh Dilgeer, *Sikh History-II, Great Sikh General Banda Singh Bahadur*, The Sikh University Press, Belgium, 2010, p-34

Sucha Nand. Scared of the bravery of Baaj Singh, Sucha Nand fled from the battle field.

Mir Mohammad Ahsan Izaad has explained the combat between Wazir Khan and Baaj Singh as under:

Baaj Singh saw that Wazir Khan was advancing towards Banda Singh Bahadur, he ran his horse and stood between Wazir Khan and Banda Singh Bahadur. Wazir Khan threw a spear on Baaj Singh to which catching by his hand Baaj Singh hurled back on Wazir Khan. The spear hit Wazir Khan's horse and Wazir Khan fell off his horse and even intentionally he shot an arrow on Baaj Singh. The arrow stuck in Baaj Singh's arm. After that Wazir Khan attacked Baaj Singh with stroke of his sword, but before the sword of Wazir Khan touched the body of Baaj Singh, another Sikh Fateh Singh with the stroke of his sword cut separated the right shoulder of Wazir Khan."<sup>224</sup>

Keeping in view, the bravery showed by Baaj Singh in this battle, he was appointed the governor of Sirhind.<sup>225</sup> He desponded his duty as the governor Sirhind for five months. Establishing *Khalsa Raj* at Sirhind, the security and justice that Baaj Singh provided to laymen had never taken a fancy of.<sup>226</sup> But, the Mughal emperor retained and hold possession of Sirhind in November 1710 AD. Baaj Singh and Banda Singh Bahadur resumed their struggle. He fought the battle of Sadhora with full zeal and valour. Baaj Singh and Banda Singh Bahadur, organising two separate squadrons, split the power of the Mughals. According the report submitted to the Mughal court on 9<sup>th</sup> July 1714 AD, by a government messenger; Baaj Singh had parted himself away from Banda Singh Bahadur taking a large army (approximately fourteen to fifteen thousand Sikh soldiers) and made Makhawal (Anandpur Saheb) his head quarter. Baaj Singh also had the support of Ajmer Chand a King of Kehloor.<sup>227</sup> He began to plunder the villages of Mughal *Amirs* and the lords of the feudal estate. The Sikhs had hidden themselves and taken shelter in the areas of Ardoon, Mehlook and Malkiyat that the Mughal

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<sup>224</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-83

<sup>225</sup> Teja Singh and Ganda Singh, *Sikh Itihas 1469-1765*, p-86; Harjinder Singh Dilgeer, *Sikh history-II, Great Sikh General Banda Singh Bahadur*, p-73; *Truth about Gurdwara Sahid Ganj affair A statement by the secretary SGPC*, Amritsar ed. Ganda Singh, *The Panjab Past and Present, Vol. IX, Part II*, Serial No. 18, Department of Punjab Historical Studies Punjabi University, Patiala, Oct. 1975, p-448, 456.

<sup>226</sup> Teja Singh and Ganda Singh, *Sikh Itihas 1469-1765*, pp-87-89

<sup>227</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-84

army attacked them all of a sudden. Besides commons and guns, small weapons were also used and seventy Sikhs attained martyrdom in this battle. The governor of Sirhind again attacked Baaj Singh during the third week of August in 1714 AD, instead of fighting, Baaj Singh fled towards the hills. After this Banda Singh Bahadur and Baaj Singh got reunited. In 1715 AD Baaj Singh and Banda Singh Bahadur were blocked at the *garhi* of Gurdas Nangal by the Mughal army. After an ambit of eight months, Baaj Singh and Banda Singh Bahadur alongwith several other Sikhs, were arrested and brought to Delhi. Rattan Singh Bhangu, in *Prachin Panth Parkash* has described about the martyrism of Bhai Baaj Singh and his brothers.<sup>228</sup> Bhai Baaj Singh was martyred on 9<sup>th</sup> June, 1716 AD at the bank of river Yamuna, at the outer skirts of Delhi.<sup>229</sup>

#### **43. Koer Singh**

Koer Singh like all his brothers was known as Bangesari as his father Nathia had been the *Chaudhary* of the area of Bangesar. Koer Singh also came, with Banda Singh, to Punjab from Nanded.<sup>230</sup> He, in association with Banda Singh Bahadur fought almost all the battles. He, along with his other brothers was arrested and brought to Delhi from the *garhi* of Gurdas Nangal on 7<sup>th</sup> December 1715 AD. Koer Singh was martyred alongwith Banda Singh Bahadur at Delhi on 9<sup>th</sup> June 1716AD.<sup>231</sup>

#### **44. Sham Singh**

Sham Singh, a brother of Koer Singh, belonged to the Parmar Rajput community and therefore was very much expert in horse riding and skill-at-arms. On the call of Banda Singh Bahadur, he joined the *Khalsa* garrison. In companionship of Banda Singh Bahadur he defeated Mughals several times. He was also arrested from the *garhi* of Gurdas Nangal alongwith other Sikhs. Sham Singh was one among the fourteen Sikhs, who were martyred alongwith Banda Singh Bahadur on 9<sup>th</sup> June, 1716 AD at Mahrauli, Delhi.<sup>232</sup> Bhagwant Singh, Koer Singh, Baaj Singh

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<sup>228</sup> Rattan Singh Bhangu, *Prachin Panth Parkash*, p-445

<sup>229</sup> Harjinder Singh Dilgeer, *Guru de Sher*, pp-292-93

<sup>230</sup> *Ibid*, p-294

<sup>231</sup> *Ibid*

<sup>232</sup> *Ibid*, p-295

and Sham Singh's martyrdom alongwith Banda Singh Bahadur had been authenticated from the discourse described in *Bhatt Vahi Bhadson*.<sup>233</sup>

#### 45. Sher Singh

Sher Singh son of Bhai Baaj Singh also had been fighting in all the battles fought for the establishment of the *Khalsa Raj*, against the Mughals. He was also one of seven hundred forty Sikhs, who were brought arrested from the *garhi* of Gurdas Nangal to Delhi and were martyred on 9<sup>th</sup> June, 1716 AD at Delhi.<sup>234</sup>

#### 46. Nahar Singh

Bhai Nahar Singh was the eldest son of Bhai Baaj Singh. His father Baaj Singh had been appointed as the governor of Sirhind. Nahar Singh came to Sirhind to extend help to his father.<sup>235</sup> At the time of attack on the Sikhs by the Mughal emperor Bahadur Shah in November, 1710 AD, he fled, vacating Sirhind, towards the mountains. Sikhs, used to attack the areas under the Mughal rule, coming out of their places of hide in the mountains. The Sikhs had to face an ambit in 1715 AD at the *garhi* of Gurdas Nangal and this blockade continued for eight months. After an ambit for eight months, Nahar Singh and all other Sikhs presented there were brought arrested to Delhi. Nahar Singh was martyred with Banda Singh Bahadur on 9<sup>th</sup> June, 1716 AD at Delhi.<sup>236</sup>

#### 47. Albel Singh

Albel Singh, also, like his brother Baaj Singh, began to extend his help in the governance, to his father at Sirhind, who had been appointed as the governor. Even after the retention of Sirhind by the Mughals in November 1710 AD, he supported and stood by the side of Banda Singh Bahadur. Albel Singh was arrested on 7<sup>th</sup> December 1715 AD from the *garhi* of Gurdas Nangal.<sup>237</sup> All the arrested Sikhs were asked to choose either Islam or death. Albel Singh, like other

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<sup>233</sup> *Bhatt Vahi Bhadson, Pargana Thanesar*

ਭਗਵੰਤ ਸਿੰਘ ਬੇਟਾ ਨਠੀਆਂ ਕਾ ਕਉਰ ਸਿੰਘ , ਬੇਟਾ ਨਠੀਆਂ ਕਾ ,ਬਾਜ ਸਿੰਘ ,ਬੇਟਾ ਨਠੀਆਂ ਕਾ ਸ਼ਾਮ ਸਿੰਘ ਬੇਟਾ ਨਠੀਆਂ ਕਾ , ਪੇਤੇ ਬੋਲੂ ਰਾਓ ਕੇ ,ਪੜਪੇਤੇ ਨਾਇਕ ਸਿੰਘ ਮੂਲ ਚੰਦ ਕੇ,ਚੰਦਰਬੰਸੀ ,ਭਾਗਬਾਜੀ ,ਗੋਤ੍ਰੇ ਪੁਆਰ , ਬੰਸ ਬੀਝੇਕੇ ,ਬਜਰਉਤ ਜਲ੍ਹਾਨੇ ਸੰਮਤ 1773 ਅਸਾਢ ਮਾਸੇ ਸੁਦੀ ਏਕਮ ਕੇ ਦਿਵਸ, ਸਵਾ ਪਹਿਰ ਦਿਹੂੰ ਚਢੇ ਬਖਤਕਾਰ ਕਾਕੀ ਕੇ ਮਕਬਰੇ ਪਾਸ ਜਮਨਾ ਨਦੀ ਕਿਨਾਰੇ ਬਾਬਾ ਬੰਦਾ ਸਿੰਘ ਸਾਹਿਬ ਨਾਲ ਸ਼ਹਾਦਤਾਂ ਪਾਇ ਗਏ / ਆਗੇ ਗੁਰ ਭਾਣੇ ਕਾ ਖਾਵਿੰਦ , ਗੁਰੂ ਕੀ ਗਤਿ ਗੁਰੂ ਜਾਣੇ ਗੁਰੂ ਗੁਰੂ ਜਨਮ ਸਉਰੇਗ।

<sup>234</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-86

<sup>235</sup> *Ibid*, p-87; Teja Singh and Ganda Singh, *Sikh Itihas (1469-1765)*, pp-91-92

<sup>236</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te unhan da Parvaar*, p-87

<sup>237</sup> *Ibid*, p-88

Sikhs was also done to death. He attained martyrdom on 9<sup>th</sup> June 1716 AD at Delhi.<sup>238</sup>

#### **48. Ram Singh:**

Ram Singh, who used to visit Anandpur Saheb to meet his father, Bachittar Singh- the great martyr, and learnt horse riding and other martial skills in weaponry from his father Bachittar Singh and uncle (younger brother of father), Udai Singh. On 5<sup>th</sup>-6<sup>th</sup> December 1705 AD, when Guru Gobind Singh vacated the fort of Anandpur Saheb, Ram Singh was accompanying the Guru.<sup>239</sup> At the time of the battle of Chamkaur, he rained the arrows from within at the fortress on the enemy and had been despatching them for their heavenly abode. Till evening, at the end of the day's battle, there were left only five or six Sikhs with the Guru and Ram Singh was one of them. After the Guru had left the *garhi* in the dark of the night, he was also successful in evacuating the *garhi*.<sup>240</sup> Ram Singh like other Sikhs, met the Guru in the *jungles* of Machhiwara. When the Guru was in disguise of *Ouch da Pir*- a religious Muslim Guru from Ouch, Ram Singh was walking steps ahead of them keeping surveillance on the way.<sup>241</sup> He remained with the Guru upto Talwandi Sabo, where the Guru stopped to take *Dam*- rest, thus later came to be known as *Damdama Saheb*. From Talwandi Sabo, for some time, he (Ram Singh) went to his village Alipur Ram Singh set out on his journey from Talwandi Sabo to Nanded on 30<sup>th</sup> October 1706 AD.<sup>242</sup> He stayed at Nanded with the Guru till the Guru breathed his last. After, the light of the Guru's soul mingled with the supreme light- almighty on 7<sup>th</sup> October 1708 AD, Ram Singh returned to Punjab and met Banda Singh Bahadur and contributed a lot in the struggle already in the vogue against the Mughals. He fought several battles. The battle of Gurdas Nangal was the last battle of his life. Bhai Ram Singh, Banda Singh Bahadur alongwith several other Sikhs had been staying at the *garhi* of Bhai Duni Chand. By the royal decree of the Mughal emperor Farukhsiyar, the governor of Lahore Abdus-Samad Khan put a blockade over the *garhi*.<sup>243</sup> This ambit continued for several months. Subsequently, the Sikhs had to face exhaustion and depletion of food. The Sikhs kept themselves alive feeding on the leaves of trees and raw-flesh of the

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<sup>238</sup> *Ibid*

<sup>239</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-299

<sup>240</sup> *Ibid*

<sup>241</sup> *Ibid*

<sup>242</sup> *Ibid*, p-300

<sup>243</sup> Inderjit Singh Jodka, *Saromani Shaheedi Parvaar Bhai Mani Singh*, p-199

animals. Differences arose between Binod Singh and Banda Singh Bahadur. Binod Singh went away with his associate Sikhs leaving Banda Singh Bahadur alone. Inside the *garhi*, the Sikhs began to die of thirst and starvation. Banda Singh Bahadur and other Sikhs were arrested on 7<sup>th</sup> December 1705 AD.<sup>244</sup> The Sikhs were arrested and taken to Delhi in caged vehicles. The Sikhs were retinued through the streets of Delhi causing disreputation and embarrassment to them. Ram Singh was martyred alongwith Banda Singh Bahadur on 9<sup>th</sup> June, 1716 AD.<sup>245</sup>

#### 49. Bhai Gulzar Singh

Bhai Gulzar Singh was the son of Bhai Alim Singh and cousin of Bhai Mani Singh. He, frequently, used to visit Anandpur Saheb and sent Bhai Mani Singh and other five Sikhs, to Amritsar in 1698 AD, to improve the the system of ministration over there and to implement the model code of conduct for the Sikhs, initiated by the Gurus. Bhai Gulzar Singh was one among these Sikhs.<sup>246</sup> After 1698 AD, Bhai Gulzar Singh stayed at Amritsar. In 1706 AD, when Guru Gobind Singh had been staying at Talwandi Sabo, Bhai Gulzar Singh went and stayed with the Guru for some days and thereafter returned to Amritsar. He went to Guru Gobind Singh at Burhanpur, in 1708 AD with letter from Bhai Mani Singh in the name of the Guru.<sup>247</sup> During the time of Banda Bahadur, he went away somewhere leaving Amritsar and returned to the city only in 1721 AD. Bhai Gulzar Singh alongwith Bhai Mani Singh, was arrested and brought to Lahore from Amritsar. He was severly and harshly tortured at the prison of Lahore. On his plainly refusal to convert to Islam, he was martyred by skinning alive.<sup>248</sup> Sewa Singh has written about this in his creation *Shaheed Bilas* that Bhai Gulzar Singh was skinned alive and martyred.<sup>249</sup>

#### 50. Bhai Bhupat Singh

The father of Bhai Bhupat Singh was Bhai Jetha Singh. Bhupat Singh got baptized just at the time of emergence of the *Khalsa Panth*. When in 1698 AD, Bhai Mani

<sup>244</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-300

<sup>245</sup> Inderjit Singh Jodka, *Saromani Shaheedi Parvaar Bhai Mani Singh*, p-199

<sup>246</sup> Sewa Singh, *Shaheed Bilas*, p-70

<sup>247</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-100

<sup>248</sup> Koer Singh, *Gurbilas Patshahi Dasvin*, p-294; Shamsher Singh, *Atharvi Sadi da Punjab*, Language Department. Punjab, Patitala, 1996, p-12

<sup>249</sup> Sewa Singh, *Shaheed Bilas*, p-92

ਪੀਛੇ ਸਿੰਘ ਗੁਲਜ਼ਾਰ ਵੇਰੀ

ਪੁਠੀ ਖੱਲ ਲਾਚੀ ਬਿਨ ਦੇਰੀ

Singh had been sent to Amritsar to look after the whole management over there, Bhai Bhupat Singh was also with him among the five Sikhs who had also been sent with Bhai Mani Singh to Amritsar by Guru Gobind Singh.<sup>250</sup> There after, since 1698 AD Bhupat Singh had been serving at the *Darbar Saheb* Amritsar. He came Talwandi Sabo to have the glimpse of the Guru in 1706 AD, having stayed at Talwandi Sabo and Amritsar despending the same duties, he was arrested from Amritsar alongwith Bhai Mani Singh and several other Sikhs and was kept captivated in the prison at Lahore in 1734 AD. A judgement under the Islamic law, had been pronounced on him to choose one either Islam or death, on June 24, 1734 AD. None of the arrested Sikhs accepted to convert to Islam. First, at the *Nikhas Chowk*, his eye tied to the pinion and broken into pieces. He attained martyrdom on 24<sup>th</sup> June, 1734 AD.<sup>251</sup>

### **51. Ran Singh**

Bhai Ran Singh was the son of Bhai Nathia and childhood name was Ranu after baptism with the consecrated drink he became Ran Singh.<sup>252</sup> He was arrested from Amritsar in April 1734 AD alongwith Bhai Mani Singh and other Sikhs. After having been torured severly in the imprisonment, he was martyred with Bhai Mani Singh at *Nikhas Chowk* on 24<sup>th</sup> June 1734 AD.<sup>253</sup>

### **52. Sangat Singh**

Sangat Singh was the brother of Bhai Ran Singh. Bhai Sangat Singh frequently used to stay with Bhai Mani Singh at Amritsar. He was arrested alongwith Bhai Mani Singh from Amritsar in April 1734 AD. After inflicting several excessive tortures on him, he was martyred at *Nikhas Chowk*, Lahore.<sup>254</sup>

### **53. Bhai Jagat Singh**

Brother of Bhai Mani Singh, like his other brothers and nephews, Bhai Jagat Singh also sacrificed his life for the Sikh religion. He was also captured and brought to Lahore<sup>255</sup> from Amritsar alongwith his brother Bhai Mani Singh and other Sikhs. He was tortured during his imprisonment at Lahore to persuade him, by hook or by crook, to convert to Islam, very much like Bhai Mani Singh, Chittar Singh, Bhupat Singh and Gulzar Singh, when asked to make a choice between

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<sup>250</sup> *Ibid*, p-70

<sup>251</sup> Harjinder Singh Dilgeer, *Guru de Sher*, pp-232-34; Sewa Singh, *Shaheed Bilas*, p-92

<sup>252</sup> Harjinder Singh Dilgeer, *Guru de Sher*, p-327

<sup>253</sup> *Ibid*

<sup>254</sup> *Ibid*, pp-327-28; Koer Singh, *Gurbilas Patshahi Dasvin*, p-293

<sup>255</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-103

death and Islam, Bhai Jagat Singh, also opted for death. By the orders of Zakariya Khan, Bhai Jagat Singh was martyred at *Nikhas Chowk* Lahore after very brutal tortures in 1734 AD.<sup>256</sup>

#### **54.Chittar Singh**

Bhai Chittar Singh was the eldest son of Bhai Mani Singh. Being the eldest son of the family he had been shouldering all his domestic responsibilities since his childhood. But still there was a fervor of faith in Sikhism and sacrifice in Chittar Singh like his father and other brothers. He alongwith his younger brothers Bachittar Singh and Udai Singh, faced the enemy tenaciously in the battle of Nirmohgarh.<sup>257</sup> Before him, several of his brother, nephews and relatives had attained martyrdom. In 1734 AD, he with his younger brother Gurbakhash Singh and father Bhai Mani Singh, was arrested from Amritsar and brought to Lahore by the decree of the governor of Lahore Zakariya Khan.<sup>258</sup> He was imprisoned over there and compelled to convert to Islam. But Bhai Chittar Singh did not give up before the tyrannies. At last, he was executed on 24<sup>th</sup> June, 1734 AD at the *Nikhas Chowk* of Lahore.<sup>259</sup>

#### **55.Gurbakhash Singh**

Gurbakhash Singh was the son of Bhai Mani Singh. Bhai Mani Singh had taken the permission from the governor of Lahore Zakariya Khan, to celebrate the festival of Diwali in lieu of *Jajia* five thousand rupees.<sup>260</sup> Doubting the hidden malafied intentions of the Mughal government, Bhai Mani Singh requested the Sikhs not to come to Amritsar. So there was not much gathering of the Sikhs and the needed money of rupees five thousand for the *Jajia*, also could not be collected. For the crime of not submitting the required and affixed tax money, Bhai Mani Singh, Gurbakhash Singh and several other Sikhs who were present at Amritsar, were arrested and sent to Lahore, where they were tortured severely for not adopting the Islam. They rather than deserting his Sikhism, would prefer to lay down their life for the cause of Sikhism. Gurbakhas Singh attained martyrdom on 24<sup>th</sup> June, 1734 at *Nikhas Chowk* at Lahore.<sup>261</sup>

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<sup>256</sup> *Ibid*

<sup>257</sup> Sawroop Singh Kaushish, *Guru Kian Sakhian*, p-129

<sup>258</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-104

<sup>259</sup> Gurcharan Singh Aulakh, *Sharomani Shaheed*, p-100

<sup>260</sup> Kirpal Singh and Khark Singh, *History of the Sikhs and their Religion Vol-I*, p-441

<sup>261</sup> Gurcharan Singh Aulakh, *Sharomani Shaheed*, p-100



## 56. Mata Seeto (Basant Kaur)

She was the wife of Bhai Mani Singh.<sup>262</sup> In Sikhism not only men had been ahead in sacrificing their lives, but women had also never lagged behind in this matter. The Sikh women folk also suffered the barbarities, inflicted upon them, by the Mughals. They wore the garlands of the pieces of the bodies of their own beloved kids around their necks but never knelt before the tyrants and gave up to convert to Islam deserting their Sikhism. Several members from *Mata Seeto's* parental and in-law families had laid down their lives on the path of sacrifices and to serve, secure and safeguard the Sikhism. She, while rearing her sons and grandsons, inculcated the fervor of sacrifices. Her husband, Bhai Mani Singh had been martyred by cutting into pieces from the every joint of his body at *Nikhas Chowk* Lahore on 24<sup>th</sup> June, 1734 AD. *Mata Seeto* never got disheartened rather she kept full faith in God. After being baptised with the *Khande Batte Da Pahul*, her name was changed to Basant Kaur from Seeto Bai- the previous one.<sup>263</sup> Post martyrdom of Bhai Mani Singh, the barbarities of Zakariya Khan on the Sikhs, increased manifold.<sup>264</sup> In the end of the year 1744 AD, *Mata Basant Kaur* was arrested along with the other women of the Sikh families.<sup>265</sup> The arrested women were tempted in so many ways so that, any how, they might be persuaded to convert to Islam deserting Sikhism. But *Mata Seeto* later on baptised as Basant Kaur, continued to show them the right path, telling them about the greatness of the Sikhism. The Mughals inflicted severe, harsh and unbearable barbarities on these Sikh women. Their children were cut into pieces, were put in their laps also. But, these women were so stern and faithful in their religion, that did not let their religion come under any dark cloud of danger. After all, in 1745 AD, bearing all barbarities of the Mughals she sacrificed her life.<sup>266</sup>

## 57. Hathu Singh

Hathu Singh was the youngest son of Chittar Singh. Sikhs continued their struggle to establish the *Khalsa Raj* even after the martyrdom of Banda Singh Bahadur and

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<sup>262</sup> Inderjit Singh Jodka, *Sharomani Shaheed Parvaar Bhai Mani Singh*, p-200

<sup>263</sup> *Ibid*, 201; Harjinder Singh Dilgeer, *100 Sikh Bibian*, The Sikh University Press, Belgium, 2010, p-66

<sup>264</sup> Teja Singh and Ganda Singh, *Sikh Itihas (1469-1765)*, p-122

<sup>265</sup> Inderjit Singh Jodka, *Sharomani Shaheed Parvaar Bhai Mani Singh*, p-202

<sup>266</sup> *Ibid*; Harjinder Singh Dilgeer, *100 Sikh Bibian*, p-67

Bhai Mani Singh. Bhai Hathu attained martyrdom in the battle of Sirhind on 27<sup>th</sup> March. 1758 AD.<sup>267</sup>

Thus it shows from the above discussion that Bhai Mani Singh not gave his own sacrifices for cause of Sikh religion but had also fifty seven members of Bhai Mani Singh's family attained martyrdom among whom included his grandfather, paternal uncles (younger and elder brothers of Bhai Mani Singh's father Bhai Mai Das), brothers, cousins, sons, grandsons, himself and even his wife also

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<sup>267</sup> Harjinder Singh Dilgeer, *Bhai Mani Singh te Unhan da Parvaar*, p-79

## CONCLUSION

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The soil of Punjab has been made fertile due to the five perennial rivers- Jehlam, Chenab, Ravi, Beas and Sutlej. Since the ancient times, Punjab had been known by several names. Greeks called it *Pantapotamia*, Aryans nomenclated it as *Panchnad* and the Mughals pronounced its present day name Punjab. The ancientest civilization of the world, the civilization of Indus valley also dwelled on the land of Punjab. Attracted by the prosperity and affluence of Punjab, the invaders had always been ready to attack this land. Aryans, Persians, Greeks, Turks, Mughals, Hunas, Tamerlane, Mangols, Hunas, Mughals, Nadir Shah, Ahmad Shah Abdali, Shah Zaman and others. invaded India several times through various passes such as Khybar, Koram, Gomal and Bolan naturally present in the west of the Mountain ranges of the Himalayas. Whenever any aggressor invaded, he had to encounter with the valiant and gallant people of Punjab. Consequently, the virtues of valiantness (courage and bravery), to face the enemies with courage and a sort of fearlessness emerged in the people here. The first and the foremost attack, on Punjab was by Aryans and they settled here on the land of Punjab. Due to the regular perilous struggle with the *Jatt* tribes, Aryans migrated from the Indus region to the Saraswati region. According to the historic epic Mahabharata, the battle of Kurukshetra between the Kaurvas and the Pandavas was also fought on the land of then Punjab. Punjab had been a part of Maurya and Vardhan empires. In the field of education also, Punjab had the lions share and contributed the most as thousands of students, from various parts of the world, studied in the University of Taxila. Mehmood of Ghazni invaded India seventeen times between 1000-1027 AD. He took Punjab in his possession after having defeated the Hindu ruler Trilochan Pal. Mohammad Ghori put an end to the reign of Ghazni and merged Punjab into Ghori empire.

Prithvi Raj Chauhan was defeated in the second battle of Tarain in 1192 AD by Mohammad Ghori. The slave successor of Mohammad Ghori, Qutubuddin Aibak made Lahore his Capital and thus established the slave dynasty. After that Punjab had been under the rule of Khiljis, Tughlaqs, Lodhis and Mughals. As Punjab was the frontier province and people, here, had to face each and every invader that the warriors like tendencies began to originate the nature of the people here. Their colloquials, songs etc. were tinged with such idiomatics as *Punjab de Jameaan Nu Nit Muhima*-Everyday battle for the born of Punjab; *Khada Peeta Lahey da, Rehanda*

*Ahmed Shahey da-* All that you consume is only yours, rest will be looted by Ahmad shah.

Several recluses, sages and saints were also born on the land of Punjab to eliminate the people from the evils and superstitions and blind faiths. At the time of the birth of the Guru Nanak Dev on 15th April 1469 AD Behlol Lodhi was ruling as enthroned at Delhi. Sikander Lodhi, the successor of the Lodhi dynasty inflicted severe and intense barbarities on the Hindus and levied *Jijia* and also demolished the Hindu temples. Ibrahim Lodhi, the son of Sikander Lodhi also was a barbarious ruler, very much like his father. Corruption was prevalent in full swing in Punjab during his regime. Daulat Khan Lodhi, the governor of Lahore, just to establish his own rule, repeatedly invited Babar, the ruler of Fergana to invade India. The Babar, during his third invasion in 1521 AD attacked Saidpur (Eimanabad) and sent Guru Nanak Dev, Bhai Mardana and other people to jail. The barbarities of the Mughals and the devastation of the people at the hands of Babar have been presented in Guru Nanak's holy *bani*. Babar was very much influenced by the Gurus personality and begged his pardon and on the Gurus advice, Babar released all the prisoners.

To get the society freed from all types of social evils, that had spread in the whole society, Guru Nanak Dev carried out various *Udasis*. To eradicate all kinds of discrimination in the society on the basis of caste, colour, creed and sex, Guru Nanak Dev established *langer* system. The Guru provided equal rights to women at par with men. He also advocated the equal and respectable status to the women folk. On 20<sup>th</sup> April, 1526 AD, during his fifth invasion, at the battle of Panipat, Babar defeated thoroughly Ibrahim Lodhi and established the regime of the Mughals- the establishment of the Mughal dynasty. Humayun, the son of Babar was defeated on 17<sup>th</sup> May, 1540 AD at the battle of Kanauj, at the hands of Sher-Shah-Suri. On the way back to Lahore, Humayun, visited Guru Angad Dev at Khadoor, to have a glimpse of the Guru. Guru Angad Dev at that time was under the spell of deep meditation and did not speak to him. The emperor considered this as his insult that he was an emperor and the Guru did not accord him a suitable and proper welcome. He dragged his sword on the Guru. The Guru chided him, why his sword was so mute and lame while in battle with Sher-Shah-Suri and now he was using it to threaten the anchorites. The emperor felt ashamed of his behaviour and begged the Gurus pardon and also sought his blessings to regain his empire and proceeded towards Kabul.

Guru Angad Dev refined, appropriated and systemized the *Gurmukhi* script to write Punjab language more feasibly. He got the life account of Guru Nanak Dev written by Pairha Mokka in the shape of *Janamsaakhi* (Birth story with proofs) on the basis of the anecdote of Guru Nanak Dev's life as told by one of the two companions of Guru Nanak Dev Bhai Bala. *Mata Kheevi*, the wife of Guru Angad Dev, herself, administered *Sewa* at the *langer*. The Guru paid special attention towards, not only the spiritual up-liftment but also towards the physical as well as mental capacities of the Sikhs. To spread the preachings and teachings of the Sikhism, Guru Amar Das- the third Guru, established twenty two *Manzis*- preaching centres (office or honour bestowed by the Sikh Gurus on deserving Sikhs as preachers). The Guru opposed the veil system as well as *sati* system prevalent among the women folk. His famous composition of holy utterances is Anand Saheb- bliss, written in *Raaga Ramkali*- a kind of musical metre or measure.

Humayun again took hold on India and re-established the Mughal regime on 23<sup>rd</sup> July, 1555 AD. His son and successor, Akbar, occupied the throne of Delhi on 14<sup>th</sup> February, 1556 AD. Akbar was a liberal and conservative emperor who respected all the sects (religions) prevalent in the society. During his reign, the Sikh and the Mughal relations were some what conducive. According to the quotation cited in an Urdu book- *Tehrik-i-Punjab*, Mughal emperor Akbar won the famous fort of Chittaurgarh from the Rajput brothers Jaimal and Fatta, only with the blessings of Guru Amar Das. After the victory of the fort of Chittaur, the emperor Akbar paid a visit to Goindwal to pay his homage and convey his gratitude towards Guru Amar Das and had meals at the community kitchen, sitting in a row first, and then had the glimpse of the Guru. Akbar wanted to donate a piece of land so that from its income, the *langer* could be run more smoothly, but when Guru Amar Das declined his proposal, Akbar got a mortgage deed of the twelve villages of Jhabal sub-division written and handed over the same to the Guru's daughter Bibi Bhani. The Mughal emperor also remitted the pilgrimage tax and the religiously discriminatory tax levied on the Hindus- *Jajia*. He offered one hundred one gold coins to Guru Ram Das- the fourth Guru in succession. Guru Ram Das established the town of Ramdaspur and got the *Amrit Sarovar*.

The Guru brought the people of fifty two different communities of different occupations, professions and trades and made them settle there and soon Amritsar developed as a centre of trade and commerce. Due to the digging work at Amritsar,

more funds were required to run the community kitchen and to meet miscellaneous amalgamated expenses. Therefore Guru Ram Das established the *masand* system. The Guru sent there *masands* to the different parts of the country to approach the Sikhs residing there and collect from them *daswandh*. Guru Arjun Dev got the *Amrit Sarovar* concreted and the foundation stone of the *Harmandir Sahib*, laid in the middle of the *Amrit Sarovar* in 1589 AD by the hands of Sufi Saint Sai Miyan Mir. Four gates in all the four directions were left open in the *Harmandir Sahib*, symbolising welcome to the devotees from all religions and castes. as, in Sikhism, all the castes, religions, sects are given equal respect without any discrimination. Heeding to Guru Arjun Devs advice, emperor Akbar remitted the land revenue of the tillers of the land. The Guru compiled and completed the Guru Granth in July 1604 AD, in which, besides the holy verses of the Guru himself and his predecessor Gurus, the pious verses of several Hindu and Muslim saints were also included. The emperor Akbar listened to some of the hymns from the scripture and was all in praise for Adi Granth and pronounced that it was a great Granth. With the compilation of Adi Granth and the construction of *Harmandir Sahib*, the number of the Sikh devotees began to increase manifold day by day. Socio-economic set-up of the medieval Punjab was also an other cause of the rise in the number of the Sikh devotees. Two communities of the Hindus and the Muslims resided in Punjab and women in both the communities had a very low social status. They were considered very inferior in the society. Social evils like child marriage, polygamy and *sati* system were in practice. The Muslim society was divided into upper class, middle class and lower class. People from the upper class of the Muslim community enjoyed a life full of pleasures while the people from the lower class lived a life of paucity. Some of the Hindus adopted Islam under the influence and spell of the holy utterances of the Sufi Saints. The Hindu society was divided in the four folds of castism: Brahmin, Kshatriya, Vaisha, and Shudra. The Hindus used to worship of various gods and goddesses while the Muslims had faith solely in *Alah*. The condition of the Shudras in the society was very pathetic and miserable. Muslims were also divided into Shias and Sunnis.

The Sikh Gurus raised their voice against all these social evils. The Hindus and the Muslims began to follow the teachings of the Gurus. After the death of emperor Akbar in 1605 AD, *Shehzada* Saleem whose imperial name was Jahangir was enthroned. He was a fanatic circumcised (Sunni) Muslim. He was in search

of an opportunity to exterminate Guru Arjun Dev and he got it too when the Prince-Khusro revolted against him. According to *Tuzk-i-Jahangiri*, after having been defeated, prince Khusro came to Punjab and met Guru Arjun Dev at Goindwal. Emperor Jahangir driven by his fanatic policies and ideology, ordered to exterminate the Guru. Guru Arjun Dev was executed on 30<sup>th</sup> May, 1606 AD. With the martyrdom of Guru Arjun Dev, there arose a bitterness between the relations of the Sikhs and the Mughals. The sixth Guru, Hargobind wore two swords *Miri-Piri*. The Guru recruited Sikhs from *Majha*, *Malwa* and *Doaba* in his army. Guru Hargobind got *Akal Takhat*, constructed in 1606 AD and began to lead the Sikhs spiritually and politically. Mughal emperor Jahangir could not bear the majestic dignity and the armed forces of the Guru, so he kept the Guru a captive in the fort of Gwalior. Historians have opined differently regarding the time of captivity of Guru Hargobind in the fort of Gwalior. Emperor Jahangir on the request of his wife Noorzahan, released the Guru after some time. After the Guru had released, there had been an affinity between the Mughal emperor and the Guru. Emperor Jahangir died on 28<sup>th</sup> Oct., in 1627 AD. There were four battles fought between the next Mughal emperor Shah Jahan and Guru Hargobind. When Guru Hargobind organized the Sikh army, Bhai Balu, the grandfather of Bhai Mani Singh along with his brothers also got himself recruited in the Gurus army. The first Mughal-Sikh battle was fought on 15<sup>th</sup> April, 1634 AD at Amritsar. Bhai Balu got martyred in this battle and several Mughal officials were also killed. The *Bauli* at the *Dabbi Bazar* of Lahore, got built by Guru Arjun Dev, was dumped with garbage by the emperor Shah Jahan, after having got demolished it. He turned the building of the community kitchen *langar* adjoining to the *Bauli*, into a mosque. Guru Hargobind lived a peaceful life at Kiratpur Sahib from 1635 to 1645 AD and expanded the Sikhism. Guru Hargobind selected his grandson Har Rai as the heir to the divine seat of Guruship in succession. Bhai Mani Singh presented himself in the ministrations (Sewa) of Guru Har Rai in 1657 AD. Bhai Mani Singh was a Parmar Rajput, whose background had been to *Khan Desh*. He was the heir of Raja Bikramjit's lineage. His grand father Bhai Ballu was a big peddler (*vanjara*) and being big trades man, he was on good terms with both the Mughal emperors, Akbar and Shah Jahan.

The name of Bhai Mani Singh is included among the great martyrs of the Sikh history, who sacrificed their entire life in the service of the Gurus and *Khalsa*

*Panth*. The historians have presented different opinions regarding the place of birth, date of birth, caste and the parents of Bhai Mani Singh. The views and accounts presented in the Bhai Mani Singh, at the age of thirteen, presented himself in the attendance of the seventh Guru, Guru Har Rai. He devoted all his life in the service of the Guru and the *Khalsa Panth*. Guru Har Rai blessed him that his name would illuminate in the whole world.

Living at Kiratpur, despite despending the voluntary *sewa* of food preparation at the community kitchen and washing the utensils, Bhai Mani Singh started reciting and enchanting *Gurbani*, the holy verses of the Gurus, too. He was married to Sito Bai, a daughter of Lakhi Shah *Vanjara* at the age of fifteen. After his marriage, he stayed at his village for some time and presented himself in Guru Har Rai's *Sewa* with two of his elder brothers. Bhai Mani Singh continued serving the eighth Guru, Guru Harkrishan after the soul of the seventh Guru had mingled with the supreme soul of the almighty. When Guru Harkrishan went to Delhi to meet Mughal emperor Aurangzeb, he was one of the prominent Sikhs who accompanied the Guru. During this time, in Delhi, a fatal disease small-pox broke out, and the Guru himself got contaminated with the fatal virus of the disease and paved way for his heavenly abode in 1664 AD. Following the indication given by Guru Harkrishan that the would be ninth Guru was at Bakala, *Mata Bassi* and *Mata Sulakhni* along with a group of the Sikhs, including Bhai Mani Singh, proceeded to Bakala to apply the mark on Guru Tegh Bahadur's forehead signifying his coronation as accession to the Gurus seat. After having lived in the association of Guru Tegh Bahadur, Bhai Mani Singh returned to his native village, Alipur. When, returning from various travels, Guru Tegh Bahadur began to live at Anandpur Saheb with his family, Bhai Mani Singh rejoined the Guru in 1672 AD, alongwith his family, at Anandpur Saheb and resumed the *Sewa*. In 1675 AD, a delegation of Kashmiri Pandits in the leadership of *Pandit Kirpa Ram Dutt* visited Guru Tegh Bahadur at Anandpur Saheb with an imploration to save them from the tyranny of the governor of Kashmir Iftikhar Khan who, obeying the orders of the Mughal emperor Aurangzeb, was compelling them to turn to Islam.

Responding to the supplication of the Kashmiri Pandits, Guru Tegh Bahadur, with three of his Sikh companions, set out his journey towards Delhi to meet the Mughal emperor Aurangzeb regarding the solution to the problems of the Kashmiri



Pandits. Guru Tegh Bahadur handed over the responsibility of Anandpur Saheb to Bhai Mani Singh and thereafter (after the martyrdom of Guru Tegh Bahadur Saheb) Bhai Mani Singh had always been in the ministrations of Guru Gobind Singh. Whenever he got some leisure, after the voluntary service at the community kitchen, Bhai Mani Singh would sit in the company of Guru Gobind Singh and have lessons on reading *Gurbani*. Obeying the command from Guru Gobind Singh, Bhai Mani Singh started writing *Pothis*. There were fifty-two bards in the Gurus court-*Darbar* at Paunta Sahib, and Bhai Mani Singh was also one of them. Guru Gobind Singh encouraged the bards for literary creation. Bhai Mani Singh besides the writer of the *Pothis* was a brave soldier also. He was also an equally expert in horse-riding, swordsmanship, and archery. He encountered the enemy squarely in the battles of Bhangani and Nadaun. Taking his bravery, prudence, and common sense under consideration, Guru Gobind Singh adored him with the title of *Deewan* on the Baisakhi in 1691. Besides discharging the duty of *deewanship*, Bhai Mani Singh would recite and explain hymns from the Guru Granth to the congregation along with the anecdotes from the life of the Gurus. In 1693 after the demise of Sodhi Harji, the management and control at *Harmandir Sahib* in Amritsar began to be distorted and the code of traditional rules and rites; also got disbanded. The Sikh devotees from Amritsar met Guru Gobind Singh at Anandpur Saheb and let him know about the entire circumstances over there. So, the Guru sent Bhai Mani Singh, appointing him the squadron leader of a group of five Sikhs to Amritsar to rectify the practice of the Sikh code. He installed a blue coloured *Nishan Sahib* in Amritsar and illuminated (in an open state the Sikh scriptures) Guru Granth. On returning to Anandpur Saheb in 1699 AD, Bhai Mani Singh in collaboration with Chaupat Rai; shouldered the entire and complete responsibility of making all the arrangements for the creation of the *Khalsa Panth*. Bhai Mani Singh sought *Amrit* from the Guru for five of his sons and himself too and got baptized on 30<sup>th</sup> March, 1699 AD. He became Mani Singh from his previous name Mani Ram. In the battle that was fought between the hilly Kings, Ajmer Chand and the Sikhs on 1<sup>st</sup> September, 1700 AD, Bhai Mani Singh sustained severe injuries. At the time when Guru Gobind Singh vacated the fort of Anandpur Saheb in December 1705 AD, Bhai Mani Singh took both- *Mata Sundri* and *Mata Saheb Kaur*, safely, to Delhi. After the battle of *Khidrana*, Guru Gobind Singh arrived at *Damdama Sahib*- Talwandi Sabo, there *Mata Sundri* and *Mata Saheb Kaur*, with Bhai Mani Singh, came to have the glimpse of the Guru Gobind

Singh who got Adi Granth edited. Due to the interpretation of the scripture, *Taksal*- an institute for standardised study of Sikh theology; was initiated from here which is known as *Damdami Taksal*. After, Guru Gobind Singh, had gone towards the South, Bhai Mani Singh returned to Amritsar and began to preach *Gurbani*. The Sikhs indulged in an altercation with Ramu, a son of Chuharh Mal on the issue of mulberry trees in 1709 AD. Har Sahai- the *Chaudhary* of Patti attacked Amritsar on the Sikhs on 6<sup>th</sup> April, 1709 AD. Bhai Mani Singh and Tara Singh Dall-Vaan were leading the Sikhs. *Chaudhary* Har Sahai was killed by the Sikhs in this altercation. Under the able command of Bhai Mani Singh the Sikhs defeated the garrison of *Chaudhary* Deva intensely.

Bahadur Shah, the Mughal emperor retained the areas won by the Sikhs. In December 1711 AD Mughal emperor Bahadur Shah gave the *Jagir* of Amritsar to Ajit Singh- an adopted son of *Mata* Sundri, so that he could be instrumental against the Sikhs. Therefore Bhai Mani Singh went away from Amritsar. After the martyrdom of Banda Singh Bahadur the Sikhs got divided between two factions- *Tat Khalsa*, and *Bandai Khalsa*. The differences and disputes between these two factions, regarding the management and control of *Harmandir Sahib* increased upto such an alarming proportions that they started conspiring to battle against each other. The Sikhs went to Delhi and made *Mata* Sundri aware about the altercation. *Mata* Sundri sent Bhai Mani Singh to Amritsar so that the day-by-day deteriorating situations at Amritsar might be brought under control and improved. After reaching Amritsar Bhai Mani Singh called the *Sarbat Khalsa* on Baisakhi festival. To put a permanent full stop to the routine clashes, Bhai Mani Singh got two different slips thrown into *Amrit Sarovar* from *Har Ki Pauri* having written on one of them the greeting slogan of the *Tat Khalsa- Waheguru Ji di Fateh*, and on the other the greeting slogan of the *Bandai Khalsa- Fateh Darshan*. The proposal was that whose slip would afloat first would be handed over all the manage control of the Sikh Shrines- *Gurdwaras*. Eventually, the slip with the greeting slogan of the *Tat Khalsa- Waheguru Ji di Fateh*, afloat first and they hailed the shouts of triumph. But Mahant Amar Singh Khemkaran, the leader of the *Bandai Khalsa* was not ready to abide by this settlement. He wanted to trail muscle power. Therefore, a wrestling match was decided and contested between Meeri Singh from *Tat Khalsa* and Lahora Singhs son Sangat Singh from the side of the *Bandai Khalsa*, in an arena in front of

*Akal Takhat Sahib*. In this contest Meeri Singh of the *Tat Khalsa* registered the victory. Bhai Mani Singh brought about the reconciliation by including *Bandai Khalsa* to the *Tat Khalsa* and tied the *Sarbat Khalsa* in the thread of unity. Bhai Mani Singh became the third head *granthi* and held all the management of the *Gurdwara* under his own control and established the religious code as initiated by the Guru. Influenced by the great personality of Bhai Mani Singh, thousands of the Sikhs underwent the initiation ceremony of *Khalsa*. Bhai Mani Singh besides discharging the duties of the head *granthi* of *Harmandir Sahib*, had been shouldering the responsibilities of the *Akal Takhat* as a *Jathedar* and while doing this he had been inspiring and motivating the Sikhs to continue fighting against the barbarities of the Mughals. Bhai Mani Singh initiated the code of routine prayers and recital of *Gurbani*, even till date the routine prayers, singing of hymns, that one can see being performed at *Harmandir Sahib*, was started by Bhai Mani Singh. Bhai Mani Singh managed the traditional *langer* system very efficiently under the system, started by Guru Nanak Dev and carried on by successors. He left no stone unturned in discharging his duties of *Sewa* at *Harmandir Sahib*.

During the regime of governor of Lahore Zakariya Khan, there were approximately eighteen barbarian ways, through which the Sikhs were killed and martyred, and among the Sikhs who got martyrdom in such ways, Bhai Mani Singh's name was also included. Bhai Mani Singh had been regularly discharging his duties since 1721 AD as the head *granthi* of *Harmandir Sahib* and as the *Jathedar* of *Akal Takhat*. The Sikhs respected Bhai Mani Singh the most due to his virtues of astuteness, ingenuity, erudition, excellent interpretation of the holy scriptures, sacrosanct religious life, and affectionate nature. He persuaded several Sikhs to become *Singhs* by taking the *Khande Batte da Pahul* and he had been encouraging the Sikhs to be ready to face the barbarities. The festivals of Diwali and Baisakhi had carved a niche in the life of the Sikhs. They celebrated these festivals in togetherness at Amritsar. The resolutions of consensus were passed unanimously for the welfare of the plenum on these festivals. He kept the whole *Khalsa Panth* tied in the thread of unity. The Mughal government had imposed a ban on celebration of the festival of Diwali: Bhai Mani Singh talked to the governor of Lahore Zakariya Khan on this issue and got permission to celebrate the festival of Diwali in 1733 AD at Amritsar in lieu of rupees five thousands as a tax. He sent messages to the Sikhs to

reach Amritsar for the celebration of the Diwali festival. The antagonists incited Zakariya Khan to finish the Sikhs. No sooner did Bhai Mani Singh get the information about the barbarous intention and the conspiracy of Zakariya Khan, he appealed the Sikhs not to come to Amritsar. Subsequently, neither there was a great assemblage of the Sikhs at Amritsar, nor there was the collection of the funds for the payment of the tax as was fixed. For not paying off the *Jajia*, the Mughal soldiers by the order of the governor of Lahore, got arrested Bhai Mani Singh and several other Sikhs residing at Amritsar among whom there were many members of the family of Bhai Mani Singh, and brought all of them to Lahore. At the prison of Lahore several barbarities were inflicted on Bhai Mani Singh and all other Sikhs. He preferred to lay down his life instead of turning to Islam. Bhai Mani Singh was executed cutting to pieces from each of the joint of his body by the orders of Zakariya Khan at *Nikhas Chowk*, Lahore in 1734 AD. The historians have mentioned 1727, 1737, 1738, AD, as the dates of the martyrdom of Bhai Mani Singh. Among all these views presented by different historians and scholars, the views of Bhai Sewa Singh and of the *Bhatt Vahis* that Bhai Mani Singh was executed in 1734 AD seem to be authentic. Some historians believe that it was the curse of the Sikhs to Bhai Mani Singh behind his martyrdom. Rattan Singh Bhangu mentions in his *Sri Guru Panth Parkash* that Bhai Mani Singh had forged the *Bani* of the Guru Granth in the Granth which he wrote himself and changed the content in the new Granth in which he wrote, separately, the holy verses of the Gurus and the Bhagats taking them out of the sequence of the *Raagas* as was compiled by the Gurus. The Sikh devotees considered it at par with the separation of the parts of the holy Granth and accursed him that his (Bhai Mani Singhs) parts of body would also be separated in the same manner. But it is, hereby, cleared that in Sikhism none has ever accursed anyone through out the Sikh history and, actually, there is not any concept of curse in Sikhism. After the martyrdom of Bhai Mani Singh, the concatenation of barbarities on the Sikhs by the Mughals, re-started. Zakariya Khan had been the governor of Lahore from 1726 to 1745 AD and he left no stone unturned to exterminate the Sikhs. He adorned himself with the titles of : *Jung Bahadur* and *Khan Bahadur*. When Zakariya Khans policy to exterminate the Sikhs did not work, he in 1733 AD offered the Sikhs a high ranking feudal title of *Nawab* and an estate of Deepalpur, Kanganwal and Jhabal. The Sikhs had a full faith in the prophesy made by Guru Gobind Singh that the day when the independent regime of

the pure *Khalsa* would prevail, was certain to come *Raj Karega Khalsa*, so they refused to accept the estate. At last, Kapoor Singh Fazialpuria who was fanning the congregation, was selected by the Sikhs and it was decided that this title of *Nawab* and the estate would be given to him. In the noble and efficient leadership of Bhai Mani Singh, the number of the Sikhs was increasing day by day. After the martyrdom of Bhai Mani Singh in 1734 AD, a rage of anger prevailed among the Sikhs. Aghar Singh, a nephew of Bhai Mani Singh took the vengeance of his uncles martyrdom by putting to sabre to *Qazi Abdur-Razaak* of Amritsar.

The martyrdom of Bhai Mani Singh was such a turning point in the Sikh history that in future the Sikhs established The *Dal Khalsa*, *Sikh Misals* and even the *Khalas Raj*. The *Khalsa* was divided into two separately known factions viz-a-viz, *Bhudha Dal* and *Taruna Dal* in 1734 AD. The *Bhudha Dal* was an organized band of the old and Nawab Kapoor Singh Faizalpuria was the leader of *Dal Khalsa*. The *Taruna Dal* was an organized band of young. The *Taruna Dal* was divided further in five segments.

Every squadron had its own flag, leader and *Nagara*. Stepping in the footsteps of Bhai Mani Singh *Nawab* Kapoor Singh kept on the Sikhs united. Due to the extreme barbarities of Zakariya Khan, the Sikhs retired to the *jungles*. The emperor of Persia, Nadir Shah attacked India in 1739 AD. This invasion of Nadir Shah provided the Sikhs a golden opportunity to enhance their power. When Nadir Shah was returning to his land with the plundered booty worth millions, meanwhile, the Sikhs who were hidden in the *jungles* on that rout attacked on his caravan and snatched a big part of the robbed treasure of Nadir Shah. Sikhs got thousands of boys and girls freed from the captivation of Nadir Shah. Admonishing Zakariya Khan, Nadir Shah said, remember, the day is not far when these mutineers would get hold of your country. Warned by Nadir Shah, Zakariya Khan initiated a furious movement to exterminate the Sikhs. He announced awards to those who would bring the Sikhs arrested and bring their beheaded heads. Zakariya Khan passed away in 1745 AD keeping his dream unfulfilled, cherished in his heart. His eldest son Yahiya Khan become the governor of Lahore after him. The number of the Sikhs increased manifold and the Sikhs were reorganized in twenty five squadrons. In the scuffle at Aimmabad between Jaspat Rai (younger brother of *Diwan* Lakhpat Rai) and the Sikhs, Jaspat Rai was killed by the Sikhs. Lakhpat Rai took a vow to take the

vengeance of his brothers death and to exterminate all the Sikhs. Yahiya Khan and *Diwan* Lakhpat Rai attacked approximately fifteen thousand Sikhs, who were hidden in the *jungles* of Kahnuwan for their security. Approximately seven thousand Sikhs were put to sabre and three thousand Sikhs were bought arrested to Lahore where all of them were killed after severe tortures. This incident in Sikh history, is known as the *Chhota Ghallughara*- the first Holocaust. Yahiya Khans fancies to erase the Sikhs from the page of existence were fallen flat when his younger brother, Shah Nawaz Khan put Yahiya Khan and his *Diwan* Lakhpat Rai into prison and he himself became the governor of Lahore. Kaura Mall-the *Diwan* of Shah Nawaz Khan used to keep a soft corner in his heart for the Sikhs. Ahmad Shah Abdali invaded India eight times between 1748 to 1766 AD on the repeated requests of Shah Nawaj Khan. This was an important and golden opportunity for the Sikhs. Making advantages of this type of political and social chaotic condition, the Sikhs enhanced their power. Till now the Sikhs had been organised in sixty five squadrons, these were re-organized, collectively and commonly these squadrons were known as *Dal Khalsa*. *Nawab* Kapoor Singh appointed Jassa Singh Ahluwalia as the *Jathedar* of the *Dal Khalsa*. The *Dal Khalsa* was re- organised in eleven *Jathas* from, previously, sixty five.

On 11<sup>th</sup> April, 1748 AD, the Delhi government appointed Muin-Ul-Mulk (MirMannu) as the governor of Punjab, who re-started the concatenation of barbarities. Mir Mannu died in November 1753 AD, as on one day his foot stuck in the stirrup of his horse and the horse kept on dragging him till he died. Ahmad Shah Abdali attacked the Sikhs at village Kup near Malerkotla on 5<sup>th</sup> February, 1762 AD. These Sikhs were approximately thirty thousand in number, several thousand Sikhs were killed in this attack. This massacre took place during the sixth attack of Ahmad Shah Abdali. In Sikh history this incident is known and commemorated as the second Holocaust- the *Wadda Ghallughara*. Due to the repeated invasions of the foreigners, the Mughal government began to lose its luster. The Sikh leaders, making maximum of these circumstances strengthened their squadrons and began to expand their territories. These eleven squadrons of the *Dal Khalsa* came to be known as Sikh *misl*s. These were Ahluwalia *misl*, Dallewalia *misl*, Nishanwalia *misl*, Nakkai *misl*, Shaheed *misl*, Ramgarhia *misl*, Kanhaiya *misl*, Faizalpuria *misl*, Karorsinghia *misl*, Bhangi *misl*, Shukarchakkia *misl*, Phulkia *misl*.

The Phulkia *misl* was founded by *Baba Ala Singh* and this was an independent *misl*.

The chieftain of the Shukarchakkia *misl* established the *Khalsa Raj* by expanding the territories of his *misl*. The territories of the *Khalsa Raj* in 1839 AD, were expanded in the vast area right from Sutlej to Laddakh, Karakoram, Hindukush and Sulaiman mountain which is authenticated by even the British as well as Indian rulers. Thus the utterances of Guru Gobind Singh came true: *Raj Karega Khalsa Aakki Rahe Na Koye*.

Bhai Mani Singh was a great Sikh scholar besides being a valiant soldier. There are found several books (literary and historical creations) which are associated with his name, and from which a very significant information regarding Sikh history is found. While residing in the ministration of Guru Gobind Singh at Anandpur Saheb. Bhai Mani Singh, whenever found some leisure, would do efforts to comprehend the meaning of the *Gurubani* and there, he started writing *Pothis* for the preaching and propagation of *Gurubani*. Historians and scholars are very much at variance in their opinion about whether these creations had been written by Bhai Mani Singh himself or only his name had been associated to these. His name was included in the fifty two gems of the Guru Gobind Singh's court. No literary or religious creation can be, authentically, connected directly with the name of Bhai Mani Singh. The creations which are supposed to be associated with his name are as under: *Gyan Ratnawali*, *Bhagat Ratnawali*, *Gurbilas Patshahi Chhevin* and *Dasvin*, *Birs*, One (letter) epistle, Annotation to *Japu ji*, *Shardha Puran Granth* and *Utthankawaan*.

*Gyan Ratnawali: Janamsaakhi* is a very much significant creation and the information about the several incidents of Guru Nanak Dev's life is found from this creation. *Gyan Ratnawali* is an annotated edition of the first *var*, of Bhai Gurdas. The main objective to create this work was to provide the Sikhs with authentic and pure *Gurubani* in its intact form, for the *Meenas* and the *Hindalyas* had mixed up several unauthentic and degrading information to minimise the stature of Guru Nanak Dev among the Sikhs and his followers. About, who is the writer of the *Gyan Ratnawali*, the historians have presented various views. While editing *Shaheed Bilas (Bhai Mani Singh)* the editor Gyani Garja Singh writes: Bhai Mani Singh would not write himself rather his devotees would write for him. Bhai Mani Singh told *Gyan Ratnawali* to the Sikh congregation and Bhai Surat Singh gave it the written shape.

Besides the information of the life events of Guru Nanak Dev, a very significant and vital information about contemporary religious, economic & political conditions is also available in *Gyan Ratnawali*. According to this creation Guru Nanak was born in *Samwat* 1526 in the month of *Baisakh* of the lunar calendar at the home of father Mehta Kalu and mother *Mata* Tripta. His father had been a revenue officer of Talwandi. The Guru had his lessons in Sanskrit from Brijnath and in Persian, from Ustad Kutubdin. The Guru was married to *Bibi* Sulakhani and he did service at the provisions store-*Modi Khana* of Sultanpur Lodhi, historic knowledge to this effect is also found in *Gyan Ratnawali*. When Guru Nanak, during his long journey- *Udasi*, was at Eminabad-Saidpur, that Babar attacked Eminabad in 1520 AD, is also known historically from this creation. An evidence to the fact that the Mughal rule was established in 1526 AD is also available within this book. Several other historical and authentic information regarding that Guru Nanak Dev founded the city of Kartarpur and his light (soul) mingled with the supreme light (soul) of the almighty on the tenth day of the dark half of the seventh month of the lunar clander (*Assu Vadi Dasvin*) in *Samwat*, 1596. That Guru Angad Dev, Guru Amar Das, Guru Ram Das and Guru Arjun Das were the heirs of the divine seat of Guruship after the journey of Guru Nanak to his heavenly abode, in succession respectively. That which were the cities with their historical value at that time, is found from Bhai Mani Singhs *Gyan Ratnawali* the *Janamsaakhi*.

The second creation of Bhai Mani Singh, which is also associated with his name, is the *Sikhan Di Bhagat Mala*. This is the annotation of the eleventh *var* of Bhai Gurdas. Bhai Vir Singh, in the foreword of the edited edition the *Sikhan Di Bhagat Mala* writers that Bhai Mani Singh listened to the elucidation from Guru Gobind Singh and he himself told the same to the Sikh congregation and ultimately Bhai Surat Singh put these elucidations to the paper as he listened to them from Bhai Mani Singh. In the seventh stanza of this creation four castes and four parts of life four *Varnas* and four *Ashrama* have been talked about and thus, vital information about the Hindu code of social life is also found in the *Sikhan Di Bhagat Mala*. Bhai Gurdas had mentioned only the names of the prominent Sikhs of Guru Nanak in his *var* where as Bhai Mani Singh, besides their names presents the life details and the moral code of living in the lives of these Sikhs. The names of such Sikhs have been mentioned in the *Sikhan Di Bhagat Mala*, whom Guru Nanak appointed and handed



over the responsibility of preachings. There are the *Saakhis* of twenty one Sikhs of Guru Nanak Dev, fifteen Sikhs of Guru Angad Dev, eleven Sikhs of Guru Amar Das, twenty Sikhs of Guru Ram Das, two hundred nine Sikhs of Guru Arjun Dev and thirty seven Sikhs of Guru Hargobind in this creation.

No doubt, the *Sikhan Di Bhagat Mala* is a religious book, but on pondering over and studying it profoundly, the vital information about the political, social and economic condition of the contemporary society is also found. That, after the death of Aurangzeb, his weak and unable successors began to loot the public and the establishment of police check-posts in the cities of Sirhind and Lahore, all have been discussed about in this book. The Muslims had faith in the Muslim prayer-*Namaz* and the *Ramzan*, while the Hindus had faith in the trinity of Gods: Brahma, Vishnu, Mahesh, the yajanas, exorcism and the Hindu rite of feasting Brahmins for the benefit of dead ancestors soul- *Saraadhas and others*. The Sikhs used to wake up in the good season, take a dip-bath and recite the *Gurbani*. The Sikhs had discarded the worship of the crematoriums and other blind faiths and superstitions. The rich used to go on pilgrimages and before going to, they used to deposit their valuables with the money lenders of their respective villages, excessive money was expended on the marriages and the marriage parties were used to stay for four to five days, at the brides parents house. Thus, their economic condition is known about. The names, their sub castes and surnames of the Sikhs of Guru Nanak Dev have also been presented in this work.

Bhai Mani Singh elucidated the anecdote of *Gurbilas Patshahi Chhevin* to the Sikh congregation at *Gurudwara Nanaksar* (Jhang) which Bhagat Singh listened to and later under the mentorship of his Guru Dharam Singh got this written. This is a very important document which contains all the information regarding Guru Hargobind, right from the birth of the Guru till his light (soul) mingled with the supreme light (soul) of the almighty. Guru Hargobind was born on the twenty first day of the fourth month *Harh* or *Aasharh* in *Samwat* 1652 AD with the blessings of *Baba Budha*. The second chapter of this creation tells how Prithi Chand used to conspire against Guru Hargobind post his accession to the divine seat of Guruship. Being the elder brother of Guru Arjun Dev and the eldest son of Guru Ram Das, Prithi Chand considered himself the rightful heir to the divine seat of the Guruship in succession. But when, first Guru Arjun and later his son Hargobind was enthroned as

a Guru, Prithi Chand began to hatch various conspiracies to kill the Guru. According to the information found in the *Gurbilas Patsahahi Chhevin*, Guru Hargobind had expertised skill-at-arms even during his childhood. The fifth chapter of this creation tells about the engagement of Guru Hargobind with the daughter of Chandu Shah. But when this fact came to the knowledge of the Sikhs that Chandu had used some derogatory words for Guru Arjun Dev, they supplicated Guru Arjun Dev not to accept this relation of nuptial knot. In the seventh chapter of this creation, there is an information of historical value about the martyrdom of Guru Arjun Dev and the occasion of Guru Hargobind to the divine seat of Guruship. Guru Hargobind wore two swords namely *Miri* and *Piri* and organised an army of the Sikhs. The Guru got the building of *Akal Takhat*, constructed and recruited, approximately, four hundred soldiers and issued them horses and weaponry.

That Guru Hargobind was imprisoned at the fort of Gwalior, is also known from this creation and at the time of his release from the fort of Gwalior, the Guru got fifty two kings also released with him. In the tenth chapter of this book, there is information about the battles which were fought by Guru Hargobind and the Sikhs with Mughal garrison. In end of the *Gurbilas Patsahai Chhevin* the decriptions of the mingling of the light (soul) of the Guru with the supreme light (soul) of almighty and the coronation of Guru Har Rai to the divine seat of Guruship in succession have been provided authentically and purely.

From *Gurbilas Patshahi Dasvin* it is known about the information, related to the life of the tenth Guru, Guru Gobind Singh. Its writer is Bhai Koer Singh, as he listened to the *Saakhis* from Bhai Mani Singh and wrote them in the shape of a book later on, nowadays known as the *Gurbilas Patshahi Dasvin*. There are the parts in which the *Bachittar Natak* and *Guru Sobha*, are also presented in this creation. *Gurbilas Patshahi Dasvin* gives an evidence that Guru Gobind Singh was born in 1666 AD. This book also provides us with the information that before coronation to the Guruship, Guru Tegh Bahadur lived at Bakala and knowing that Guru Harkrishan had predicted that the would be ninth Guru was at Bakala, twenty one Sodhis claimed themselves to be the would be Guru. At the time of the birth of Guru Gobind Singh, Guru Tegh Bahadur had been the journey to Bengal. That, responding to the requests of the Kashmiri Pandits, Guru Tegh Bahadur set out on his journey to Delhi

to meet the Mughal emperor Aurangzeb regarding the issue of the Kashmiri Pandits, and the Guru was got arrested and martyred at the *Chandani Chowk* of Delhi. All this information has also been provided in the *Gurbilas Patshahi Dasvin*. It is also written in this book that Guru Gobind Singh accomplished his education and training in holy scriptures and skill-at-arms respectively, since his childhood. The discourse of the Gurus battles of Bhangani and Nadaun with the hilly Kings, has been registered, and the detail of Bhai Bachittar Singh's brave encounter with the drunken elephant has also been provided in this book. The Gurus enmities and scuffles were neither against any religion or human race particularly, rather the objective of his battles was to fight out the tyrannies and barbarities. That Guru Gobind Singh handed over the divine seat of Guruship to *Shabad Guru-* Guru Granth, is also known from this creation. Besides, the information about the life of Guru Gobind Singh, the martyrdom of Bhai Mani Singh in 1734 AD, too has been discussed there in.

Bhai Mani Singh edited two *Birs* and Guru Gobind Singh got the Guru Granth edited during his stay at *Damdama Sahib-* Talwandi Sabo. Guru Gobind Singh got the *Bir* of Guru Granth written by Bhai Mani Singh and got the *Gurubani* of Guru Tegh Bahadur included to it. A self inspiring and motivated and persuaded by *Mata Sundari*, Bhai Mani Singh, with the help of Bhai Sehan, collected, consolidated edited and compiled the whole of the creations of Guru Gobind Singh and gave them a shape of a consolidated book, known as the Dasam Granth. This Granth was completed in the year of 1712 AD.

With a view that, the Sikhs could understand and comprehend the *Gurbani* more easily, Bhai Mani Singh prepared a separate *Bir* other than the Guru Granth and the Dasam Granth. He wrote and re-arranged *bani-* *Gurubani*, taking out the whole from the traditional sequence of the *Raags*, as was done rationally by Guru Arjun Dev, and put all the *Gurubani* according to the names of the Gurus and the Bhagats, the Bhattas and of other devotees. For this, the Sikh community got annoyed with Bhai Mani Singh in such an alarming proportions that they, according to some historians, accused Bhai Mani Singh that as he had cut separated the *Angs-* parts of Guru Granth, in the same manner, he would also be executed by cutting him from each joint of his body.

An epistle is also associated with the name of Bhai Mani Singh, which he wrote from Amritsar while despending his duties in 1712 AD to *Mata Sundri* who was residing at Delhi at that time. It was written, that the *Gurbani* of Guru Gobind Singh should be collected. But some historians do not agree with the view that this epistle had been written by Bhai Mani Singh. Therefore a research work in this direction is suggested and there is dire need of the hour to do so. Bhai Mani Singh has also prepared an annotation to the *Japuji Sahib* and, thus prepared by him (Bhai Mani Singh) its greatness lies in its easiness, terseness, clarity and style.

Two *Uthaknawaan*- foreword (prelude/prologue), associated with the name of Bhai Mani Singh are also found. Herein, in the prologues, the background behind the cause of why the Guru uttered his holy verses, has been written. Bhai Mani Singh listened to anecdotes and elucidations from Guru Gobind Singh and he would tell as listened to anecdotted elucidations to the Sikh congregation. The introduction, that he would give before the main discourse of the particular anecdote, was known as *Utthankawaan*. This tradition, that was started from the court of Guru Gobind Singh, later began to be known as *Gyani Sampardai*. Disciples or devotees of Bhai Mani Singh, gave these the written shape. Bhai Mani Singh is also considered to be the writer of the *Shardha Puran Granth*. This Granth was also known as *Sri Gur Shabad Siddhi*. That how *Gurbani* can be utilized as the magical formula, is also written about. Therefore this creation can not be associated with the name of Bhai Mani Singh.

Many Sikhs sacrificed their lives for the Sikh religion during the seventeenth and eighteenth centuries. Bhai Mani Singh and other fifty seven members from his family also sacrificed their lives for the cause, in the Sikh history. But, inspite of such a large and great number of sacrifices, in history, by his (Bhai Mani Singhs) family, have been overlooked by the historians. The first, from his family, to lay down their lives were Bhai Ballu- grandfather of Bhai Mani Singh, and Bhai Naanu- the younger brother of Bhai Ballu; they attained martyrdom while fighting with the enemy in the battles fought during the time period of the Sixth Guru, Guru Hargobind. Bhai Suhela and Bhai Dasa were martyred on 29<sup>th</sup> April 1635 AD in the battle of Phagwara.

Bhai Dyal Das presented himself in the ministration of the seventh Guru, Guru Har Rai at the age of fifteen and offered whole of his life in the Gurus *sewa*.

Bhai Dyal Das was martyred a day before the martyrdom of Guru Tegh Bahadur on 10<sup>th</sup> November, 1675 AD, boiling him in a large narrow-mouthed cooking vessel at the *Chandani Chowk* of Delhi. While facing squarely, the army of the hilly King Ajmer Chand and several battles were fought in which Bhai Hathi Chand in the battle of Bhangani, Bhai Sohan Chand in the battle of Nadaun, Bhai Lehnu in the battle of Guler, Bhai Kalyan in the battle of *Qila* Taragarh attained martyrdom respectively. Bhai Bhagwan Singh and Bhai Nand Singh at the fort Fatehgarh, Bagh Singh at the fort Agamgarh, Bhai Alim Singh and Bhai Sukha Singh at the fort Lohgarh, Bhai Mathra Das at the fort Nirmohgarh and Bhai Gokal Singh got martyrism while fighting in a battle that was fought on the banks of river Sutlej. Bhai Jeewan Singh was martyred in the Basali estate. Bhai Udai Singh attained *Khande Batte Da Paul* alongwith his father Bhai Mani Singh and several brothers on 30<sup>th</sup> March, 1699 AD. He beheaded Kesari Chand a hilly king, in the battle of Lohgarh. He also left Anandpur Saheb and vacated alongwith Guru Gobind Singh on 5-6 December, 1705 AD. He, as per the orders of Guru Gobind Singh faced the foe squarely with a group of fifty Sikhs on the *Shahi Tibbi*. According to the information presented in the *Bhatt Vahis*, Bhai Udai Singh fought against the enemy continuously for four hours and forty eight minutes and ultimately attained martyrdom. Bhai Bachittar Singh encountered a drunk elephant in the battle of Lohgarh. He sustained severe injuries while fighting at Malakpur Rangaaran with the Rangharhs and the army of Sirhind in 1705 AD. *Sahebzada* Ajit Singh and Bhai Madan Singh took him injured to the *Haveli* of Kotla Nehang Khan. The daughter of Nehang Khan attended on Bhai Bachittar Singh and volunteered his *sewa* with extreme love and care. But the cuts were so deep that he could not be saved. Ajaib Singh was one of those five sons of Bhai Mani Singh whom Guru Gobind Singh honoured with the title of *Mere Puttar Farzand Khan-i-Zade*. He along with his brother Anak Singh, Ajab Singh, Ajaib Singh and paternal uncles Daan Singh and Sant Singh attained martyrdom in the battle of Chamkaur. Rai Singh, Maha Singh and Seetal Singh attained martyrdom in the battle of Khidrana. Maan Singh continuously, accompanied and supported the Guru till the last breath. He always had been by the side of the Guru whether it was Chamkaur, Machhiwara, Khidrana and Talwandi Sabo. He set out on his journey towards south with the Guru. Maan Singh was martyred in the battle that took place out side the fort of Chittaur on 3<sup>rd</sup> April 1708 AD.

Fateh Singh, Bhai Sangram Singh and Mehboob Singh were martyred in the battle of Chapparchiri, fought under the command of Banda Singh Bahadur. Sukha Singh laid his life in the scuffle of Sirhind. Bhai Jetha Singh, Roop Singh and Hari Singh were executed being buried alive in the ground at Alowal (District Lahore). Bhai Keso Singh attained martyrdom in the battle fought on the banks of the rivulet Barsana with hilly king Ajmer Chand on 28<sup>th</sup> December, 1711 AD. Albel Singh, Mohar Singh, Saina Singh sacrificed their lives in the battle of Sadhora. Bhagwant Singh, Baaj Singh, Koer Singh, Sham Singh, Sher Singh, Nahar Singh and Ram Singh all of these were brought arrested to Delhi from the *garhi* of Gurdas Nangal alongwith Banda Singh Bahadur, and all were martyred on 9<sup>th</sup> June, 1716 AD at the banks of river Yamuna, at the outer skirts of Delhi. Gulzar Singh, Bhupat Singh, Ran Singh, Sangat Singh, Jagat Singh, Chittar Singh and Gurbakhash Singh were all martyred, collectively, at the *Nikhas Chowk*, Lahore along with Bhai Mani Singh in 1734 AD. *Mata Seeto*, wife of Bhai Mani Singh was arrested with other women folk. She, bearing all barbarities of the Mughals, sacrificed her life in 1745 AD. Bhai Hathu Singh, the youngest son of Chittar Singh attained martyrdom fighting bravely in the battle of Sirhind on 27<sup>th</sup> March, 1758 AD.

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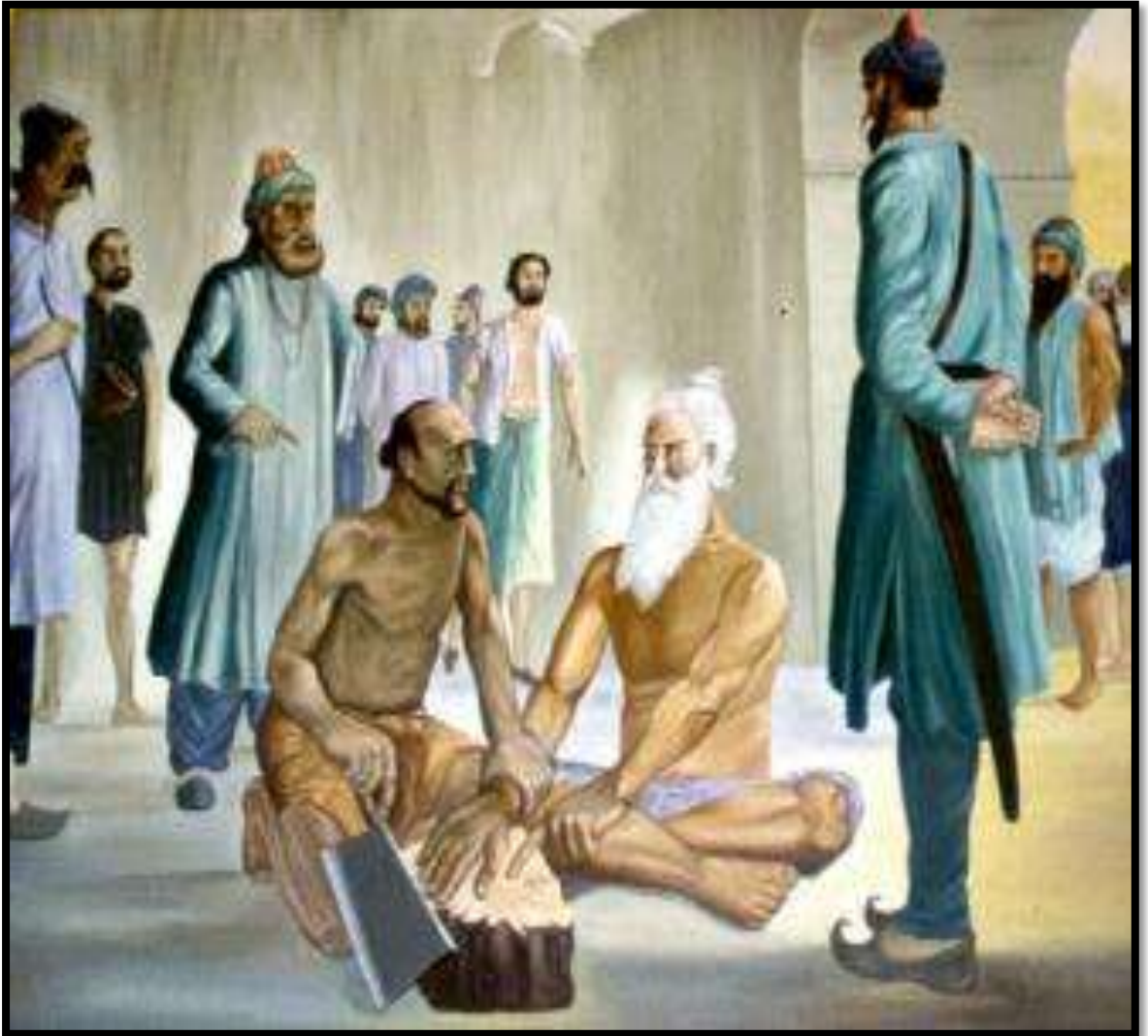
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**APPENDIX - I**



**Martyrdom of Bhai Mani Singh at Nikhas Chowk, Lahore**



**Bhai Mani Singh editing of Sri Guru Granth Sahib**



**Bhai Bachitter Singh**



**The Snake spear with which Bhai Bachitter Singh vanquished the elephant is being shown by a sewadar to the sangat  
(Anandpur Museum)**



**Bhai Bachitar Singh being blessed by Guru Gobind Singh Ji and handed the "Snake" spear with which Bhai Sahib attacked the ferocious drunk elephant**





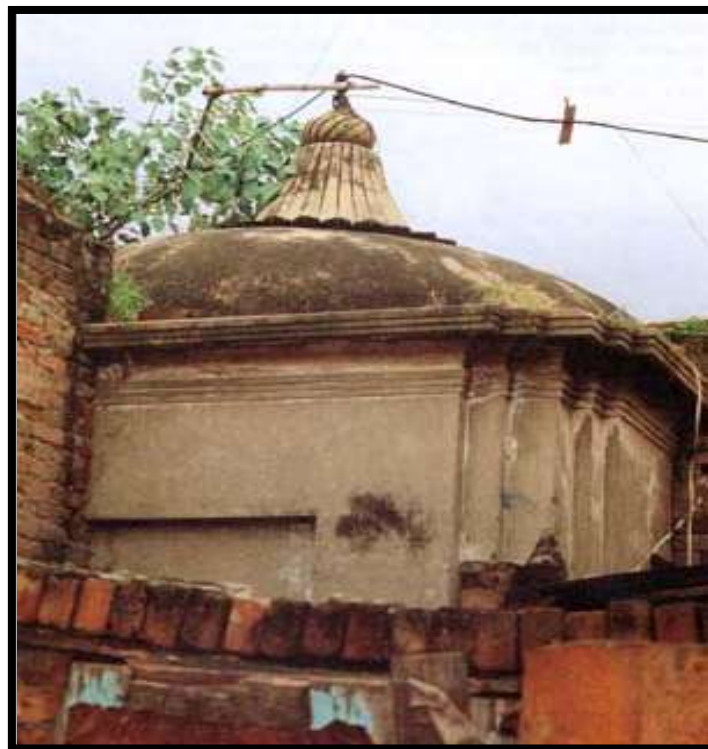
**Bhai Udai Singh beheaded the Keshri Chand Jaswalia**



**Martyred of Bhai Dyal Das at Chandni Chowk Delhi**

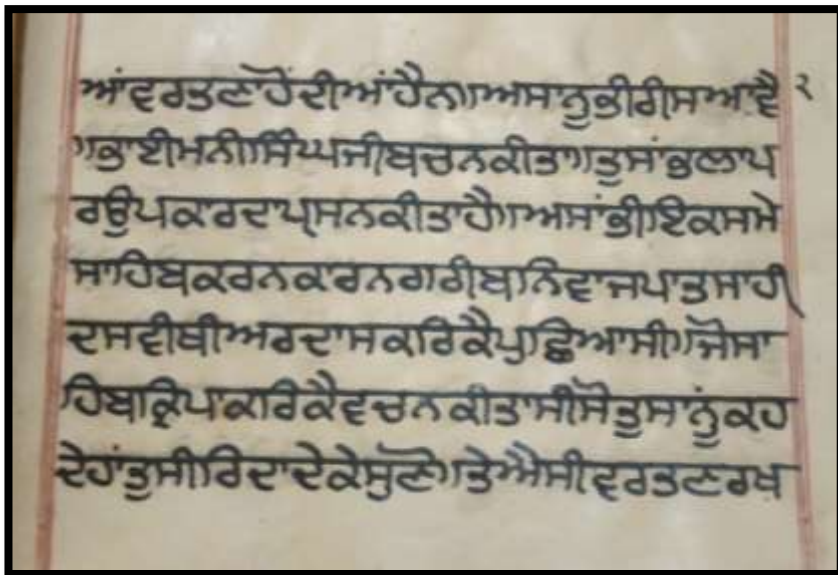
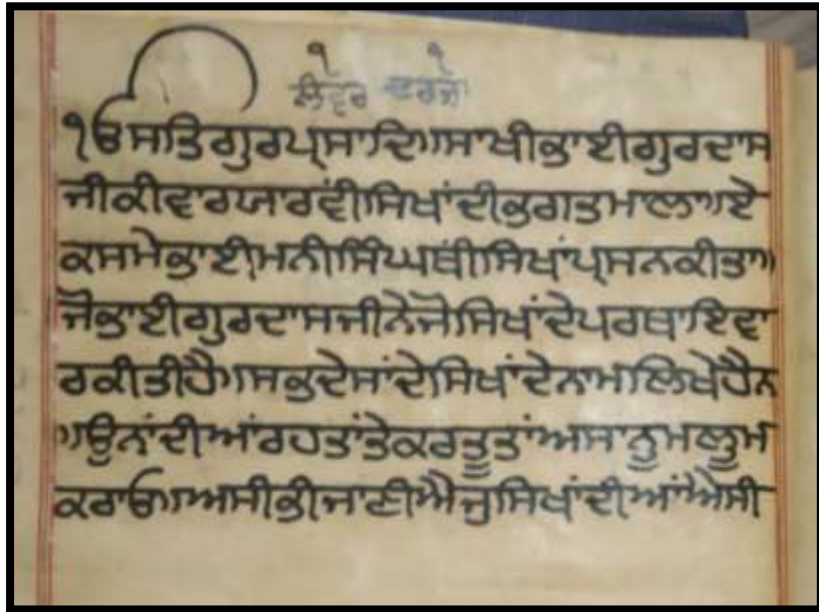


**Gurudwara Sri Likhansar Sahib , Damadama Sahib (Talwandi Sabo)**



**Shaheed Ganj Lahore**

APPENDIX-II



MS, Kharha NO. M/688 Punjab State Archieve Department, Patiala

ਬਬਚਨਕੀਤਾ ਹੈ ਜੇਹਾ ਭਾਈ ਜੀ ਦੀ ਸਾਹੀਬਾਣੀ ਸੁਣੇ ਦਾ ੩  
 ਫਲ ਹੋਵੈ ਗੁਣੇ ਹਾਇ ਸਗੋ ਸਾਹਿ ਸੁਣ ਨਵ ਲੋਨੁ ਫਲ ਹੋ 294  
 ਵੈ ਗਾ ਜਿ ਵੈ ਮੈ ਸਾਹਿਬ ਦੀ ਖਾਸ ਰਸ ਨਾ ਥੀ ਸੁਣਿਆ  
 ਹੈ। ਤਿ ਵੈ ਤੁਸਾਨੁ ਬਖਿਅਨ ਕਰਦਾ ਹਾਂ ਪਉੜੀ ਪਾਹਿ 30  
 ਲੀ। 2949  
 ੧ ਭ ਸਤਿ ਗੁਰ ਪ ਸਾਹਿ। ਸਤਿ ਗੁਰ ਸਚਾ ਪਾਤ ਸਾਹ ਪਾ  
 ਤ ਸਾਹ ਪਾਤ ਸਾਹ ਜੁ ਹਾ ਹੀ। ਸਾ ਪ ਸਿ ਗ ਤ ਸ ਚੁ ਖੰ ਠ ਹੈ  
 ਮਾਇ ਟੁ ਰੋ ਖੈ ਲੈ ਥਾ ਹੀ। ਅੰ ਮਿ ਠੀ ਕਿ ਰਣ ਨਿ ਟੁ ਰ ਟੁ ਰੇ ਮ  
 ਨ ਹ ਦ ਨਾ ਵ ਵਾਇ ਨੁ ਦ ਰ ਬ ਥੀ। ਪਾਤ ਸਾਹ ਦੀ ਮ ਜ ਲ

ਤਿਓ ਇਕੋ ਸ ਬੀ ਰ ਦੇ ਹੋਇ ਮਾ ਤ ਹੋ ਰ ਨਾ ਅਗਿਆਨੀ  
 ਮਾ ਦੀ ਨਿ ਮਾਈ ਖਾਨ ਪਾਨ ਮਾ ਦਿ ਕਾਰਿ ਮਾ ਕ ਰ ਦੇ  
 ਹੈ ਨਾ ਪ ਰ ਸ ਰੀ ਰ ਨੁ ਛ ਡਿ ਕੇ ਵਾ ਹ ਗੁ ਰੂ ਵਿ ਚ ਸ ਮਾ ਇ ਜਾ  
 ਵੈ ਹੈ ਨਾ ਤਾ ਸਿ ਖਾ ਪ ਸ ਨ ਕੀ ਤਾ ਜੀ ਚ ਰ ਵ ਰ ਨ ਕ ਵ ਨ ਹੈ  
 ਨਾ ਤੇ ਚ ਰ ਮਾ ਸ ਮ ਕ ਓ ਨ ਹੈ ਨਾ ਤਾ ਭਾ ਈ ਮ ਨੀ ਸਿ ਘ  
 ਜੀ ਬ ਚ ਨ ਕੀ ਤਾ ਖ ਡੀ ਬ ਹ ਮ ਠ ਸੁ ਵ ਵੈ ਸਾ ਚ ਰ ਵ ਰ  
 ਨ ਹੈ ਨਾ ਤੇ ਬ ਹ ਮ ਚ ਠੀ ਤੇ ਗ ਸ ਤੀ ਤੇ ਬ ਨ ਪੁ ਸ ਤ ਤੇ ਸ  
 ਨਿ ਮਾ ਜੀ ਏ ਚ ਰ ਮਾ ਸ ਮ ਹੈ ਨਾ ਇ ਹ ਅ ਸ ਟ ਪ ਤ ਹੈ ਨ  
 ਾ ਤੇ ਗੁ ਰੁ ਕਾ ਸ ਬ ਦੁ ਪ ਰ ਸ ਹੈ। ਜੈ ਸੇ ਚੰ ਦ ਨਾ ਮ ਫ ਲ ਸ ਫ

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APPENDIX-III



Hukamnama of Guru Gobind Singh blessed the sons of Bhai Mani Singh



ਸਦੇ  
 ਦਿਸ ਟੁੱਟੇ ਮੁਕਤੀ ਦੇ ਦਿਸ਼ਾ  
 ਸਦੇ ਚੜ੍ਹਾ ਦੇ ਦਿਸ਼ਾ  
 ਸਦੇ ਟੁੱਟੇ ਮੁਕਤੀ ਦੇ ਦਿਸ਼ਾ

(੨)

ਦੇਸ਼ ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
ਸੁਫਲ ਦਾ

ਜਿਸ ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
 ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
 ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
 ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
 ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
 ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
 ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ  
 ਸੁਫਲ ਦਾ ਸਾਥੀ ਸੁਫਲ ਦਾ ਸਾਥੀ

ਦੁੱਖੀਆਂ ਮਾਈਆਂ ਨੂੰ ਮਨਾ ਮਾਈਆਂ ਨੂੰ ਮਨਾ  
ਮਾਈਆਂ ਨੂੰ

ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ  
 ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ  
 ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ  
 ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ  
 ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ  
 ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ  
 ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ  
 ਮੁਕਤੀ ਦੇ ਖੇਤਰ ਮੁਕਤੀ ਦੇ ਖੇਤਰ

‘ਤੂੰ ਵੀ ਪੁਰਖੀ ਰਖਣੀ’

ਸਰ ਸਰ ੨: ੫

(੪)

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ੯੭

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ

ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦਾਂ ਦੇ ਅਰਥ

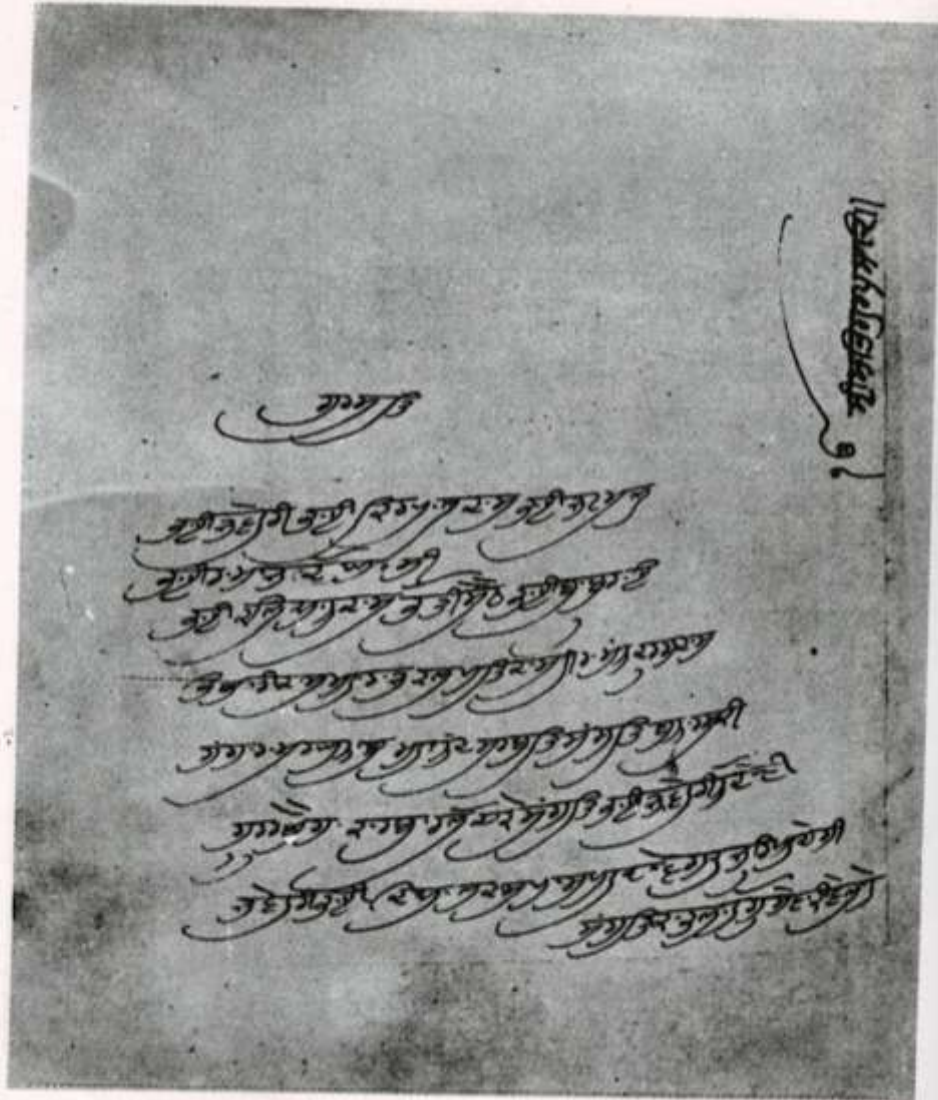




APPENDIX-V

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ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਦਾ ਹੁਕਮ ਸੰਗਤਿ ਬਨਾਰਸ ਜੋਗੁ  
 "...ਕਾਰਬਾਰ ਲੋਚ ਕੇ ਸੰਗਤਿ ਭਾਈ ਜਵੇਹਰੀ ਨੋ ਦੇਣੀ...ਜਵੇਹਰੀ  
 ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਪਹੁਚਾਵੇਗਾ ਹਜ਼ੂਰਿ ਪਹੁਚੇਗੀ..."



[ਗੁਰਦੁਆਰਾ ਬੜੀ ਸੰਗਤਿ ਬਨਾਰਸ ਵਿਚ]

Hukamname of Guru Tegh Bahadur's the name of Bhai Dyal Das

ਨੋਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਜੀ ਵਲੋਂ  
ਭਾਈ ਦਿਆਲ ਦਾਸ ਰਾਮਰਾਇ ਜੋਗੁ

"...ਕੂਚ ਕੀਏ ਹਮ ਕੋ ਚਾਰ ਦਿਨ ਹੋਏ ਹਹਿ ਰਾਜੇ ਜੀ ਕੇ ਕੂਚ ਕੀਏ ਸਾਤ ਰੋਜ  
ਹੁਏ ਹੇ...ਰਾਤ ਰਾਤ ਕਰਿ ਕੇ ਬਹੁਤ ਸਿਤਾਬੀ ਸਾਥ ਹਮਾਰੇ ਪਾਸ ਆਇ ਪਹੁਚਣਾ...  
ਢੀਲ ਪਾਉ ਘੜੀ ਕੀ ਨਾਹੀ ਕਰਣੀ..."

[ਜਾਂਦਿਆਂ ਰਾਹ-ਮੁਕਾਮ ਤੋਂ]



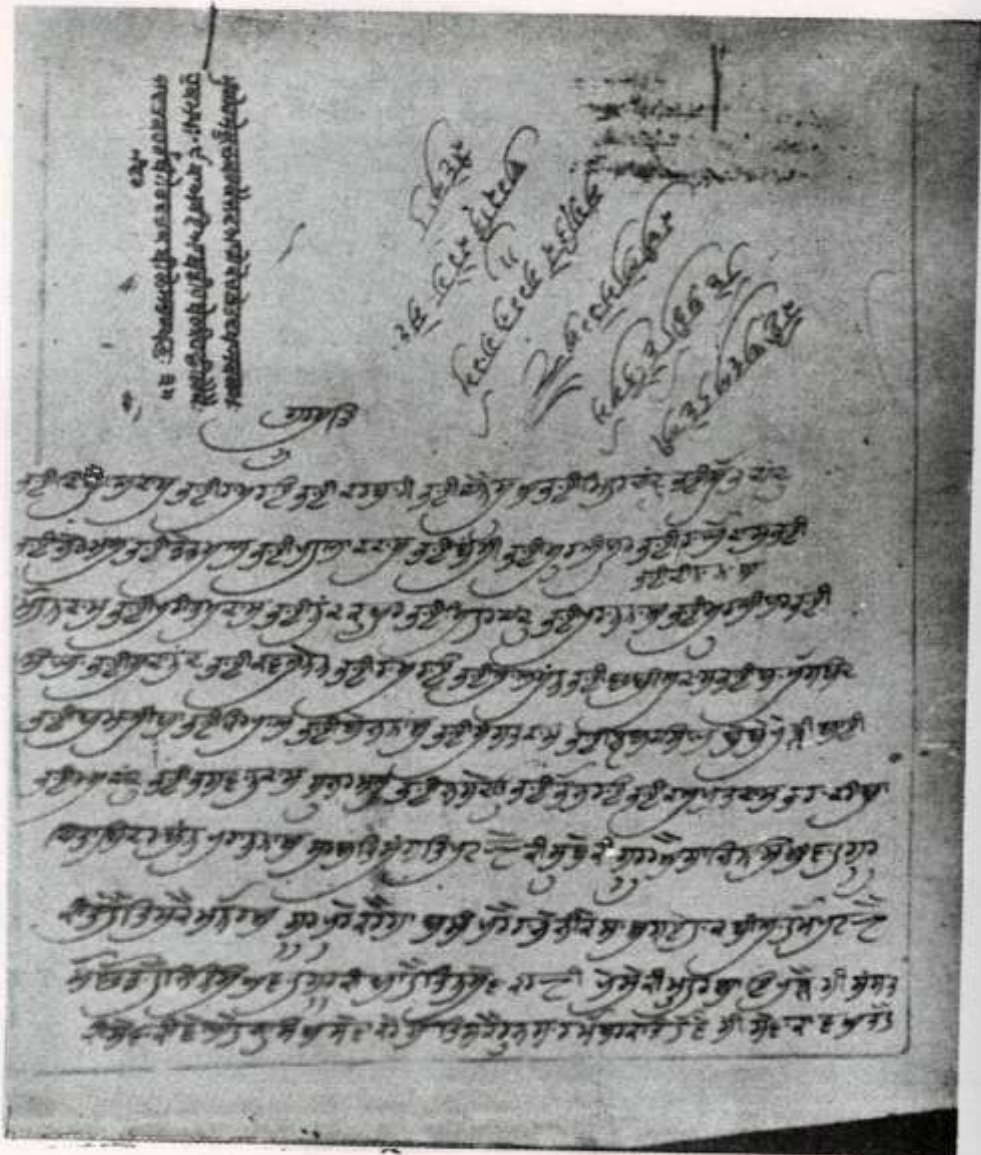
[ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਣਾ ਸ਼ਹਿਰ]

ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਵਲੋਂ ਸੰਗਤਿ ਪਟਣਾ ਦੇ ਨਾਮ

"...ਅਸੀਂ ਪਰੈ ਰਾਜੇ ਜੀ ਕੇ ਸਾਥ ਗਏ ਹਾਂ...

ਕਬੀਲਾ ਹਮੇ ਪਟਣੇ ਮੇਂ ਛੱਡਾ ਹੈ... ਕੋਈ ਅਵਲ ਹਵੇਲੀ ਹੰਵੇ ਬਡੀ...

ਤਿਸ ਮੇਂ ਕਬੀਲੇ ਹਮਾਰੇ ਰਖਣੈ..."



[ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਪਟਣਾ ਸ਼ਹਿਰ]

ਨੌਵੇਂ ਗੁਰੂ ਜੀ ਦਾ ਹੁਕਮ ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ ਤੇ ਸੂਬੇ ਕੀ ਜੋਗ

“...ਪਿਛੇ ਕਾਰ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਭੇਜੀ ਥੀ ਸਭ ਹਜੂਰਿ ਪਹੁੰਚੀ  
ਭਾਈ ਦਿਆਲ ਦਾਸ ਕਹੇ ਸੰਗਤਿ ਗੁਰੂ ਕਾ ਹੁਕਮੁ ਕਰਿ ਮੰਨਣਾ...”

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ  
 ਸੰਗਤਿ ਬਨਾਰਸ ਕੀ  
 ਸੂਬੇ ਕੀ ਜੋਗ  
 ਨੌਵੇਂ ਗੁਰੂ ਜੀ ਦਾ  
 ਹੁਕਮੁ ਕਰਿ ਮੰਨਣਾ  
 ਭਾਈ ਦਿਆਲ ਦਾਸ  
 ਕਹੇ ਸੰਗਤਿ ਗੁਰੂ  
 ਕਾ ਹੁਕਮੁ ਕਰਿ ਮੰਨਣਾ  
 ਭਾਈ ਦਿਆਲ ਦਾਸ  
 ਪਾਸ ਭੇਜੀ ਥੀ ਸਭ  
 ਹਜੂਰਿ ਪਹੁੰਚੀ

[ਗੁਰਦੁਆਰਾ ਬੜੀ ਸੰਗਤਿ ਬਨਾਰਸ ਵਿਚ]

ਨੋਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਵਲੋਂ ਭਾਈ ਦਿਆਲ ਦਾਸ  
ਆਦਿ ਸੰਗਤਿ ਪਟਣਾ ਜੋਗੁ

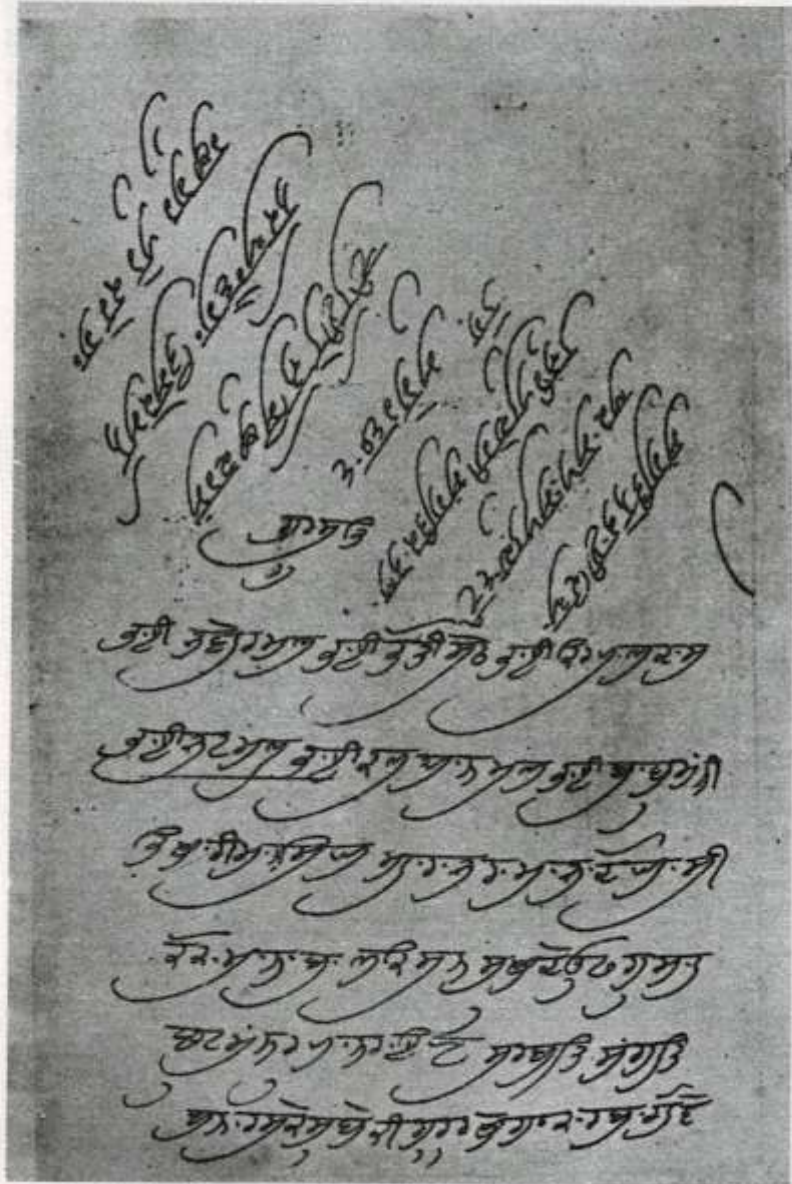
“...ਅਸਾਂ ਮੁਗ਼ਰ ਛਾਵਣੀ ਕੀਤੀ ਹੈ...  
ਭਾਈ ਜੀ ਪਰੇ ਕੇ ਜੁ ਤੁਮਾਰੇ ਸੂਬੇ ਕੇ ਮਸੰਦ ਹਨਿ  
ਸਰਬਤਿ ਸੰਗਤਿ ਪਰੇ ਕੀ ਲੇ ਕੇ ਦਰਸਨਿ ਆਵਣਾ ..”



[ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਪਟਣਾ ਵਿਚ]

ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਸਾਹਿਬ ਵਲੋਂ ਸੰਗਤਿ ਬਨਾਰਸ ਕੇ  
ਸੂਬੇ ਕੀ ਜੋਗੁ

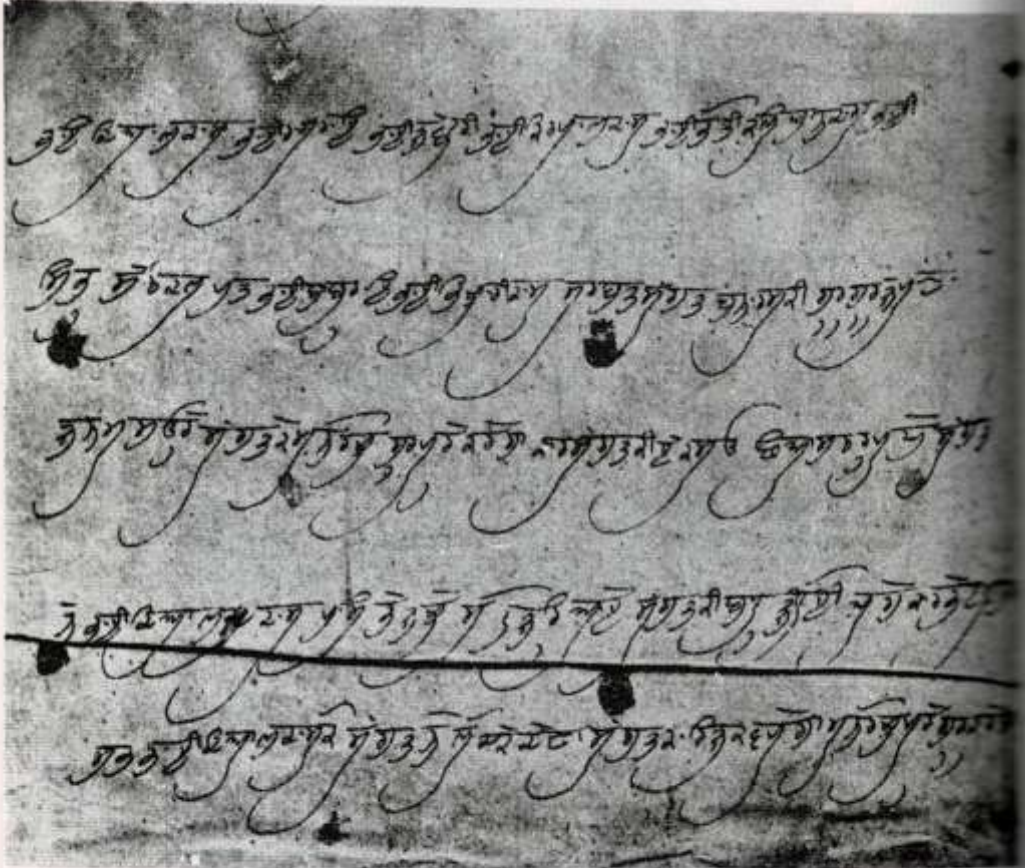
...ਕਾਰਬਾਰ ਹੋਵੇ ਸੰਗਤਿ ਨੇ ਭਾਈ ਦਿਆਲ ਦਾਸ ਪਾਸ ਪਹੁਚਾਵਣੀ  
...ਮੁਗੋਰ ਛਾਵਣੀ ਹੋਈ ਹੈ ਜੋ ਸਿਖੁ ਦਰਸਨ ਕੇ ਆਵੇਗਾ ਤਿਸ ਕੇ  
ਮਨਰਥ ਗੁਰੂ ਪੂਰੇ ਕਰੇਗਾ...



[ਗੁਰਦੁਆਰਾ ਬੜੀ ਸੰਗਤਿ ਬਨਾਰਸ ਵਿਚ]

ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਸਾਹਿਬ ਵਲੋਂ ਸੰਗਤਿ ਬਨਾਰਸ ਜੋਗੁ

"...ਕਾਰ ਸੰਗਤਿ ਦੀ ਏਕ ਸਉ ਛਿਆਸਠ ਰੁਪਯੇ...ਹਜ਼ੂਰ ਆਏ..."



[ਗੁ. ਬੜੀ ਸੰਗਤਿ ਬਨਾਰਸ ਵਿਚ]





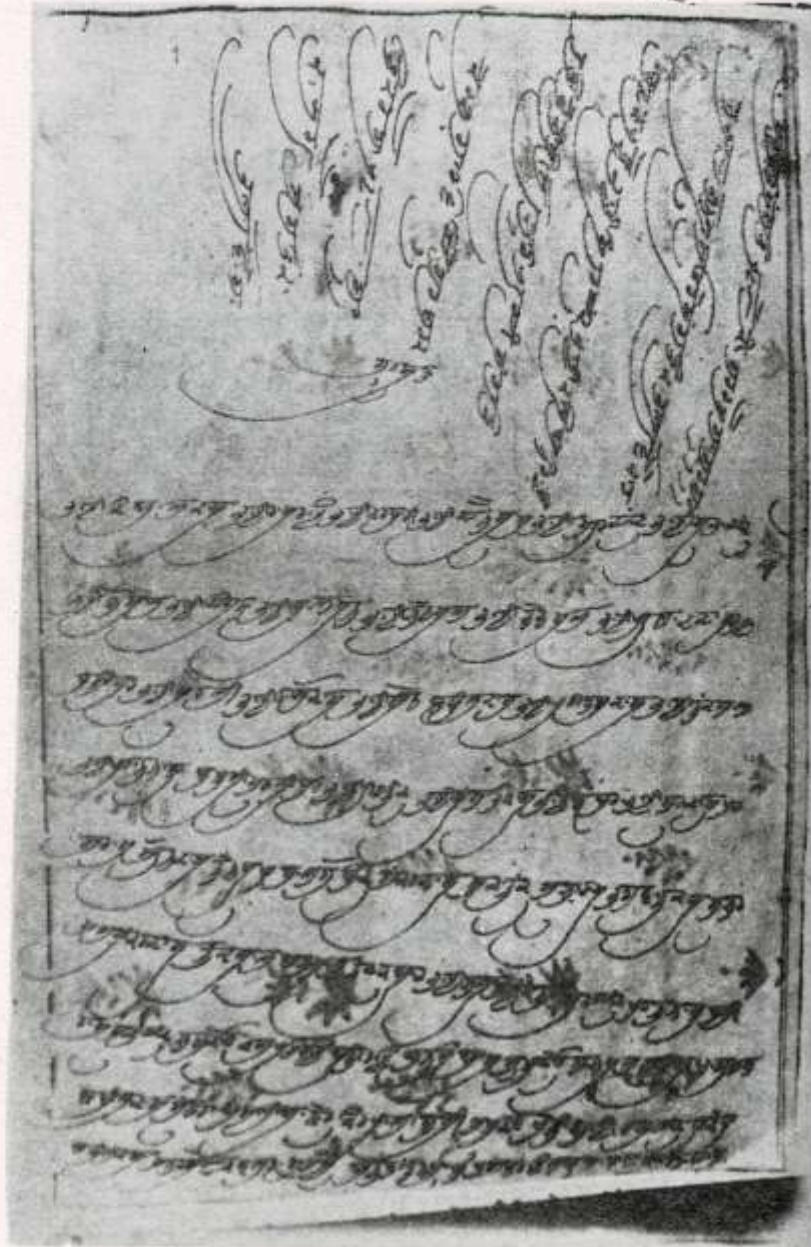
ਨੋਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਵਲੋਂ ਸੰਗਤਿ ਪਟਣਾ ਜੋਗੁ  
 "...ਗੋਬਿੰਦ ਦਾਸ ਕੀ ਬਧਾਈ ਉਪਰਿ ਸੰਗਤਿ ਖਰਚ ਕੀਆ ਗੁਰੂ ਕੀ ਦਰਗਾਹ  
 ਥਾਇੰ ਪਯਾ...ਸਰਪਾਉ ਭੇਜਾ ਹੈ...ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰੁ ਹੈ..."



[ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਪਟਣਾ ਸ਼ਹਿਰ]

ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਜੀ ਵਲੋਂ ਸੰਗਤਿ ਪਟਣੇ ਜੀ ਜੋਗੁ

"...ਕਾਰ ਭੇਟ ਕਪੜੇ ਭਾਈ ਮਿਹਰਚੰਦ ਭਾਈ ਕਲਿਆਨ ਰਾਇ ਹਥਿ  
ਭੇਜੀ ਥੀ ਸੌ ਹਜ਼ੂਰਿ ਪਹੁਚੀ... ਪਟਣਾ ਗੁਰੂ ਕਾ ਘਰੁ ਹੈ..."



[ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਣਾ ਵਿਚ]

ਨੋਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਜੀ ਵਲੋਂ ਸੰਗਤਿ ਪਟਣੇ ਕੀ ਜੋਗੁ

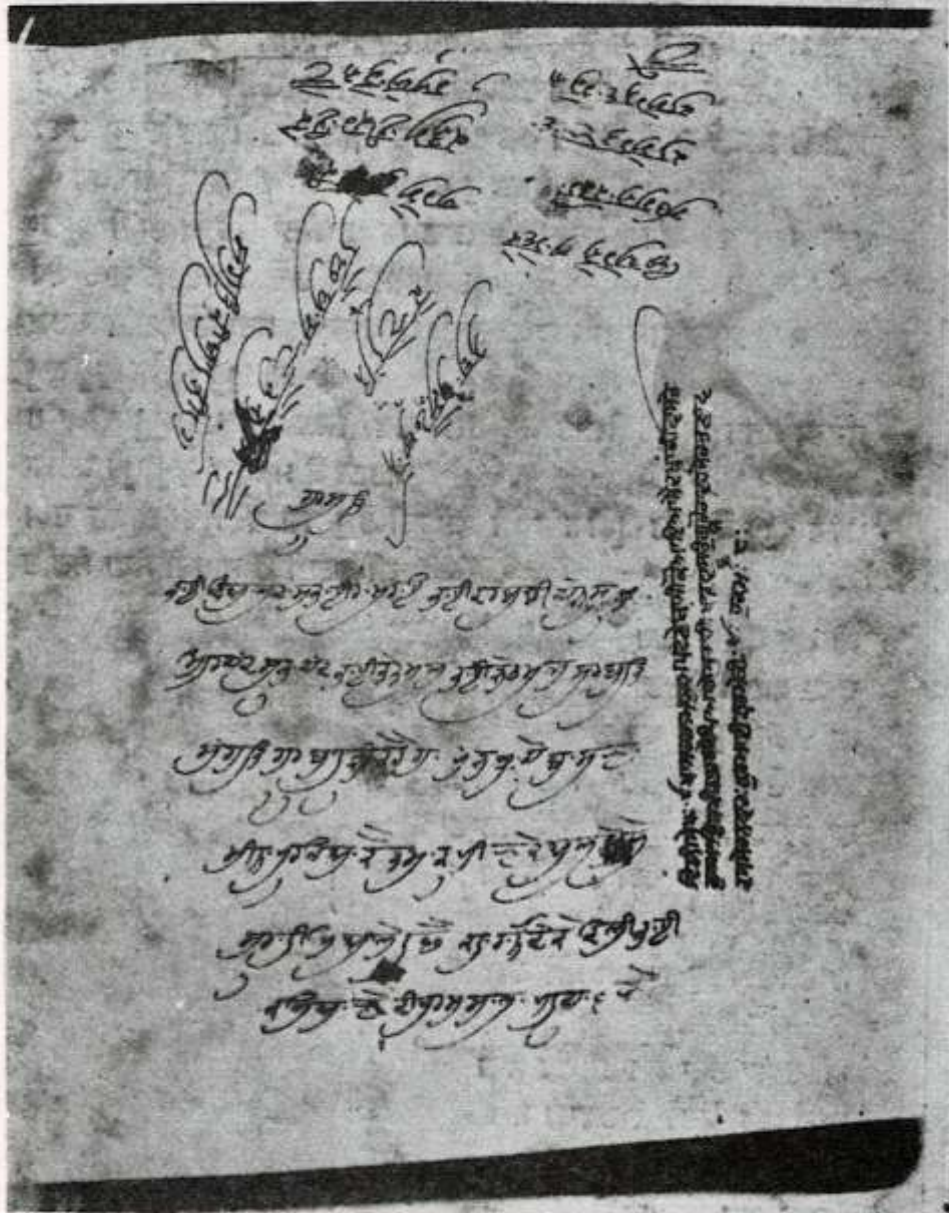
"...ਸੰਗਤਿ ਸੇਵਾ ਗੋਬਿੰਦ ਦਾਸ ਕੀ ਕਰਤੀ ਹੈ ਤੁਮਾਰੀ ਸੇਵਾ ਸੰਗਤਿ ਕੀ ਗੁਰੂ ਕੀ ਦਰਗਹ ਥਾਇ ਪੜੋਗੀ..."



[ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਪਟਣਾ ਸ਼ਹਿਰ]

ਨੌਵੇਂ ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਦਾ ਹੁਕਮ  
ਭਾਈ ਦਿਆਲ ਦਾਸ ਭਾਈ ਰਾਮਰਾਇ ਜੋਗ

"...ਪੰਜ ਖਾਚੇ ਬਾਸਣ ਮੀਨਾਪੁਰ ਕਿਆ ਕੇ... ਦਿਲੀ ਭਾਈ ਕਲਿਆਣੇ ਦੀ  
ਧਰਮਸਾਲਾ ਪਹੁਚਾਵਣੇ ਨਵਾਬ ਸੈਫ ਖਾਂ ਨੌ ਦੇਣੇ ਹਨਿ..."



[ਸ੍ਰੀ ਹਰਿਮੰਦਿਰ ਸਾਹਿਬ ਪਟਣਾ]



# A Miracle Leader Guru Gobind Singh Founder of Saint-soldiers Community

By : Santar Bhatpur Singh, Chandigarh

It is the most remarkable day in the history of India — even in world history — when Guru Gobind Singh was born in the sacred town of Patna. He changed the fate of India, he was instrumental in changing its history. He founded a community of saint-soldiers — the Khalsa — who have glorified the home of Indian soldiery the world over. There is hardly a battle-field in the world where the Sikh soldiers have not brought undying fame and lustre to the Indian arms. The Khalsa community is at once a combination of spiritually inspired saints and death-defying soldiers. It is the miracle leader Guru Gobind Singh who brought about this unprecedented combination in the world history.

To rouse and change the people, who had been for centuries tradition over by fanatic might of foreign invaders and reduced to helpless, hapless and hopelessly disorganized mass of humanity, into a powerful, disciplined, inspired, patriotic, spirited and national organization is an unheard of miracle and Guru Gobind Singh performed it in the short span of his active life.

He was born in 1666 and he shed his mortal coil in 1708. He was called upon at the age of nine years to undertake in those times of fanatic persecutions the responsibility of being the head of the growing Sikh congregation. Bhai Gurdas wrote —

Lo, a man is born among men chivalrous, unfathomable, singular and unique.

Regarding his own birth, Guru Gobind Singh wrote in his autobiographical poem "Vichitar Natak" that in his earlier life he was a great yogi performing *tapasya* in the Hem Kund region of the Himalayas — and where one is face to face with the seven peaks. "I had no desire to come to the earth being merged in God. But my Lord the God said, I have established thee as my son. Go, and make my path manifest to the world. Others before have spread their own religion not mine. Then spread my religion here as well as there and destroy whoever doeth evil".

### God Gifted

There can be no doubt that he was really a God-gifted heavenly messenger who had descended on earth to save millions of hapless people from fanatical tortures and persecutions. He had no religious prejudices — He said :

The same are the temples and the mosques,  
The same are the pooja and the Namaz,  
All men are the same all over  
Though each a different appearance has

But at the same time he had unsheathed his sword to create a mighty force of warriors to meet the challenge of the ruling clan of religious persecutors — the spiritualized secular activity. He abolished the so far sanctified privileges of caste, birth, status and creed and raised the lowest in the then society to the highest level. He infused a new spirit of manhood, he perfected a new religious discipline, created a new organization of the Sikhs by reorientating their religious fervour and their spiritual achievements. Guru Gobind Singh had evolved an order which set before it and kept its ideals of life-service and sacrifice in the cause of Dharma and would

will be as sacred to you as spiritual attainments. The Khalsa will always defend the poor and they will serve them with *Deg* (kitchen service) and *Tegh* (sword)".

Bhai Chaupa Singh who was a sort of male nurse of the Guru from childhood says the Guru's edict was —

"The Guru's Sikh would consider the mouth of the poor to be Guru's treasury". The meaning of the above are so clear and the edict is so appropriate to pay heed to in the present days of socialism. The Guru said :

"He who serveth the people, pleases me. Nothing else



possessions. Through your kindness have I overpowered my enemies, through your kindness am I instructed in wisdom — O — I am exalted because ye have exalted me — else there were many poor ones like me wandering luckless and friendless."

His faith in God is further illustrated —

On seeing his sons fall in the battle field before his eyes — he offered prayers of thanks giving saying —

"O God, I have surrendered to thee what belonged to thee."

Further — Guru Gobind Singh exhorted his Sikhs :

"Blessed is he who even when he wars keeps God in his heart".

### Peerless

In the whole socio-political history of the world one can not find an equal of Guru Gobind Singh. There is nothing in the religious literature of the world to equal his religious poetry that is *Jap Sahib*, *Akal Ustai*, *Vichitar Natak*, to name a few. No writing can show such great political verity and courage as *Zafar Nama*. His *Swayyas* are indeed inimitable.

There is none in the whole world who offered for sacrifice his godly father, his sons, his entire family, and himself leaving none out his family to claim *Gurudhip*. When the Sikhs asked him towards the end of his earthly sojourn why their Guru would be in future, he said :

"The Word is the spiritual Guru as contained in the *Adi Granth*, the secular Guru is the Panth or the whole Khalsa."

Who is there in the world history who can be compared with Guru Gobind Singh? He was truly the God-gifted, miracle envoy of *Akal-Purakh*. No mortal could have done so much for his people and his country as he has done. He indeed is immortal and he has left a legacy of heroic traditions and above all he has gifted the Khalsa to the country.



Guru Gobind Singh dictating *Adi Granth* to Bhai Muni Singh at Damdama Sahib

not accept slavery — political social or economic. The use of arms was encouraged for the protection of the down trodden.

Dr. Gokal Chand has remarked in his well-known book on Sikhs (*Transformation of Sikhs*).

"The Hindus were too mild by nature, too contented in their desires, too modest in their aspirations, too averse to physical exertion and terror-stricken and demoralized even though strongly attached to their religion. They had religion but no national feelings. Guru Gobind Singh sought to make nationalism their religion."

He succeeded in this to the greatest possible extent as history of those times shows. This was no small miracle. He told his Sikhs: "You will love the weapons of war, he expect horsemen, marksmen, and swordsmen. Physical prowess

is more pleasing to my mind. Offer gifts to them if thou may, for no one else is worthy to receive them. To show favour to them bears fruit both here and hereafter and all other service is of no avail. All my possessions, my body, my soul are at the service of the people. For nothing else avails — nothing."

Guru's faith in his people is evident from this edict :

"I am exalted, because ye — O People have exalted me."

His faith in God will be clear from the following —

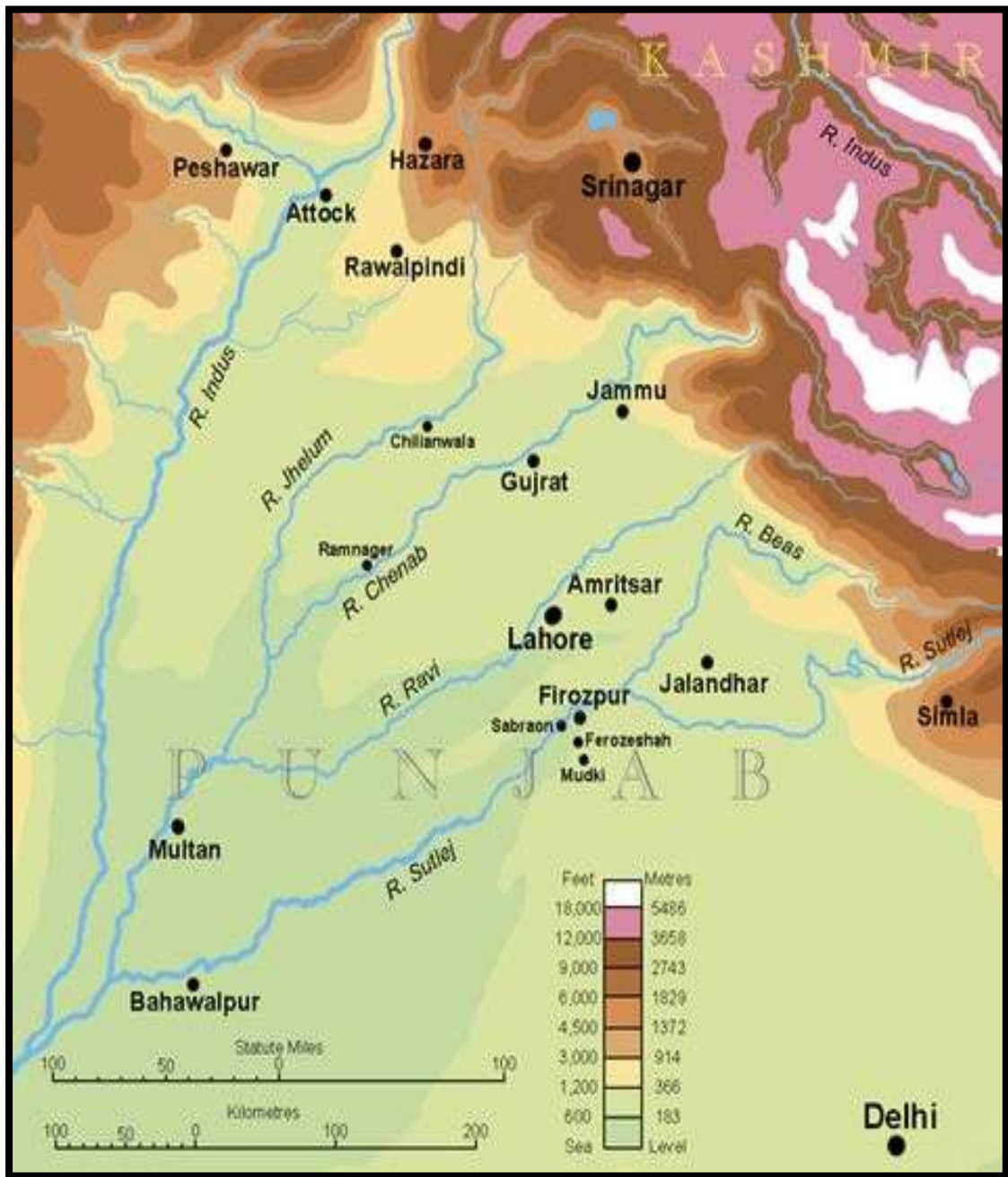
"It is through ye that I have won battles — through your favour that I have distributed bounties to the poor. Through ye that all my woes are past, through your favour that my house is overflowing with material

## APPENDIX-VII



**The Sikh Empire**





**Five Rivers of Punjab**

**CONTRIBUTION OF BHAI MANI SINGH AND  
HIS FAMILY IN SIKH HISTORY**

**A**

**Thesis**

*Submitted in Fulfillment of the Requirements for  
the Award of the degree of*

**DOCTOR OF PHILOSOPHY  
IN  
HISTORY**

**BY**

**GURJEET KAUR**

**Uni. Roll No. : A 156821002**

**SUPERVISOR**

**DR. HARDEEP KAUR**



**UNIVERSITY COLLEGE OF BASIC SCIENCES & HUMANITIES  
GURU KASHI UNIVERSITY TALWANDI SABO  
PUNJAB (INDIA)**

**2021**

## CONCLUSION

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The soil of Punjab has been made fertile due to the five perennial rivers- Jehlam, Chenab, Ravi, Beas and Sutlej. Since the ancient times, Punjab had been known by several names. Greeks called it *Pantapotamia*, Aryans nomenclated it as *Panchnad* and the Mughals pronounced its present day name Punjab. The ancientest civilization of the world, the civilization of Indus valley also dwelled on the land of Punjab. Attracted by the prosperity and affluence of Punjab, the invaders had always been ready to attack this land. Aryans, Persians, Greeks, Turks, Mughals, Hunas, Tamerlane, Mangols, Hunas, Mughals, Nadir Shah, Ahmad Shah Abdali, Shah Zaman and others. invaded India several times through various passes such as Khybar, Koram, Gomal and Bolan naturally present in the west of the Mountain ranges of the Himalayas. Whenever any aggressor invaded, he had to encounter with the valiant and gallant people of Punjab. Consequently, the virtues of valiantness (courage and bravery), to face the enemies with courage and a sort of fearlessness emerged in the people here. The first and the foremost attack, on Punjab was by Aryans and they settled here on the land of Punjab. Due to the regular perilous struggle with the *Jatt* tribes, Aryans migrated from the Indus region to the Saraswati region. According to the historic epic Mahabharata, the battle of Kurukshetra between the Kaurvas and the Pandavas was also fought on the land of then Punjab. Punjab had been a part of Maurya and Vardhan empires. In the field of education also, Punjab had the lions share and contributed the most as thousands of students, from various parts of the world, studied in the University of Taxila. Mehmood of Ghazni invaded India seventeen times between 1000-1027 AD. He took Punjab in his possession after having defeated the Hindu ruler Trilochan Pal. Mohammad Ghori put an end to the reign of Ghazni and merged Punjab into Ghori empire.

Prithvi Raj Chauhan was defeated in the second battle of Tarain in 1192 AD by Mohammad Ghori. The slave successor of Mohammad Ghori, Qutubuddin Aibak made Lahore his Capital and thus established the slave dynasty. After that Punjab had been under the rule of Khiljis, Tughlaqs, Lodhis and Mughals. As Punjab was the frontier province and people, here, had to face each and every invader that the warriors like tendencies began to originate the nature of the people here. Their colloquials, songs etc. were tinged with such idiomatics as *Punjab de Jameaan Nu Nit Muhima*-Everyday battle for the born of Punjab; *Khada Peeta Lahey da, Rehanda*

*Ahmed Shahey da-* All that you consume is only yours, rest will be looted by Ahmad shah.

Several recluses, sages and saints were also born on the land of Punjab to eliminate the people from the evils and superstitions and blind faiths. At the time of the birth of the Guru Nanak Dev on 15th April 1469 AD Behlol Lodhi was ruling as enthroned at Delhi. Sikander Lodhi, the successor of the Lodhi dynasty inflicted severe and intense barbarities on the Hindus and levied *Jijia* and also demolished the Hindu temples. Ibrahim Lodhi, the son of Sikander Lodhi also was a barbarious ruler, very much like his father. Corruption was prevalent in full swing in Punjab during his regime. Daulat Khan Lodhi, the governor of Lahore, just to establish his own rule, repeatedly invited Babar, the ruler of Fergana to invade India. The Babar, during his third invasion in 1521 AD attacked Saidpur (Eimanabad) and sent Guru Nanak Dev, Bhai Mardana and other people to jail. The barbarities of the Mughals and the devastation of the people at the hands of Babar have been presented in Guru Nanak's holy *bani*. Babar was very much influenced by the Gurus personality and begged his pardon and on the Gurus advice, Babar released all the prisoners.

To get the society freed from all types of social evils, that had spread in the whole society, Guru Nanak Dev carried out various *Udasis*. To eradicate all kinds of discrimination in the society on the basis of caste, colour, creed and sex, Guru Nanak Dev established *langer* system. The Guru provided equal rights to women at par with men. He also advocated the equal and respectable status to the women folk. On 20<sup>th</sup> April, 1526 AD, during his fifth invasion, at the battle of Panipat, Babar defeated thoroughly Ibrahim Lodhi and established the regime of the Mughals- the establishment of the Mughal dynasty. Humayun, the son of Babar was defeated on 17<sup>th</sup> May, 1540 AD at the battle of Kanauj, at the hands of Sher-Shah-Suri. On the way back to Lahore, Humanyun, visited Guru Angad Dev at Khadoor, to have a glimpse of the Guru. Guru Angad Dev at that time was under the spell of deep meditation and did not speak to him. The emperor considered this as his insult that he was an emperor and the Guru did not accord him a suitable and proper welcome. He dragged his sword on the Guru. The Guru chided him, why his sword was so mute and lame while in battle with Sher-Shah-Suri and now he was using it to threaten the anchorites. The emperor felt ashamed of his behaviour and begged the Gurus pardon and also sought his blessings to regain his empire and proceeded towards Kabul.

Guru Angad Dev refined, appropriated and systemized the *Gurmukhi* script to write Punjab language more feasibly. He got the life account of Guru Nanak Dev written by Pairha Mokka in the shape of *Janamsaakhi* (Birth story with proofs) on the basis of the anecdote of Guru Nanak Dev's life as told by one of the two companions of Guru Nanak Dev Bhai Bala. *Mata Kheevi*, the wife of Guru Angad Dev, herself, administered *Sewa* at the *langer*. The Guru paid special attention towards, not only the spiritual up-liftment but also towards the physical as well as mental capacities of the Sikhs. To spread the preachings and teachings of the Sikhism, Guru Amar Das- the third Guru, established twenty two *Manzis*- preaching centres (office or honour bestowed by the Sikh Gurus on deserving Sikhs as preachers). The Guru opposed the veil system as well as *sati* system prevalent among the women folk. His famous composition of holy utterances is Anand Saheb- bliss, written in *Raaga Ramkali*- a kind of musical metre or measure.

Humayun again took hold on India and re-established the Mughal regime on 23<sup>rd</sup> July, 1555 AD. His son and successor, Akbar, occupied the throne of Delhi on 14<sup>th</sup> February, 1556 AD. Akbar was a liberal and conservative emperor who respected all the sects (religions) prevalent in the society. During his reign, the Sikh and the Mughal relations were some what conducive. According to the quotation cited in an Urdu book- *Tehrik-i-Punjab*, Mughal emperor Akbar won the famous fort of Chittaurgarh from the Rajput brothers Jaimal and Fatta, only with the blessings of Guru Amar Das. After the victory of the fort of Chittaur, the emperor Akbar paid a visit to Goindwal to pay his homage and convey his gratitude towards Guru Amar Das and had meals at the community kitchen, sitting in a row first, and then had the glimpse of the Guru. Akbar wanted to donate a piece of land so that from its income, the *langer* could be run more smoothly, but when Guru Amar Das declined his proposal, Akbar got a mortgage deed of the twelve villages of Jhabal sub-division written and handed over the same to the Guru's daughter Bibi Bhani. The Mughal emperor also remitted the pilgrimage tax and the religiously discriminatory tax levied on the Hindus- *Jajia*. He offered one hundred one gold coins to Guru Ram Das- the fourth Guru in succession. Guru Ram Das established the town of Ramdaspur and got the *Amrit Sarovar*.

The Guru brought the people of fifty two different communities of different occupations, professions and trades and made them settle there and soon Amritsar developed as a centre of trade and commerce. Due to the digging work at Amritsar,

more funds were required to run the community kitchen and to meet miscellaneous amalgamated expenses. Therefore Guru Ram Das established the *masand* system. The Guru sent there *masands* to the different parts of the country to approach the Sikhs residing there and collect from them *daswandh*. Guru Arjun Dev got the *Amrit Sarovar* concreted and the foundation stone of the *Harmandir Sahib*, laid in the middle of the *Amrit Sarovar* in 1589 AD by the hands of Sufi Saint Sai Miyan Mir. Four gates in all the four directions were left open in the *Harmandir Sahib*, symbolising welcome to the devotees from all religions and castes. as, in Sikhism, all the castes, religions, sects are given equal respect without any discrimination. Heeding to Guru Arjun Devs advice, emperor Akbar remitted the land revenue of the tillers of the land. The Guru compiled and completed the Guru Granth in July 1604 AD, in which, besides the holy verses of the Guru himself and his predecessor Gurus, the pious verses of several Hindu and Muslim saints were also included. The emperor Akbar listened to some of the hymns from the scripture and was all in praise for Adi Granth and pronounced that it was a great Granth. With the compilation of Adi Granth and the construction of *Harmandir Sahib*, the number of the Sikh devotees began to increase manifold day by day. Socio-economic set-up of the medieval Punjab was also an other cause of the rise in the number of the Sikh devotees. Two communities of the Hindus and the Muslims resided in Punjab and women in both the communities had a very low social status. They were considered very inferior in the society. Social evils like child marriage, polygamy and *sati* system were in practice. The Muslim society was divided into upper class, middle class and lower class. People from the upper class of the Muslim community enjoyed a life full of pleasures while the people from the lower class lived a life of paucity. Some of the Hindus adopted Islam under the influence and spell of the holy utterances of the Sufi Saints. The Hindu society was divided in the four folds of castism: Brahmin, Kshatriya, Vaisha, and Shudra. The Hindus used to worship of various gods and goddesses while the Muslims had faith solely in *Alah*. The condition of the Shudras in the society was very pathetic and miserable. Muslims were also divided into Shias and Sunnis.

The Sikh Gurus raised their voice against all these social evils. The Hindus and the Muslims began to follow the teachings of the Gurus. After the death of emperor Akbar in 1605 AD, *Shehzada* Saleem whose imperial name was Jahangir was enthroned. He was a fanatic circumcised (Sunni) Muslim. He was in search

of an opportunity to exterminate Guru Arjun Dev and he got it too when the Prince-Khusro revolted against him. According to *Tuzk-i-Jahangiri*, after having been defeated, prince Khusro came to Punjab and met Guru Arjun Dev at Goindwal. Emperor Jahangir driven by his fanatic policies and ideology, ordered to exterminate the Guru. Guru Arjun Dev was executed on 30<sup>th</sup> May, 1606 AD. With the martyrdom of Guru Arjun Dev, there arose a bitterness between the relations of the Sikhs and the Mughals. The sixth Guru, Hargobind wore two swords *Miri-Piri*. The Guru recruited Sikhs from *Majha*, *Malwa* and *Doaba* in his army. Guru Hargobind got *Akal Takhat*, constructed in 1606 AD and began to lead the Sikhs spiritually and politically. Mughal emperor Jahangir could not bear the majestic dignity and the armed forces of the Guru, so he kept the Guru a captive in the fort of Gwalior. Historians have opined differently regarding the time of captivity of Guru Hargobind in the fort of Gwalior. Emperor Jahangir on the request of his wife Noorzahan, released the Guru after some time. After the Guru had released, there had been an affinity between the Mughal emperor and the Guru. Emperor Jahangir died on 28<sup>th</sup> Oct., in 1627 AD. There were four battles fought between the next Mughal emperor Shah Jahan and Guru Hargobind. When Guru Hargobind organized the Sikh army, Bhai Balu, the grandfather of Bhai Mani Singh along with his brothers also got himself recruited in the Gurus army. The first Mughal-Sikh battle was fought on 15<sup>th</sup> April, 1634 AD at Amritsar. Bhai Balu got martyred in this battle and several Mughal officials were also killed. The *Bauli* at the *Dabbi Bazar* of Lahore, got built by Guru Arjun Dev, was dumped with garbage by the emperor Shah Jahan, after having got demolished it. He turned the building of the community kitchen *langar* adjoining to the *Bauli*, into a mosque. Guru Hargobind lived a peaceful life at Kiratpur Sahib from 1635 to 1645 AD and expanded the Sikhism. Guru Hargobind selected his grandson Har Rai as the heir to the divine seat of Guruship in succession. Bhai Mani Singh presented himself in the ministrations (Sewa) of Guru Har Rai in 1657 AD. Bhai Mani Singh was a Parmar Rajput, whose background had been to *Khan Desh*. He was the heir of Raja Bikramjit's lineage. His grand father Bhai Ballu was a big peddler (*vanjara*) and being big trades man, he was on good terms with both the Mughal emperors, Akbar and Shah Jahan.

The name of Bhai Mani Singh is included among the great martyrs of the Sikh history, who sacrificed their entire life in the service of the Gurus and *Khalsa*

*Panth*. The historians have presented different opinions regarding the place of birth, date of birth, caste and the parents of Bhai Mani Singh. The views and accounts presented in the Bhai Mani Singh, at the age of thirteen, presented himself in the attendance of the seventh Guru, Guru Har Rai. He devoted all his life in the service of the Guru and the *Khalsa Panth*. Guru Har Rai blessed him that his name would illuminate in the whole world.

Living at Kiratpur, despite despending the voluntary *sewa* of food preparation at the community kitchen and washing the utensils, Bhai Mani Singh started reciting and enchanting *Gurbani*, the holy verses of the Gurus, too. He was married to Sito Bai, a daughter of Lakhi Shah *Vanjara* at the age of fifteen. After his marriage, he stayed at his village for some time and presented himself in Guru Har Rai's *Sewa* with two of his elder brothers. Bhai Mani Singh continued serving the eighth Guru, Guru Harkrishan after the soul of the seventh Guru had mingled with the supreme soul of the almighty. When Guru Harkrishan went to Delhi to meet Mughal emperor Aurangzeb, he was one of the prominent Sikhs who accompanied the Guru. During this time, in Delhi, a fatal disease small-pox broke out, and the Guru himself got contaminated with the fatal virus of the disease and paved way for his heavenly abode in 1664 AD. Following the indication given by Guru Harkrishan that the would be ninth Guru was at Bakala, *Mata Bassi* and *Mata Sulakhni* along with a group of the Sikhs, including Bhai Mani Singh, proceeded to Bakala to apply the mark on Guru Tegh Bahadur's forehead signifying his coronation as accession to the Gurus seat. After having lived in the association of Guru Tegh Bahadur, Bhai Mani Singh returned to his native village, Alipur. When, returning from various travels, Guru Tegh Bahadur began to live at Anandpur Saheb with his family, Bhai Mani Singh rejoined the Guru in 1672 AD, alongwith his family, at Anandpur Saheb and resumed the *Sewa*. In 1675 AD, a delegation of Kashmiri Pandits in the leadership of *Pandit Kirpa Ram Dutt* visited Guru Tegh Bahadur at Anandpur Saheb with an imploration to save them from the tyranny of the governor of Kashmir Iftikhar Khan who, obeying the orders of the Mughal emperor Aurangzeb, was compelling them to turn to Islam.

Responding to the supplication of the Kashmiri Pandits, Guru Tegh Bahadur, with three of his Sikh companions, set out his journey towards Delhi to meet the Mughal emperor Aurangzeb regarding the solution to the problems of the Kashmiri



Pandits. Guru Tegh Bahadur handed over the responsibility of Anandpur Saheb to Bhai Mani Singh and thereafter (after the martyrdom of Guru Tegh Bahadur Saheb) Bhai Mani Singh had always been in the ministrations of Guru Gobind Singh. Whenever he got some leisure, after the voluntary service at the community kitchen, Bhai Mani Singh would sit in the company of Guru Gobind Singh and have lessons on reading *Gurbani*. Obeying the command from Guru Gobind Singh, Bhai Mani Singh started writing *Pothis*. There were fifty-two bards in the Gurus court-*Darbar* at Paunta Sahib, and Bhai Mani Singh was also one of them. Guru Gobind Singh encouraged the bards for literary creation. Bhai Mani Singh besides the writer of the *Pothis* was a brave soldier also. He was also an equally expert in horse-riding, swordsmanship, and archery. He encountered the enemy squarely in the battles of Bhangani and Nadaun. Taking his bravery, prudence, and common sense under consideration, Guru Gobind Singh adored him with the title of *Deewan* on the Baisakhi in 1691. Besides discharging the duty of *deewanship*, Bhai Mani Singh would recite and explain hymns from the Guru Granth to the congregation along with the anecdotes from the life of the Gurus. In 1693 after the demise of Sodhi Harji, the management and control at *Harmandir Sahib* in Amritsar began to be distorted and the code of traditional rules and rites; also got disbanded. The Sikh devotees from Amritsar met Guru Gobind Singh at Anandpur Saheb and let him know about the entire circumstances over there. So, the Guru sent Bhai Mani Singh, appointing him the squadron leader of a group of five Sikhs to Amritsar to rectify the practice of the Sikh code. He installed a blue coloured *Nishan Sahib* in Amritsar and illuminated (in an open state the Sikh scriptures) Guru Granth. On returning to Anandpur Saheb in 1699 AD, Bhai Mani Singh in collaboration with Chaupat Rai; shouldered the entire and complete responsibility of making all the arrangements for the creation of the *Khalsa Panth*. Bhai Mani Singh sought *Amrit* from the Guru for five of his sons and himself too and got baptized on 30<sup>th</sup> March, 1699 AD. He became Mani Singh from his previous name Mani Ram. In the battle that was fought between the hilly Kings, Ajmer Chand and the Sikhs on 1<sup>st</sup> September, 1700 AD, Bhai Mani Singh sustained severe injuries. At the time when Guru Gobind Singh vacated the fort of Anandpur Saheb in December 1705 AD, Bhai Mani Singh took both- *Mata Sundri* and *Mata Saheb Kaur*, safely, to Delhi. After the battle of *Khidrana*, Guru Gobind Singh arrived at *Damdama Sahib*- Talwandi Sabo, there *Mata Sundri* and *Mata Saheb Kaur*, with Bhai Mani Singh, came to have the glimpse of the Guru Gobind

Singh who got Adi Granth edited. Due to the interpretation of the scripture, *Taksal*- an institute for standardised study of Sikh theology; was initiated from here which is known as *Damdami Taksal*. After, Guru Gobind Singh, had gone towards the South, Bhai Mani Singh returned to Amritsar and began to preach *Gurbani*. The Sikhs indulged in an altercation with Ramu, a son of Chuharh Mal on the issue of mulberry trees in 1709 AD. Har Sahai- the *Chaudhary* of Patti attacked Amritsar on the Sikhs on 6<sup>th</sup> April, 1709 AD. Bhai Mani Singh and Tara Singh Dall-Vaan were leading the Sikhs. *Chaudhary* Har Sahai was killed by the Sikhs in this altercation. Under the able command of Bhai Mani Singh the Sikhs defeated the garrison of *Chaudhary* Deva intensely.

Bahadur Shah, the Mughal emperor retained the areas won by the Sikhs. In December 1711 AD Mughal emperor Bahadur Shah gave the *Jagir* of Amritsar to Ajit Singh- an adopted son of *Mata* Sundri, so that he could be instrumental against the Sikhs. Therefore Bhai Mani Singh went away from Amritsar. After the martyrdom of Banda Singh Bahadur the Sikhs got divided between two factions- *Tat Khalsa*, and *Bandai Khalsa*. The differences and disputes between these two factions, regarding the management and control of *Harmandir Sahib* increased upto such an alarming proportions that they started conspiring to battle against each other. The Sikhs went to Delhi and made *Mata* Sundri aware about the altercation. *Mata* Sundri sent Bhai Mani Singh to Amritsar so that the day-by-day deteriorating situations at Amritsar might be brought under control and improved. After reaching Amritsar Bhai Mani Singh called the *Sarbat Khalsa* on Baisakhi festival. To put a permanent full stop to the routine clashes, Bhai Mani Singh got two different slips thrown into *Amrit Sarovar* from *Har Ki Pauri* having written on one of them the greeting slogan of the *Tat Khalsa- Waheguru Ji di Fateh*, and on the other the greeting slogan of the *Bandai Khalsa- Fateh Darshan*. The proposal was that whose slip would afloat first would be handed over all the manage control of the Sikh Shrines- *Gurdwaras*. Eventually, the slip with the greeting slogan of the *Tat Khalsa- Waheguru Ji di Fateh*, afloat first and they hailed the shouts of triumph. But Mahant Amar Singh Khemkaran, the leader of the *Bandai Khalsa* was not ready to abide by this settlement. He wanted to trail muscle power. Therefore, a wrestling match was decided and contested between Meeri Singh from *Tat Khalsa* and Lahora Singhs son Sangat Singh from the side of the *Bandai Khalsa*, in an arena in front of

*Akal Takhat Sahib*. In this contest Meeri Singh of the *Tat Khalsa* registered the victory. Bhai Mani Singh brought about the reconciliation by including *Bandai Khalsa* to the *Tat Khalsa* and tied the *Sarbat Khalsa* in the thread of unity. Bhai Mani Singh became the third head *granthi* and held all the management of the *Gurdwara* under his own control and established the religious code as initiated by the Guru. Influenced by the great personality of Bhai Mani Singh, thousands of the Sikhs underwent the initiation ceremony of *Khalsa*. Bhai Mani Singh besides discharging the duties of the head *granthi* of *Harmandir Sahib*, had been shouldering the responsibilities of the *Akal Takhat* as a *Jathedar* and while doing this he had been inspiring and motivating the Sikhs to continue fighting against the barbarities of the Mughals. Bhai Mani Singh initiated the code of routine prayers and recital of *Gurbani*, even till date the routine prayers, singing of hymns, that one can see being performed at *Harmandir Sahib*, was started by Bhai Mani Singh. Bhai Mani Singh managed the traditional *langer* system very efficiently under the system, started by Guru Nanak Dev and carried on by successors. He left no stone unturned in discharging his duties of *Sewa* at *Harmandir Sahib*.

During the regime of governor of Lahore Zakariya Khan, there were approximately eighteen barbarian ways, through which the Sikhs were killed and martyred, and among the Sikhs who got martyrdom in such ways, Bhai Mani Singh's name was also included. Bhai Mani Singh had been regularly discharging his duties since 1721 AD as the head *granthi* of *Harmandir Sahib* and as the *Jathedar* of *Akal Takhat*. The Sikhs respected Bhai Mani Singh the most due to his virtues of astuteness, ingenuity, erudition, excellent interpretation of the holy scriptures, sacrosanct religious life, and affectionate nature. He persuaded several Sikhs to become *Singhs* by taking the *Khande Batte da Pahul* and he had been encouraging the Sikhs to be ready to face the barbarities. The festivals of Diwali and Baisakhi had carved a niche in the life of the Sikhs. They celebrated these festivals in togetherness at Amritsar. The resolutions of consensus were passed unanimously for the welfare of the plenum on these festivals. He kept the whole *Khalsa Panth* tied in the thread of unity. The Mughal government had imposed a ban on celebration of the festival of Diwali: Bhai Mani Singh talked to the governor of Lahore Zakariya Khan on this issue and got permission to celebrate the festival of Diwali in 1733 AD at Amritsar in lieu of rupees five thousands as a tax. He sent messages to the Sikhs to

reach Amritsar for the celebration of the Diwali festival. The antagonists incited Zakariya Khan to finish the Sikhs. No sooner did Bhai Mani Singh get the information about the barbarous intention and the conspiracy of Zakariya Khan, he appealed the Sikhs not to come to Amritsar. Subsequently, neither there was a great assemblage of the Sikhs at Amritsar, nor there was the collection of the funds for the payment of the tax as was fixed. For not paying off the *Jajia*, the Mughal soldiers by the order of the governor of Lahore, got arrested Bhai Mani Singh and several other Sikhs residing at Amritsar among whom there were many members of the family of Bhai Mani Singh, and brought all of them to Lahore. At the prison of Lahore several barbarities were inflicted on Bhai Mani Singh and all other Sikhs. He preferred to lay down his life instead of turning to Islam. Bhai Mani Singh was executed cutting to pieces from each of the joint of his body by the orders of Zakariya Khan at *Nikhas Chowk*, Lahore in 1734 AD. The historians have mentioned 1727, 1737, 1738, AD, as the dates of the martyrdom of Bhai Mani Singh. Among all these views presented by different historians and scholars, the views of Bhai Sewa Singh and of the *Bhatt Vahis* that Bhai Mani Singh was executed in 1734 AD seem to be authentic. Some historians believe that it was the curse of the Sikhs to Bhai Mani Singh behind his martyrdom. Rattan Singh Bhangu mentions in his *Sri Guru Panth Parkash* that Bhai Mani Singh had forged the *Bani* of the Guru Granth in the Granth which he wrote himself and changed the content in the new Granth in which he wrote, separately, the holy verses of the Gurus and the Bhagats taking them out of the sequence of the *Raagas* as was compiled by the Gurus. The Sikh devotees considered it at par with the separation of the parts of the holy Granth and accursed him that his (Bhai Mani Singhs) parts of body would also be separated in the same manner. But it is, hereby, cleared that in Sikhism none has ever accursed anyone through out the Sikh history and, actually, there is not any concept of curse in Sikhism. After the martyrdom of Bhai Mani Singh, the concatenation of barbarities on the Sikhs by the Mughals, re-started. Zakariya Khan had been the governor of Lahore from 1726 to 1745 AD and he left no stone unturned to exterminate the Sikhs. He adorned himself with the titles of : *Jung Bahadur* and *Khan Bahadur*. When Zakariya Khans policy to exterminate the Sikhs did not work, he in 1733 AD offered the Sikhs a high ranking feudal title of *Nawab* and an estate of Deepalpur, Kanganwal and Jhabal. The Sikhs had a full faith in the prophesy made by Guru Gobind Singh that the day when the independent regime of

the pure *Khalsa* would prevail, was certain to come *Raj Karega Khalsa*, so they refused to accept the estate. At last, Kapoor Singh Fazialpuria who was fanning the congregation, was selected by the Sikhs and it was decided that this title of *Nawab* and the estate would be given to him. In the noble and efficient leadership of Bhai Mani Singh, the number of the Sikhs was increasing day by day. After the martyrdom of Bhai Mani Singh in 1734 AD, a rage of anger prevailed among the Sikhs. Aghar Singh, a nephew of Bhai Mani Singh took the vengeance of his uncles martyrdom by putting to sabre to *Qazi Abdur-Razaak* of Amritsar.

The martyrdom of Bhai Mani Singh was such a turning point in the Sikh history that in future the Sikhs established The *Dal Khalsa*, *Sikh Misals* and even the *Khalas Raj*. The *Khalsa* was divided into two separately known factions viz-a-viz, *Bhudha Dal* and *Taruna Dal* in 1734 AD. The *Bhudha Dal* was an organized band of the old and Nawab Kapoor Singh Faizalpuria was the leader of *Dal Khalsa*. The *Taruna Dal* was an organized band of young. The *Taruna Dal* was divided further in five segments.

Every squadron had its own flag, leader and *Nagara*. Stepping in the footsteps of Bhai Mani Singh *Nawab* Kapoor Singh kept on the Sikhs united. Due to the extreme barbarities of Zakariya Khan, the Sikhs retired to the *jungles*. The emperor of Persia, Nadir Shah attacked India in 1739 AD. This invasion of Nadir Shah provided the Sikhs a golden opportunity to enhance their power. When Nadir Shah was returning to his land with the plundered booty worth millions, meanwhile, the Sikhs who were hidden in the *jungles* on that rout attacked on his caravan and snatched a big part of the robbed treasure of Nadir Shah. Sikhs got thousands of boys and girls freed from the captivation of Nadir Shah. Admonishing Zakariya Khan, Nadir Shah said, remember, the day is not far when these mutineers would get hold of your country. Warned by Nadir Shah, Zakariya Khan initiated a furious movement to exterminate the Sikhs. He announced awards to those who would bring the Sikhs arrested and bring their beheaded heads. Zakariya Khan passed away in 1745 AD keeping his dream unfulfilled, cherished in his heart. His eldest son Yahiya Khan become the governor of Lahore after him. The number of the Sikhs increased manifold and the Sikhs were reorganized in twenty five squadrons. In the scuffle at Aimmabad between Jaspat Rai (younger brother of *Diwan* Lakhpat Rai) and the Sikhs, Jaspat Rai was killed by the Sikhs. Lakhpat Rai took a vow to take the

vengeance of his brothers death and to exterminate all the Sikhs. Yahiya Khan and *Diwan* Lakhpat Rai attacked approximately fifteen thousand Sikhs, who were hidden in the *jungles* of Kahnuwan for their security. Approximately seven thousand Sikhs were put to sabre and three thousand Sikhs were bought arrested to Lahore where all of them were killed after severe tortures. This incident in Sikh history, is known as the *Chhota Ghallughara*- the first Holocaust. Yahiya Khans fancies to erase the Sikhs from the page of existence were fallen flat when his younger brother, Shah Nawaz Khan put Yahiya Khan and his *Diwan* Lakhpat Rai into prison and he himself became the governor of Lahore. Kaura Mall-the *Diwan* of Shah Nawaz Khan used to keep a soft corner in his heart for the Sikhs. Ahmad Shah Abdali invaded India eight times between 1748 to 1766 AD on the repeated requests of Shah Nawaj Khan. This was an important and golden opportunity for the Sikhs. Making advantages of this type of political and social chaotic condition, the Sikhs enhanced their power. Till now the Sikhs had been organised in sixty five squadrons, these were re-organized, collectively and commonly these squadrons were known as *Dal Khalsa*. *Nawab* Kapoor Singh appointed Jassa Singh Ahluwalia as the *Jathedar* of the *Dal Khalsa*. The *Dal Khalsa* was re- organised in eleven *Jathas* from, previously, sixty five.

On 11<sup>th</sup> April, 1748 AD, the Delhi government appointed Muin-Ul-Mulk (MirMannu) as the governor of Punjab, who re-started the concatenation of barbarities. Mir Mannu died in November 1753 AD, as on one day his foot stuck in the stirrup of his horse and the horse kept on dragging him till he died. Ahmad Shah Abdali attacked the Sikhs at village Kup near Malerkotla on 5<sup>th</sup> February, 1762 AD. These Sikhs were approximately thirty thousand in number, several thousand Sikhs were killed in this attack. This massacre took place during the sixth attack of Ahmad Shah Abdali. In Sikh history this incident is known and commemorated as the second Holocaust- the *Wadda Ghallughara*. Due to the repeated invasions of the foreigners, the Mughal government began to lose its luster. The Sikh leaders, making maximum of these circumstances strengthened their squadrons and began to expand their territories. These eleven squadrons of the *Dal Khalsa* came to be known as Sikh *misl*s. These were Ahluwalia *misl*, Dallewalia *misl*, Nishanwalia *misl*, Nakkai *misl*, Shaheed *misl*, Ramgarhia *misl*, Kanhaiya *misl*, Faizalpuria *misl*, Karorsinghia *misl*, Bhangi *misl*, Shukarchakkia *misl*, Phulkia *misl*.

The Phulkia *misl* was founded by *Baba Ala Singh* and this was an independent *misl*.

The chieftain of the Shukarchakkia *misl* established the *Khalsa Raj* by expanding the territories of his *misl*. The territories of the *Khalsa Raj* in 1839 AD, were expanded in the vast area right from Sutlej to Laddakh, Karakoram, Hindukush and Sulaiman mountain which is authenticated by even the British as well as Indian rulers. Thus the utterances of Guru Gobind Singh came true: *Raj Karega Khalsa Aakki Rahe Na Koye*.

Bhai Mani Singh was a great Sikh scholar besides being a valiant soldier. There are found several books (literary and historical creations) which are associated with his name, and from which a very significant information regarding Sikh history is found. While residing in the ministration of Guru Gobind Singh at Anandpur Saheb. Bhai Mani Singh, whenever found some leisure, would do efforts to comprehend the meaning of the *Gurubani* and there, he started writing *Pothis* for the preaching and propagation of *Gurubani*. Historians and scholars are very much at variance in their opinion about whether these creations had been written by Bhai Mani Singh himself or only his name had been associated to these. His name was included in the fifty two gems of the Guru Gobind Singh's court. No literary or religious creation can be, authentically, connected directly with the name of Bhai Mani Singh. The creations which are supposed to be associated with his name are as under: *Gyan Ratnawali*, *Bhagat Ratnawali*, *Gurbilas Patshahi Chhevin* and *Dasvin*, *Birs*, One (letter) epistle, Annotation to *Japu ji*, *Shardha Puran Granth* and *Utthankawaan*.

*Gyan Ratnawali: Janamsaakhi* is a very much significant creation and the information about the several incidents of Guru Nanak Dev's life is found from this creation. *Gyan Ratnawali* is an annotated edition of the first *var*, of Bhai Gurdas. The main objective to create this work was to provide the Sikhs with authentic and pure *Gurubani* in its intact form, for the *Meenas* and the *Hindalyas* had mixed up several unauthentic and degrading information to minimise the stature of Guru Nanak Dev among the Sikhs and his followers. About, who is the writer of the *Gyan Ratnawali*, the historians have presented various views. While editing *Shaheed Bilas (Bhai Mani Singh)* the editor Gyani Garja Singh writes: Bhai Mani Singh would not write himself rather his devotees would write for him. Bhai Mani Singh told *Gyan Ratnawali* to the Sikh congregation and Bhai Surat Singh gave it the written shape.

Besides the information of the life events of Guru Nanak Dev, a very significant and vital information about contemporary religious, economic & political conditions is also available in *Gyan Ratnawali*. According to this creation Guru Nanak was born in *Samwat* 1526 in the month of *Baisakh* of the lunar calendar at the home of father Mehta Kalu and mother *Mata* Tripta. His father had been a revenue officer of Talwandi. The Guru had his lessons in Sanskrit from Brijnath and in Persian, from Ustad Kutubdin. The Guru was married to *Bibi* Sulakhani and he did service at the provisions store-*Modi Khana* of Sultanpur Lodhi, historic knowledge to this effect is also found in *Gyan Ratnawali*. When Guru Nanak, during his long journey- *Udasi*, was at Eminabad-Saidpur, that Babar attacked Eminabad in 1520 AD, is also known historically from this creation. An evidence to the fact that the Mughal rule was established in 1526 AD is also available within this book. Several other historical and authentic information regarding that Guru Nanak Dev founded the city of Kartarpur and his light (soul) mingled with the supreme light (soul) of the almighty on the tenth day of the dark half of the seventh month of the lunar clander (*Assu Vadi Dasvin*) in *Samwat*, 1596. That Guru Angad Dev, Guru Amar Das, Guru Ram Das and Guru Arjun Das were the heirs of the divine seat of Guruship after the journey of Guru Nanak to his heavenly abode, in succession respectively. That which were the cities with their historical value at that time, is found from Bhai Mani Singhs *Gyan Ratnawali* the *Janamsaakhi*.

The second creation of Bhai Mani Singh, which is also associated with his name, is the *Sikhan Di Bhagat Mala*. This is the annotation of the eleventh *var* of Bhai Gurdas. Bhai Vir Singh, in the foreword of the edited edition the *Sikhan Di Bhagat Mala* writes that Bhai Mani Singh listened to the elucidation from Guru Gobind Singh and he himself told the same to the Sikh congregation and ultimately Bhai Surat Singh put these elucidations to the paper as he listened to them from Bhai Mani Singh. In the seventh stanza of this creation four castes and four parts of life four *Varnas* and four *Ashrama* have been talked about and thus, vital information about the Hindu code of social life is also found in the *Sikhan Di Bhagat Mala*. Bhai Gurdas had mentioned only the names of the prominent Sikhs of Guru Nanak in his *var* where as Bhai Mani Singh, besides their names presents the life details and the moral code of living in the lives of these Sikhs. The names of such Sikhs have been mentioned in the *Sikhan Di Bhagat Mala*, whom Guru Nanak appointed and handed



over the responsibility of preachings. There are the *Saakhis* of twenty one Sikhs of Guru Nanak Dev, fifteen Sikhs of Guru Angad Dev, eleven Sikhs of Guru Amar Das, twenty Sikhs of Guru Ram Das, two hundred nine Sikhs of Guru Arjun Dev and thirty seven Sikhs of Guru Hargobind in this creation.

No doubt, the *Sikhan Di Bhagat Mala* is a religious book, but on pondering over and studying it profoundly, the vital information about the political, social and economic condition of the contemporary society is also found. That, after the death of Aurangzeb, his weak and unable successors began to loot the public and the establishment of police check-posts in the cities of Sirhind and Lahore, all have been discussed about in this book. The Muslims had faith in the Muslim prayer-*Namaz* and the *Ramzan*, while the Hindus had faith in the trinity of Gods: Brahma, Vishnu, Mahesh, the yajanas, exorcism and the Hindu rite of feasting Brahmins for the benefit of dead ancestors soul- *Saraadhas and others*. The Sikhs used to wake up in the good season, take a dip-bath and recite the *Gurbani*. The Sikhs had discarded the worship of the crematoriums and other blind faiths and superstitions. The rich used to go on pilgrimages and before going to, they used to deposit their valuables with the money lenders of their respective villages, excessive money was expended on the marriages and the marriage parties were used to stay for four to five days, at the brides parents house. Thus, their economic condition is known about. The names, their sub castes and surnames of the Sikhs of Guru Nanak Dev have also been presented in this work.

Bhai Mani Singh elucidated the anecdote of *Gurbilas Patshahi Chhevin* to the Sikh congregation at *Gurudwara Nanaksar* (Jhang) which Bhagat Singh listened to and later under the mentorship of his Guru Dharam Singh got this written. This is a very important document which contains all the information regarding Guru Hargobind, right from the birth of the Guru till his light (soul) mingled with the supreme light (soul) of the almighty. Guru Hargobind was born on the twenty first day of the fourth month *Harh* or *Aasharh* in *Samwat* 1652 AD with the blessings of *Baba Budha*. The second chapter of this creation tells how Prithi Chand used to conspire against Guru Hargobind post his accession to the divine seat of Guruship. Being the elder brother of Guru Arjun Dev and the eldest son of Guru Ram Das, Prithi Chand considered himself the rightful heir to the divine seat of the Guruship in succession. But when, first Guru Arjun and later his son Hargobind was enthroned as

a Guru, Prithi Chand began to hatch various conspiracies to kill the Guru. According to the information found in the *Gurbilas Patsahahi Chhevin*, Guru Hargobind had expertised skill-at-arms even during his childhood. The fifth chapter of this creation tells about the engagement of Guru Hargobind with the daughter of Chandu Shah. But when this fact came to the knowledge of the Sikhs that Chandu had used some derogatory words for Guru Arjun Dev, they supplicated Guru Arjun Dev not to accept this relation of nuptial knot. In the seventh chapter of this creation, there is an information of historical value about the martyrdom of Guru Arjun Dev and the occasion of Guru Hargobind to the divine seat of Guruship. Guru Hargobind wore two swords namely *Miri* and *Piri* and organised an army of the Sikhs. The Guru got the building of *Akal Takhat*, constructed and recruited, approximately, four hundred soldiers and issued them horses and weaponry.

That Guru Hargobind was imprisoned at the fort of Gwalior, is also known from this creation and at the time of his release from the fort of Gwalior, the Guru got fifty two kings also released with him. In the tenth chapter of this book, there is information about the battles which were fought by Guru Hargobind and the Sikhs with Mughal garrison. In end of the *Gurbilas Patsahahi Chhevin* the decriptions of the mingling of the light (soul) of the Guru with the supreme light (soul) of almighty and the coronation of Guru Har Rai to the divine seat of Guruship in succession have been provided authentically and purely.

From *Gurbilas Patshahi Dasvin* it is known about the information, related to the life of the tenth Guru, Guru Gobind Singh. Its writer is Bhai Koer Singh, as he listened to the *Saakhis* from Bhai Mani Singh and wrote them in the shape of a book later on, nowadays known as the *Gurbilas Patshahi Dasvin*. There are the parts in which the *Bachittar Natak* and *Guru Sobha*, are also presented in this creation. *Gurbilas Patshahi Dasvin* gives an evidence that Guru Gobind Singh was born in 1666 AD. This book also provides us with the information that before coronation to the Guruship, Guru Tegh Bahadur lived at Bakala and knowing that Guru Harkrishan had predicted that the would be ninth Guru was at Bakala, twenty one Sodhis claimed themselves to be the would be Guru. At the time of the birth of Guru Gobind Singh, Guru Tegh Bahadur had been the journey to Bengal. That, responding to the requests of the Kashmiri Pandits, Guru Tegh Bahadur set out on his journey to Delhi

to meet the Mughal emperor Aurangzeb regarding the issue of the Kashmiri Pandits, and the Guru was got arrested and martyred at the *Chandani Chowk* of Delhi. All this information has also been provided in the *Gurbilas Patshahi Dasvin*. It is also written in this book that Guru Gobind Singh accomplished his education and training in holy scriptures and skill-at-arms respectively, since his childhood. The discourse of the Gurus battles of Bhangani and Nadaun with the hilly Kings, has been registered, and the detail of Bhai Bachittar Singh's brave encounter with the drunken elephant has also been provided in this book. The Gurus enmities and scuffles were neither against any religion or human race particularly, rather the objective of his battles was to fight out the tyrannies and barbarities. That Guru Gobind Singh handed over the divine seat of Guruship to *Shabad Guru-* Guru Granth, is also known from this creation. Besides, the information about the life of Guru Gobind Singh, the martyrdom of Bhai Mani Singh in 1734 AD, too has been discussed there in.

Bhai Mani Singh edited two *Birs* and Guru Gobind Singh got the Guru Granth edited during his stay at *Damdama Sahib-* Talwandi Sabo. Guru Gobind Singh got the *Bir* of Guru Granth written by Bhai Mani Singh and got the *Gurubani* of Guru Tegh Bahadur included to it. A self inspiring and motivated and persuaded by *Mata Sundari*, Bhai Mani Singh, with the help of Bhai Sehan, collected, consolidated edited and compiled the whole of the creations of Guru Gobind Singh and gave them a shape of a consolidated book, known as the Dasam Granth. This Granth was completed in the year of 1712 AD.

With a view that, the Sikhs could understand and comprehend the *Gurbani* more easily, Bhai Mani Singh prepared a separate *Bir* other than the Guru Granth and the Dasam Granth. He wrote and re-arranged *bani-* *Gurubani*, taking out the whole from the traditional sequence of the *Raags*, as was done rationally by Guru Arjun Dev, and put all the *Gurubani* according to the names of the Gurus and the Bhagats, the Bhattas and of other devotees. For this, the Sikh community got annoyed with Bhai Mani Singh in such an alarming proportions that they, according to some historians, accused Bhai Mani Singh that as he had cut separated the *Angs-* parts of Guru Granth, in the same manner, he would also be executed by cutting him from each joint of his body.

An epistle is also associated with the name of Bhai Mani Singh, which he wrote from Amritsar while despending his duties in 1712 AD to *Mata Sundri* who was residing at Delhi at that time. It was written, that the *Gurbani* of Guru Gobind Singh should be collected. But some historians do not agree with the view that this epistle had been written by Bhai Mani Singh. Therefore a research work in this direction is suggested and there is dire need of the hour to do so. Bhai Mani Singh has also prepared an annotation to the *Japuji Sahib* and, thus prepared by him (Bhai Mani Singh) its greatness lies in its easiness, terseness, clarity and style.

Two *Uthaknawaan*- foreword (prelude/prologue), associated with the name of Bhai Mani Singh are also found. Herein, in the prologues, the background behind the cause of why the Guru uttered his holy verses, has been written. Bhai Mani Singh listened to anecdotes and elucidations from Guru Gobind Singh and he would tell as listened to anecdotted elucidations to the Sikh congregation. The introduction, that he would give before the main discourse of the particular anecdote, was known as *Utthankawaan*. This tradition, that was started from the court of Guru Gobind Singh, later began to be known as *Gyani Sampardai*. Disciples or devotees of Bhai Mani Singh, gave these the written shape. Bhai Mani Singh is also considered to be the writer of the *Shardha Puran Granth*. This Granth was also known as *Sri Gur Shabad Siddhi*. That how *Gurbani* can be utilized as the magical formula, is also written about. Therefore this creation can not be associated with the name of Bhai Mani Singh.

Many Sikhs sacrificed their lives for the Sikh religion during the seventeenth and eighteenth centuries. Bhai Mani Singh and other fifty seven members from his family also sacrificed their lives for the cause, in the Sikh history. But, inspite of such a large and great number of sacrifices, in history, by his (Bhai Mani Singhs) family, have been overlooked by the historians. The first, from his family, to lay down their lives were Bhai Ballu- grandfather of Bhai Mani Singh, and Bhai Naanu- the younger brother of Bhai Ballu; they attained martyrdom while fighting with the enemy in the battles fought during the time period of the Sixth Guru, Guru Hargobind. Bhai Suhela and Bhai Dasa were martyred on 29<sup>th</sup> April 1635 AD in the battle of Phagwara.

Bhai Dyal Das presented himself in the ministration of the seventh Guru, Guru Har Rai at the age of fifteen and offered whole of his life in the Gurus *sewa*.

Bhai Dyal Das was martyred a day before the martyrdom of Guru Tegh Bahadur on 10<sup>th</sup> November, 1675 AD, boiling him in a large narrow-mouthed cooking vessel at the *Chandani Chowk* of Delhi. While facing squarely, the army of the hilly King Ajmer Chand and several battles were fought in which Bhai Hathi Chand in the battle of Bhangani, Bhai Sohan Chand in the battle of Nadaun, Bhai Lehnu in the battle of Guler, Bhai Kalyan in the battle of *Qila* Taragarh attained martyrdom respectively. Bhai Bhagwan Singh and Bhai Nand Singh at the fort Fatehgarh, Bagh Singh at the fort Agamgarh, Bhai Alim Singh and Bhai Sukha Singh at the fort Lohgarh, Bhai Mathra Das at the fort Nirmohgarh and Bhai Gokal Singh got martyrism while fighting in a battle that was fought on the banks of river Sutlej. Bhai Jeewan Singh was martyred in the Basali estate. Bhai Udai Singh attained *Khande Batte Da Paul* alongwith his father Bhai Mani Singh and several brothers on 30<sup>th</sup> March, 1699 AD. He beheaded Kesari Chand a hilly king, in the battle of Lohgarh. He also left Anandpur Saheb and vacated alongwith Guru Gobind Singh on 5-6 December, 1705 AD. He, as per the orders of Guru Gobind Singh faced the foe squarely with a group of fifty Sikhs on the *Shahi Tibbi*. According to the information presented in the *Bhatt Vahis*, Bhai Udai Singh fought against the enemy continuously for four hours and forty eight minutes and ultimately attained martyrdom. Bhai Bachittar Singh encountered a drunk elephant in the battle of Lohgarh. He sustained severe injuries while fighting at Malakpur Rangaaran with the Rangharhs and the army of Sirhind in 1705 AD. *Sahebzada* Ajit Singh and Bhai Madan Singh took him injured to the *Haveli* of Kotla Nehang Khan. The daughter of Nehang Khan attended on Bhai Bachittar Singh and volunteered his *sewa* with extreme love and care. But the cuts were so deep that he could not be saved. Ajaib Singh was one of those five sons of Bhai Mani Singh whom Guru Gobind Singh honoured with the title of *Mere Puttar Farzand Khan-i-Zade*. He along with his brother Anak Singh, Ajab Singh, Ajaib Singh and paternal uncles Daan Singh and Sant Singh attained martyrdom in the battle of Chamkaur. Rai Singh, Maha Singh and Seetal Singh attained martyrdom in the battle of Khidrana. Maan Singh continuously, accompanied and supported the Guru till the last breath. He always had been by the side of the Guru whether it was Chamkaur, Machhiwara, Khidrana and Talwandi Sabo. He set out on his journey towards south with the Guru. Maan Singh was martyred in the battle that took place out side the fort of Chittaur on 3<sup>rd</sup> April 1708 AD.

Fateh Singh, Bhai Sangram Singh and Mehboob Singh were martyred in the battle of Chapparchiri, fought under the command of Banda Singh Bahadur. Sukha Singh laid his life in the scuffle of Sirhind. Bhai Jetha Singh, Roop Singh and Hari Singh were executed being buried alive in the ground at Alowal (District Lahore). Bhai Keso Singh attained martyrdom in the battle fought on the banks of the rivulet Barsana with hilly king Ajmer Chand on 28<sup>th</sup> December, 1711 AD. Albel Singh, Mohar Singh, Saina Singh sacrificed their lives in the battle of Sadhora. Bhagwant Singh, Baaj Singh, Koer Singh, Sham Singh, Sher Singh, Nahar Singh and Ram Singh all of these were brought arrested to Delhi from the *garhi* of Gurdas Nangal alongwith Banda Singh Bahadur, and all were martyred on 9<sup>th</sup> June, 1716 AD at the banks of river Yamuna, at the outer skirts of Delhi. Gulzar Singh, Bhupat Singh, Ran Singh, Sangat Singh, Jagat Singh, Chittar Singh and Gurbakhash Singh were all martyred, collectively, at the *Nikhas Chowk*, Lahore along with Bhai Mani Singh in 1734 AD. *Mata Seeto*, wife of Bhai Mani Singh was arrested with other women folk. She, bearing all barbarities of the Mughals, sacrificed her life in 1745 AD. Bhai Hathu Singh, the youngest son of Chittar Singh attained martyrdom fighting bravely in the battle of Sirhind on 27<sup>th</sup> March, 1758 AD.

## ABSTRACT

It is said that history is a series of biographies. A biography is description of real person's life including factful details as well as stories from the personal life. The life of any famous person includes much history of the period in which he lived. Bhai Mani Singh was one among such great individuals who left his foot prints on the sand of time, Bhai Mani Singh and his family played an outstanding role in Sikh history. Sikh history is full of examples of martyrs who laid down their lives for the sake of their faith and ideas in seventeenth and eighteenth centuries. But Bhai Mani Singh's martyrdom was extra ordinary. He was only one in the whole world who got such different and unique martyrdom (*Anokhi Shaheedi*).

Bhai Mani Singh was a great Sikh scholar and martyr of eighteenth century. He was a parmar Rajput. Bhai Mani Singh offered whole of his life in the service and ministration of Guru Har Rai, Guru Harkrishan, Guru Tegh Bahadur, Guru Gobind Singh, *Mata Sundri*, *Mata Sahib Kaur* and *Khalsa Panth*. He authored *Japji Sahib da Tika*, *Gian Ratnavali*, *Sikhan di Bhagat mala* and others. Bhai Mani Singh served head *granthi* of *Harmandir Sahib* and *Jathedar* of *Akal Takht Sahib*. In the noble and efficient leadership of Bhai Mani Singh the number of Sikhs was increasing day by day which was being considered as the bell of danger for the Mughal government. Bhai Mani Singh martyrdom in 1734 AD at *Nikhas Chowk*, Lahore by cutting to pieces from the each of joint of his body. The martyrdom of Bhai Mani Singh was such a turning point in the Sikh history that in future the Sikhs established The *Dal Khalsa*, *Sikh Misals* and *Azad Khalsa Raj*.

The fifty seven members have been mentioned in the history who gave their lives during the seventeenth and eighteenth century in the service of the Guru's and Banda Singh Bahadur. The warriors belonged to the Rajput clan of noble *Gursikhs* by birth and blood ties. This one Sikh family united by a strong tradition of valour sacrifice and martyrdom.

Date.....

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## **LIST OF PUBLICATIONS FROM THE THESIS**

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## GLOSSARY

<i>Aab</i>	Water
<i>Adi Granth</i>	The Sikh Scripture, Holy book of the Sikh religion
<i>Ang</i>	Part of Guru Granth
<i>Akali</i>	A member of the Akali or Nihang of the Sikhs, literally meaning an immortal
<i>Akal Takhat</i>	Throne of God, the divine seat of almighty
<i>Akhand Path</i>	Unbroken reading, an uninterrupted reading of the entire Guru Granth performed by a team of readers
<i>Amir</i>	A noble
<i>Amrit</i>	The holy of nector
<i>Amrit Sarovor</i>	The pool of nector
<i>Ardas</i>	The Sikh prayer
<i>Asa di Var</i>	A work of Guru Nanak Dev
<i>Bahadur</i>	Brave, also a title of distinction
<i>Behuroopia</i>	A person who assumes different disguises
<i>Bani</i>	The holy verses, the utterances of the Guru's and bhakhas recorded in the Adi granth.
<i>Bandai Khalsa</i>	Sikh followers of Banda Singh Bahadur
<i>Bari Doab</i>	Area of Beas and Ravi rivers
<i>Bawli</i>	A well with stairs descending to the level of the water
<i>Bahaaiya Ji</i>	An elder brother
<i>Bhai</i>	Brother, a Sikh formally connected with religious affairs, an epithet of respect

<i>Bhangi</i>	Addicted to taking bhang or hemp an intoxicant, also the name of a Sikh missal
<i>Bhatt</i>	A popular bard who also kept genealogies of important families.
<i>Bhatt Vahi</i>	An account book of bhatt
<i>Bir</i>	The holy book, the corpus
<i>Brahmin</i>	A Hindu priest
<i>Budha Dal</i>	An army of the elder Sikhs
<i>Chajj Doab</i>	The area of chenab and jhelum
<i>Chak</i>	A village
<i>Chhota Ghalughara</i>	A small holocaust
<i>Chaudhari</i>	The hereditary headman of a group of village for collecting revenues on behalf of the government
<i>Dal</i>	A group of persons, a sikh contingent
<i>Dal Khalsa</i>	A term used for the combined forces of the Sikhs during the eighteenth century.
<i>Damdama Saheb</i>	A breathing place of Guru Gobind Singh
<i>Darbar</i>	A court
<i>Daroga</i>	Jailer, superintendent
<i>Dasam Granth</i>	A religious text containing many of the texts traditionally attributed to Guru Gobind Singh
<i>Daswandh</i>	One tenth of their total income
<i>Dhab</i>	Large pond, small lake
<i>Dhadi</i>	Ballad Singer, a minstrel
<i>Diwan</i>	The head of the finance department, a finance officer
<i>Doab</i>	A land between two rivers

<i>Dumala</i>	Turban
<i>Fateh</i>	The victory
<i>Fateh Darshan</i>	Salogan of Bandai Khalsa
<i>Faujdar</i>	Chief army commander
<i>Garhi</i>	A fortress
<i>Gatka</i>	Martial art
<i>Giani</i>	A person well-versed in the scriptures
<i>Giani Samparda</i>	The fection of the Sikh scholars
<i>Granthi</i>	The reader of the Granth Saheb, priest
<i>Granth</i>	A holy book, the Sikh scriptures.
<i>Gurbani</i>	The utterance of the Guru, The holy verses
<i>Gurdwara</i>	A Sikh temple, Sikh shrine
<i>Gurmata</i>	A decision arrived at by a congregation of sikh generally in the presence of the Guru Granth.
<i>Gurmukhi</i>	Script of Punjabi language Writing
<i>Guru</i>	Religious teacher, a guide, the having a hierarchy of the ten gurus
<i>Guru Granth Saheb</i>	The holy scripture of Sikhs.
<i>Harmander Saheb</i>	The temple of God, The Golden temple of Amritsar
<i>Haveli</i>	A mansion, a dwelling place
<i>Hola Mohalla</i>	A big festival event of sikhs take place on the second day of Holi festival
<i>Hukamnama</i>	A Written order, used generally for the letters of the Sikh Gurus to their followers.

<i>Jagir</i>	An estate, an assignment of land revenue in lieu of salary the holder of a Jagir
<i>Jajhia</i>	A discriminatory tax paid by the non muslim to the muslim estate
<i>Janam Sakhi</i>	Entire life story of Guru Nanak Dev
<i>Janeoo</i>	The sacred thread, a Hindu ritual
<i>Jatha</i>	A group of the sikhs, a squardron
<i>Jathedar</i>	The leader of a group
<i>Jatt</i>	A virile community of the Punjab
<i>Jogi</i>	A renunciant belonging to one of twelve Gurkhnathi order
<i>Jungle</i>	Forest
<i>Khalsa</i>	Baptized Sikhs; the Sikh brotherhood institute by Guru Gobind Singh.
<i>Khalsa Panth</i>	The Whole Sikh community
<i>Khanda</i>	Double edge sword
<i>Khande da Pahul</i>	Amrit Sanchar is the Sikh ceremony of initiation which resembles baptism
<i>Khalsa Raj</i>	Rule of Sikhs/Khalsa, a great Sikh empire
<i>Kirtan</i>	A devotional song in which group repeats lines sung by a leader, Hymn singing
<i>Khatri</i>	From Kshatriya; important cast in the Punjab
<i>Lande</i>	A script used by shopkeeper in the Punjab
<i>Langer</i>	Common and free kitchen, community kitchen
<i>Mahadani</i>	A generous person
<i>Mahant</i>	A Priest

<i>Maharaja</i>	Ruler
<i>Mai</i>	An elderly lady
<i>Majha</i>	The central part of Punjab
<i>Malwa</i>	Cis-Sutlej region of Punjab
<i>Manji</i>	A Sikh preaching centre established by Guru Amar Das
<i>Maryada</i>	Proper Manner
<i>Mansab</i>	Laterally office; Position of rank; indicating under the Mughals the states.
<i>Masand</i>	A Preacher-Cum-Collector of Tithes, agent of Guru
<i>Mata</i>	Mother, an epithet of respect
<i>Meena</i>	A derogatory epithet used for the Prithi Chand the elder brother of Guru Arjun Dev and also for his successors and their followers
<i>Mehal</i>	Guru's wife
<i>Miri</i>	Temporal authority
<i>Misal</i>	A Sikh confederacy, also used for the territory or troops of a Sikh Sardar, a file.
<i>Misaldar</i>	Belonging to a Sikh misal, holder of a portion of the misal
<i>Modikhana</i>	Provision store
<i>Muktas</i>	Liberated
<i>Muqudam</i>	An accountant, a clerk
<i>Naam Simran</i>	Faith in God
<i>Nad</i>	River, water
<i>Nagara</i>	Large kettle drum
<i>Nagni Barchha</i>	Snake spear



<i>Nakhash</i>	A horse market
<i>Namaz</i>	A payer prescribe by Islam
<i>Naqshbandi</i>	Member of the major sunni spirital order of Sufism
<i>Nawab</i>	A title of high authority
<i>Nazarana</i>	A tribute from a tributary or a department on a regular basis or on special occasions
<i>Nehang Singh</i>	A sect of baptized Sikhs
<i>Nikha</i>	In islam, marriage is a legal contract between a man and a woman
<i>Niranjania</i>	A sect
<i>Nishan Saheb</i>	A pole carrying Sikh emblem, a blue colour pennant
<i>Nishanchi</i>	Pennat carrier
<i>Ouch</i>	A town of district lower Dir Pakistan
<i>Panj</i>	Five
<i>Panj Muktas</i>	Five liberated
<i>Panj Paiaras</i>	Five beloved ones
<i>Pargana</i>	Sub division, a tract of country consisting of generally fifty to hundred village
<i>Pir</i>	A spiritual guide among the muslims
<i>Piri</i>	Spiritual authority
<i>Pothi</i>	Manuscripts, Hand books of the holy verses
<i>Qila Garhi Sodhian</i>	The fortress of Sodhi's
<i>Qazi</i>	The judicial officer who administered Islamik law.
<i>Rachna Doab</i>	An area between the two rivers Ravi and Chenab

<i>Rehatnama</i>	Code of conduct the Sikh religion
<i>Raja</i>	A ruler
<i>Rakhi</i>	A protection tax
<i>Ramzan</i>	The ninth month of the Muslim Year when muslims do not eat between the rising and setting of the sun.
<i>Sacha Patshah</i>	The true or spiritual king usually used by the Sikhs for their Gurus
<i>Sahebzada</i>	Son of the Guru's
<i>Samat</i>	An era, Bikrimi era
<i>Sangat</i>	A religious Congregation; a holy assembly
<i>Sanyasi</i>	A renunciant, particularly of Shiva faith
<i>Saraadh</i>	In the hindu religion it is the ritual that one performs to pay homage to one's ancestors, especially to one's dead parents.
<i>Sarbat Khalsa</i>	Whole Sikh community
<i>Sardar</i>	A leader, a chief
<i>Sarkar Khalsa</i>	Government, an administrative unit
<i>Sati</i>	Voluntary burning of a widow on her husband's funeral pyre
<i>Sewa</i>	Voluntary service
<i>Shabad Guru</i>	Guru Granth Saheb
<i>Shaheed</i>	A martyr
<i>Shaheed ganj</i>	Memorial in the honour of the martyrs
<i>Shehzada</i>	Prince
<i>Shudra</i>	A member of the lowest or worker Hindu caste

<i>Sikh Raj</i>	The Sikh empire
<i>Sultan-Ul-Quam</i>	A King
<i>Sunnat</i>	Ritual of circumcision in Islam
<i>Taksal</i>	An institute for standerdised study of Sikh
<i>Taruan Dal</i>	A contingent or an army of the young Sikhs
<i>Tat Khalsa</i>	The Staunch Khalsa
<i>Tehmad</i>	The waist to cover the lower body
<i>Udasis</i>	Long journeys, Journeys of Guru's
<i>Vaish</i>	The Punjabi from of Vaishya one of the four castes of the varan order
<i>Vanjara</i>	A businessman, an itinerant trader
<i>Var</i>	A literary genre, generally used for the heroic poetry Guru Nanak used it for his religious compositions.
<i>Wada Ghalughara</i>	Second/big holocaust
<i>Waheguru</i>	Almight God
<i>Wahe Guru ji ka khalsa</i>	Victory of the Khalsa of the Guru
<i>Waheguru ji ki Fateh</i>	Salogan of the Tat Khalsa
<i>Wazir</i>	The first or the Prime Minister, next in power and importance to the king
<i>Zafarnama</i>	A letter sent by Guru Gobind Singh to Aurangzeb
<i>Zamindar</i>	A land lord, proprietor or an occupant of land
<i>Zamzama</i>	Name of Gun/Top

## ABSTRACT

It is said that history is a series of biographies. A biography is description of real person's life including factful details as well as stories from the personal life. The life of any famous person includes much history of the period in which he lived. Bhai Mani Singh was one among such great individuals who left his foot prints on the sand of time, Bhai Mani Singh and his family played an outstanding role in Sikh history. Sikh history is full of examples of martyrs who laid down their lives for the sake of their faith and ideas in seventeenth and eighteenth centuries. But Bhai Mani Singh's martyrdom was extra ordinary. He was only one in the whole world who got such different and unique martyrdom (*Anokhi Shaheedi*).

Bhai Mani Singh was a great Sikh scholar and martyr of eighteenth century. He was a parmar Rajput. Bhai Mani Singh offered whole of his life in the service and ministration of Guru Har Rai, Guru Harkrishan, Guru Tegh Bahadur, Guru Gobind Singh, *Mata Sundri*, *Mata Sahib Kaur* and *Khalsa Panth*. He authored *Japji Sahib da Tika*, *Gian Ratnavali*, *Sikhan di Bhagat mala* and others. Bhai Mani Singh served head *granthi* of *Harmandir Sahib* and *Jathedar* of *Akal Takht Sahib*. In the noble and efficient leadership of Bhai Mani Singh the number of Sikhs was increasing day by day which was being considered as the bell of danger for the Mughal government. Bhai Mani Singh martyrdom in 1734 AD at *Nikhas Chowk*, Lahore by cutting to pieces from the each of joint of his body. The martyrdom of Bhai Mani Singh was such a turning point in the Sikh history that in future the Sikhs established The *Dal Khalsa*, *Sikh Misals* and *Azad Khalsa Raj*.

The fifty seven members have been mentioned in the history who gave their lives during the seventeenth and eighteenth century in the service of the Guru's and Banda Singh Bahadur. The warriors belonged to the Rajput clan of noble *Gursikhs* by birth and blood ties. This one Sikh family united by a strong tradition of valour sacrifice and martyrdom.

Date.....

Gurjeet Kaur

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**Gurjeet Kaur**

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## **LIST OF PUBLICATIONS FROM THE THESIS**

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2. BHAI MANI SINGH'S CONTRIBUTION AS THE HEAD GRANTHI AT HARMANDIR SAHIB (AMRITSAR), International journal of research and analytical reviews, ISSN: 2348-1269. Impact Factor-5.75, Volume 6, June 2019, UGC S. No. 43602.

### **PAPER PRESENTATION IN CONFERENCES**

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2. GURU NANAK DEV JI AND HIS SUCESSOR RELATIONS WITH CONTEMPORARY MUGHAL EMPEROR, South Asian History Conference, Punjabi University, Patiala, February. 2019.



## GLOSSARY

<i>Aab</i>	Water
<i>Adi Granth</i>	The Sikh Scripture, Holy book of the Sikh religion
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<i>Sanyasi</i>	A renunciant, particularly of Shiva faith
<i>Saraadh</i>	In the hindu religion it is the ritual that one performs to pay homage to one's ancestors, especially to one's dead parents.
<i>Sarbat Khalsa</i>	Whole Sikh community
<i>Sardar</i>	A leader, a chief
<i>Sarkar Khalsa</i>	Government, an administrative unit
<i>Sati</i>	Voluntary burning of a widow on her husband's funeral pyre
<i>Sewa</i>	Voluntary service
<i>Shabad Guru</i>	Guru Granth Saheb
<i>Shaheed</i>	A martyr
<i>Shaheed ganj</i>	Memorial in the honour of the martyrs
<i>Shehzada</i>	Prince
<i>Shudra</i>	A member of the lowest or worker Hindu caste

<i>Sikh Raj</i>	The Sikh empire
<i>Sultan-Ul-Quam</i>	A King
<i>Sunnat</i>	Ritual of circumcision in Islam
<i>Taksal</i>	An institute for standerdised study of Sikh
<i>Taruan Dal</i>	A contingent or an army of the young Sikhs
<i>Tat Khalsa</i>	The Staunch Khalsa
<i>Tehmad</i>	The waist to cover the lower body
<i>Udasis</i>	Long journeys, Journeys of Guru's
<i>Vaish</i>	The Punjabi from of Vaishya one of the four castes of the varan order
<i>Vanjara</i>	A businessman, an itinerant trader
<i>Var</i>	A literary genre, generally used for the heroic poetry Guru Nanak used it for his religious compositions.
<i>Wada Ghalughara</i>	Second/big holocaust
<i>Waheguru</i>	Almight God
<i>Wahe Guru ji ka khalsa</i>	Victory of the Khalsa of the Guru
<i>Waheguru ji ki Fateh</i>	Salogan of the Tat Khalsa
<i>Wazir</i>	The first or the Prime Minister, next in power and importance to the king
<i>Zafarnama</i>	A letter sent by Guru Gobind Singh to Aurangzeb
<i>Zamindar</i>	A land lord, proprietor or an occupant of land
<i>Zamzama</i>	Name of Gun/Top