

HISTORICAL DEVELOPMENT OF SIKHISM IN MALWA REGION

SUBMITTED FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

IN

FACULTY OF SRI GURU GRANTH SAHIB STUDIES
SRI GURU GRANTH SAHIB DEPARTMENT OF RELIGIOUS STUDIES

A Thesis

February 2023



Under the supervision of

Dr. Kirandeep Kaur
(Head of Department)

Submitted By:

Taranvir Singh Benipal
(Reg. No.1632902)

**SRI GURU GRANTH SAHIB
DEPARTMENT OF RELIGIOUS STUDIES
SRI GURU GRANTH SAHIB WORLD UNIVERSITY
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DECLARATION

It is to certify that the thesis entitled 'Historical Development of Sikhism in Malwa Region' is entirely my own work and all the ideas and references have been duly acknowledged.

Supervisor

Submitted By:

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CERTIFICATE

The work included in the thesis entitled ‘Historical Development of Sikhism in Malwa Region’ submitted for the degree of Doctor of Philosophy, was carried out by Taranvir Singh Benipal under my supervision. This is an original work and has not been submitted in part or full for any other degree/diploma at this or any other University/Institution. This thesis is fit to be considered for the award of degree for Ph.D.

Date:

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Taranvir Singh Benipal

Reg. No.1632902

CONTENT

Introduction	i-iv
Chapter One	1-16
Review of literature	
Chapter Two	17-48
Development Of Gurdwara Institution	
Chapter Three	49-96
Sikhism in Malwa	
Chapter Four	97-170
Guru Gobind Singh and Malwa	
Conclusion	171-174
Bibliography	175-184

Abstract

From the very dawn of history, Punjab has been the meeting place of diverse people and cultures. The name of Punjab is derived from Persian word ‘*Panj*’ which means five and ‘*Ab*’ stands for the water; it is known as the Land of Five Rivers. This is watered by the Jehlum, Chenab, Ravi, Beas, and Satluj. After the partition in 1947 after the colonial era, Punjab was divided into two countries India and Pakistan.

Punjab in India has four regions according to their distinguished dialect, which is as follows Majha, Malwa, Doaba, and Powadh. Linguistically divided these areas speak the Punjabi language differently from one another, Majhi, Malwai, Doabi, and Powadhi. Malwa region has its own importance among other regions. Malwa in the local vocabulary is the name of the country lying between the Satluj and Ghaggar. The areas Majha, Doaba, and Powadh has important place in Sikh history whereas the Malwa region with its wider areas has great significance in Sikh history. Malwa region has an eminent place among regions, as it is the largest region in the state of Punjab. We get the relics and places of the prominent events of Sikh history in the Malwa region of Punjab.

The malwa is a dialectical variation of the Sanskrit word “Mallva”, this was the name of an ancient tribe *Malloi* traced from Greek accounts. This tribe confronted Alexander the Great in the 4th century B.C. but they were unsuccessful. They later migrated to the south of the Sutlej giving the name ‘Malva’, the land of the Mallvas to their new homeland.

This area has a great place in Sikh history as Guru Nanak’s peregrinations also covered this ancient land. The birth of Guru Angad Dev Ji at Sarai Nagar, Guru Hargobind Sahib’s visits to Daroli and brings village Mehraj with his blessings. Guru Har Rai Ji and Guru Tegh Bahadur Ji traveled extensively through this area. Guru Gobind Singh Ji stayed and blessed this region. There are many historical places related to him and the famous prophecy which is popular among people is that place is blessed by Guru Sahib during his stay at Damdama Sahib.

The Territory of Ferozpur, Ludhiana & Patiala; desert of Nabha, Jind, and Faridkot became lush green with the blessings of Guru Gobind Singh who changed its name to Malwa from the jungle. History unfolds that the tenth Guru was staying in Damdama Sahib. One day, while standing upon a sand mound, he exclaimed. ‘What a beautiful canal is flowing! How sweet the mangoes are there on these trees! What excellent wheat is growing here!’ Listening to this Dalla said, “Guru Ji!” Such beautiful

things are not to be seen around as it is an arid land area. My Lord! You are having an illusion. In the sunlight, the sand appears as a canal, wild plants look like mangoes while the reed grass gives the illusion of being the wheat crop.” Upon this Guru Gobind Singh replied, “See Dalla, you are not aware. I have turned this territory into Malwa and bestowed all these comforts upon this region.” This is related to the time when none could dream of digging canals. The people of Malwa are deeply grateful and highly surprised at the prophecy of Guru Gobind Singh.

The Malwa region which lies near the Lakhi jungle in the Bathinda, Mukatsar, and Faridkot districts is an important area as Guru Sahib’s Sakhi states and their stay at Damdma Sahib when Guru Sahib prophesied the ‘Malwa’ during his stay. This region has the largest area among the other four different regions of Punjab. The area has many prominent shrines and Sri Damdma Sahib is a great Takht (throne) of Sikhs. This is also known as the educational nursery of Sikhs Guru Kashi.

These areas of Punjab (Majha, Malwa, Doaba, and Powadh) have a relation to the great Harappa civilization of Indian history, on the other side, these areas have a deep relationship with the Sikh History of the Guru period. These areas have historical places which are related to Guru Sahib, where the important events of Sikh history took place. There are areas where Guru Sahib took the task of constructing of the places and the mega structures were built in these regions of Punjab which proves more important to the places.

In the first chapter of the thesis, an attempt has been made to survey the research works found in relation to the presented research work 'Historical development of Sikhism in Malwa Region' (Bathinda, Mukatsar sahib and Faridkot). The main purpose of this chapter is to study whether any work related to the research topic has been done before or not. To fulfil this objective, thesis, dissertations, books and other supporting materials similar to the subject have been studied. The chronology of this chapter is according to years. In this chapter first the thesis related to research work will be covered followed by books on Gurdwara's and the other books directly related to thesis will be discussed.

Thesis

These are those research works, which have been conducted from universities, colleges and other various academic institutions to obtain a degree. Under this, Ph.D. level research tasks are explored.

- Joginder Singh Rekhi, *Guru Arjan Dev (1581-1606) A Study of Sikh Institutions, Practices and Outlook*, Department of History, Punjabi University, Patiala, 1987A.D. This thesis gives us the information of the Sikh institutions. The thesis consists seven chapters. In the third chapter the writer has explained the institution of The Guru, The Granth and the Gurdwara. The fourth chapter explains the institution of sangat, pangat and masand. These both chapters have some similar points which are part of research.
- Rupinder Kaur Gill, *Institutions: Their Role in Sikh History*, Department of History, Panjab University, Chandigarh, 2002A.D. This thesis work has been divided into nine chapters. Fourth chapter of this thesis work is related to research. This chapter gives detailed study, history of Gurdwara institution and its importance in Sikhs life.
- Daljit Kaur Gill, *Sikh Shrines From Historical Literature (Late 19th and early 20th centuries)*, Department of History, Guru Nanak Dev University, Amritsar, 2012 AD. The writer has conducted research work on the four prominent Sikh sources on Gurdwara's. In the first chapter the writer has given the historical background whereas the second chapter is based on Sri Guru Tirath Sangreh (1884 A.D.) written by Pandit Tara Singh Narotam. The third chapter Gurdham Sangreh (1919 A.D.) by Giani Gian Singh and the fourth chapter is on Gurduare Darshan (1923 A.D.) by Giani Thakar Singh and the fifth chapter of

this thesis shows light upon the work done in Gur Shabad Ratnakar Mahan Kosh (1930 A.D.) by Bhai Kahn Singh Nabha. These are the prominent sources in path towards the history of Gurudwara's. This thesis is **related to** reserch work.

- Karamjit Singh, *Understanding Sikh Architecture through the Sikh Shrines in East Punjab*, Department of Architecture, Guru Nanak Dev University, Amritsar, 2012A.D. This thesis is divided into six parts, second chapter of this thesis gives outline of brief Sikh history from Guru period till post-independence period. The third chapter describes the evolution of Gurdwaras which covers social relevance, importance, historical evolution and administration setup. The fourth chapter gives information of the art work and techniques used in the designs of historical Sikh shrines. The fifth chapter gives the detailed study of chosen Sikh Gurdwaras from the Punjab state. The writer has given the details of the Gurdwara Tibbi Sahib and Gurdwara Dattansar Sahib situated at Muktsar Sahib. The detailed information of architecture and dimensions of Gurdwaras have been mentioned in this work.
- Jasvir Singh, *Sikh Shrines in The Punjab: A study OF The 19th And 20th Centuries*, Faculty of Arts, Punjab University, Chandigarh, 2018. The researcher has divided the work into four chapters; the first chapter gives information of shrines in the early 19th century with photographs and details of Gurdwara Sahib of Post partition Punjab. The researcher has located the sacred places in late 18th century Punjab and early 19th century maps respectively. The second chapter gives details of the Gurdwara Sahib from 1850 to 2000A.D.. The writer has given the details of Guru Sahib's visit to Damdama Sahib after the battle of Muktsar and the visit to village thehri. The third chapter outlines the management and the activities performed in the Gurdwara Sahib from the time of Guru Period. The fourth chapter gives the analyses of the structure and architecture of the shrines explained with the photographs and architectural designs. The chapter has diagrams of structure plans and tables showing the data of directions of main gates, shapes, nishan sahib locations, domes, etc. The photographs of national and international Gurdwara Sahib has been shared in this chapter. In the appendix the researcher has shared the lists, etc. This thesis gives very useful information on the structure and history of Gurdwara Sahib.

ਖੋਜ ਪ੍ਰਬੰਧ

- ਸਰਬਜਿੰਦਰ ਸਿੰਘ, *ਸਿੱਖ ਤਖਤਾਂ ਦਾ ਧਰਮ-ਵਿਗਿਆਨਕ ਪਰਿਪੇਖ*, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਧਿਐਨ ਵਿਭਾਗ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1997. This thesis gives us the details of the Takhts of Sikh religion. The research work studies the theological perspective of the Sikh Takhts. The researcher has given the detailed study of the takhts. The researcher has outlined the works done on the places where these Takhts are established. This thesis work gives detailed information about Takht Sri Damdama Sahib. the works lead by Guru Sahib on the place are also mentioned
- ਹਰਜਿੰਦਰ ਕੌਰ, *ਤਲਵੰਡੀ ਸਾਬੋ (ਦਮਦਮਾ ਸਾਹਿਬ) ਦਾ ਇਤਿਹਾਸਕ ਅਤੇ ਧਾਰਮਿਕ ਮਹੱਤਵ*, ਸੋਸ਼ਲ ਸਾਇੰਸਿਜ਼ ਫਕੈਲਟੀ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 2020, The first chapter of this thesis work gives the historical background of Talwandi Sabo(Damdama Sahib). The researcher states that this place has been visited by Guru Nanak dev ji and the successive Guru Sahib undertook the Sujorn's this place was visited by them. The welfare activities done, digging of Gurusar sarowar during extreme famine faced here the digging started by Guru Tegh Bahadur ji. The works done by Guru Gobind Singh Ji includes the completion of Gurusar sarowar. Guru Sahib blessed the place with centre of learning. The second chapter of this research work gives us the details of religious importance to Talwandi Sabo. This place has witnessed the education institutions from ancient period. The compilation of Adi Granth Sahib is also given in detail. The third chapter gives us the details of the contribution place of Talwandi Sabo in Sikh history. The researcher has given the eminent incidences incurred on the place starting from the Guru period. The historical places situated on the holy land of Talwandi Sabo. The fourth chapter gives us insight into the present situation of Damdama Sahib. This research work gives us the details of Damdama Sahib on all aspects.

Sources related to Gurdwaras in Malwa: These books are related to the third and fourth chapter of this thesis. Details of sources obtained are as follows:

English Books

- **Historical Sikh Shrines**

This book has been written by Major Gurmukh Singh and was published by Singh Brothers, Amritsar in 1995A.D. In this book, Major Gurmukh Singh has given information about the historical Gurdwaras of the whole world according to the country, province and then districts in the Punjab province. In this book only the famous Gurdwaras of Punjab state are described.

ਪੰਜਾਬੀ ਪੁਸਤਕਾਂ

- **ਸ੍ਰੀ ਗੁਰ ਤੀਰਥ ਸੰਗ੍ਰਹਿ**

Sri Gur Tirth Sangreha This book has been written by Pandit Tara Singh Narottam and was published , in 1975A.D. This was published from Sri Nirmal Panchayati Akhara, Kankhal (Haridwar). Giani Gian Singh has been considered to play an important role in preparing this book because he used to collect material related to Gurdwaras and send it to his teacher Pandit Tara Singh Narottam. This whole work story is mentioned in the book. In this book, complete information about district, princely states, tehsil, direction, angles, etc. is obtained regarding the historical places of the ten Gurus. In this book, Pandit ji has explained the benefits of travelling to Gurdwaras and also explained the reason for the construction of these shrines. After this, brief information about the Gurdwara's has been provided according to the order of the Guru Sahib.

- **ਗੁਰਧਾਮ ਸੰਗ੍ਰਹਿ**

Gurdham Sangreha has been written by Giani Gyan Singh, was published by Dharma Prachar Committee, Sri Amritsar from Kendriya Singh Sabha, Chandigarh is without date of publishing. This book also gives the details of the Gurdwaras related to the ten Gurus according to the order of the Gurus. In the introduction of this book, Giani Gurdit Singh writes that the most valuable details are found in many places in the Gurdham collection, which can be read from his writings, about the things he saw during his works in Gurdwara's. Some of the shrines are no longer as they were then and others have changed their appearance due to the change of time. Thus, important information is obtained from this book regarding the Gurdwaras existing at that time. This book also provides complete

information about the district, state, tehsil, direction, angle, etc. regarding the historical Gurdwaras of the Guru Sahib. Apart from this, the details of properties named after these Gurdwara's have also been mentioned in this book to provide more information.

In this book, the information about the Gurdwaras related to ten Guru Sahib's has been given in brief. Giani ji has mentioned only the incidents in the respective Gurdwaras in this book. Apart from this, he has not given more information regarding the Gurdhams, he has not mentioned about the status and arrangement of the Gurdwara.

- **ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼**

The earliest of these encyclopaedias is Bhai Kanh Singh Nabha's *Gurusbad Ratnakar Mahan Kosh*, which was first published in 1930 A.D. in four volumes (Jildans) and in 1960 A.D. by the Department of Languages in one volume. This encyclopaedia gives valuable information about the Gurdwaras associated with the Sikh Gurus during the time of Bhai Sahib. While describing the historical background of these Gurdwaras, Bhai Sahib has described the administrative structure, status, Jagirs etc. aspects of these shrines at that time but after that there have been many changes in the structure and management of these Gurdwaras.

- **ਪ੍ਰਸਿੱਧ ਗੁਰਦੁਆਰੇ**

Parsiddh Gurdware, This book has been written by Shamsheer Singh Ashok and published by Department of Language, Punjab in 1991A.D. In this small book of 54 pages, he has written a brief history of famous Gurdwara's around the world, which is very limited in terms of information.

- **ਗੁਰਧਾਮ ਦੀਦਾਰ**

A book titled *Gurdham Didar* i.e. *Gurdham Darpan* written by Giani Gurdit Singh was published by Dharma Prachar Committee, Shiromani Gurdwara Parbandhak Committee, Sri Amritsar in July, 2009 A.D. Giani Gurdit Singh has made it clear in the title of the book itself that this book has been prepared on the basis of 'Gurusbad Ratnakar Mahan Kosh' written by Bhai Kanh Singh Nabha. Giani Gurdit Singh has collected all the entries related to Gurdwaras in

Gurushabad Ratnakar Mahan Kosh in one book. As much information as is given in Mahan Kosh, only that much information has been recorded in this book, no other kind of additions have been made. This book gives an overview of the condition of existing Gurdwaras in the early years of the twentieth century. The only information available from the 'Mahan Kosh' regarding historical Gurdwaras, has been recorded in this book.

- **ਸਾਡੇ ਇਤਿਹਾਸਕ ਗੁਰਧਾਮ, (ਮਾਝਾ, ਮਾਲਵਾ, ਦੁਆਬਾ ਅਤੇ ਹਿਮਾਚਲ ਪ੍ਰਦੇਸ਼ ਦੇ ਗੁਰਦੁਆਰੇ)**

The book, *Sade Itihasik Gurdhaam*, (Gurdwaras of Majha, Malwa, Doaba and Himachal Pradesh), written by Giani Bhajan Singh, was published by Bhai Chatar Singh Jeevan Singh, Amritsar in 2012 A.D.(3rd Edition). Giani Bhajan Singh writes that he has prepared this book after many years of hard work by collecting material from previous works related to historical Gurdwaras, in which he has collected material from the writings of ancient and modern writers. In this book, he has given information about the Gurdwara Sahibs and as an addition, also printed colour photographs of the major Gurdwaras have been recorded.

- **ਗੁਰਦੁਆਰਾ ਕੋਸ਼**

Gurdwara Kosh has been written by Dr.Jasbir Singh Sarna and Diljit Singh Bedi it, was published by Dharma Prachar Committee, Sri Amritsar in 2013 A.D. For the convenience of the researchers, the historical places in this encyclopaedia are written alphabetically. The index is given at the back of this encyclopaedia. In this encyclopaedia, the historical background of the Gurdwaras related to research work is found, along with the management committees and the details of the properties named after these Gurdwaras in the past.

- **ਗੁਰ ਤੀਰਥ ਸਾਇਕਲ ਯਾਤਰਾ**

Gur Teerath Cycle Yatra (Pilgrimage of Sikh Shrines on Bicycle) is a book written by Bhai Dhanna Singh Chaihal Patialavi is based on the diaries written by him during his cycle trips from 1930-1934A.D. Punjab, Delhi, Madhya Pardesh, Andhra Pardesh, Sri Hazur Sahib, Sri Patna Sahib, Chita gong, Lahore, Abbottabad, Gujranwala, Panja Sahib and Jamrud, etc. He was driver to Maharaja of Patiala and he left the job to explore the Gurdwara Sahib on his bicycle. This book is edited by Chetan Singh and published by European Panjabi Society,

Walsall, U.K., published in September 2016 A.D. In this book, information has been recorded by surveying the Gurdwaras at that time Bhai Dhanna Singh took photographs of the Gurdwaras, they are also printed in this book. This book has been compiled according to the data gathered in eight diaries whereas the diary no. three has the information of Gurdwara Sahib related to the thesis with the record of twentieth century management of Gurdwara Sahib's. Although the information of all the historical Gurdwaras has been given in this book, but still many possibilities have arisen in this information with the passage of time as in present scenario new buildings of Gurdwaras have been constructed and many other changes have come.

English Books

- **Atlas Travels of Guru Gobind Singh**

It is edited by Dr. Fauja Singh, mapping by Mehar Singh Gill, published by Punjabi University, Patiala in the year 1968 A.D. The book is in dual languages- English and Punjabi. The editor has given brief information of the maps. There are fourteen maps mapped in this book. The maps related to thesis are ninth, tenth and eleventh.

- **Guru Gobind Singh Marg**

Guru Gobind Singh Marg (The Great Pilgrimage) edited by Fauja Singh and Kapur Singh Ghuman has been published Languages Department, Punjab in 1976 A.D. this great pilgrimage commenced from Anandpur Sahib on 10th April, 1973 A.D. and culminated at Damdama Sahib, Talwandi sabo on Vaisakhi, 13th April, 1973 A.D. This book includes the photographs taken during the pilgrimage. This book records the photographs of Gurdwara Sahib where Guru Sahib went. This book includes the prominent Gurdwara sahib of Malwa. On Guru Gobind Singh Ji marg Dashmesh pillars were installed.

- **Glimpses of Ancient Panjab**

The book *Glimpses of Ancient Panjab* is written by Buddha Parkash and published by Punjabi University Patiala in 1983 A.D. This book gives us the information of the rulers who ruled the Panjab from ancient era. The second chapter of this book tells us the land of Malvais. The people, ruled this ancient

land and their migrations to other region. The writer gives complete information of the past.

- **City of Faridkot Past and Present**

This book is written by Fauja Singh and R.C. Rabra published by Punjabi University, Patiala in 1997A.D. This book has complete history of the Faridkot with the institutions mentioned. The record of family associated with the city. The writer has given photographs of city monuments. The book contains photographs of paintings and wall paintings. The writer has given family genealogical tables of prominent families of Malwa of Sidhus, Faridkot house, Phulkian family, Patiala house, Nabha house, Jind house, etc.

ਪੰਜਾਬੀ ਪੁਸਤਕਾਂ

- **ਮਾਲਵਾ ਦੇਸ਼ ਰਟਣ ਦੀ ਸਾਖੀ ਪੋਥੀ**

Malwa Desh Rattan Sakhi Pothi has no record of the writer. This book was published by Khalsa Samachar, Amritsar in 1950A.D. This book has been prepared from the S. Attar Singh Bhadaur dairy. The book was translated into English during British period. The name of translation “The Travels off Guru Teg Bahadur and Guru Gobind Singh”, was published by Indian Public Opinion Press, 1876A.D. This book gives us the information of Gurdwaras visited by Guru Tagh Bahadur Ji and Guru Gobind Singh Ji on their Malwa tours. This book records the Gurdwaras only in the boundaries of Patiala state and district Karnal. This book records thirty eight Sakhis related to Guru Tegh Bahdur Ji and one hundred nineteen sakhis of Guru Gobind Singh Ji are recorded in this book. This book was valuable in the research work, has provided information of the incidences occurred during Guru Sahib tours.

- **ਇਤਿਹਾਸ ਰਿਆਸਤ ਬਾਗੜੀਆਂ**

Itihaas Riyasat Bagrian was written by Giyani Gyan Singh, was published by Sri Gurmat Press, Sri Amritsar year 1917A.D. this book has the history of Bhai Roop Chand’s family. This book gives information of the Sikh associated with Guru Sahib and their sakhis. The book gives brief information of Mehraj. The main focus of this book is on the Bhai Roop Chand’s clan. The writer has given the sakhis in the content for the reader. This book records the

relations of Bhai Rupa's descendants with the Patiala state known as Mehraj Ke. The book has the details of the preaching practices undertaken by Bhai Rup Chand's descendants. The book has 130 pages.

- **ਭਾਈ ਸਾਹਿਬ ਬਾਗੜੀਆਂ ਸੰਖੇਪ ਇਤਿਹਾਸ**

Bhai Sahib Bagrian Sankhep Itihaas is written by Principal Teja Singh published by Amrit press, Chuna Mandi, New Delhi in March, 1958 A.D. This book records photographs of weapons, Hukamnamas of Guru sahib and brief history of Bhai Ke family. The book records that Guru Hargobind Sahib gave name to Bhai Roop Chand. This book states that Guru Hargobind Sahib installed the foundation of Bhai Rupa, stayed for around six months for the raising of new settlement. This book is a brief text of fifty pages with important data.

- **ਪੰਜਾਬ**

Dr. Mohinder Singh Randhawa edited this book, published by languages department, Punjab in 1960 A.D. This book records the map of undivided Indian Punjab. The content of this 720 pages book covers seventeen different chapters like language, geography of state, Punjabi literature, dress code, games, festivals, religions and legends of the Punjab, etc. The editor has also added the photographs in this book.

- **ਸਿੱਧੂ ਬੈਰਾੜਾਂ ਦਾ ਇਤਿਹਾਸ (ਮਾਲਵੇ ਦਾ ਸੰਖੇਪ ਇਤਿਹਾਸ)**

The book on Sidhu Brar's History has been written by Balwant Singh Sidhu of Gumti Kalan and this book was published by New Lal Bagh, Patiala in 1986 A.D. The writer has dedicated this book to his son Master Balvir Singh Sidhu. This book has been prepared from the historical texts, books and oral tradition. This book covers seven chapters, the old history of Brar clan, Chaudhry Mehraj and Phool, Chaudhry Bhallan, Chaudhry Dal Singh, Sidhu Brar's prominent families:- Patiala house, Nabha house, Jind house, Kaithal House, Faridkot house and other houses of Sidhu clan., prominent houses of Malwa, prominent personalities of Malwa. This work gives us the history of Sidhu clan and the founding of Mehraj and many sikhs from sidhu and brar clans, devotees of Guru Sahib.

- **ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਯਾਤਰਾ ਅਸਥਾਨ, ਪਰੰਪਰਾਵਾਂ ਅਤੇ ਯਾਦ-ਚਿੰਨ ਇਕ ਸਰਵੇਖਣ**

Guru Gobind Singh Yatra Asthaan, has been written by Gurbachan Singh Nayyer and Sukhdial Singh, published by Punjabi University Patiala in 1989A.D. This book covers the places visited by Guru Gobind Singh ji in state of Bihar, Uttar Pardesh, Haryana, Himachal, Punjab, Rajasthan, Delhi Madhya Pardesh and Maharashtra. In the Punjab state district of Bathinda Sangrur, Faridkot, Ludhiana and Ropar have been covered. This book gives us the information about the places visited by Guru Sahib in Malwa. The writers have covered the sakhis which are followed generation to generation by the residents. The artefacts found on the places as well as the preserved trees and monuments had been mentioned. The writers have given the places according to chronology of Gurmukhi alphabets.

- **ਜ਼ਫ਼ਰਨਾਮਾ ਤੇ ਪੰਜ ਹੋਰ ਨਾਮੇ**

Zafarnama te Panj hor Namme by Piara Singh Padam is the essential book which records the total documents of Sikh history. The writer has explained in simply the original text written by Guru Sahib in Punjabi Language. The details of the other texts are also mentioned briefly. This book has 152 pages first published in 1989 A.D.

- **ਇਤਿਹਾਸ ਦਮਦਮੀ ਟਕਸਾਲ ਸੰਖੇਪ**

Itihaas Damadami Taksaal (Sankhep), it has been published by Damdami Taksaal, Jatha Bhindra (Mehta), Sri Amritsar Sahib in June 1994A.D. This book gives brief information of historical background of Damdami Taksaal and the chiefs of Damdami Taksaal. This book gives the details of the setup of Guru Kashi by Guru Gobind Singh Ji.

- **ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਮਾਰਗ ਪੰਜਾਬ**

Guru Tegh Bahadur Marg (Punjab), is written by Dr. Sukhdial Singh was published by Punjabi University, Patiala in 1997 A.D. The book has details of villages visited by Guru Tegh Bahadur Sahib within the boundaries of present Punjab. This book provides us the information of the places visited by Guru Tegh Bahadur Sahib and the traditions related to places. The writer has explained the Gurdwaras visits with the route plans from the major towns and cities nearby.

The road map is described on a map attached to the book. The book also has the hukamnamas photographs in appendix. The book has been published in the special context of 300th birth anniversary of the Khalsa Panth.

- **ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ**

Malwa Sikh Itihaas is written by Das Vaisakha Singh Sant Sipahi Janetpura. This book records the history of Malwa Region related to Sikh history. This book was published for second time in August, 1998 A.D. by Chatter Singh and Jeewan Singh, Amritsar. The first volume of this book consist pictures and detailed information of Guru Sahib and the devotees associated with Guru Sahib. The content of this book is easy to access and the names of visited places are also mentioned in the book. The part two of the book includes pictures which are mentioned in the content. This book has the record from Baba Banda Singh Bahadur, Misl period, Maharaja Ranjit Singh era, Singh Sabha Movement, Akali Movement, etc. The third part has the details of the revolutionaries of Malwa region recorded according to districts and tehsils. This book has the map of the Jaito morcha.

- **ਭਾਈ ਰੂਪ ਚੰਦ ਅਤੇ ਉਨ੍ਹਾਂ ਦਾ ਵੰਸ਼**

'*Bhai Roop Chand and his Descendants*' written by Giani Gurdit Singh in 1999 A.D., was presented in front of the readers. There are the edicts in the first part of the book which were sent by Guru Sahib and Mata Sundari and Sikh leaders to the family members of Bhai Roop Chand at different times. In the second part of the book, the story of Bhai Roop Chand is narrated. Since the time of Guru Ramdas Ji, this family has been related to Guru Sahib. Apart from this, Guru Hargobind ji blessed Bhai Roop Chand with the establishment of a new town. The family has served langar in Maharaj's battles, the presence of members of Bhai Roop Chand family in the service of Guru Gobind Singh Ji, Bhai Roop Chand's Brief biographical details of the descendants are mentioned. In the third part, the genealogy of Bhai Roop Chand family and in the fourth part, the information about the family from Sikh historical sources is included.

- **ਖਾਲਸਾ ਪੰਥ ਦੇ ਪੰਜ ਤਖ਼ਤ**

'Five Thrones of Khalsa Panth' is written by Dr. Sukhdayal Singh. It was published by Punjabi University, Patiala in 2002 A.D. In this book, the author has made a historical analysis of the five thrones of the Khalsa Panth. The first chapter one mentioned the first Takht of Sikhism i.e. Akal Takht and the second chapter shows light upon Takht Sri Patna Sahib. In the third chapter, the author has made a historical analysis of the third Takht of Sikhs i.e. Takht Sri Kesgarh Sahib, Anandpur, but all these three takhts are not related to the research of this thesis. The fourth Takht of Sikhism i.e. Takht Sri Damdama Sahib is related to my thesis where Dr. Sukhdial Singh mentions the stay of Guru Gobind Singh Ji in 1706 A.D. and he stayed on this place was for nine months nine days according to the writer. Gurus Sahib was received by Chaudhry Dal Singh. The writer also confirms the visit of Guru Nanak Dev and Guru Tegh Bahadur ji at this place. This book gives historical background of Takht Sri Damdama Sahib.

- **ਸ੍ਰੀ ਗੁਰੂ ਦਸਮੇਸ਼ ਪ੍ਰਕਾਸ਼**

Sri Guru Dashmesh Parkash' i.e. Dusht Daman Parkash is written by Giani Kartar Singh Ji Giyani Klasswaliye published by Chattar Singh Jeewan Singh sixteenth reprint in 2011A.D. This book is written in poetic form. This book doesnot have any content. The book starts from the Sakhi of Guru Tegh Bahadur Ji on his Kamroop visit. This book gives detailed information of life of Guru Gobind Singh Ji. The writer covers Guru Gobind Singh Ji tour to Nanded and stay at Nanded. This book gives information about the Guru Sahib's visit to malwa region. The writer has given sakhis of malwa region preaching tours. The book contains 566 pages.

- **ਪੰਜਾਬ ਦੇ ਪਿੰਡ ਸ਼ਹਿਰ ਅਤੇ ਕਸਬੇ**

Punjab's Villages, Cities and Towns edited by Sukhminder Singh, the new edition was published in 2011 by the Indian Statistical Library, Ludhiana. In this book, the districts of Punjab have been divided alphabetically and brief information has been provided. Then the villages of each district are described in alphabetical order. Apart from this, the historical background of Punjab has been described. According to book, British rule in 1911 A.D. From 1947 A.D. till then

there were no changes in the demarcation of Punjab. But in 1947 during the partition of Punjab, Punjab was divided into two parts. After this, on 15 July A.D., the eight princely states of Punjab formed a new Pepsu State. Then in 1956 A.D. the entire area of Pepsu was included in Punjab. The present Punjab came into existence on 1 November 1966 A.D. At present the Punjab state has twenty three districts.

- **ਭਾਈ ਰੂਪ ਚੰਦ ਵਿਰਾਸਤ ਅਤੇ ਵੰਸ਼ ਪਰੰਪਰਾ**

Bhai Roop Chand heritage and lineage tradition, the second edition of this book was written by Dr. Paramveer Singh it was published in 2016 A.D. from Punjabi University, Patiala. The author has divided this book into four chapters. In the first chapter, Bhai Roop Chand's connection with the Khokhar caste, the family's acceptance of Sakhi Sarwar and then coming in contact with Sikhism are given. In the second part, Bhai Roop Chand's family background, Bhai Sadhu's becoming a Sikh under Guru Hargobind Ji, and the birth of a son in Bhai Sadhu's house and the adoption of the name Roop Chand by Guru Hargobind Ji have been highlighted. In the third chapter, Bhai Rup Chand's family's stay in service of the sixth, seventh, ninth and tenth Guru Sahibs is described. In the fourth chapter, brief biographies of prominent personalities of Bhai Roop Chand's dynasty are described.

- **ਸਿੱਖ ਇਤਿਹਾਸ ਦੇ ਫਾਰਸੀ ਸਰੋਤ**

Sikh Ithaas De Faarsee Sarot, is edited by Dr. Harchand Singh Bedi published by Sikh Itihaas Research Board in December, 2016A.D. This book records the photographs of Hukamnamas of Guru Sahib and the Persian text.

- **ਇਤਿਹਾਸਕ ਸਿੱਖ ਨਿਸ਼ਾਨੀਆਂ**

'Itihasik Sikh Nishania', has been written by Harpreet Singh Naaz, it was published by Lahore books, Ludhiana in 2017A.D. The book is entitled to give detailed information of relics. The book has been divided into nine parts whereas its first chapter gives information related to stories entitled with relics. The second chapter of this book is according to the places with relics and the information of its route from nearby town or city. The third chapter of the book gives information on the records of prominent Sikh sources. The fourth chapter

leads to the analyses of relics. The next chapter describes the words in a simple way for the reader to understand the relics. The next chapter gives detail of the relics which were mentioned by scholars but are not found today on those places. This book gives essential information of the relics.

- **ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ ਦਾ ਇਤਿਹਾਸ**

Sri Damdama Sahib Da Itihaas’ it has been written by Giyani Balwant Singh Kotha Guru it was published by Sant Sewak Jatha Bunga Mastuana, Talwandi Sabo in April 2017A.D. This book gives brief information of Damdama Sahib, Talwandi Sabo. The writer states that Guru Nanak Dev Ji came here during first sojourn (Sirsa to Sultanpur). Additionally, Guru Tegh Bahadur Ji also came to this place and did karsewa of sarowar with his robe and blessed the place to be Guru Ki Kashi and Guru Gobind Singh Ji was received by Bhai Dalla on his visit to Talwandi Sabo and he started kar sewa of sarowar by digging five shields of mud. This was made centre of learning by Guru Gobind Singh Ji.

A study of the above research works confirms that no thesis or dissertation directly matches the topic ‘Historical development of Sikhism in Malwa Region’. A survey of sources reveals that most of the research has been done on Gurudwara Sahib, but only brief information is available relevant to the subject. Overall, it can be said that Giani Gian Singh, Das Vaisakha Singh, Sant Sipahi Janetpura has done a great job in relation to the Sikhism in Malwa. Surveys of many cities, towns and villages conducted by the Department of Languages, Punjab have also proved helpful in carrying out this work. Gazetteers prepared by the Punjab Government provide important information regarding these cities and towns. So it can be said that all these works are important in their respective aspects which have proved to be a source of inspiration for completing this research work.

All these works do not serve the purpose of my thesis ‘Historical development of Sikhism in Malwa Region’ because the complete current information regarding Gurdwaras is not available. Although information regarding all the Gurdwaras is found in these books, however with the passage of time, many possibilities have arisen in this information because now the buildings of the Gurdwaras have been newly constructed and many other changes have come. The possibility of increases in the information received regarding the Gurdwaras cannot be denied. From the study of the above sources,

it can be said that the information obtained from these sources makes it clear that Guru Sahib had a deep connection with the political, social, religious and spiritual life of the Sikhs in Malwa Region.

The word Gurdwara has become popular at present for the Sikh religion as a place of worship. The term 'Dharamsal' was used for the earliest form of Sikh Gurdwara's. Dharamsal dates back to the time of Guru Nanak Dev Ji. Each Gurdwara has different reasons for its initiation or coming into being. Firstly, the founder of Sikhism, Guru Nanak Dev ji, established Sangat wherever he went during his preaching journeys. That is, the place where the devotees used to gather and the place came to be called 'Dharamsal'. Secondly, Guru Amar Das ji established the 'Manji institute' for the propagation of Sikhism. Guru Amardas ji gave it a practical form, selected twenty preachers and blessed them with manjis (seats). Wherever the Manjidars started preaching the Guru's teachings by establishing Sangats in their respective areas, Dharamsals were also established in those places. Thirdly, the fourth Guru Ramdas ji started the 'Masand Institute' for the propagation of Sikhism. 'Masand' used to propagate the Sikhism in their respective areas and also carried the offerings of the Sikhs to the Guru Durbar. Dharamsal would be established at the place where the sangat gathered for congregation and prayers. Apart from this, wherever the Guru Sahib went in there period, that place itself became Dharamsal (worship place). There is an order of Sri Guru Granth Sahib Ji regarding dharamsal:

ਮੈ ਬਧੀ ਸਚੁ ਧਰਮਸਾਲ ਹੈ॥

ਗੁਰਸਿਖਾ ਲਹਦਾ ਭਾਲਿ ਕੈ॥¹

The process of development in the institution began with the Gurus Angad Dev ji. Guru Sahib has covered various practices to uplift the life of people and which were interrelated with the dharamsal. The practice of sangat, pangat and langar were also introduced by him. Guru Sahib introduced the manji system for the spread of name of God.

Dharamsal/Gurdwara

As mentioned earlier, the basic form of Gurdwara was called 'Dharamsal'. Although the word '*Gurdwara*' is also used in the verses of Guru Nanak Dev Ji. Generally the word Dharamsal was used for the Sikh religious place. Dharamsal means the place where Sangat devoted to Guru Nanak Dev Ji used to gather and praised the name of God. At first, dharamsala used to be the house of a Gursikh (devotee). Dharamsal could also be called a place where the glory of almighty is sung. Dharamsal

was established in Sikhism with the preaching journeys of Guru Nanak Dev Ji. He started the missionary journeys, which are called Udasis, with aim of liberating the people of the world from superstitions. 'Puratan Janam Sakhi' records the establishment of first Dharamsal:

ਉਜਲ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ॥

ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ॥

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ॥

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ॥੧॥²

The first Dharamsal was established when Guru Nanak Dev ji took up residence in the house of a person named 'Sajjan', he taught him the value of right path and forbid from the wrong path. He made sajjan a scholar of the path of truth and established the first Dharamsala in his house; and Bhai Kahn Singh Nabha has given the details of the Sajjan in 'Guru Sabad Rattanakar Mahan Kosh' are listed below in the footnotes, the house of a gentleman sajjan (thug).³

Wherever Guru Nanak Dev ji went on his preaching tours, he guided the individuals to establish Dharamsal and join them. The Encyclopaedia of Sikhism has written about it, "Guru Nanak wherever he went, called upon his followers to establish dharamsals and congregate in them to chant God's Name, and to recite His praise."⁴

Wherever Guru Nanak Dev ji went during the Udasi, he taught the people to establish a Dharamsala after making them followers and inspired them to do Satsang. It is also believed that Guru Nanak Dev ji started the langar institution in Dharamsal, and in this dharamsal huge langer was prepared for the entire congregation which was served by Guru Sahib himself.

ਧਰਮਸਾਲ ਮਹਿ ਦੇਗ ਬਿਸਾਲਾ।

ਕਰਵਾਵਹਿ ਸਤਿਗੁਰੂ ਕ੍ਰਿਪਾਲਾ।

ਮਨ ਇਕੀਸ ਜਿਹੇ ਲੈਨ ਮਿਲਾਏ।

ਇਤੇ ਅਹਾਰ ਹੋਇ ਸਭਿ ਖਾਏ॥⁵

Guru Nanak Dev ji settled at Kartarpur after the completion of Udassi. He changed his Udassi dress and established a dharamsal a Kartarpur. He introduced new era regarding the daily activities. At Kartarpur Guru Sahib ploughed in his fields and also established a centre for preaching and composed Hymns.⁶

Guru Nanak Dev ji guided his followers with the defined lifestyle of a Gurmukh. While giving practical form to the basic principles of Gursikhi - Kirat Karo, Naam Japo and Vandh Chhako, he himself carried out farming in his own fields. Practicing the principle of distribution, running the langar and establishing the Sangat, he himself meditated on the name of God and chanted the name to others as well.

In this way, Guru Nanak Dev ji, presented the overall purpose of Dharamsala for humanity. Following the order of Guru Sahib, every Sikh used to sit together in Dharamsal and sing Gods grace in congregation. The new principles established by Guru Nanak Dev ji changed the lives of people. The name of the God began to flow from house to house. Regarding this, Bhai Gurdas ji says that 'every Sikh's house became functional as a center for the spread of religion which means that every Sikh's house used to sing the praises of God and started practicing Gurmat thoughts':

ਘਰਿ ਘਰਿ ਅੰਦਿਰ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੇਆ⁷

The Dharamsal established by Guru Nanak Dev Ji, continued to expand during his succession. From Guru Nanak Dev Ji to the fifth Patshah Sri Guru Arjan Dev Ji, all the religious places of the Sikhs were called 'Dharamsala'. Guru Arjan Dev ji established the shrine 'Sri Harimandir Sahib' in the midst of Amrit Sarovar. After that, the word 'Gurdwara' came into vogue as the Sikh religious place from the time of the sixth Guru, Sri Guru Hargobind Sahib. Dharamsalas started to be established at different places during the time of the successor Gurus of Sri Guru Nanak Dev Ji.

Guru Nanak Dev ji made Guru Angad Dev ji his successor on 17th Hahr, Sammat 1596BK. After sitting on the Gurgadi, Sri Guru Angad Dev ji took up his abode at Khadur Sahib for the spread of Sikhism. Guru Nanak Dev ji asked Bhai Lehna ji to pick up a bunch of grass and mud from the field to take the test, Bhai Lehna ji picked up the bunch on his head without delay and took it home. The discharge from the bunch was the muddy water which filled the clothes. Seeing this, Guru Sahib's mother told him that he should think about the person, while doing the work. At that time Guru Sahib replied that

O Mother! You don't understand the reality, I have placed the crown of the world on his heads. It is not mud, but saffron, meaning it is the cheek of Shagan. This is the heir of my kingdom. I dwell in his hearts and he is my true friend, as mentioned:

ਨਿਜ ਗੁਰਿਆਈ ਬੋਝ ਬਿਚਾਰੀ। ਲਹਣੇ ਓਰ ਸੁ ਦ੍ਰਿਸ਼ਟਿ ਨਿਹਾਰੀ।
ਤਾਤਕਾਲ ਤਿਨ ਲੀਨ ਉਠਾਈ। ਕਛੁ ਸੰਕਾ ਨਹਿ ਮਨ ਮੈ ਪਾਈ॥
ਆਗੇ ਆਗੇ ਸਤਿਗੁਰ ਭਏ। ਪਾਛੇ ਲਹਣਾ ਪੇਟ ਉਠਏ।
ਸਤਿਗੁਰ ਚਰਨ ਕਮਲ ਚਿਤ ਲਾਈ। ਤਨ ਮਨ ਦੇ ਅਤਿ ਹਰੁਖ ਧਰਾਈ॥
ਚੇਵਤ ਚੀਕੜ ਬਸਤ੍ਰ ਅਪਾਰਾ। ਕੇਸਰ ਛਿਟ ਪ੍ਰਭੂ ਵਿਚਾਰਾ।
ਤਿਹ ਗੁਰਿਆਈ ਬੋਝ ਦੀਯੇ ਸਿਰਿ। ਕੇਸਰ ਡਾਯੇ ਗੁਰ ਨਾਨਕ ਬਰੁ॥
ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਡੇਰੇ ਆਏ। ਮਮ ਦਾਦੀ ਦਿਖਿ ਬਿਸਮੈ ਪਾਏ।
ਕਹਯੋ ਤੇਹਿ ਕਛੁ ਸੰਕ ਨ ਲਾਜਾ। ਕਹਯੋ ਕਰਤ ਕੇ ਜਗਿ ਅਸ ਕਾਜਾ ॥⁸

With the arrival of Guru Angad Dev ji at Khadur Sahib, the Sangat began to gather in the Guru-Darbar. Khadur Sahib became the new centre of Sikhism and Dharamsal was established here. Along with Dharamsal, Guru Angad Dev ji appointed his wife Mata Khivi ji as the manager of the langar to expand and run the langar institution in an orderly manner.

The concept of imparting education was also forever associated with the institution of Gurdwara. Guru Sahib established mall-akharas (wrestling arenas) to make the Sikhs spiritually strong as well as physically healthy. Guru Angad Dev ji also undertook the task of writing 'Janamsakhi' to preserve the life-history of Guru Nanak Dev ji in written form so that the Sikh community could be aware of all the life-narratives of Guru Nanak Dev ji. The process of writing Guru's history started from Janmasakhis, which later became a part of the rites of Gurdwaras.⁹

Sri Guru Angad Dev ji, before assuming the death, established his succession by bestowing Guriyai on Vaisakh, Sammat 1609Bk. to Sri Guru Amardas Ji.¹⁰ Sri Guru Amardas ji made Sri Goindwal Sahib his residence instead of Khadur Sahib. Guru ji established Dharamsal at Goindwal during his Guriyai period and thus Goindwal Sahib

became the new centre of Sikhs. Sangat started coming from far and nearby places to have darshan of Guru Amardas Ji. Guru ji in this town to meet the needs of the devotees, and bath, the baoli(well) was constructed in dharamsal in sammat 1613B.k as stated by Kesar Singh Chibber in Bansavalinama Dasa Patshahia Ka:

ਸੰਮਤੁ ਸੋਲਾ ਸੈ ਤੇਰਵੀ ਬਾਵਲੀ ਲਵਾਈ।

ਆਪ ਰਹਿਨ ਚੁਬਾਰੇ ਵਿਚਿ ਸਮਾਧਿ ਲਗਾਈ।

ਨਾ ਕੋਈ ਆਵੈ ਨ ਕੋਈ ਜਾਵੈ ਆਪ ਰਹਿਨ ਇਕ ਇਕਲੇ।¹¹

Guru Amar Das ji did many works to eliminate social evils along with bringing social equality. Even though efforts had been made through Sangat and Pangat to remove the social evil of caste from the time of Guru Nanak Dev ji, but Guru Amardas ji further emphasised the Langar institution to remove it. During the time of Guru Amar Das Ji, Guru ka langar became more popular because Guru ji had ordered that every person who comes to Guru darbar must take food from the langar before visiting Guru Sahib. Its motive was to reduce the pride and sense of position of the upper caste from the minds of the people. It is said about Emperor Akbar, who once came to Goindwal, that he sat in the langar like a common man and had prasada (food).¹² Bhai Santokh Singh states that Emperor Akbar came to visit Guru Sahib with great trust and shared with his courtier's states:

ਅਕਬਰ ਉਰ ਪ੍ਰਤੀਤ ਬਡਿ ਆਈ।

ਦਰਸਨ ਕਰਬੇ ਚਾਹ ਬਧਾਈ।

ਆਮਖਾਸ ਮਹਿ ਕਰੀ ਪ੍ਰਸੰਸਾ।

ਸ੍ਰੀ ਨਾਨਕ ਅਲਹਿ ਨਹਿ ਸੰਸਾ ॥¹³

Guru Amardas ji also felt that sangat from Guru Nanak Dev ji preaching tours needed to be associated to the Guru's path. To implement this purpose, Guru ji appointed 22 manjidars to spread Sikhism.¹⁴ The names of these 22 Manjidars imposed by Guru Amar Das Ji are as follows:

1. Allah Yaar Khan Merchant Pathan

2. Sachan Sach Mandar, Shakarpur
3. Sadharan Goindwal
4. Sawan Mal Goindwal(Guru Amar Das Ji's nephew)
5. Sukhn Dhamial
6. Handaal Jandiala
7. Kedri Batala
8. Kheda Khem Karan
9. Gangu Shah Garh Shankar
10. Darbari Majitha
11. Paro Dalla
12. Phera Mirapur
13. Buua Hargobindpura
14. Beni Chuhnian
15. Mahesha Sultanpur
16. Mai Das Nareli
17. Manak Chand Vairowal (He did the sewa in baoli at Goindwal)
18. Murari Khai (Lahore)
19. Raja Ram Sadhma(Jalandhar)
20. Rang Shah Grandson of Malu
21. Rang Das Ghruan(Ambala)
22. Lalo Dalla¹⁵

These manjidars used to preach the Guru-upadesh among the congregation. These Manjidars used to preach Gurmat in their respective areas where Sangat gathered eventually that place took the form of Dharamsala.

When Guru Amardas ji on 2nd Assu, Sammat 1631Bk¹⁶ assumed the death, Guru Ramdas ji sat on the Gurgaddi as the fourth Guru of Sikhism 2nd Assu, Sammat 1631Bk.¹⁷ Guru Ramdas Ji established a new town named 'Chak Ramdaspur' during his Guriyai period. Here Guru ji built Amrit Sarovar, due to which this city came to be called 'Amritsar'. Even during the time of Guru Ramdas ji, Sangat used to gather in Amritsar city and visit Guru Sahib and listened to Guru's sermons. After the creation of Sri Amritsar Sarovar, Sarovar and bathing became an almost essential part of Sikh life.

The one who takes bath in sarowar becomes immaculately pure, he perfect Guru has bestowed this gift:

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ॥

ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ॥

ਨਿਰਮਲ ਹੋਏ ਕਰਿ ਇਸਨਾਨਾ॥

ਗੁਰਿ ਪੂਰੈ ਕੀਨੇ ਦਾਨਾ॥¹⁸

Along with this, Guru Ramdas ji also started the masand system for the spread of Sikhism. Wherever these masands lived, they used to establish Dharamsals and connect the Sangat with the Guru-Darbar through the Guru's sermons. According to Dr. Ratan Singh Jaggi, masand word is a derivative form of the Arabic word 'Masnad'.¹⁹ In Sikhism, it means 'one who sits on the diocese' means one who preaches while sitting in the Dharamsal was called Masand. These masands preached the Sikh religion and took money and other offerings from the Sikhs and brought them to the Guru Durbar. Masand people preached Sikhism in Sangats or Dharamsals and kept distant Sangats connected with the mainstream. Sikhism was spread well by Masands sitting in Dharamsals. In this way, during the Guriyai-period of Sri Guru Ramdas Ji, through the medium of masands, many religious places in Sikhism i.e. Dharamsals, became the source of Sikh centre.

Sri Guru Arjan Dev Ji, the son of Guru Ramdas Ji, sat on the throne as the fifth Guru of Sikhs on 2nd Assu Sammat 1638Bk.²⁰ He constructed Sri Harimandar Sahib in the middle of Amritsar Sarovar. Consequently Sri Harmandir Sahib, a new central religious place of the Sikhs came into existence. Sri Guru Arjan Dev ji held the first Prakash here in 1661Bk after editing Sri Adi Granth Sahib and appointed Baba Budha as its first head granthi (reader). Sri Guru Granth Sahib is the Shabad Guru.²¹ As such, after receiving Guruship, the custom of installing Sri Guru Granth Sahib became popular in all dharamsals. The dharamsal where Adi Granth Sahib was kept, came to be called Gurdwara Sahib.²²

After the martyrdom of Sri Guru Arjan Dev ji, the situation changed for Sikhism. Before his martyrdom, Guru Arjan Dev ji ordered his son Hargobind Sahib ji to wear armour while sitting on the throne. Therefore, Guru Hargobind Ji attained Guruship on 29 Jeth Sammat 1662Bk,²³ at that time Guru Ji wore two swords called Miri-Piri. Along

with spiritual leadership, he started leading the Sikh Sangat in the political field as well. For this purpose, Guru Hargobind Sahib ji also built 'Akal Bunga'.²⁴

Sri Guru Hargobind Sahib prepared a high Royal Throne in front of Sri Amritsar Hari Mandir and named it Akalbunga, where in the morning and evening they used to admire the Sangat by organising Diwans (congregations). It's the place where ballads of bravery were sung. Akalbunga is the centre of Panthic political organisations. The Sikh Panth has been conducting 'Gurumata' (Sikh gathering) at this place since the beginning. This Gurdwara is the first Takht of Sikhs. Today it is called Sri Akal Takht Sahib.²⁵ After its establishment, the political aspect was forever associated with the Gurdwara. Along with this, Guru Hargobind Sahib ji built a fort called 'Lohgarh' for the protection of Amritsar city.²⁶ Guru Sahib fought with imperial army and defeated them. Later on, Gurdwara Lohgarh Sahib was built on the site of fort.

Guru Hargobind Sahib established the shrines of Guru Sahib and also took care of the service. Guru Hargobind Sahib built Gurdwaras at Guru Nanak Sahib's, Janam Asthan (birth place) Sri Nankana Sahib and Guru Ramdas Ji's Janm Asthan at Lahore.²⁷ Along with this, Guru Hargobind Sahib entrusted Bhai Langah with the responsibility of maintaining the Dharamsal at Lahore.²⁸

Apart from this, Guru Hargobind Sahib established many places like Hargobindpura, Bhai Rupa, Mehraj and Kiratpur and spent almost the last ten years of his life in this place named Kiratpur while preaching devotion and Sikhism. Guru Hargobind Sahib and after him the Gurdwara named Kiratpur also became a great centre of Sikhism. Guru Hargobind Sahib travelled extensively in Malwa region. Guru Sahib founded the village Bhai Rupa, On 16th Vasakh Sammat 1687Bk, the sixth Guru Sahib lead sangat to lay foundation of village Bhai Rupa and settled there for six months.²⁹ Whereas Gurbilas Patshahi Chevin records the founding of Bhai Rupa:

ਸੱਤਿਨਾਮੁ ਕਹਿ ਟੱਕ ਲਗਾਯੋ।
ਸਾਧੂ ਕੇ ਅਸ ਬਚਨ ਅਲਾਯੋ।
ਧਰੇ ਨਾਮ ਪੂਰਾ ਅਪਨੇ ਭਾਈ।
ਸਾਧੂ ਕਹਿ ਸੁਤ ਨਾਮ ਧਰਾਈ।

ਦਯਾਸਿੰਧੁ ਪੁਨਿ ਬਚਨ ਉਚਾਰਾ।

ਭਾਈਰੂਪਾ ਨਗਰ ਉਦਾਰਾ।

ਅਸ ਕਹਿ ਆਇਸ ਬਹੁਰੇ ਦਈ।

ਰਚੇ ਸਦਨ ਤੁਮ ਦੇਰਿ ਨ ਕਈ।³⁰

Next year in traditional month Bhadon on Sammat 1688Bk, Guru Sahib again visited Bhai Rup Chand along with army. Bhai Rup Chand was given the duty of missionary work in the Malwa area and given tilak and bestowed with title Bhai.³¹

Apart from this, Guru Hargobind Sahib established a town called Kiratpur. He spent almost the last ten years of his life in this place while spreading Sikhism. After him the Gurdwara named Kiratpur also became a great centre of Sikhism. Guru Hargobind ji died at Kiratpur on March 3, 1644 A.D, the place of cremation is known 'Gurdwara Patalpuri Sahib'.³²

The seventh Guru of Sikhs, Sri Guru Har Rai Ji was born at Kiratpur. He ascended the throne as the seventh guru of Sikhism on 12 Chet, Sammat 1701Bk.³³ Guru Hari Rai ji kept his headquarters at Kiratpur. Guru ji established 'Shafakhana' to eradicate human vices and egoism etc. These diseases were eliminated with spiritual teachings. Guru Sahib also established a medical centre to make the physical body free from diseases. Along with a large dispensary in which very valuable and life-giving medicines were available at all times. Even the herbs used in the medicines were supplied from the herbal garden planted in Kairatpur. The People used to come from far places to get treatment in this dispensary of Guru Sahib. Dara Sikoh, the son of Emperor Shah Jahan, got cured from this dispensary.³⁴ A new facility 'Shafakhana' was added to the Gurudwara institution during the tenure of Guru Hari Rai Ji for the welfare of humanity. He took preaching tours to Malwa. Gurdwara Chota Gurusar Patshahi Chevin and Satvin, Mehraj. The village named on Guru Har Rai Ji's visit, today known as Har Raipur Bhonkhri.³⁵

Guru Har Krishn Ji was born in Kiratpur on 8 Savan sammat 1713Bk. He was enthroned on 8th Katak Sammat 1718BK.. Guru Harkrishna ji remained on the throne for 2 years, 5 months and 26 days. He died on 3 Vaisakh Sammat 1721Bk.³⁶ The Gurdwaras

were built as a memory on those places where Guru Harkrishna went in Delhi, like 'Gurdwara Panjokhara Sahib' at village Panjokhara (Ambala) and Gurdwara Bangla Sahib on the site of Raja Jai Singh's bungalow in Delhi.

Guru Teg Bahadur Ji ninth Guru of Sikhs received Guruship on 24 Chet Sammat 1722Bk³⁷ and at that time he was residing in a town called Bakala. Guru Sahib later settled a new town named 'Chak Nanaki'. The reason for establishing a new city has been described by Teja Singh, Dr. Ganda Singh states that during Guru Sahib's visit to Amritsar, the gates of Gurdwara were closed. Whereas on coming to kiratpur Dhirmal and his group misbehaved with him.³⁸

After spending some time at Anandpur, Guru Tegh Bahadur Ji went on preaching journeys. Guru Sahib went to the places which were visited by Guru Nanak Dev Ji during his preaching tours. Guru Ji travelled to Agra, Allahabad, Banaras, Sasaram, Gaya and Patna etc. for preaching. Guru Teg Bahadur Ji made a program to refresh Sikhism in those places where the places of Sikhism were already established. Guru Sahib went to Malwa and did kar sewa of sarowar at Damdama Sahib with his own robe. Guru Sahib led the karsewa of sarowar at Gurdwara Tahla Sahib in district, Bathinda. Guru Teg Bahadur Ji was martyred on 5 Maghar, Sammat 1732Bk.³⁹

Guru Gobind Singh Ji was born at Patna Sahib (Bihar) and spent most of his life at Anandpur Sahib. Childhood of Guru Ji was spent at Patna Sahib. Sri Guru Gobind Singh Ji ascended the throne on Maghar 12, Sammat 1732 Bk..⁴⁰ Guru Gobind Singh Ji first constructed a Gurdwara Sis Ganj Sahib on the place where Guru Teg Bahadur Ji's sis (head) was cremated. After Sri Guru Gobind Singh Ji left Anandpur Sahib, the entire family of Guru Ji was separated. Wherever Guruji and his family members went, Gurdwara Sahib memorise their visit. Gurdwara Sahibs have been built at places associated with Guru Gobind Singh Ji such as Ropar, Burmajra, Chamkaur Sahib, Machiwara, Katana Sahib, Raikot, etc. Guru Gobind Singh Ji stayed at Damdama Sahib, Talwandi Sabo for some time. At Talwandi Sabo, Guru Tegh Bahadur Ji dug a reservoir, which was completed by Guru Gobind Singh Ji by digging out the soil through his shield. In this way, we can understand that the Takht Sri Damdama Sahib was established by Guru Tegh Bahadur Ji as a Sikh centre in this area.⁴¹ Guru Gobind Singh Ji went towards Nanded from Damdama Sahib.

Baba Banda Singh Bahadur was sent by Gur Sahib towards Punjab, he fought the imperial army. After the rule of Baba Banda Singh Bahadur Sikh Misals were formed. Sikh misals developed the Guru Sahib visited places as Gurdwara Sahib. During the reign of Maharaja Ranjit Singh, he assigned properties to Sikh Gurdwara Sahib the management was done by mahants and udassis. The management declined during this period and it was worst during the British rule. The mahants used the properties for personal use. Sikhs took up the matter and the committee was formed in which a lot of struggle was done, the management of these religious places was taken over by the Sikhs. The Sikhs established a committee named the Shiromani Gurdwara Parbandhak Committee for the management of Gurdwara Sahib. At present, the management of the Gurdwaras is done very well by this committee.

Guru Nanak Dev ji gave the institution of Dharamsala. This institution has planned a very long historical journey. During the time of the Gurus, more facilities/institutions were added and developed in this institution like sangat, pangat, langar, manji and masand system. The ten Guru Sahib have developed this institution by adding improvements to the other factors attached to the Gurdwara institution for the welfare of humanity. Today, wherever the Sikhs live, they have established Gurdwara Sahib to do Satsangat to connect with the teachings of the Guru. According to the order of the Gurus, every Sikh considers it his primary duty to go to the Gurdwara daily and attend Satsangat.

- **Sangat and Pangat**

Guru Nanak held the belief that the people's disunity as a result of their various beliefs was the real source of their suffering. As a result, he attempted to bring his followers together in thought and deed and refused to recognize any distinctions between men and women. By laying the groundwork for sangat and pangat, he established a unified religion and social institution. The word "association" means sangat. It's a gathering of good and noble people. Pangat literally translates to "one row." In Guru-ka-langar, it refers to people eating together in the same row. For Sikhs, sangat and pangat have gone together in both perception and practice since Guru Nanak's time. As these sangats were "not merely places of worship but also wayside refectories that gave food and shelter to indigent wayfarers," there is a langar wherever there was a sangat.

ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਰੁ ਨਾਵੰਦਾ।
 ਗੁਰੁ ਕੈ ਬਚਨ ਉਚਾਰਿ ਕੈ ਧਰਮਸਾਲ ਦੀ ਸੁਰਤਿ ਕਰੰਦਾ।
 ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਜਾਇ ਕੈ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰੀਤਿ ਸੁਣੰਦਾ।
 ਸੰਕਾ ਮਨਹੁ ਮਿਟਾਇ ਕੈ ਗੁਰਸਿਖਾਂ ਦੀ ਸੇਵ ਕਰੰਦਾ।
 ਕਿਰਤ ਵਿਰਤ ਕਰਿ ਧਰਮੁ ਦੀ ਲੈ ਪਰਸਾਦ ਆਇ ਵਰਤੰਦਾ।
 ਗੁਰਸਿਖਾਂ ਨੇ ਦੇਇ ਕਰਿ ਪਿਛੋਂ ਬਚਿਆ ਆਪੁ ਖਵੰਦਾ।
 ਕਲੀ ਕਾਲ ਪਰਗਾਸ ਕਰਿ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਸੰਦਾ।
 ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ ॥⁴²

In the above stanza, Bhai Gurdas summarizes the daily responsibilities of a Sikh: In the final hour of the night, a Sikh must get out of bed and take a bath. The Guru then instructed him to repeat the Name silently and with complete concentration. His next duty is to visit the sat-sangat and recite and listen to the holy hymns there with genuine reverence. Additionally, he ought to share a portion of his food with others prior to consuming it himself. In the time of Kalyug those who follow Guru's path will eventually attain Guru's roop.

So, a simple holy routine has been given to a Sikh for daily practice. He has been tasked with developing a particular discipline. A true Sikh must never cease to serve the sangat and be devoted to the Guru. Sangat is also known as Sadh sangat or Sat-sangat, which means "the congregation of the saints." The sangats were crucial to the growth and accomplishment of Sikh missionary work. Sikhs hold the belief that the Guru resides within the sangat, sat sangat is Guru's own school.⁴³ The Guru is represented by the devotee guild, which has the ability to lead the community in a variety of ways.

When a Sikh joins the sangat, he meets noble individuals. He notices a significant shift in himself. It aids in the elimination of his egotism, angularity, and eccentricity. By learning to work in a democratic and cooperative setting, he loses his sense of self-interest. All disciples in sangat are equal. They eat meals together and pray together. They take pleasure in volunteering for social welfare and community development. The members of the sangats that the Sikh Gurus established in various locations dug wells for

the benefit of the masses, constructed rest houses, and cared for the needs of the disabled and poor were among their responsibilities. The sangat did the kar sewa of sarowar of Harimander Sahib as stated by Bhai Santokh Singh in Gur Partap Suraj Granth:

ਧਰੇ ਪ੍ਰੀਤਿ ਸਿਖ ਕਾਰ ਕਰੰਤੇ। ਕੇ ਨਿਸ ਮੈਂ ਭੀ ਲਗੇ ਰਹੰਤੇ।
ਬਹੁਤ ਮਿਲੇ ਕਰਿ ਕਾਰ ਪਚਾਵਨਿ। ਅਧਿਕ ਈਂਟ ਕੇ ਖਰਚ ਲਗਾਵਨਿ॥
ਕੇ ਸਿਰ ਧਰਹਿੰ ਉਠਾਇ ਸੁ ਤਜਾਵੈ। ਕਾਰੀਗਰ ਕੇ ਨਿਕਟ ਪੁਚਾਵੈ।
ਕੇ ਚੂਨੇ ਕੇ ਤਜਾਇ ਉਠਾਈ। ਹਰਿਮੰਦਰ ਪਰ ਦੇਤਿ ਲਗਾਈ॥
ਸਭਿ ਕੀ ਸੇਵਾ ਅਲਪ ਬਿਸਾਲਾ। ਜੇ ਨਿਸਕਾਮ ਕਾਮਨਾ ਵਾਲਾ।
ਲਘੂ ਅਰੁ ਮਹਦਾ ਪ੍ਰੇਮ ਉਰ ਜੈਸੇ। ਸ੍ਰੀ ਸਤਿਗੁਰ ਉਰ ਜਾਨਹਿ ਤੈਸੇ॥
ਜੇਗ ਛੇਮ ਸਿੱਖਨ ਕੀ ਕਰਤਾ। ਜਨਮ ਮਰਨ ਕੇ ਕਲਮਲ ਹਰਤਾ।
ਕ੍ਰਿਪਾ ਕਰਹਿੰ ਦਾਸਨ ਕੇ ਹੇਰਹਿੰ। ਜੇ ਘਾਲਤਿ ਹੈ ਘਾਲ ਘਨੇਰਹਿੰ॥⁴⁴

These sangats were used to serve not only Sikhs but also members of other communities. Dharamsal were established by Sikh Gurus. Pilgrims, visitors, and the homeless all had access to these shelters and places of worship. These were the places, where religion was taught in a real-world setting. It helps to inculcate charity or philanthropy widely among Sikhs. In the Sikh religion, 'charity or dsvandh', is more than just "giving alms." Instead, it represents service. Dasvandh was meant to establish a financial organization that would help the Sikh langars survive by making offerings to the Gurus. As time went on, it became the daswandh (tithe), and the Guru Sahib established masands to collect it.⁴⁵

The Sikhs came to know that their primary concern was not only their own salvation but also responsibilities that came with belonging to community. The concept of the "Sikh brotherhood" or "Sikh Sangat" became intimately linked to the ideal of service in this larger context. As a result, the Sikh ideal of service incorporates a sense of corporate responsibility rather than remaining merely individualistic. In order to develop the characteristics of a corporate liability, certain obligations must be made explicit and universal before there can be a corporate sense. The upkeep of the pangat, langar was one manifestation of this corporate obligation from the very beginning of Sikhism.

It became necessary to organize the sangats and provide the Sikhs with convenient local centres as the faith was gradually spreading widely. During the time of Guru Amar Das, the manji system was reorganized to meet this need. He created twenty two manjis out of the "Sikh spiritual empire." Manjis literally means "dioceses," which the Gurus used to sit on and give instructions to their followers.⁴⁶ The Sikh sangats were organized by these manjis, and as the sangats grew steadily, so did the Guru-ka-Langar, a free community kitchen that is a necessary component of every Sikh Gurdwara or Sikh temple. During the time of Guru Arjan Dev Ji, the masands and the sangats led the organization's pivot and had creditably served Sikhism for several decades. The close-knit sangats and masands organization kept the Sikhs together and in touch with the Guru Sahib, but it also provided them with funds for the various kitchens in various locations and other common endeavours.⁴⁷

Sangat and pangat were directly connected with the masand system, which was unable to function properly for an extended period of time. Nearly all masands developed a pattern of stealing offerings given by sangat. This system was therefore abolished by Guru Gobind Singh, he was convinced of the masands wickedness.⁴⁸ Sikhs are not bound by any rigid dogmas or rituals because of their liberal traditions. They also do not adhere to any strict rules regarding food and do not distinguish between men and women in sangat and pangat. These are the Sikh tradition's inviolable tenets, established by Guru Nanak Dev Ji and carried on by Guru Sahib and they are still adhered by devoted Sikhs. Serving food in the langars to all who sit in the pangats, is very important religious and social services in the Sikh Gurdwaras. The congregational prayer and chanting of hymns by the Sikh sangats exemplify the true Sikh spirit.

The Sikh Gurus combined bread and worship. The langar that is attached to a Sikh gurdwara is known as the temple of bread. A gurdwara is known as the Temple of worship and Prayer. The sangat who came to congregate, eat together in the common kitchen and sit in the pangats. The third Sikh Guru, Guru Amar Das, popularized the pangat system.⁴⁹ In the community mess, pangat provides practical service discipline training. In addition to praying together in the congregation, Guru's disciples also ate together in the langar. These two aspects are crucial to the Sikh faith.

The sangat and pangat is the main part of langar (community meal), one who attends sangat sits in pangat for food, most people attending anywhere in the world. Free meals are provided to all who attend Sikh celebrations marking the anniversary of a

martyr's death or the birth of a Guru. In the name of the Guru, not only do Sikhs but also members of other communities gathered for such mass meals. Every Sikh Gurdwara usually has a dining hall, which is very important. For a langar, the kitchen for cooking and the pantry need to have the right amount of space and be set up in the right way. The community is responsible for maintaining the langar. It is the duty of the noble Sikh to contribute in the services of washing and preparing food, whenever he can in the langar.⁵⁰

The sangat and pangat provide opportunities for service such as the collection of funds for fuel and rations, cleaning of grains, vegetable cutting, food preparation, and meal distribution. In a similar vein, serving water, washing dishes and utensils, and cleaning the dining hall are all part of sangat and pangat. These activities also fulfil the Sikh's obligation to share his food with others and serve a practical lesson of human kindness and hospitality. Many devoted Sikhs make adequate provisions to guarantee a consistent and enduring supply of food grains along with and money for sangat and pangat.

Bhai Gurdas Ji here states that wherever Guru Sahib went he preached the name of true god to the sangat and the keertan was organised for sangat. He states that Wherever Guru Sahib goes every house became the dharamsal:

ਜਿਥੇ ਬਾਬਾ ਪੈਰੁ ਧਰਿ ਪੂਜਾ ਆਸਣੁ ਥਾਪਣਿ ਸੋਆ ।

ਸਿਧਾਸਣਿ ਸਭਿ ਜਗਤਿ ਦੇ ਨਾਨਕ ਆਦਿ ਮਤੇ ਜੇ ਕੋਆ ।

ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ ।

ਬਾਬੇ ਤਾਰੇ ਚਾਰਿ ਚਕਿ ਨਉ ਖੰਡਿ ਪ੍ਰਿਥਵੀ ਸਚਾ ਢੋਆ ।

ਗੁਰਮੁਖਿ ਕਲਿ ਵਿਚਿ ਪਰਗਟੁ ਹੋਆ ।⁵¹

The sense of service that its member's exhibit is the only thing that can compare to the Sikh community's financial and material generosity. The wealthier and more affluent Sikhs compete with one another to volunteer for the smallest tasks related to the function's organized in Gurdwara Sahib, and also make substantial contributions to cover the community lead works costs. It takes excellent organizational skills to prepare meals for a large gathering at a langar. The enclosures are built like a military camp. In a vast open-air kitchen divided into various sections, the cooking takes place on the spot.

An extension of the Sikh Gurus' earliest teachings is the expression of service and belief in the absurdity of caste and class distinction. The tenth Guru, Guru Gobind Singh, promoted this attitude among Sikhs and emphasized the spirit of duty and fellowship in all rituals. The purpose of the communion ceremony was to foster an attitude of equality among all members of the Sikh faith. After the amrit pahul ceremony, everyone who is baptized in the Sikh way eats Karah Parsaad, which is a meal made with consecrated water, sugar, and butter that has been purified. The langar clearly serves two purposes at once. It is a representation of the Sikh belief that everyone is equal, regardless of their caste, religion, colour, or creed. Additionally, it aids the Sikhs in putting their charitable ideals into practice.⁵²

ਮਧੁਰਬੈਨ ਤਜਿ ਹਉਮੈ ਰੀਤਾ। ਸੇਵਹਿ ਸਤਿਗੁਰ ਚਰਨ ਸਪ੍ਰੀਤਾ।

ਜਗਤ ਕੁਬੰਧਨ ਸਗਰੇ ਨਾਸ਼ੇ। ਹਿਰਦੇ ਆਤਮਗਯਾਨ ਪ੍ਰਕਾਸ਼ੇ।

ਕਰਨਾ ਪਾਇ ਬਿਸਾਲ ਨਿਹਾਲਾ। ਬਨਿਵਾਈ ਪੁਰਿ ਮਹਿ ਧਰਮਸਾਲਾ।

ਦੇਸ਼ ਚਲਾਵਨ ਲਗਯੇ ਅਭੰਗਾ। ਭੋਜਨ ਸੰਗਤਿ ਅਚਹਿ ਨਿਸੰਗਾ।⁵³

A millionaire sitting next to his own servant in a pangat is not uncommon at a Sikh langar. A landlord sitting with his employees or a high caste member eating with a lower. He may be his own master, attending to the requirements of others. At a Guru's langar, people typically eat at the same location while reciting the Gurus' hymns, Gurbani, in a happy mood. In a langar, the true spirit of socialism should be understood and allowed to spread beyond the socio-religious confines. This positive aspect of Sikhism should not be overlooked by the community leaders, who exhibit separatist tendencies in politics. The members of Sikh faith serve as a model for other Indian communities and it must be supported by the Sikhs themselves.

The pangat in the house of langar, where people of all ranks, denominations, and political affiliations interact with one another, differences are forgotten. The food and karah parsaad that is consumed represents the acceptance of equality in all spheres. In point of fact, sangat and pangat played a significant role in the emancipation of the oppressed throughout India and the Punjab in particular. These integrated institutions gradually presented the people with the vision of a democratic society without classes in which everyone could claim equal status in practice and faith. The Sikhs are given a

distinct sense of individuality, dignity, and unity by these allied and integrated institutions. They teach them philanthropy, equality, and brotherhood as well as the discipline of service and a spirit of cooperation.

ਨਿਹਚਲੁ ਸਚਾ ਥੇਹੁ ਹੈ ਸਾਧਸੰਗੁ ਪੰਜੇ ਪਰਧਾਨਾ।

ਸਤਿ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਅਰਥੁ ਸਮਰਥੁ ਸਭੇ ਬੰਧਾਨਾ।

ਗੁਰ ਉਪਦੇਸੁ ਕਮਾਵਣਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨਾ।

ਮਿਠਾ ਬੋਲਣੁ ਨਿਵਿ ਚਲਣੁ ਹਥਹੁ ਦੇਣ ਭਗਤਿ ਗੁਰ ਗਿਆਨਾ।

ਦੁਹੀ ਸਰਾਈ ਸੁਰਖ ਰੂ ਸਚੁ ਸਬਦੁ ਵਜੈ ਨੀਸਾਨਾ।

ਚਲਣੁ ਜਿੰਨੀ ਜਾਣਿਆਂ ਜਗ ਅੰਦਰਿ ਵਿਰਲੇ ਮਿਹਮਾਨਾ।

ਆਪ ਗਵਾਏ ਤਿਸੁ ਕੁਰਬਾਨਾ ॥⁵⁴

The above stanza of Bhai Gurdass Ji states the character of the sadh sangat. Sangat of the true ones can lead one's life into prosperous way. The gurmukhs follow the name of true god. Sikh should be sweat spoken to everyone. These elements are taught in sangat.

During the fifteenth century, when Guru Nanak Dev Ji appeared on the Indian throne, India was enduring hellish persecution and harassment and the world was plunged into dark ignorance. The people suffered from oppression and repression. Caste, colour, creed, and socioeconomic status were the primary factors that differentiated the social groups in the society. Guru Nanak stood up against every evil. He gave the institution of dharamsal at Kartarpur and added the sangat and pangat on a same ground to eliminate the evil from society.

- **Langar**

The langar or free mess for all attached to Sikh Gurdwara's. The Sikhs have become more disciplined, willing to serve others, and willing to give back for the sake of religion and humanity as a result. Feelings of brotherhood and equality between men were fostered and maintained by it. They were referred to as a pangat. The shallow foundations of untouchability, prejudice and caste mentality, superstitions, and orthodox religious ideas all crumbled in the dharamsal's langar because everyone sat in pangat to

eat prasada together. The langar gives us a glimpse of Sikhism as it actually exists, both in theory and practice. Bhai Kesar Singh Chhibar, presenting the eyewitness testimony of the langar-pangat of Darbar Sahib, Amritsar in the eighteenth century, records as follows:

ਸਦਾ ਬ੍ਰਿਤ ਜੇ ਕੋਈ ਸਾਧ ਸੰਤ ਸਿਖ ਫਕੀਰ ਪਰਦੇਸੀ ਆਵੈ॥...

ਸੂਰਦਾਸ ਲੰਗਾ ਬੁਢਾ ਹੀਣਾ ਅਰਥੀ ਸਿਖ ਹੋਵੇ ਕੋਈ।...

ਹੋਰੁ ਮਾਈ ਬੁਢੀ ਠੇਰੀ... ਸੋਈ ਭੋਜਨ ਮਾਤ੍ਰ ਦਰਬਾਰੇ ਲੇਵੈ।

ਇਸ ਖਰਚ ਤੇ ਲੈ ਵਧੇ ਜੇ ਮਾਇਆ

ਮਹੀਨੇ ਕਾਮਿਆ ਮੁਸੰਦੀਆ ਦਰੋਗਿਆ ਏ ਠਹਿਰਾਇਆ॥

ਸਦਾ ਬ੍ਰਿਤ ਜੇ ਕੋਈ ਸਾਧ ਸੰਤ ਸਿਖ ਫਕੀਰ ਪਰਦੇਸੀ ਆਵੈ।⁵⁵

The Sikh religion's founder, Guru Nanak Dev Ji, established practice of kirat karna, wand chhakna, and nam japna for his followers. He instructed to work for one's livelihood, share it with others, and recite the name of God. In one of his books, Prof. Puran Singh mentions langar as the temple of bread in one of his books, "What is a home, but a hospitable feasting of children with bread and love and faith? What is spiritual life in the temple of flesh, without a full meal first? The very first Temple made by Guru Nanak, therefore, was the Temple of Bread, or Guru's Langar. The common Temple of Bread, the Bread of God was made free to the children of man. Let none be hungry where the spirit of God prevails. The Guru's people and the Guru were one home and one family; but it was no Utopian idea, as of the democracy of labour."⁵⁶

Consequently, Guru Nanak himself made it a well-established practice to donate a portion of one's earnings to charity. All of the visitors who came to pay homage to the Guru and listen to his hymns brought a similar offering. The Guru divided the offerings among the needy, the poor, and those present when people came individually or in groups of two or three. The Guru established a langar, or a free meal, for all congregations as they grew in size. When congregations became grander and more regular, then Guru Sahib established a langar or a free mess for the devotees. Men and women worked and ate together in the kitchen and mess without discriminating about caste or social status. Langar came to symbolize brotherhood and equality. Guru Sahib in

His hymns clearly mentions that earning your own bread, sharing a part is habit of those are pure, within whose minds the Lord abides:

ਨਾਨਕ ਅਗੈ ਸੇ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥

ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੇਇ ॥⁵⁷

The langar was very important to Guru Nanak Dev Ji. He tried to open a langar at every place he stayed during his travels. Pangat and sangat were the names given to those who dined in the langar and gathered to listen to him in congregations. Sangat and pangat are inseparable and needed to be with each other. The gathering places turned dharamsal, Guru Nanak Dev Ji taught his followers to share their feasts to other people, guests, outsiders, companions and adversaries. It was expected of every Sikh to generously contribute to the upkeep of 'Guru ka Langar'. Offering cash, goods, or personal labor to clean, cook, or serve meals could accomplish this.

Guru Nanak spent his final years in Kartarpur, Pakistan, on the western bank of the Ravi river. Guru Sahib's house served as a dharamsal, a place of worship as well as a free mess for sangat.

ਧਰਮ ਸਾਲ ਮਹਿ ਦੇਗ ਬਿਸਾਲਾ। ਕਰਵਾਵਹਿ ਸਤਿਗੁਰੂ ਕ੍ਰਿਪਾਲਾ।

ਮਨ ਇਕੀਸ ਜਹਿ ਲੇਨ ਮਿਲਾਏ। ਇਤੇ ਅਹਾਰ ਹੋਇ ਸਭਿ ਖਾਏ॥⁵⁸

All of Guru Nanak Dev Ji's heirs followed his par excellence. Guru Angad Dev Ji opened Guru ka-langar at Khadur where he had laid out his headquarters. His wife Mata Khivi took care of its courses of action and actually personally served in the preparation and distribution of food. Mata Khivi was noble and humble person who afforded very useful langar to the disciples. She prepared food like wealth full of nutrition in the kitchen, rice boiled in milk and Ghee:

ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜ੍ਹਾਲੀ॥

ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ॥⁵⁹

On the Beas River, Guru Amar Das Ji moved his seat from Khadur to Goindwal. He mandated the langar into a regular institution by making it a rule that every visitor should dine in the Guru Ka langar before seeing him. It is said that Emperor Akbar, who once came to Goindwal and he sat in the langar like a common man and ate prasada.⁶⁰

With the succession of Guru Ram Das, he used to bring wood from the jungle near goindwal before gurgaddi.⁶¹ Sri Amritsar became the headquarters of the fourth, the fifth and the sixth Guru Sahib. In addition, the Guru-ka-langar was also setup there. One day Guru Ram Das, visited the langar. In a large pan, a Sikh named Handal was kneading flour. He rushed to kneel before the Guru when he saw him. He put his wet flour-covered hands on his back and fell to the ground at the Guru's feet. He was blessed by the Guru, who was pleased with his devotion and Guru Ram Das Ji, composed the following hymn in Gauri Rag:

ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ ॥

ਮੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ ॥

ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਪਾਇ ॥⁶²

The langar was maintained by Guru Arjan Dev Ji and Guru Hargobind Sahib with equal passion and enthusiasm. When Guru Hargobind Sahib settled at Kiratpur, Langar continued to exist there. There is a sakhi related to Guru Hargobind Sahib time named jhanda, a very rich man, very attentive to his devotions. One day the Guru told his Sikhs to fetch firewood from the nearby forest. Next day Jhanda was not found. The Sikhs searched for him but could not find him. About noon on the following day saw him with a bundle of fire-wood on his back. The Guru Sahib remonstrated with him for having undertaken such a menial office. He replied that the Guru had given an order to his Sikhs to fetch firewood and he considered himself a Sikh, so he decided to obey his order.⁶³ The seventh Guru, Har Rai, preserved the tradition. Guru Harirai ji successfully continued the initial work laid by first Guru Nanak Dev Ji. Guru Sahib blessed the langar-sanstha with more food. Guru HariRai Ji gave sermons that the service done in the langar is only successful, if the langar is served to the guest even after the end:

ਚੂਕੇ ਸਮੇਂ ਅਥਿਤੁ ਜੇ ਆਵੈ।

ਕਰ ਭਾਉ ਭਗਤੁ ਤਿਸੁ ਤ੍ਰਿਪਤਿ ਭੁਗਾਵੈ।

ਵਹੀ ਸੇਵ ਮੇਰੇ ਪ੍ਰਮਾਨ।

ਤਬ ਮੈਂ ਤ੍ਰਿਪਤਾਵ ਸਿਖ ਸੁਜਾਨ॥⁶⁴

It was maintained during the time of Guru Har Krishan. As Guru Tegh Bahadur remained mostly on the move, a mobile langar followed him. Guru Gobind Singh not only maintained his own langar, but insisted on others to do so. One day in disguise he called at the langars of his notable and rich disciples rather at odd hours. He found most of them unwilling to receive him before time. Bhai Nand lal, however, served him as best as he could. The following day Guru Sahib narrated his experience in darbar and advised them to offer something to eat to visitors even at irregular times.⁶⁵ Deg, Teg and Fateh became the slogan and ideal of Sikh life. It means Serve food, apply sword and gain victory. The main instructions concerning tradition of Langar is that it should be simple, fresh and clean and must be prepared by devotees by reciting Gurbani and served after performing Ardas, in pangat without any discrimination.

Guru Nanak Dev Ji started the langar with dharamsal during his time which was followed by successive Guru Sahib. Langar has proved of great help in establishing social equality, in breaking bonds of caste system. The provisions in the langar are voluntarily offered by the devotees and food is cooked by the volunteers while chanting hymns. It is considered as an honour to do seva in the langar and serve the community. All rich and poor are treated alike in langar. The service in community kitchen aims at doing away with ego. It inculcates a sense of human service, humility and humbleness.

- **Manji & Masand**

A Manji was both a missionary order for preaching and a territorial division. Manjis and pihras were given to certain men and women of good character by Guru Amar Das. The chosen person like this could start a manji in his or her own home, village, or other location.⁶⁶

Its origin took place in the Guru period of the third Guru, Amar Das Ji. The Sikh sangats didn't belong to one place, but from over a huge area. Guru Sahib sojourned about unreservedly teaching and meeting their followers from faraway places. Guru Amar Das Ji being old couldn't visit far off places. In any case, he wished to keep himself in touch with each Sikh. Other than his central command at Goindwal, he was often visited by Sikhs, and his presence there had become vital. He needed that their ordinary routine of life ought to be saved and that they ought to be prepared in a specific discipline.

He set up separate centres called manjis or diocese (twenty two Manjis) and (fifty two pihras) where a preacher would sit and sing hymns that the congregation would sing in harmony.⁶⁷ The gathering of devotees is called sangat and the preacher sangatia Sikh. Twenty-two manjis, or districts, were created by the Guru Sahib for the Sikh inhabited areas. Kavi Santokh Singh in Suraj parkash portrays the manji system as political, with Gur Sahib's status as Sacche Patshah (the true king) further compared twenty manjidars with the omraos of Delhi throne:

ਦਿੱਲੀ ਪਤਿ ਪ੍ਰਸੰਨ ਜਿਮ ਹੋਇ। ਕਿਯ ਉਮਰਾਵ ਬੀਸ ਅਰੁ ਦੇਇ॥

ਇਸ ਜਗ ਕੇ ਨਸਰ ਸੁਖ ਦੀਨੇ। ਬਡਿਆਈ ਪਦ ਮਹਿ ਥਿਤ ਕੀਨ।

ਤਿਮਿ ਸ੍ਰੀ ਅਮਰਦਾਸ ਨਿਜ ਦਾਸ। ਜਿਸ ਪਰ ਭਏ ਪ੍ਰਸੰਨ ਹੁਲਾਸ ॥

ਦੇਨੋ ਲੋਕਨ ਕੇ ਸੁਖ ਦੀਨ। ਮੰਜੀ ਪਰ ਬੈਠਾਵਨਿ ਕੀਨਿ ॥

ਦੇਸ਼ਨਿ ਭੇਜੇ ਗੁਰੂ ਬਨਾਇ। ਇਨ੍ਹਾਂ ਗ੍ਰਸਤਿ ਮਹਿ ਸਭਿ ਸੁਖ ਪਾਇ॥

ਗਨ ਦੇਸ਼ਨਿ ਪਰ ਹੁਕਮ ਕਰੰਤੇ। ਨਰ ਅਨੇਕ ਮਿਲਿ ਸੇਵ ਕਰਤੇ॥

ਮੁਕਤਿ ਭਏ ਸੁਖ ਭਾ ਪਰਲੋਕ। ਐਸੇ ਅਪਨੇ ਸਿੱਖ ਅਸੋਕ॥

ਦੇ ਬਿਸਤ ਮੰਜੀ ਅਧਿਕਾਰ। ਬੈਠਾਰੇ ਗੁਰ ਨਿਜ ਦਰਬਾਰ॥

ਪਾਤਿਸ਼ਾਹ ਦੇ ਲੋਕਨਿ ਕਰੇ। ਇਸ ਪਤਿਸ਼ਾਹਿਤ ਕੀਨ ਘਨੇਰੇ ॥

ਬਾਇਸ ਮੰਜਿਨਿ ਕੇ ਉਮਰਾਵ। ਕਰਿ ਸ੍ਰੀ ਗੁਰ ਨਿਜ ਮਹਿਦ ਪ੍ਰਭਾਵ॥⁶⁸

The most devoted sangatias frequently addressed the sangats in the manji centres. Occasionally, eminent Sikh individuals were sent from headquarters to address sangats in the setup diocese. They taught and spread Sikhism, helped Sikhs in their districts with their spiritual and secular needs, and they collected offerings for the Guru, through manji later masand system.⁶⁹

Guru Arjan Dev made the decision to finish the tanks of Amritsar as soon as he took office, expanding the settlement of Ramdaspura and building Gurdwaras in the water tanks.⁷⁰ Guru Arjan Dev Ji instructed sangatias to collect offerings from Sikhs at the rate of one-tenth of their income, or Daswandh, and made voluntary offerings mandatory. Masands were added to them. Musannad is the tainted Persian word for

"exalted" or "raised high," masand which is in Panjabi. ⁷¹ It was both a title and an institution in Sikh terminology.

Mohsin Fani writes: "It may be pointed out that during the rule of Afghan kings the court nobles were addressed as Musannad-e-ali. On account of its frequent application Indians converted it into masands. As the Sikhs called their Gurus veritable kings (Sachcha- badshah), and considered them real rulers, their agents (gumashta) were called masands. They were also called Ramdas, after the name of Guru, who instituted their order and whom they represented."⁷² They preached, settled disputes and kept the Sikhs under a regular administrative system. The masands were not paid any salary. They retained a portion of the offerings received by them, with the approval of the Guru. The offerings were presented annually by the masands to the Guru Sahib. To help the preaching work, masands had their own deputies known as melis. ⁷³ At the time of departure the Guru bestowed upon masands gave turbans or robes of honour called saropas or a covering from head to foot.

As the number of Sikhs increased over the masands, the senior masands appointed their own deputies in each region and location. Guru Arjan and Guru Hargobind's masand system was effective. For twelve years, Guru Har Rai did not visit his Nahan headquarters. During this time, the masands began to act on their own in the absence of the Guru Sahib and gave him only a portion of the offerings at their whim. Har Krishan, the eighth Guru, was only eight years old when he passed away. During this time, there was no oversight of masands, and they effectively became independent. Masand's position became inherited.

Guru Tegh Bahadur, the youngest son of the sixth Guru Sahib, had been nominated for Guruship after Guru Har Krishan Ji death. Several descendants of Guru Hargobind Sahib claimed Guruship. Dhirmal and one of his masand's made conspiracy against Guru Sahib as stated by Kavi Santokh Singh in Sri Gur Partap Suraj:

ਸਤਿਗੁਰ ਕੇ ਘਰ ਪਹੁੰਚੇ ਜਾਇ।

ਏਕਹਿ ਬਾਰਿ ਪਰੇ ਅਰਥਾਇ ਕੇਤਿਕ ਹੁਤੇ ਜੁ ਮਾਨਵ ਪਾਸ।.....

ਮਾਰਿ ਮਾਰਿ ਕਰਿ ਆਨ ਪਰੇ ਹੈ। ਐਚਕ ਪੈਰ ਮਝਾਰ ਬੁਰੇ ਹੈ।

ਹਰਬੀ ਰਹਿ ਲੀਨਸ ਕੇਈ। ਚੇਰ ਮਰੋਂ ਦੇਨਹੁ ਦਿਸਿ ਕੇਈ॥

ਸਮੁਖ ਭਏ ਕੇਤਿਕ ਤਬਿ ਹੋਵੇ। 'ਚੜ੍ਹ ਬੰਦੂਕ' ਮਸੰਦ ਸੂ ਟੇਰੇ।
 ਤਤਛਿਨ ਤਿਸਨੇ ਤਾਕਿ ਚਲਾਈ। ਸਤਿਗੁਰ ਕੇ ਸਿਰ ਕਹੁ ਚਲਿ ਆਈ॥
 ਕਰ ਹੰਕਾਰੁ ਦੀਨਿ ਸੇ ਵਾਰੀ। ਮਸਤਕ 'ਚਾਤਿ ਗਿਰੀ ਅਗਾਰੀ।.....
 ਦੇਖਿ ਦਾਸ ਭੈਮਾਨਿ ਘਨੇਰੇ। ਹਾਹਾਕਾਰ ਕੀਨਿ ਬਹੁਤੇਰੇ।
 ਕਿਤਿਕ ਤਰਜਿ ਕਰਿ ਦੂਰ ਹਟਾਏ। ਕੇਤਿਕ ਗਹਿ ਕਰਿ ਦਾਸ ਬਿਠਾਏ॥
 ਸਭਿ ਦੀਨਾਰ ਜ ਧਰੀ ਅਗਾਰੀ। ਲਈ ਉਠਾਇ ਵਸਤੁ ਗੁਨ ਸਾਰੀ।
 ਕੇਤਿਕ ਕੇ ਕਰਤਲ ਤੇ ਮਾਰਾ। ਖੜਗ ਮੁਸਟ' ਤੇ ਕੋਇ ਪਹਾਰਾ॥.....
 ਵਸਤੂ ਸਦਨਾਂ ਕੀ ਪੂਰਬ ਹੋਈ। ਕਰਿ ਬਲ ਛੀਨ ਲੀਨਿ ਸਭਿ ਤੇਈ॥
 ਬਸਤ੍ਰ ਉਪਾਇਨ ਕੇ ਜੇ ਆਏ। ਬੰਧੇ ਭਾਰ ਤੁਰਤ ਉਠਵਾਏ।
 ਸੰਖ ਚਮ ਸਭਿ ਹਰੇ ਤਿਹੁੰ ਨੇ। ਪਾਪ ਕਰਮ ਕੇ ਕਯੋ ਜਿਹੁੰ ਨੇ॥⁷⁴

Dhirmal, a man who claimed Guruship, used one of his masands named meehan to kill Guru Tegh Bahadur. The Guru Sahib was wounded when the masand fired a shot at him. Additionally, he stole Tegh Bahadur's possessions. Guru Tegh Bahadur remained outside of Panjab for six or seven years following his succession, and upon his return, he was involved in a dispute with the Mughal emperor. Masands were not checked during this time and they became very corrupt as they began to accumulate wealth and power for themselves.⁷⁵

Ram Rai, the eldest son of Guru Har Rai, came from Dehra Dun to see Guru Gobind Singh while he was at Paonta Sahib.⁷⁶ Because he was so concerned about his masands' actions, Ram Rae said to Guru Sahib that after him protect his family and property. Ram Rai, who was sitting in meditation at the time, eventually entered a trance. He was declared dead by the masands. Panjab Kaur, his wife, objected and claimed that he frequently remained physically insensible.⁷⁷ He was cremated because the masands didn't care.⁷⁸ Here Bhai Kahan Singh Nabha and Kartar Singh Giyani Klasswaliye shared same view that masands cremated Ram Rai in meditation, even stopped By Punjab Kaur. After that, they took his valuable possessions. Guru Gobind Singh was Panjab Kaur's source of assistance. In honour of her deceased husband, she set a date for a feast. There,

all of the masands gathered. Guru Gobind Singh led a large contingent when he suddenly appeared on the scene.⁷⁹

Panjab Kaur reported the misbehaviour of the masands to the Guru in front of all of them.⁸⁰ Guru Gobind Singh Ji made Punjab Kaur wife of Ram Rai and the heir to the property.⁸¹ When the Guru got back to Anandpur, he invited all of his masands to the Baisakhi fair, where they received severe punishment for their wrong deeds.⁸² A small portion of their collected offerings were with them when they arrived. The Guru claimed that they had brought little and had paid nothing since Guru Har Rai Ji time. The masands responded that the poor could not afford much and that the wealthy Sikhs had passed away. The Guru demanded his entire portion. After leaving the court, the masands argued among themselves.

In the Darbar of Guru Gobind Singh, a group of buffoons once imitated masands. One of them became a masand, two men became his servants, and the fourth became a courtesan who rode behind the masand on horseback. The clowns demonstrated the evil that was done to poor and innocent Sikhs by forcibly demanding the offerings.⁸³

The Guru made the decision to expel his followers from the evil and tyranny of the masands. This measure not only freed the Sikhs from humiliation and oppression but also restored a close personal bond between the Guru and his disciples.⁸⁴ In kavit swaiye Patshahi dasvin the order of the Guru Sahib for masand is as follows:

ਜੇ ਕਰਿ ਸੇਵ ਮਸੰਦਨ ਕੀ, ਕਰੈ ਆਨਿ ਪ੍ਰਸਾਦਿ ਸਬੈ ਮੇਹਿ ਦੀਜੈ ॥

ਜੇ ਕਛੁ ਮਾਲ ਤਵਾਲਯ ਸੇ ਅਬ ਹੀ, ਹੀ ਉਠਿ ਭੇਟ ਹਮਾਰੀ ਹੀ ਕੀਜੈ ॥

ਮੇਰੇ ਈ ਧਯਾਨ ਧਰੇ ਨਿਸ ਬਾਸੁਰ, ਭੁਲ ਕੈ ਅਉਰ ਕੇ ਨਾਮੁ ਨ ਲੀਜੈ ॥

ਦੀਨੇ ਕੇ ਨਾਮੁ ਸੁਨੈ ਭਜਿ ਰਾਤਹਿ ਲੀਨੇ ਬਿਨਾ ਨਹਿ ਨੈਕੁ ਪਸੀਜੈ ॥⁸⁵

It was made clear to sangat that they should not interact with masands, whether they were men or women. As soon as the Khalsa was established, he completely ended the masand system. He instructed that no Sikh should ever pay anything to a masand and that all future offerings should be made directly to him. This was a great act that brought joy to the Sikhs and freed them from humiliation and oppression. It also restored a personal connection between the Guru and his followers.

Baba Banda Singh Bahadur ruled for short period after his rule, but Guru Sahib's visited places were developed as Gurdwara Sahib by Sikh Misals and during the reign of Maharaja Ranjit Singh. During this period large properties were attached to Gurdwaras. There was period when Sikhs faced difficult times, due to which the maintenance of Gurdwaras started to be done by Udassi Mahants. At this time, the management of the Gurdwaras declined and they became the personal properties of the mahants instead of being centres of religious preaching.⁸⁶ After this, a lot of struggle was done, the management of these religious places was taken over by the Sikhs, and the organised committee of Sikhs named the Shiromani Gurdwara Parbandhak Committee came into existence. At present, most of the Sikh Gurdwaras are managed by Shiromani Gurdwara Parbandhak Committee in Punjab. The purpose of the committee is to systematically spend the income of Gurdwaras, on their maintenance, provision of langar and education of Sikh children. Panth became united again and Sikhs were assigned the work of preaching and spreading the religion.

In summary of the above chapter, the research says that the institution of Sikh Gurdwara was started by Guru Nanak Dev Ji as Dharamsal. This institution has planned a long historical journey. During the time of the Guru Sahib, more practices were added and developed in this institution like sangat, pangat, langar, manji and masand system for the welfare of humanity. Today, wherever the Sikhs live, they have established Gurdwara Sahib to do Satsangat and connect with the teachings of the Guru. According to the order of the Guru Sahib, every Sikh considers it his primary duty to go to the Gurdwara daily and attend Satsangat.

Sangat and pangat, are practices directly related to the institution of dharamsal. India was enduring hellish persecution and harassment and the world was plunged into dark ignorance. The people suffered from oppression and repression. Caste, colour, creed, and socioeconomic status were the primary factors that differentiated the society. Sangat eliminated all these barriers when the people started sitting in the congregations regardless of any cast or colour discrimination. The pangat is very powerful factor which instructs all to sit together in mannered queues to take free meals cooked by the sangat for the sangat in Gurdwara, regardless of any worldly status.

The langar was the development done by Guru Nanak Dev Ji within the institution called dharamsal which was followed by successive Guru Sahib and the followers worldwide. Langar has established social equality and in breaks the bonds of

caste system. The provisions in the langar are voluntarily offered by the devotees and food is cooked by the volunteers while chanting hymns. It is considered an honour serve people in the langar. The process of langar starts from the cooking and goes on with serving to the sangat regardless of rich and poor. The service in community kitchen aims to vanish the evils like ego. It inculcates a sense of human service, humility and humbleness.

Manji system started by Guru Amardas Ji, had great impact on society as the preaching and spreading of the Guru's teachings were boosted with manji system to maintain the connection with Guru Sahib. This was the organised setup introduced by Guru Sahib to keep the sangats in touch with Guru through the manji bearers. This system was changed by Guru Arjan Dev Ji and he adds the dasvandh system. He associated the masand system to the institution; they collected the dasvandh from the sangat and channelized the connection with Guru Sahib. Gurdwara remained eminent institution to which all these were connected. The masand system with the passage of time became corrupt. Masand system was eliminated by Guru Gobind Singh Ji. He gave the people a new era where one could meet Guru Sahib directly.

Today, wherever Sikhs live, they have established Gurdwara Sahib all around the world to do Satsangat and connect with the teachings of the Guru. According to the order of the Gurus, every Sikh considers it as his primary duty to go to the Gurdwara daily and attend Satsangat regularly.

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- ⁶⁴ ਸਰੂਪ ਦਾਸ ਭੱਲਾ, *ਮਹਿਮਾ ਪ੍ਰਕਾਸ਼*, ਭਾਗ ਦੂਜਾ (ਖੰਡ ਦੂਜਾ), ਜੀ. ਐਸ. ਲਾਂਬਾ (ਸੰਪਾ.) ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪੰਜਾਬ, 2003 (ਦੂਜੀ ਵਾਰ), ਪੰਨਾ ੫੫੦.
- ⁶⁵ *ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼*, ਪੰਨਾ 723.
- ⁶⁶ Ibid., p. 846.
- ⁶⁷ ਸਰਬਜਿੰਦਰ ਸਿੰਘ (ਸੰਪਾ), *ਵਿਸ਼ਵ ਧਰਮ ਬਾਨੀ ਗ੍ਰੰਥ, ਸੰਪ੍ਰਦਾਇ ਅਤੇ ਚਿੰਤਕ*, ਪਰਮਵੀਰ ਸਿੰਘ, ਸ੍ਰੀ ਗੁਰੂ ਅਮਰਦਾਸ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, ਪੰਨਾ 212.
- ⁶⁸ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਪੰਨਾ 1393-94.
- ⁶⁹ *The Encyclopaedia Of Sikhism*(vol. 3), p. 43.
- ⁷⁰ ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ, *ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ* (ਭਾਗ 1), ਪੰਨਾ 385.
- ⁷¹ *ਸਿੱਖ ਪੰਥ ਵਿਸ਼ਵਕੋਸ਼* (ਭਾਗ 4), ਪੰਨਾ 1552.
- ⁷² Teja Singh & Ganda Singh, *A Short History of The Sikhs (1469-1765)*, p.26.
- ⁷³ Harbans Singh (Ed. in Chief), *The Encyclopaedia of Sikhism* (vol.3), p.64.
- ⁷⁴ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਪੰਨਾ 4023-24.
- ⁷⁵ *A short History of the Sikhs(1469-1765)*, P.51.
- ⁷⁶ *ਸਿੱਖ ਪੰਥ ਵਿਸ਼ਵਕੋਸ਼*(ਭਾਗ 4), ਪੰਨਾ 1727.
- ⁷⁷“ਇਕ ਦਿਨ ਸਮਾਧੀ ਦੇ ਵਿਚ ਬੈਠੇ, ਅਠ ਪਹਿਰ ਨ ਅੰਗ ਹਿਲਾਉਨ ਭਾਈ ਵੇਲਾ ਹਥ ਮਸੰਦਾਂ ਦੇ ਆ ਗਿਆ, ਨਿਤ ਕਾਰ ਭੇਟਾ ਜੇ ਚੁਰਾਉਨ.....
 ਓਹ ਬੀਰਖਾ ਚਿਤ ਰਖਾਉਨ ਭਾਈ ਝਟ ਪਟ ਓਹਨਾਂ ਮੇਯਾ ਪ੍ਰਗਟ ਕੀਤਾ, ਫੜ ਚਿਖਾ ਤੇ ਧਰ ਜਲਾਉਨ ਭਾਈ ਪੰਜਾਬ ਕੋਰ ਬਬੇਰਾ ਰਹੀ ਵਰਜਦੀ ਹੀ,
 ਓਹ ਫੁਕ ਕੇ ਪਾਰ ਬੁਲਾਉਨ ਭਾਈ ਗੁਰੂ ਜੀਉਂਦਾ ਸਾੜ ਕਰਤਾਰ ਸਿੰਘਾ, ਵਡਾ ਪਾਪ ਮਸੰਦ ਕਮਾਉਨ ਭਾਈ’ ਕਰਤਾਰ ਸਿੰਘ ਜੀ ਗਯਾਨੀ, ਸ੍ਰੀ ਗੁਰੂ
 ਦਸਮੇਸ਼ ਪ੍ਰਕਾਸ਼, ਚਤਰ ਸਿੰਘ ਜੀਵਨ ਸਿੰਘ, ਅੰਮ੍ਰਿਤਸਰ, 2011, ਪੰਨਾ 118.
- ⁷⁸ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ, *ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼*, ਪੰਨਾ 1036.

⁷⁹ “ਰਾਮਰਾਇ ਜੀ ਦੀ ਸਤਾਹਰਵੀਂ ਤੇ ਗੁਰੂ ਜੀ ਨੇ ਡੋਹਰੇਦਨ ਜਾਣਾ ਓਧਰ ਚਿਠੀਆਂ ਭੇਜਕੇ ਮਾਈ ਜੀ ਨੇ, ਸਦ ਲਏ ਮਸੰਦ ਬੁਰਯਾਰ ਸਾਰੇ ਏਧਰ ਪੰਜ ਸੌ ਨਾਲ ਅਸਵਾਰ ਲੈ ਕੇ ਨੰਦ ਚੰਦ ਆਦਿਕ ਡੋਹਰੇ ਦੂਨ ਜਾ ਗੁਰਾਂ ਨੇ ਲਾਏ ਡੋਰੇ, ਸੂਰ ਬੀਰ ਸਮੇਂ ਹਥਯਾਰ ਸਾਰੇ ਹੁਸ਼ਯਾਰ ਸਾਰੇ ਦੰਗ ਰਹਿ ਗਏ”, ਸ੍ਰੀ ਗੁਰੂ ਦਸਮੇਸ਼ ਪ੍ਰਕਾਸ਼, ਪੰਨਾ 119.

⁸⁰ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 793.

⁸¹ ਸਿੱਖ ਪੰਥ ਵਿਸ਼ਵਕੋਸ਼ (ਭਾਗ 4), ਪੰਨਾ 1726.

⁸² ਸ੍ਰੀ ਗੁਰੂ ਦਸਮੇਸ਼ ਪ੍ਰਕਾਸ਼, ਪੰਨਾ 120.

⁸³ Ibid., p. 269.

⁸⁴ *The Encyclopaedia of Sikhism* (vol. 3), p.64.

⁸⁵ ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ, ਗੁਰਮਤ ਮਾਰਤੰਡ (ਭਾਗ 2), ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ, 2000, ਪੰਨਾ 744.

⁸⁶ ਸਿੱਖ ਪੰਥ ਵਿਸ਼ਵਕੋਸ਼ (ਭਾਗ 4), ਪੰਨਾ 1566.

The state of Punjab has been divided by linguists into four regions on the basis of language: Majha, Malwa, Doaba and Puadh. Divided on linguistic basis, Majhi, Malwai, Doabi and Puadhi dialects are spoken in these regions respectively. While Malwa region has a unique place based on linguistic division, this region is also geographically and culturally different from other regions. Malwa in the local vocabulary is the name of the country lying between the Satluj and Ghaggar. This region is bounded by the river Sutlej in the north, haryana in the east and the south, rajasthan in the southwest corner. The areas Majha, Doaba, and Powadh has important place in Sikh history whereas the Malwa region with its wider areas has great significance in Sikh history. Malwa area has been the center of Sikhism activities for a long time, due to which many religious places related to Sikhism have been built in this area, as well which are an eternal part of Sikh religious consciousness. Before studying the survey of these religious places, the introduction of Malwa area is very important, which is as follows;

Introduction to Malwa Region

The scholars have different opinions regarding the Malwa region. The view of contemporary scholars regarding the geographical area of this region has been changing with the passage of time, which is because they have been defining this area in their own way. The views of scholars are as follows;

Harbans Singh states that the malwa is a dialectical variation of the Sanskrit word “Mallva”, this was the name of an ancient tribe called Malloi can be traced from Greek accounts. This tribe confronted Alexander the Great in the 4th century B.C. but they were unsuccessful. They later migrated to the south of the Sutlej giving the name ‘Malva’, the land of the Mallvas to their new homeland. Further he states that, this area has a great place in Sikh history as Guru Nanak’s peregrinations also covered this ancient land. The birth of Guru Angad at Sarai Nagar, Guru Hargobind Sahib, Guru Har Rai Ji, Guru Tegh Bahadur Ji and Guru Gobind Singh Ji traveled extensively through this area. Many eminent Sikhs like Bhai Rupa, Bhai Bhagatu, Bhai Bahilo and Bhai Mani Singh came from Malwa. The descendants of Bhai Phul blessed by Guru Hargobind Sahib and Guru Har Rai Ji is collectively known as Phulkian Misl.¹

Bhai Kahn Singh Nabha writes that territory of Ferozpur, Ludhiana & Patiala; desert of Nabha, Jind, and Faridkot became lush green with the blessings of Guru Gobind Singh who changed its name to Malwa from the jungle. History unfolds that the tenth Guru was staying in Damdama Sahib. One day, while standing upon a sand mound,

he exclaimed. 'What a beautiful canal is flowing! How sweet are the mangoes on these trees! What excellent wheat is growing here!' Listening to this Dalla said, "Guru Ji!" Such beautiful things are not to be seen around as it is dry land area. My Lord! You are having an illusion. In the sunlight, the sand appears as a canal, wild plants look like mangoes while the reed grass gives the illusion of being the wheat crop." Upon this Guru Gobind Singh replied, "See Dalla, you are not aware. I have turned this territory into "Malwa" and bestowed all these comforts upon this region." This is related to the time when none could dream of digging canals. The people of Malwa are deeply grateful and highly surprised at the prophecy of Guru Gobind Singh Ji.²

Grierson writes that 'The Malwa is the name of the old settled people in dry country of the Sikh jatts to the east of the river Sutlej. It includes the whole of the British district of Ferozapore, and the greater part of Ludhiana. It also includes the states of Faridkot and Maler-Kotla, and parts of the states of Patiala, Nabha, and Jind. Moreover, we must further include the chirak tahsil of the state of Kalsia, which lies in the Ferozepore district. In Ludhiana, to the north of the Malwa is the rich country on the south side of the river Sutlej, is known as the Powadh. We may say that the western boundary of the Malwa region is the Sutlej. Its eastern boundary may be roughly taken, as the 76th degree of East Longitude, east of which is Powadh. This is the great dry tract between the valleys of the Ghaggar and of the river Sutlej.'³

Fauja Singh and Ramesh Chander Rabra defines that "It is a measure of the political and commercial significance of the Malwa region that old historical towns are found here in such abundance. To mention only a few of them, the towns of Bhatinda, Sunam, Patiala, Samana, Ropar and Sirhind have remained and many of them are even now-major centres of political and commercial activities, so that much of our history has been revolving around them. The subject, therefore, is of immense importance and I consider it a vital obligation of our university, situated in the midst of Malwa as it is, to investigate it systematically."⁴

Vaisakha Singh in his first description of malwa, states that malwa region means 'Guru Ka Malwa'. This is the Bir Bhoomi, whose name was 'Malwa' at the time of the establishment of the Maloian rule and the Dharmaparyan Republic, and whose Achal Garhwali branch later claimed authority over Ujjain and Avanti and gave that country the name 'Malwa' made it famous throughout the world. This is the great blessed country, where there are countless Brahmins, scholars, saints, mahantas, scribes, kings,

philanthropists, renunciates and religious men and innumerable Gurdwaras, thrones, religious organizations and Sikh schools and colleges. It is famous for its name 'Guru Ka Malwa'.⁵

The above definitions of the scholars guide us that Malwa region constitutes the districts of Bathinda, Muktsar Sahib, Faridkot, Ferozpur, Mansa, Ludhiana and Patiala etc. to the east of the river Sutlej. Malwa is one of the largest regions of Punjab.

The area of malwa is very wide; to facilitate research work we have covered three districts Sri Muktsar Sahib, Bathinda and Faridkot. In this chapter we will discuss the Sikh Gurdwaras, from Guru Nanak Dev Ji till Guru Tegh Bahadur Sahib. The Chronology of this chapter is done according to Guru Sahib. This chapter will record history, anecdotes, present situation and the locations with addresses of the Gurdwara Sahib. The research work will record the Gurdwara Sahib visited by Guru Nanak Dev Ji will be covered with the successive Guru Sahib visits to Malwa.

Gurdwara Nanaksar Sahib Patshahi Pehli / Charan Kamalsar Patshahi Pehli & Dasvin, Sarai Nanga/ Mate di Sarai

Guru Nanak Dev Ji came here during one of his Udassi from Sultan Lodhi. It is said that Bhai Mardana was given at this place from Bhai Pheru Mall. Guru Sahib stayed here for 6-7 days. During Guru Sahib Stay there used to be Nanga saint staying at this place who have founded this place from ruins.⁶ Guru Sahib used to stay by the Sadhu's saints. Guru Sahib cured a leper named Karmu.

There is a Gurdwara building entitled to visit of Guru Gobind Singh Ji adjacent to Gurdwara Nanaksar Sahib Patshahi Pehli. According to tradition Guru Gobind Singh Ji came to this place after the battle of Sri Mukatsar Sahib stayed for one night. Guru Sahib in conversation with the saint said that if one doesn't have Almighty's name there is no use of long age. Guru Sahib went to Harike from this place. We don't get any reference from sakhi pothi of Guru Sahib's visit to this place.⁷

Guru Angad Dev Ji was born at this place named Bhai Lehna. Guru Nanak Dev Ji had a strong bond with Bhai Pheru father of Bhai lehna. Babar attacked this place and Bhai lehna along with his father Bhai Pheru and Mata Dei Ji retired to Harike then to Khadur Sahib.⁸

There is a Gurdwara Sahib Building and sarowar. There is an old Van tree in the building on height related to Guru Nanak Dev Ji. Diwan Hall is located near the sarowar. Earlier there used to be a pond at the site of sarowar. Fair is organised on Vaisakhi,

Punia and Sunday. The person who bathes gets cured of skin problems. Sewadars at this shrine are Baba Chand Singh and Gulzar Singh. This Gurdwara Sahib is 1 K.M. from Gurdwara Janam Asthaa Patshahi Duji, Sarai Naga. Gurdwara Nanaksar Sahib Patshahi Pehli, 30°30'54"N 74°40'10"E Sarai Nanga is managed by Baba Germanjeet Singh and sewadar Baba Chand Singh. It is said that Guru Nanak Dev Ji cured a leper named Karmu. Salt and broom are offered at this place. There is an old vana and sarovar there used to be pond in this Gurdwara Sahib. On Vaisakhi, Sunday and punya fair are held at this place for cure of skin disease. Sarai Naga is a Village in Muktsar Tehsil in Muktsar District of Punjab. Sarai Naga Pin code is 152025 and postal head office is Bariwala. Bariwala Railway station, Jhabelwali Railway station are the very nearby railway stations to Sarai Naga. Gurdwara Charan Kamalsar Patshahi Dasvin, Sarai Nanga it is near the sarovar new building. Section 87

Gurdwara Janam Asthaan Sri Guru Angad Dev Ji, Sarai Nanga

Matte Di Saran today known as Sarai Nanga has an important place in Sikh history. Guru Angad Dev Ji was born to Bhai Pheru and Mata Sabhrai Ji also known as Mmata Ramu Ji, she was named Daya Kaur by her in-laws. Guru Angad Dev Ji was born on 31 March 1504 A.D. at Mata Di Sarai in Trehan Khatri clan.⁹

Chaudhry Takhat Mal was the head of this area with the control over 70 villages, Bhai Pheru Mall worked with him as munshi (clerk). All the accounts were managed by Bhai Pheru. Bhai Lehna was raised with the religious values by his father Bhai Pheru Mall and his Bhua Ji (aunt) Bibi Bhrai, she was Guru Nanak Dev Ji follower, Bhai lehna I met Guru Nanak Dev Ji in his early age of thirteen years with Bibi Bhrai Ji.¹⁰ This place was attacked by Babbar, in this attack Chaudhry Takhat Mal was killed his people withered from this place. Bhai Lehna Ji at the age of eleven along with his mother and father left the city went to Khadur Sahib.¹¹ Gurdwara Janam Asthaan Sri Guru Angad Dev Ji Patshahi Duji, Sarai Nanga is managed by Baba Germanjeet Singh. There is Mata Khivi Ji langar hall, Baba Pheru Mall deewan hall, sarovar, park, 6 acres land, 28 rooms and orchid of guava. Construction work is under process of new rooms and marvel at Gurdwara Sahib. Sri Guru Angad Dev Ji Patshahi Duji, 30°30'47"N 74°40'30"E Sarai Nanga is (17 K.M.) from Mukatsar Sahib. Nearest Railway station is Bariwala (5 K.M.) from this place. Postal Code 151204.

Gurdwara Lakhi Jungle Sahib, Lakhi Jungle

Lakhi Jungle as its name implies is a dense forest covered by old thick trunk trees. Guru Nanak Dev Ji came to Lakhi Jungle from Sarai Nanga.¹² Lakhi Jungle was covered with trees all around with the huge trunks during Guru Sahib's visit. Malwa Sikh Itihaas states that Guru Sahib stayed here for long period and blessed the people of this area. Tradition states that Guru Nanak De Ji did lakh Japuji Sahib Path (Gubani Recitation) and blessed people in this region. Guru Hargobind Sahib came to this place during their journey.¹³ Guru Sahib bound His horse with Kareer tree which is known as killa Sahib till date. We don't find any reference of visit of seventh Guru Sahib but it is mentioned that Guru Har Rai Ji also came to this place.¹⁴ Guru Gobind Sigh Ji blessed Bhai Dan Singh with Amrit Pahul on this place.¹⁵

There is one Darbar Sahib building inside with three Nishaan Sahib. Earlier the Darbar Sahib building was in the middle of the sarowar. There is a four cornered sarowar inside the walled premises of Gurdwara Sahib, the sarowar parkarma is furnished with marvel floor. The corridor is built on the all four sides of sarowar. There is an old well inside the Gurdwara Sahib. There is a diwaan hall and library in premises. Gurdwara Sahib has fifty five acre land. Accommodation rooms are under construction. Gurdwara Sahib is managed by Baba Balvir Singh 96 carori Head Budha Dal. Head Sewadar is Baba Sarwan Sigh Majhail. According to tradition, a kareer tree covered with the net fence, where Guru Hargobid Sahib bound his horse. The Jand tree to which chandu was tied, the tree is dead but the trunk remains are kept in the box of this tree near the kareer tree.¹⁶

Gurdwara Sahib, is located 30°18'06.3"N 74°52'12.9"E in Bathinda district of the Punjab, is famous for the historical shrine, Gurdwara Lakkhi Jangal, is raised in honour of Guru Gobind Singh. Guru Sahib stayed here came from Muktsar Sahib and went towards Talwandi Sabo. Gurdwara Falahi Sahib is located on the other side of the road, there is an old giant falahi tree whose branches have been give supports with the wooden poles, and the main truk is covered by raised platform of bricks. This flahi has four trunks from one root; it is located near the eight cornered sarowar. The Flahisar Gurdwara Sahib is under construction. This Gurdwara Sahib is managed by Sukhraj Singh and Amarjit Singh. People offer wooden pegs on this place.

Gurdwara BrahmGiyani Baba Sangu Singh Ji Bhai Ke Laverisar Sahib Patshahi Pehli, Chevin & Dasvin Sangria/Bhucho

Guru Nanak Dev Ji came to this place from one of his sojourn. Guru Sahib is said to have reached here from Lakhisar (Lakhi Jungle) and sat on the water reservoir located on the outer skirts of the village bhucho adjoining the areas of many other villages. Tradition reminds of the Sidh Goshti (debate) done by Guru Sahib with Sidhs here on this place. Guru Hargobind Sahib visited this place from Mehraj. He had milk of heifer buffalo. On this place Raja Benepal meditated at this place for twelve years and did sewa of Raj Jogis to establish the kingship and constructed fort of Bathinda. According to tradition this place was named laverisar by Guru Gobind Singh Ji during his visit from Damdama Sahib to this place.¹⁷

Guru Gobind Singh Ji started journey from Tawandi Sabo arrived at Chak Fateh Singh Wala stayed there for seven days and blessed the sangat (devotees), Baba Sangu Singh Ji Bhaike was titled Brahm Giyani by Guru Sahib. During Guru Sahib Stay at Chak Fateh Singh Wala one day Guru Sahib went out on ride, on reaching the sand mound Guru Sahib told the sangat that Guru Nanak Dev Ji did Goshti with Sidhs and Guru Hargobind Sahib came here from Mehraj. Guru Sahib also enlightened the meditation done by Raja Benepal on this place. Sangat shared the incidence of a heifer that saved her calf from 7 jackals; Guru Sahib on listening to this story stated that this place is blessed. Guru Sahib named this place laverisar. Baba Sangu Singh Ji Bhai Ke also did meditation here at this place. Sangat in this area offers kille (wooden pegs) and milk. Occasions celebrated in this Gurdwara Sahib are Masya, Vaisakhi and Maghi.¹⁸

Gurdwara Laverisar Sahib, Sangria/ Bhucho is sacred to Guru Nanak Dev Ji, His visit during one of the journey he did Sidh Goshti at this place. Guru Hargobind Sahib came to this place from Mehraj. Laverisar was named by Guru Gobind Singh Ji. 30°12'26.2"N 75°04'15.7"E (pin code 151101) is in the geographical area of 6 villages that are Bhucho Kalan, Bhucho Khurd, Kahn Singh Wala, Chak Fateh Singh Wala, Chak Ram Singh Wala and Tungwali. This Gurdwara Sahib is managed by head Parkash Singh, Atar Singh Manager and Tek Singh Sewadar. There are two Gurdwara Sahib Buildings on this place. Construction of new langar is under way. The management committee members discussed with us that they are planning to build one more Gurdwara Sahib on this place. There is a sarovar located on the Bhucho Khurd village side. To reach this place NH 7 Bathinda road is the easiest way it is around (3.5 K.M.)

away whereas around (16 km) from Bathinda by car. It is on the link road named Laverisar headed towards Chak Fateh Sigh Wala from Bhucho Khurd NH 7. Nearest Railway station is Bhuchchu around (3 K.M.) away from Gurdwara Sahib.

Gurdwara Gurusar Patshahi Chevin, Bhundar

Gurdwara Nanaksar Sahib, Damdama Sahib (Talwandi Sabo)

Gurdwara Nanaksar Sahib Patshahi Pehli lies between Takhat Sahib and Gurdwara Jandsar Sahib. This Gurdwara Sahib is built in sarowar which is around 260 * 260 feet. According to tradition Guru Nanak Dev ji during one of his journeys across the country came here and sat on the banks of jhiri (natural pond) which is turned to be sarowar now days. This Gurdwara Sahib is managed by Shiromai Gurdwara Parbadhak Committee, Sri Amritsar under section section 85.

Gurdwara Gurusar Patshahi Chevin, Bhundar

Gurdwara Gurusar Patshahi Chevin, Bhundar is commemorating the visit of Guru Hargobind Sahib at this place in 1634A.D.¹⁹ during his tour toward malwa, the Gurdwara Sahib is situated on the northern edge of the village Bhudar. Guru Sahib accompanied by Baba Bidhi Chand and Sikh army reached at the pool of village Bhundar met tenth descendant of Chouhan Rajput, Baba Pira Ji 22nd grandson on Prithvi Raj Chouhan, shared the views of battle field. Baba Pira Ji shared the location of Nathana pond and thick forest. According to tradition the battle was fought at the place of Gurusar, Mehraj. Baba Bhundar also participated in the battle of Mehraj alongside Guru Sahib. Guru Sahib did Ishnan at Bhundar in the morning, the sarovar is there. Two pegs of jand where horses were tied turned green were cut during the construction of new Gurdwara Sahib building. There was a Manji in this place where Guru Sahib came and sat during visit²⁰.

ਵਸਨ ਉਜਨ ਕੀ ਸੁਣੈ ਕਹਾਨੀ

ਜਾਟ ਨਹੀਂ ਹਮ ਪੁੱਤਰ ਹੈ ਰਾਜਧਾਨੀ

ਨਾਮ ਚੌਹਾਨ ਬਿੱਦਤ ਜੱਗ ਸਾਰੇ

ਸੂਰ ਬੰਨਸ ਮੈਂ ਸੀ ਉਜਿਆਰੇ

ਉਨ ਕੀ ਬੰਨਸ ਵਿਖੇ ਇੱਕ ਭਉ

ਭੁੰਦੜ ਨਾਮ ਤਿਸੀ ਕਾ ਲਉ²¹

Pira Ji was great grandson of Baba Bhundar. Baba Pira Ji 1705 A.D. was martyred in Battle of Mukatsar Sahib. Baba Pira Ji had 5 sons and a daughter. Vaisakhi fair is organized for 2-3 days. Kar Sewa is done by Jathedar Harbans Singh Delhi Wale and village Bhundar.

ਪੀਰਾ ਆ ਗਿਆ ਘਰ ਵਿੱਖੇ ਦੁੱਧ ਲੈਗਿਆ ਚੋਕੇ ਧੋਨ ।

ਗੁਰੂ ਜੀ ਵੇਖ ਕੇ ਖੁਸ਼ ਭਏ ਭਗਤੀ ਬਰ ਦੇਨ।²²

Bhundar village was founded by bhundars of Clan Jatt.²³ Gurdwara Gurusar Sahib is sacred to Guru Hargobind Sahib Ji, is located 30°12'39.0"N 75°13'18.4"E in the northern direction of village Bhudar. The pin code of this place is 151111. This Gurdwara Sahib is managed by local committee Gurpreet Singh and Shinder Singh. There is new Gurdwara Sahib Building and sarowar on this place. The old jhiri sarovar is located on the Bhucho Khurd village side. To reach this place NH 7 Bathinda road is the easiest way it is around (8 K.M.) away from NH 7 Lehra Mohabbat Bus Stop, whereas around (30 km) from Bathinda by car. Nearest railway station to this place is Lehra Mohabbat.

Gurdwara Gumatsar Sahib Mehraj near Mari Bhaini

Guru Hargobind Sahib came to place of Gumatsar from Maari Sikhan. During this time Bhai Mohan was given the rights of land around Mehraj. The platform of bricks and chuna was raised, Guru Sahib sat on this platform. Guru Sahib came here with Bhai Bidhi Chand, Bhai Jetha and Bhai Bhallan (Malak Clan). Baba Kala was given blessings by Guru Sahib at this place. He arched an arrow at Jyadpurana resulting him to fall with this attack from the horse saddle and his head was cut by Dalla at the age of 11. Baba Kala with whole Sidhu clan went to Gumatsar for Guru Sahib's blessings; he has eliminated Jyadpurana a great warrior of this area. Baba Kala on killing Jaidpurana was filled with ego, then Guru Sahib shown him the pieces of ehan which was used to shield the attack Jaidpurana. This ehan pieces are kept on the thara. It is said that the battle first flag was to be hosted at Jhandeana near Gumatsar, but it did not match the requirements, Guru Sahib moved from here reached Nathana dhaab Rattansar, the place was put under guard. Guru Sahib with Rai Jodh at last came to Gurusar where Battle flag was unfurled during the third battle of Guru Hargobind Sahib.²⁴

Gurdwara Gumatsar Sahib came into existence in 1958-59A.D, Kar sewa is in progress from 1994A.D.. 30°19'22.5"N 75°08'52.8"E Patti Seol, Mehraj (pin code

151105) is in the geographical area of Mehraj near to Maari Bhaini. This Gurdwara Sahib is managed by Jathedar Baba Manmohan Singh. There is beautiful building of Gurdwara Sahib on this place. There is a Gurmat Vidyalaya where Kirtan, Katha and Gurbani are taught. The management committee members discussed with us that they are planning to build accommodation on this place. There is a sarowar located on the Mehraj village side. Sirhind Canal passes by this Gurdwara Sahib. Mehraj is (5K.M.) away from Gumatsar Sahib. To reach this place via NH 7 Bhucho Nathana road/ Nathana Bhagta road is the nearest way it is around (30 K.m.) from Bathinda. It is located on the Poohla Mehraj road. Nearest Railway station is Lehra Mohabbat.

Gurdwara Ramsar Sahib (Mohri Gudd Asthaan), Mehraj Patshahi Chevin and Satvin

This Gurdwara Sahib is built in the centre of village Mehraj. On Guru Hargobind Sahib's instruction Baba Mohan accompanied by his clan reached this place on the sunset. They followed the instructions of Guru Sahib and laid the wooden foundation. Which was uprooted by Bhullars resulted into fight with Jyadpurana a reknowned warrior of this area. Baba Kala defeated him with Guru Sahib's blessings. Baba Kala and whole clan went to Guru Sahib at Gumatsar and thanked for their help.²⁵ Pandit Tara Singh states that Lehra and Mehraj were founded by Guru Har Rai Ji, blessed with blessed phul vansh rule at Gurdwara Gurusar Sahib.²⁶ Max Arthus Macaulife states that the Mehraj was brought up by the order of Guru Har Rai Ji, he preached the people in Nathana.²⁷ Balwant Singh Sidhu states that Guru Hargobind Sahib with his own hands setup the foundation of Mehraj near Ramsar sarowar.²⁸ Tradition also testifies that Guru Hargobind Sahib came to Mehraj and setup the foundation near Ramsar sarowar.²⁹

This Gurdwara Sahib is under construction, Kar Sewa done by Baba Mahinder Singh Delhi Wale. The old pond place has been used for construction of Darbar Sahib. There is an old ban tree near Gurdwara Sahib. Sewa is done by Jathedar Harbans Singh, Jathedar Karnail Singh Delhi wale. Gurdwara Ramsara Mohdi Gadd is in Patti Karam Chand, Mehraj is located near Ramsara pond place which is situated in the center of village Mehraj. There is a huge van tree near this Gurdwara Sahib which is covered with bricks and tiles; the tree has made cracks in the civil work. (Pin code 151105). 30°18'58.3"N 75°11'27.1"E. it can be reached by Rampuraphul Mehraj from Rampura Phul located 7K.M. Bathinda via Bhucho Mandi on NH 7 through Lehra Mohabbat is

around 32 Km from Mehraj. Nearest Railway station to this place is Rampura Phul and Lehra Mohabbat.

Gurdwara Gurusar Sahib Patshahi Chevien, Mehraj

This Gurdwara Sahib is situated on place where the battle was fought with the Imperial Forces under one banner adjoined by local tribes and Guru Sahib Armies against the Mughal Armies. Baba Gurdita called from Kiratpur was given duty to safeguard Adi Granth Sahib and others towards Kartarpur.³⁰ Guru Sahib built a sarowar (water tank) Gurusar to commemorate his victory.³¹ The langar (kitchen) was prepared at Gill Kalan. According to tradition Gurdwara Sahib named Gurusar by Guru Hargobind Sahib it was called Kurukshetra of Malwa region after the battle of Mehraj. Guru Sahib appointed first Bhai Budhu and Bhai Sudhu as caretakers of this Gurdwara Sahib. Main events are Vaisakhi, Maghi and Mehraj battle victory day is celebrated on 16 Magh.

It is located 30°16'39.6"N 75°11'03.6"E on Mehraj Link road, Patti Karam Chand, Mehraj. The pin code of this place is 151103. This Gurdwara Sahib is managed by S.G.P.C., Sri Amritsar. Shamsheer Singh is manager and Harwinder Singh is incharge at this Gurdwara Sahib. Gurdwara Sahib has around 100 Acre cultivated land, Sarowar, Langar Hall, Diwan Hall and 5 rooms for stay. The requirement is for new sra. Mehraj village is around (5 K.m). from Gurdwara Sahib. To reach this place NH 7 Bathinda road is the easiest way it is around (3 K.m.) away from Bathinda road, whereas around (29 km) from Bathinda City. Nearest railway station to this place is Lehra Mohabbat and Rampura Pul.

Gurdwara Shahid Ganj Sahib, Mehra

Gururdwara Shahid Ganj Sahib is place where Guru Sahib cremated bodies of Bhai Jetha, Bhai Manjh, Bhai Mittu, Bhai Bhoma, Bhai Kataru, Bhai Bhagu and Bhai Bhoora were more than 1200 martyred Sikhs were cremated on one place.³² Guru Sahib instructed Sikhs to dig up a moat where all the Mughal army soldiers and Generals along with their weapons were given last rites whereas the moat was covered on the very site and a platform was raised on it. Guru Sahib organized Diwan on this site for many days after the battle.³³

There is a huge Ber (Jujube) tree which is very old as its area of covering states. It is said that Gurur Sahib tied his horse with this tree. This tree is in front of this Gurdwara Sahib main entrance. The main trunk of this tree is covered with bricked platform; a bricked walk way is made which leads to the tree from the entrance gate of

Gurdwara Sahib. The building of this Gurdwara Sahib is eight cornered; the main Building Darbar Sahib is raised on the pillars. Sangat offers wooden pegs and toys on this ber tree. This Gurdwara Sahib is around 500 meter away from Gurdwara Gurusar Patshahi Chevin, Mehraj.

Gurdwara Sahib Sangram Asthaan Patshahi Chevin, Gurusar Mehraj (Tibba Sahib)

Gurdwara Sangram Asthaan also known as Tibba Sahib is near to Gurdwara Gurusar Sahib, Mehraj. According to tradition the last day battle was fought here on this ground.³⁴ This place is around 800 meter from the Gurdwara Gurusar Sahib. There is a Langar hall and Sarowar. There is a ber tree on the raised platform of bricks, on the side of ongoing construction site of rooms. There is a Sewa Panthi Convent School (Gurur Hargobind Sahib Public School) in the premises of Gurdwara Sahib. Karsewa is done by Baba Ghola Singh Sarhali Sahib Wale. Gurdwara Sahib is managed by Baba Baleet Singh, Surinder Singh (Granthi Singh). It is located 30°16'56.9"N 75°11'26.6"E on Mehraj Link road, Patti Karam Chand, Mehraj. The pin code of this place is 151103. This Gurdwara Sahib is managed by Kar Sewa, Baba Ghola Singh Sarhali Wale. Mehraj village is around (5 K.M.) from Gurdwara Sahib. To reach this place NH 7 Bathinda road is the easiest way it is around (4 K.M.) away from Bathinda road and around (4 KM) from Rampura Phul NH 254, whereas around 30 km from Bathinda City. Nearest Railway station is Rampura Phul (6 K.M.) whereas Lehra Mohabbat is (7 K.M.)

Gurdwara Sahib Patshahi Chota Gurusar Patshahi Chevin & Satvin, Mehraj

Guru Hargobind Sahib, after the accomplishment of third battle fought at Mehraj retired from Gurusar battle ground to Chotta Gurusar Sahib.³⁵ This Gurdwara Sahib is close to village Mehraj. Guru Sahib went to nearby villages from this place. Guru Sahib was served hot meals from the kitchen of Bhai Kala. One day the weather went bad with rain showers and fast wind. Sikhs prepared langar in thought that Baba Kala will not come, they asked Guru Sahib to have langar. Baba Kala was bound to sewa of Gurur Sahib, he asked his wife to put fire in harra (slow cooking small clay tower) milk pot in it and parshada, dal and vegetables on each other. To cover these from rain and to keep warm covered them with big bowl on Hara. The packed Hara with food was put on Bhai Kala head; he went in the bad weather towards Chota Gurusar Sahib. Baba Kala delivered food, sikhs served to Guru Sahib.

Guru Sahib asked Baba Kala how you manage to bring hot food in rainy bad weather. Baba Kala said that he took Harra on his head; Guru Sahib was pleased with his sewa and called him closer to bless. Guru Sahib found that his head flesh got removed because of fire in hara. Guru Sahib asked Baba Kala what you need in reply Baba Kala said that you have given us everything. Guru Sahib asked Baba Kala to come in morning. Baba Kala took children of his martyred brother phul and sandli to to Guru Sahib's diwaan baba Phul was hitting his stomach. Guru Sahib asked Kala about child, he explained the whole incidence of their father death at Beedowal battle. Baba Kala said they are orphan, Guru Sahib replied that their horses will drink water of Ganga Jamuna, they will rule this area. Baba Kala went home and told his wife she replied that they will rule upon you. Baba Kala went again to Guru Sahib and shared his view; Guru Sahib told Kalea they will not rule upon you, you will not pay revenue to Government. If they charge you with revenue their rule will end with in 12 years, in 1947 A.D. India was liberated from British, then the revenue collection started from this area after 12 years the kingship of Patiala came to an end. The word Guru Sahib gave was completed.³⁶

Baba Kala accompanied by other malwa masands and sangat from area went to Kiratpur Sahib to ask Guru Har Rai Ji to pay visit at Mehraj. Guru Sahib came to Malwa, during their stay Guru Sahib suffered from illness. Guru Sahib's stay with the 2200 horsemen was at Chota Gurusar Sahib for around one month. Maari Sikhan is nearby Mehraj, Guru Sahib went there from Chota Gurursar Sahib. After visisting Maari sikhian Guru Sahib headed for Bhai Ki Daroli via Har Raipur (Bhokhri).³⁷ Max Arthur Macauliffe states that Guru Har Rai Ji came to this place during the sujjourn of Malwa. Baba Kala Ji came to Guru Har Rai Ji with his nephews Baba Phul and Baba Sndli for blessings. Due to hunger both kids were beating their stomach. Guru Har Rai Ji blessed the two kids with the kingships if they stay in the fold of Guru Sahib. If they took any wrong path and indudge in drugs and other bad activities their kingships will shatter.³⁸

The place where Guru Sahib organized congregations is turned to Darbar Sahib whereas dhaab has been turned to sarovar. There is a Diwaan hall and literature house. There is a Gurmat Vidyala Damdami Taksaal at Gurdwara Chotta Gurusar, Mehraj. Where Kirtan, Katha and Gurbani are taught free of charges. The accommodation for students is also free. There is an old well (Khuhi) with bull mechanism installed for water extraction. Gurdwara Chota Gurusar Sahib, Mehraj is near the boundary of village Mehraj, around (1.5 K.m.) from the Mohdi Gudd Asthaan.

Gurdwara Sahib is managed by Head Joginder Singh. It is located 30°18'32.1"N 75°10'44.8"E on Poohla Mehraj road near Grain Market Mehraj, The pin code of this place is 151105 in Patti Saol, Mehraj. This Gurdwara Sahib is managed by Baba Thakur Singh Damdami Taksaal and sangat. To reach this place via Mehraj link road from NH 7 Bathinda road is the easiest way it is around (7 K.m.) away. Bathinda is around 32 KM from this Gurdwara Sahib. Nearest Railway station is Rampura Phul and Lehra Mohabbat.

Gurdwara Gurusar Sahib Patshahi Chevin, Chauke

Guru Hargobind Sahib came to this site from Baba Bule Ji place. An old well is situated in this Gurdwara Sahib said to be from Guru Sahib Period. It is said that Guru Sahib came from Mehraj then Balllo from there to Baba Bulla and reached Chauke.³⁹ Gurdwara Gurusar Sahib Patshahi Chevin, Chauke is managed by Head Harjeet Singh, Bhai Gurchet Singh. Gurdwara Sahib building is new where as the langar hall building is old. Chauke is a Village in Rampura Tehsil in Bathinda District. Chauke Pin code is 148109 and postal head office is Joga. Gurdwara Jandsar Sahib Patshahi Chevin is situated at Chauke 30°11'13"N 75°21'01"E. There is no railway station near to Chauke in less than (10 km). Rampuraphul is around (16 km) from this place via village pitho on Rampura Chauke road. Bathinda via Bhucho Mandi on NH 7 through Rampura Phul is around 46 Km from Ballloh. Nearest Railway station to this place is Rampura Phul around (15 Km).

Gurdwara Sahib Patshahi Chevin and Baba Bula Ji Asthaan, Balloh, Chauke and Rure Ke Khurd

Gurdwara Jandsar Sahib is situated near the Baba Bulla Ji meditation place at Balloh. Baba Bula Ji was the follower of Guru Angad Dev Ji, he was in touch with the Guru Ghar. According to tradition Baba Bulla Ji served warm milk from this place to Guru Hargobind Sahib Ji during the battle of Mehraj. Baba Bulla Ji took milk in the Kadhni (traditional vessel). After winning the battle of Mehraj, Guru Sahib with joy replied to Baba Bulla Ji that your selfless service during the battle is complete and I will visit yours place. Guru Sahib first came to village Balloh at today's Gurdwara Jandsar Sahib, after the stay He went to Baba Bulla Ji meditation place. Guru Sahib stayed here for one night with Baba Bulla Ji.⁴⁰

There is an old Jand tree with iron supports and the trunk of tree is also bricked so that it should not fall, but the tree has no life (dead). This place is covered with very

old plants all around. There is a sarowar, Gaushala and Darbar Sahib for Guru Granth Sahib. This place comes on the boundaries of Balloh, Chauke and Rure Ke Khurd but the revenue limits are of village Balloh. Wooden pegs are offered at this place. Maghi is celebrated at this place. Gurdwara Jandsar Sahib Patshahi Chevin is situated near the Baba Bulla Ji meditation place at Balloh. The management is done by local committee headed by Jeeta Singh and Hardeep Singh. This place is covered by old thick trees. 30°11'17.5"N 75°21'01.7"E This place is in the revenue limits of village Balloh but around 4km from residential area of village Balloh. The village Chauke is only 2 k.m. away from the Baba Bulla Ji place. NH 7 passes through Rampura pul towards Bathinda. Rampuraphul is around (15 Kmm) from this place. The road that links this Gurdwara Sahib is known as Rampura chauke link road. Bathinda via Bhucho Mandi on NH 7 through Rampura Phul is around (47 Km) from Baba Bula Ji asthan. Nearest Railway station to this place is Rampura Phul around (15 Km).

Gurdwara Jandsar Sahib Patshahi Chevin, Balloh

Gurdwara Jandsar Sahib Patshahi Chevin, Balloh is situated in the village Balloh. According to tradition Baba Bulla Ji served Guru Hargobind Sahib Ji during the battle of Mehraj After winning the battle of Mehraj, Guru Sahib gave word to Baba Bulla Ji that He will come to His place.⁴¹ Guru Sahib first came to village Balloh at today's Gurdwara Jandsar Sahib and layed a thick stick into land, in the evening Guru Sahib went to Baba Bulla Ji meditation place from Jandsar Sahib. The planted stick of Guru Sahib grew into huge Jand tree which is present today. Guru Sahib blessed the people of this village during visit.⁴²

Gurdwara Sahib is situated at Balloh. 30°13'10.7"N 75°21'23.3"E This Gurdwara Sahib is on adjoining road to Tapa Chauke Maur link road. The management is done by local committee headed by Bhai Badev Singh, assisted by Mehar Singh and Jaswant Singh. NH 7 passes through Rampura Phul towards Bathinda. Rampuraphul is around (15 KM) from this place. Bathinda via Bhucho Mandi on NH 7 through Rampura Phul is around (44 Km) from Balloh. Nearest Railway station to this place is Rampura Phul around (13 Km)(Pin code151109).

Gurdwara Gurusar Sahib Patshahi Chevin, Gill Kalan

Guru Hargobind Sahib during His first visit arrived on this place it was dense groove covered with bushes and trees in large area land.⁴³ During foundation days of Mehraj in 1684Bk sammat Guru Sahib rested here in a view to water reservoir and shade

to trees in open area, langar was also prepared here by sangat during that period. Guru Sahib and the sangat took bath and cleaned clothes.⁴⁴

During the second visit Guru Sahib was accompanied by forces, with the new situation of battle with royal forces came to this place. This place was near to the battle ground chosen by Guru Sahib for Mehraj battle he knew the place very well due to his first stay. This place played a vital role in the battle of Mehraj as this place worked as langar (Free Kitchen) preparation ground for the armies of Guru Sahib. The whole place was tented with the bringing of huge vessels. The place worked as the storage facility for all food materials. Sikh army men with the allied and native forces were deployed on the sand mounds of village Mehraj. Due to the cold weather of Poh and Magh, without proper rest and food Mughal army lead by Lala Begh attacked the Sikhs forces. Sikhs defeated the royal Mughal Army badly. Guru Sahib was wounded his cloths turned red with the blood from wounds, Rai Jodh strapped wounds with cloth and escorted Guru Sahib to tent. Sohella and Dilbagh horses of Guru Sahib also martyred. The imperial army fled from the battle field, on run their weapons and horses were looted by the around village jatts. This was Malwa's third historical battle. Sikhs came to Guru Sahib gave greetings on winning battle. Krah Parsad was prepared at this place and distributed to the Sikhs. During the battle incidence happened whe a sake bit the cook he got late, Guru Sahib blessed on the land of Gill Kalan no Gill will die of snake bite.⁴⁵

This Gurdwara Sahib was built by Maharaja Hira Singh in 1909A.D. In 1968A.D. foundation of Sarovar was laid by Sant Fateh Singh, kar sewa was done by local committee of village. Manji Sahib, diwan hall and langar hall was built by new committee with the help of village sangat. Sarowar is built on the place earlier there used to be the park.⁴⁶

Largely attended religious fairs are held to mark the birth anniversaries of Guru Sahib, the Birth of Khalsa, Poh sudi Satte (Seventh Day of bright phase of lunar month of Poh), Vaisakhi and Maghi. Gurdwara Gurusar Sahib Patshahi Chevin, Gill Kalan The management is done by head Kulwant Singh and Head Priest Darshan Singh. 30°16'20.8"N 75°16'35.2"E NH 7 passes through Gill Kalan towards Bathinda. Rampuraphul is around (4 KM) from this place where as Bathinda is around (35 Km). nearest Railway station to this place is Rampura Phul around (5 Km). Pin Code is 151103.

Gurdwara Gurusar Sahib Patshahi Chevin, Nathana

Gurdwara Gurusar Sahib Patshahi Chevin is related to Sri Guru Hargobind Sahib Ji. He came here after the battle was fought on the area which lies between Mehraj and Nathana, Mughal Imperial forces were defeated badly. Generals of Imperial army Lalla Begh and Kamar Begh were killed with their army in this battle. According to tradition, during the battle Guru Sahib tented here at Gurdwara Gurusar Sahib, Nathana. The wounded soldiers were given medical assistance on this place. This place had old Chaukhandi which was guarded by Sikh soldiers. Guru Sahib came here on this place 5 days before this epic battle and after defeating the Mughals stayed on this place, Guru Sahib stayed at village nathana totally for 21 days. There was a dera of Kalu das he was Guru Sahib Devotee, he helped the Sikhs during the battle he was blessed with Guru Sikhi. He was the follower of Guru Sahib from Guru Nanak Dev Ji time. Guru Sahib did gosthi with four Pirs Baba Kalayan Das, Baba Kalu Das, Baba Sultan Sakhi, Baba Haji Rattan. Attock Mann, Dhira Ball and Raja Ram were given Gur-updesh and brought to Sikh fold with kalu Nath by Guru Sahib and titled Kalu Nath with chiranjivi. This village gave birth to 22 villages termed as ‘ਬਾਈਆਂ’. Vaisakha Singh states that ‘Guru Hargobind Sahib was brought by Kalu Nath to nathana, he was Guru Sahib Devotee, and he had helped the Sikhs during the battle he was blessed with Guru Sikhi. He was the follower of Guru Nanak Dev Ji. He had established the sangat at village rameana. He has defeated the Baba Ratan Haji in miracles.’⁴⁷

This Gurdwara Sahib is 30°18'53.4"N 75°05'34.7"E located (27 K.m) away via NH7 Bhucho Nathana Road. Bhucho Mandi is NH7 Bathinda road is (11 K.m.) away from this place. Gurdwara Sahib has new building near sarowar. There was old pond transformed to sarowar and half portion into beautiful park. There are five accommodation rooms and Guru ka Langar. The Gurdwara Sahib owns 25 acres of land. There was Chaukhandi present at this place it was removed during the Kar Sewa. The festival celebrated in Gurdwara Sahib is on new moon eve of the lunar month of Chet (March) at the shrine of Kalu Nath located in the centre of the village.

Gurdwara Sahib Patshahi Chevin, Maari Sikhan Kothe Kharak Singh Wale

Gurdwara Sahib Patshahi Chevin, Maari Sikhan is the place where Guru Sahib tented on his visit. This is the place where Guru Sahib came from Daroli for the enlightenment of Sikhism to large gathering in the annual fair held by Bhullar clan on

this place. There is a Smadh of 12th century Baba Bhullar Ji. This is the place from where Guru Sahib was requested for help by the group of sidhu brar clan's for near by settlement.⁴⁸ There is a fair organized every year on chet narata and assu narata

This Gurdwara Sahib is taken care by Head Granthi Satwant Singh. 30°18'53.4"N 75°05'34.7"E located (27 K.M) away via NH7 Bhucho Nathana Road. Bhucho Mandi is NH7 Bathinda road is (17 K.M.) away from this place. Gurdwara Sahib has new building near pond. This Gurdwara Sahib has 12 acre land, but there is dispute of this land. There is a well, pond and old van tree. Earlier the Gurdwara Sahib had accommodation but now its not available.

Bhai Rupa

Bhai Rupa village is located km north of Rampura Phul (30°26'01.7"N 75°13'06.7"E) in Bathinda district. This famous city is named after prominent Sikh Bhai Rup Chand. The foundation was laid down by Bhai Rupa in 1631 at the instance of Guru Hargobind.⁴⁹ Bhai Rupa's house was turned to Gurdwara in Guru Hargobind Sahib's honour. Gurdwara Sahib Patshahi Chevin, Bhai Rupa is around 7 km away from Salabatpura on NH 254 whereas Phul is located around 14km. Bathinda city is around (50km) away via NH 7 and NH 254 road.

Baba Aakal Ji resident of village Vadda Ghar married his daughter Surati to Sadhu son of Sandha resident of village Tuklanian. Surati accompanied by his husband went to Guru Hargobind Sahib Ji at daroli. Guru Sahib blessed and bestowed the title of Gurmukh upon him.

ਸੁਨਿ ਪ੍ਰਸੰਨ ਗੁਰ ਬਾਕ ਬਖਾਨਾ। ਨਵੇਂ ਲੇਖ ਲਿਖਿਬੇ ਤੁਵ ਠਾਨਾ।

ਪਿਤਾ ਤੇਹਿ ਸਿਖ, ਸੇ ਤੇ ਤਰਯੋ। ਘਰ ਸਸੁਰਾਰ ਕ੍ਰਿਤਾਰਥ ਕਰਯੋ।

ਸਿੱਖੀ ਦਾਨ ਦੀਨਿ ਹਮ ਤੇਹੀ। ਅਧਿਕ ਸਿੱਖ ਸੁਤ ਤੇਰੇ ਹੇਹੀ।

ਪਤਿ ਭੀ ਸਿੱਖ ਹੋਇ ਹੈ ਭਲੇ। ਗੁਰ ਸਿੱਖੀ ਕੇ ਮਾਰਗ ਚਲੇ।⁵⁰

Guru Sahib's blessings brought joy and happiness to Bhai Sadhu on sammat 1671A.D. when a baby took birth, Guru Sahib named this child Bhai Rupa.⁵¹ The stanza of Gurbilas Patshahi Chevin quotes:

ਬਹੱਤਰੇ ਬਾਲ ਭਵ ਲਯੋ ਬਰਖ ਬਾਲ ਜਬ ਹੋਇ।

ਸੁਧਾਸਰੋਵਰ ਨਿਕਟਿ ਗੁਰ ਆਯੋ ਸਾਧੂ ਸੇਇ॥

ਨਾਰੀ ਯੁਤ ਬਹੁ ਬਿਨਤਿ ਉਚਾਰੀ। ਬਾਲ ਨਾਮੁ ਤੁਮ ਧਰੇ ਮੁਰਾਰੀ।

ਸ੍ਰੀ ਗੁਰ ਦੇਖਿ ਰੂਪ ਤਿਹ ਵਾਰਾ। ਰੂਪਚੰਦੁ ਸ੍ਰੀ ਮੁਖੇ ਉਚਾਰਾ।⁵²

It was the month of Jeth, extreme hot blowing wind. Bhai Sadhu and Bhai Rupa went to work at fields, Bhai Sadhu asked Bhai Rupa to carry water vessel with him. They hung the vessel on the tree, water from the vessel it was chilled that they thought it can only be served to Guru Sahib. They did promise so couldn't drink the water sat in the shade of tree, went unconscious fell on field. Guru Sahib travelled to the place where duo Bhai Sadhu and Bhai Rupa were waiting. When the Sikhs of Guru Sahib reached them, they were brought to senses by splashing water on their faces. Then Guru Sahib drank the water from the vessel and offered water to Bhai Rupa and his father by Guru Sahib.⁵³

During the demise of Guru Hargobind Sahib Ji, he instructed Bhai Rupa, Bhai Rama, Bhai Parmand, Bhai Sunder, Bhai Jodh to continue the preachings of Sikhism and Bhai Rupa, Bhai Bhana, Bhai Rai Jodh and Guru Har Rai Ji did the last rites.⁵⁴ There is an old Rath (Chariot) at Bhai Rupa which was given to fourth Guru Ramdas Ji by Kashmiri Muslim carpenter. This is the same rath which was taken by Mata Ganga Ji Guru Ke Mahal Guru Arjun Dev Ji for seeking blessings of son from Baba Budha Ji. Guru Ke Mahal of Guru Hargobind Sahib Ji travelled in this chariot. This rath went to Guru Har Rai Ji after the Guruship, Guru Sahib sent his son Baba Ram Rai to Aurangjeb, Guru Sahib son betrayed Guru Ghar by changing Gurbani Pangti, he was denied entry to Kiratpur Sahib. Ram Rai went to Dehradun; he had four marriages, but no child. He called Bhai Giyan Chand (Grandson of Bhai Rupa) gave rath to him. On Krishan Janam Ashtami 1744Bk sammat this Rath came to Bhai Rupa without horses. This chariot is presently taken care by Bhai Rupa descendants.

Bhai Rupa's Descendants, Bhai Dharam Singh and Bhai Param Singh travelled with Guru Gobind Singh to Hazur Sahib. Guru Sahib blessed them A Gutka Sahib, Sword, Knife and small Khanda which are today at Bagrian.⁵⁵

ਇਸ ਹਿਤ ਜੋਗ ਅਨੰਦ ਦੇ ਪੜਾਵਨ ਏਰੈ।

ਮਾਨ ਸਰਬ ਨੇ ਸੰਮਤੀ ਦੀਨੀ ਏ ਤੈ ਹੈ।

ਇਸ ਹਿਤ ਭਾਈ ਰੂਪ ਜਿਸ ਦਸਮੇਂ ਗੁਰ ਕੇਰਾ।

ਗੁਰੂ ਗ੍ਰੰਥ ਗੁਰੂ ਨੈਮਕਾ ਮੰਨ ਹੁਕਮ ਉਚੇਰਾ।

ਪੂਰਨ ਗੁਰ ਯਾਦ ਸੈਂ ਆਨੰਦ ਪੜ੍ਹਾਇਓ।

ਗੁਰ ਸਿੱਖਨ ਮੈ ਭਾਈ ਕਾ ਜਸ ਘਰ ਘਰ ਛਾਇਓ ।

ਤਬ ਤੇ ਗੁਰ ਸਿੰਘਨ ਬਿਖੇ ਮਰਯਾਦਾ ਏਹਾ।

ਦੇਸ ਮਾਲਵੇ ਮੈਂ ਭਈ ਪਰਵਿਰਤ ਅਛੇਹਾ ॥⁵⁶

The above stanza states that the Anand Karaj Lavan of Guru Gobind Singh Ji at Guru ki Lahore was performed by Bhai Rupa Ji. Bhai Rupa Ji did the sewa of Langar from Guru Hargobind Sahib Ji till Guru Gobind Singh Ji.

ਏਕਮ ਸਾਉਣ ਬਦੀ ਬਿਸਾਲ ॥ ਸਤ੍ਰਾਂ ਸਏ ਛਿਆਹਟੇ ਸਾਲ ॥

ਕਯੇ ਚਲਾਣਾ ਤੱਤ ਛਿਨ ਐਸੇ।ਗਿਰੈ ਮਾਲ ਗਜ ਗੁਰ ਤੇ ਜੈਸੇ ॥

ਸਾਂਪ ਕਾਂਚ ਤਜ ਜੈਸ ਪਧਾਰੇ।ਯੋਂ ਤਨਤੈ ਭਏ ਆਪ ਨਿਆਰੇ ॥

ਲੋਗੋਂ ਚਮਤਕਾਰ ਸਭ ਜੇਵਾ ॥ ਬਾਜੇ ਬਜੇ ਕਲਾਹਲ ਹੇਵਾ ॥

ਭਾਈ ਰੂਪ ਚੰਦ ਕੇ ਤਾਂਈਂ ॥ ਲੈਗੇ ਦੇਵ ਬਿਵਾਨ ਚਢਾਈ ॥

ਬੁਲ ਦੇਹ ਧਰਨੀ ਪਰ ਛੇਰ ॥ ਲੋਗ ਪੇਖ ਅਚਰਜ ਭੇ ਹੋਰ ॥

ਖਬਰ ਪਾਇ ਸੁਤ ਨਾਤੀ ਆਕੈ ॥ ਦੇਹ ਏਹ ਲੈਗਏ ਉਠਾਕੈ ॥

ਦੈ ਰਾਖੀ ਥੀ ਆਯਾ ਜਹਾਂ ॥ ਸੁਤ ਨਾਤੀ ਚੁਕ ਲੈਗੇ ਤਹਾਂ ॥

ਤਨ ਸਸਕਾਰ ਸਮਾਧ ਬਨਾਈ॥ ਗੁਰਮਰਯਾਦਾ ਸਰਬ ਕਰਾਈ ॥

ਗੁਰੂ ਗ੍ਰੰਥ ਕਾ ਭੋਗ ਪਵੈ ਹੈ ॥ਜਗਜ ਕਰਯੋ ਪੂਤਨ ਮਿਲ ਕੇ ਹੈ ॥⁵⁷

Bhai Dharam Singh got news of Guru Sahib Sachkhand niwas, on samvat 1766Bk month off sawan, Bhai Rupa Ji sat on smadhi attained sachkhand. On the Samadhi place there is village named Bhai ki Samadh. Bhai Rupa's descendants live presently in twenty eight villages around. 15, 16 and 17 Vaisakh, diwans are organized every year.

Gurdwara Jandsar Sahib, Gumti Kalan (Bhai Rupa)

It was the month of Jeth, the days are extreme hot. Bhai Sadhu and Bhai Rupa went into nearby forest to get wood, Bhai Sadhu asked Bhai Rupa to carry water vessel with him. They hung the vessel on the Jand tree and went to fetch wood. After getting wood they went on to drink water. When Bhai Rupa touched the water vessel it was as cold as ice; he said to his father that this water is too cold as ice I wish that if we could serve this water to Guru Hargobind Sahib. He wished if Guru Sahib drink it first, then only they should drink. These words brought affection, started meditation of Guru Sahib. Passing of two quarters time, they felt thirst heavily. They did promise so couldn't drink the water, sat in the shade of tree. Guru Sahib came to the place from Daroli Bhai, to the place where Bhai Sadhu and Bhai Rupa were sitting. They offered water to Guru Sahib. Guru Sahib blessed them with weapons, instructed them to preach Sikhism. This Gurdwara Sahib is located on the outskirts where many roads meet, currently the location that has been acquired of this place mentions Gumti Kalan, Tara Singh narottam states that the place is popularly known as 'Dyalpur Mirje Ka' the Gurdwara Sahib is on side of Gumti kalan.⁵⁸

Gurdwara Sahib has walled boundary all around the premises. Gurdwara Sahib has three storied new domed building. The place has wide parking lot, sarowar, two deodis (entrances), langar hall and big water tank. The construction of new langar hall is under way. There are two Jand Trees on the raised platform of bricks, white tiles on it. Wooden pegs are offered on the jand tree platform. There is a small dome building (room) with shastars (weapons) and painting with replica of Guru Sahib giving water to Bhai Rup Chand and his father under Jand tree. Bhai Rupa is around 9 K.M. from this place. This Gurdwara Sahib lies between Kotha Guru, Dyalpura Mirza, Jalal and Gummti Kalan village's roads from all four villages connect this place with two named roads Dyalpura and Sahib Road and Kotha Guru Gumti Kalan road, this is in the revenue limits of Gumti Kalan 30°26'31.6"N 75°08'21.6"E. Postal code is 151106. Bathinda is situated 42 K.M. from here. Railway stations near to this place are Jaito and Rampura phul around 29 K.M. Earlier this Gurdwara Sahib was in the control of Nihang Singhs, now sewa is done Kar Sewa, Delhi wale. Wednesday, Sunday's and Vaisakhi are celebrated here in this Gurdwara Sahib.

Gurdwara Sahib Patshahi Chevin, Bhai Rupa

Gurdwara Sahib Patshahi Chevin is in the middle of the Bhai Rupa Mohri of Bhai Rupa was laid on 16 Vaisakh 1631A.D. and samvat 1688B.K., Guru Sahib laid the wooden foundation.⁵⁹ They said to Guru Sahib that people at their village keep grudges with them as they follow sakhi sarwar. Guru Sahib instructed them to found their own new village, they followed the instructions of Guru Sahib founded a new village, away named it Bhai Rupa.

ਤਥਾਸਤੁ ਬਚ ਗੁਰ ਮੁਖੇ ਅਲਾਏ। ਸਿੱਖੀ ਤੁਮ ਗ੍ਰਿਹਿ ਸਦਾ ਰਹਾਏ।

ਔਰ ਬਾਤ ਮੇਰੀ ਸੁਨਿ ਲੀਜੈ। ਇਹ ਠਾਂ ਵਾਸ ਨਾ ਅਬ ਤੁਮ ਕੀਜੈ।

ਇਹ ਜਨ ਤੁਮ ਸੰਗਿ ਈਰਖ ਕਰੈਂ । ਤਾ ਤੇ ਢਹੈ ਨਗਰ ਹੋਇ ਧਰੈ।

ਚਲੇ ਨਗਰ ਤੁਮ ਔਰ ਸਵਾਰੇ। ਤਿਹ ਠਾਂ ਵਸੇ ਅਧਿਕ ਸੁਖੁ ਧਾਰੇ।

ਦਯਾਸਿੰਧੁ ਪੁਨਿ ਬਚਨ ਉਚਾਰਾ। ਭਾਈ ਰੂਪਾ ਨਗਰ ਉਦਾਰਾ।

ਸਤਿਨਾਮੁ ਕਹਿ ਟੱਕ ਲਗਾਏ | ਸਾਧੂ ਕੇ ਅਸ ਬਚਨ ਅਲਾਏ।

ਧਰੇ ਨਾਮ ਪੁਰ ਅਪਨੇ ਭਾਈ। ਸਾਧੂ ਕਹਿ ਸੁਤ ਨਾਮ ਧਰਾਈ॥

ਦਯਾਸਿੰਧੁ ਪੁਨਿ ਬਚਨ ਉਚਾਰਾ। ਭਾਈਰੂਪਾ ਨਗਰ ਉਦਾਰਾ।

ਅਸ ਕਹਿ ਆਇਸ ਬਹੁਰੇ ਦਈ। ਰਚੇ ਸਦਨ ਤੁਮ ਦੇਰਿ ਨ ਕਈ॥

ਹਮ ਭੀ ਬਹੁਰੇ ਆਇ ਹੈਂ ਕਛੁ ਦਿਨ ਇਹਾਂ ਬਸਾਇ

ਦੈ ਧੀਰਜ ਨਾ ਕੀਏ ਸ੍ਰੀ ਗੁਰ ਜਨ ਸੁਖਦਾਇ॥

ਸਾਧੂ ਰੂਪਚੰਦ ਧਰਿ ਧੀਰਾ। “ਘੇਰ ਨਗਰ ਤਹ ਰਚਿ ਗੰਭੀਰਾ”⁶⁰

Guru Sahib stayed here, blessed him with the duty of Malwa Region head preacher and bestowed the title of Bhai. Gurdwara Sahib Patshahi Chevin is situated in Gurdwara Street, Langar Nagar I, Bhai Rupa, Punjab 151106, this Gurdwara Sahib is managed by Hardyal Singh under the management of Shiromani Gurdwara Parbandhak Committee. Gurdwara Sahib is built on the Langar hall, first floor has Parkash of Guru Granth Sahib. The artifacts given by Guru Sahib are with the 7sons of Bhai Rup Chand Ji. Gurdwara Sahib Patshahi Chevin, Bhai Rupa located 30°26'01.7"N 75°13'06.7"E is

around (7 km) away from Salabatpura on NH 254 whereas Phul is located around 14km. Bathinda city is around 50km away via NH 7 and NH 254 road. Railway station near to this place is rampura phul around (20 K.M).

Mohdi Gudd Asthaan

Guru Hargobid Sahib Ji from village Tulkanni arched an arrow towards the present day village Bhai Rupa. Guru Sahib instructed Bhai Rup Chand Ji that where the arrow falls lay the foundation of your new village. Bhai Sadhu and Bhai Rup Chand I requested Guru Sahib to lay the foundation on the site where arrow was found with His own hands. Guru Sahib with His hands laid the foundation of new village using wood of Jand tree trunk and jiggery among the people was distributed. Guru Sahib blessed Bhai Rupa with one edged Khanda, Karcha and loh for preparation of langar, these relics are at Bagrian.

ਉਰ ਤੈ ਢੁਰ ਰੂਪੇ ਦਿਸ ਤਿਸ ਛਿਨ ਬਖਸ਼ੇ ਫੁਰੁ ਗੁਰੁ ਤਾਰੈ ॥

ਕਯੇ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਘਰ ਤੇ ਰਿਧਿਸਿਧਿ ਨਿਧੀ ਅਥਾਰੈ ॥

ਸਿੱਖੀ ਤਿੱਖੀ ਵਾਲੋ ਨਿੱਕੀ ਪਿੱਖੀ ਹਮ ਅਜਮਾ ਹੈ ॥

ਸਰਧਾ ਭਗਤੀ ਅਦਬ ਅਧਕ ਅਤਿ ਰਖ ਦਿਖਰਏ ਅਥਾਰੈ ॥

ਕੀਰਤਿ ਬਿਸਤੀਰਤ ਤੀਰਥ ਸੀ ਸੀਰਤ ਅਮਰ ਰਖੈ ਹੈ ॥

ਅਮੀ ਸਮਾਨ ਗਮੀ ਹਰਬੇ ਹਿਤ ਸਮੀ ਸਫਲ ਸਦ ਰੈਰੈ ॥

ਦੇਗ ਤੇਗ ਗੁਰੁ ਘਰ ਤੈ ਤੁਮਕੇ ਬੇਗ ਮਿਲੀ ਸੁਖਦਾਨੀ ॥

ਜੇ ਤੁਮ ਤੇਗ ਨ ਧਾਰਨ ਚੈਰੇ ਤੈ ਭੀ ਥੈਰੇ ਮਾਨੀ ॥

ਤੇਗ ਲੋਹਿ ਨਹਿ ਜੰਤੁ ਪਹੁੰਚਹਿ ਦੇਗ ਲੋਹ ਚਲਵੈਰੈ ॥

ਤੈਲੇ ਤੇਗ ਜਬਾਨ ਤੁਮਾਰੀ ਤੇਜ ਮਿਆਨ ਮੁਖ ਰੈਰੈ ॥

ਬਢੈ ਕੁਟੰਬ ਬਿਲੰਬ ਬਿਨਾਂ ਤੁਵ ਥੰਭ ਧਰਮ ਜਨ ਕਾ ਹੈ ॥

ਤਬ ਲੇ ਤੇਗ ਜੁਬਾਨ ਚਲੈਗੀ ਜਬਲੇ ਦੇਗ ਚਲਾ ਹੈ ॥

ਵਰ ਸਰਾਪ ਦੇ ਤਾਰੈ ਮਾਰੈ ਬਚਨ ਦੁਧਾਰਾ ਖੰਡਾ ॥⁶¹

Mohri Gudd Asthaan is the place where the foundation of village Bhai Rupa was laid. This is said to be the house of Bhai Rup Chand, Bhai Sahib stayed at this place with his family. There lies the foundation wood of Jand tree which was laid by Guru Sahib and artefacts given by Guru Sahib to family. This place is also known as niwaas asthaan Bhai Rup Chand Ji.⁶²

ਨਿਜ ਕਰ ਮੈਂ ਗੁਰ ਟੱਕ ਲਗਾਇਵ। ਮੇਹੜਾ ਗਾਡ ਰਿਦੇ ਹਰਖਾਇਵ।
 ਸਾਧੂ ਸੰਗ ਕਹਯੋ ‘ਹੁਇ ਗ੍ਰਾਮੁ। ਅਪਨ ਨਾਮ ਪਰ ਧਰਿ ਇਸ ਨਾਮੁ ॥
 ਸੁਨਿ ਸਾਧੂ ਕਰ ਜੋਰਿ ਉਚਾਰਾ। ‘ਮੁਝ ਤੇ ਮਮ ਸੁਤ ਸਿੱਖ ਉਦਾਰਾ।
 ਨਿਸ਼ਚਾ ਅਧਿਕ ਆਪ ਕੇ ਮਾਂਹੀ। ਬਸਹੁ ਰਿਦੇ ਕਬਿ ਬਿਸਰਤਿ ਨਾਂਹੀ॥
 ਪੁੱਤ੍ਰ ਨਾਮ ਪਰ ਰਾਖਹੁ ਨਾਮੁ।” ਸੁਨਿ ਗੁਰ ਭਾਗੋ ‘ਰੂਪਾ ਗ੍ਰਾਮੁ’
 ਕਯੋ ਬਹੁਰ ‘ਅਬਿ ਸਦਨ ਬਨੀਜੈ। ਬਿਦਤਹਿ ਦੇਸਨਿ ਬਿਖੈ ਜਨੀਜੈ॥
 ਹਮ ਭੀ ਪੁਨ ਆਵਹਿੰ ਇਸ ਥਾਨ। ਕੇਤਿਕ ਯੋਸ ਕਰਹਿੰ ਗੁਜਰਾਨਾ”
 ਇਮ ਕਹਿ ਸਤਿਗੁਰ ਤੇ ਅਸਵਾਰ। ਸਨੇ ਸਨੇ ਚਲਿ ਖਿਲਤਿ ਸ਼ਿਕਾਰ॥⁶³

This place is in front of Gurdwara Sahib Patshahi Chevin. This Gurdwara Sahib has huge entrance main gate Deodi (covered with roof). There is Parkash of Sri Guru Granth Sahib in this building. The historic wood pieces used on the roof are kept in a display which was made by Bhai Rup Chand Ji. The old cooking and serving utensil of gun metal, old weapons are displayed. There are small and big size clay stoves inside this place, there is the raised platform of brick inside is the wooden Mohdi easily identical. There is a kund and chakki colored red. This place is managed by Bhai Ajmer Singh from the family of Bhai Rup Chand. There is a place near to Mohdi Gadd Asthaan named after Bhai Doona Ji grandson of Bhai Rup Chand Ji. This place is surrounded by the houses of Bhai Rup Chand family. The loh (free kitchen) has 161 acre land for the langar.

Gurdwara Mansarowar Sahib Patshahi Chevin

It is the place 30°26'15 "N 75°12'59"E from where Guru Sahib took mud for the house of Bhai Rup Chand.⁶⁴ There is a sarowar earlier was small old pond in the

premises of this Gurdwara Sahib. This Gurdwara Sahib is managed by local committee. The place is open with new building of Gurdwara Sahib. There is a shallow sarowar.

Gurdwara Kale Bagh Patshahi Chevin, Bhai Rupa.

It is said that Guru Sahib came to this place on the reference of Bhai Rai Jodh, this place had water reservoir and it's around 3 K.M. away from the village Bhai Rupa on Kalebagh Bhai Rupa road. According to tradition the injured Sikh soldiers and 80 to 100 Mughal soldiers were brought to this place during the battle of Mehraj in which Guru Sahib's horse Dilbagh attained martyrdom. This place worked as relief camp.⁶⁵

This Gurdwara Sahib is managed by local committee of village under supervision of Jathedar Resham Singh. The jand tree situated near kareer came out of the rock piercing the hard crust; this incidence happened during Jathedar Baba Resham Singh, the stone work Kar sewa was done under the supervision of Baba Resham Singh. This is situated on the outer skirts of Bhai Rupa. There is a white tiles entrance gate with two sculptured lions on it towards Gurdwara Sahib from the road on the way. There is an old well covered with wooden door, tree of Jand and Karir on this place on the raised platform of bricks and tiles. The sarowar is on the place where earlier used to be water reservoir. Masya is celebrated on this place, wooden pegs are offered. There are 10-12 rooms for accomodation. Karsewa of Darbar Sahib under process. There are paintings put up on this place shows Guru Sahib liberated a snake I past life a sadhu was liberated by Guru Sahib at this place.

Gurdwara Patshahi Chevin, Kangar

Gurdwara Patshahi Chevin, Kangar is a castle of Dhaliwal clan head Baba Mehar Mitha's Great grandson Baba Rai Jodh, he was devotee of Guru Hargobind Sahib. Guru Sahib was requested to pay visit to castle by Baba Rai Jodh.⁶⁶ During Guru Sahib Stay in this area Bhai Bidhi Chand brought the second horse (Gulbagh) from the royal stables of Lahore. Bhai Bidhi Chand told the Shahahan that the both horses have been taken to Guru Hargobind Sahib now at Malwa, where they belonged. He dispatched the Imperial Army to bring Guru Sahib dead or Alive from Malwa.

Guru Sahib discussed with Chaudhry Rai Jodh of Kangar strategy to fight the strong Imperial forces of Shahahan commanded by Lalla Begh. Bhai Rai Jodh was aware and familiar to the area. He was the chaudhry of this area; he had the army of one thousand. His brother Chaudhry Sulem Shah also had army of one thousand; both brothers urged Guru Sahib to fight by their side and discussed the right site for battle. Rai

Jodh suggested Gurur Sahib that there is scarcity of water in this area. The ground chosen for battle ground should be near the pond or any other resource from where we can easily fetch water. Guru Sahib strong army of three thousand during this Battle was accompanied by armies of Bhai Rai Jodh and the local followers to who Hukamnamas were sent by Guru Sahib for participation in this battle.⁶⁷

Guru Sahib Set the whole forces on move from Kangar traveled through Bhai Rupa reached Bhaini. It is said that the battle flag was hosted at Jhandeana near Gumatsar, but they overed due to some circumstances. Guru Sahib along with Bhai Rai Jodh reached Nathana dhaab Rattansar, the Chaukhandi place was put under guard. Guru Sahib with Rai Jodh came to the battle ground Gurusar. There was a Jandi tree on this place on it Rann Khanda (battle flag) was banded. This place was chosen for battle as this place had strategic points it had sand mounds on both sides which guarded as natural castle. The biggest plus point was forces with Guru Sahib from local area were aware to the area.⁶⁸

The battle started with the first light of Sun, the Imperial army due to continuous move took their rest and the cold shivering wind weather due to which they couldn't perform well they fell easy prey. Bhai Rai Jodh started man to man fight with Kamar Beg witnessed by the both armies and during this fight in this battle Kamar Begh (brother in law) wife side of commandant Lalla Begh was killed with attack of saang, his body was brought to Guru Sahib. Guru Sahib killed General Lalla Begh with his double edged sword the commander of Imperial Army, with his the Imperial forces were thrilled and left the battle fled away.⁶⁹

Baba Rai Jodh was honored by Guru Sahib with his Katar (dagger) after winning the battle. Guru Sahib went to the places from where the Sikhs have joined in this battle. Guru Sahib stayed here for long period with Rai Jodh. Guru Hargobind Sahib went to Takhtupura from this place.⁷⁰

Guru Sahib's honored Katar (dagger) along with its embroidered silver cover is framed in glass with red cloth at its background in Mata Devinder Kaur Hall coloured white on the second floor of the Red colored castle named Killa Baba Rai Jodh with Rai Bakhtyar Gate covered by huge walls and trees till date, maintained by descendants of Bhai Rai Jodh. On the site of old castle of Bhai Rai Jodh is Gurdwara Sahib Patshahi Chevin and the new castle where the Katar is kept.

Gurdwara Sahib Patshahi Chevin, Kangar has new building of Darbar Sahib is taken care by Bhupinder Singh and Sewadar Lashman Singh. It is located in the center of village 30°29'45.5"N 75°13' 58.7"E with the postal code 151108. This village is around (60 K.M.) from Bathinda, Bhai Rupa is (9 K.M.) This village is around (1 K.M) from NH254 salabtpura road. The nearest railway station is Rampura Phul.

Gurdwara Vardansar Mani Sahib Patshahi Chevin, Dyalpur Bhai Ka

Dyalpura Bhai Ka was founded by Bhai Dyal Singh after his own name; he was son of Bhai Dharam Singh son of Bhai Rup Chand Ji. Bhai Dyal Singh was Sikh preacher. This place had a water reservoir surrounded by trees. Guru Hargobind Sahib came to this place during their visit with Bhai Rai Jodh at Kangar, during that time this land was in the revenue limits of Kangar. Guru Sahib came to this place during their stay tied horse to the jand tree.⁷¹

ਭਾਈ ਧਰਮ ਸਿੰਘ ਕੇ ਬੈਨ ॥ ਪਾਲੇ ਦਿਆਲ ਸਿੰਘ ਨੇ ਐਨ ॥

ਦਾਦੇ ਲਾਹੀ ਭਾਈ ਰੂਪਾ ॥ ਪਿੰਡ ਤਿਆਗਯੇ ਓਨ ਅਨੂਪਾ ॥.....

ਕਾਂਗੜਓਰ ਚਯੇ ਜਬ ਦੋਰ ॥ ਆਗੇ ਮਿਲਾ ਰਾਇ ਬਖਤੋਰ ॥

ਮਾਲਕ ਤਾਲਕ ਰਾਖਤ ਵਹੇ ॥ ਉਨੋਂ ਚਰਨ ਭਾਈ ਕੇ ਗਹੇ ॥.....

ਮੇੜੀ ਗਾਡੇ ਪਿੰਡ ਬਸਾਵਹੁ ॥ ਨਾਮ ਆਪਣੇ ਸੇ ਬਿਦਤਾਵਹੁ ॥

ਜ਼ਿਮੀ ਹਮਾਰੀ ਹੈ ਮਲਕੀਤ ॥ ਰੇਕੇ ਜਿਤਨੀ ਚਾਹੈ ਚੀਤ ॥

ਧੰਨਜ ਭਾਗ ਭਾਈ ਜੀ ਮੇਰੇ ॥ ਆਪੁ ਆਇ ਬਸਹੇ ਮਮਨੇਰੇ ॥

ਸੰਗਤ ਆਵੈ ਸਬਦੁ ਅਲਾਵੈ ॥ ਸਤਸੰਗ ਬਨਾ ਰਹੇ ਮਹਿਭਾਵੈ ॥

ਅਰ ਲੰਗਰ ਚਲਹੈ ਜਬ ਬਾਰਾ ॥ ਸੰਤਆਇਹੈ ਇਨ੍ਹਾਂ ਅਪਾਰਾ ॥.....

ਮੇੜੀ ਗੱਡੀ ਦਿਆਲ ਸਿੰਘ ਦਿਆਲ ਪੁਰਾ ਧਰ ਨਾਮ।

ਪੰਚਾਮ੍ਰਿਤ ਬਰਤੇ ਘਨੇ ਤ੍ਰਿਪਤ ਜਨ ਨਿਜ ਆਮ ॥

ਜਦੀ ਦਿਆਲ ਪਰ ਨਾਮ ਇਹ ਭਾਈਕਾ ਪ੍ਰਸਿਧ

ਪਰ ਦੇ ਪੱਤੀ ਥਪ ਗਈ ਇਕ ਲੰਗਰ ਕੀ ਨਿੱਧਿ ॥

ਦੁਤੀ ਰਾਇ ਬਖਤਾਰਕੀ ਕਾਇਮ ਹੋਈ ਠੀਕ।

ਪੱਤੀ ਆਪੇ ਆਪਣੀ ਕਰੈਂ ਬਟਾਈ ਨੀਕ ॥⁷²

The above stanza gives us the information of founding of Dyalpur Bhai ka. The land was owned by Rai Jodh and he gave his land to Bhai Dyal Singh Ji. Bhai Rai jodh main concern was the spread of Sikhism in the area. He also mentions that the langar should be established to serve the people he can take as much portion wanted. After the demise of Bhai Dyal Singh, Mata Sundri Ji sent siropa with Bhai Mani singh to Baba Guggar Ji.⁷³ Baba Guddar Ji was son of Baba Dyal Singh, his wife Bibi Rajji meditated and prepared langar for the sangat. She worked day and night tirelessly in the langar by Gurur Sahib Blessings the langar got renowned with the name 'Mai Raji Da Lagar'. Tradition states that the moistured wood in this langar also lights up easily. Baba Guddar Ji prepared Amrit pahul for Maharaja Ala Singh, called him at Barnala. He was given pahul by Nawab Kapur Singh.⁷⁴ Baba Gudar Ji continued the sewa of preaching Sikhi, on one of his preaching tour Baba Ji went to place, he was called for Parshada(meal) by S. Gajpreet Singh Baba Gudar ji denied by saying that you are infant killer(kudi maar). Baba Guddar Ji was mahant of Bagrian seat.⁷⁵ According to Dhanna Singh Chehal, there is a manji of Sixth Guru sahib at this place. The Gurdwara Sahib near to this is of Guru Gobind Singh Ji.⁷⁶

This Gurdwara Sahib is located on the outer skirts of village Diyalpura Bhai Ka also known as Boarda wala Diyalpura Bhai Ka. There are two places related to their family in Dyalpur Bhai Ka. Gurdwara Mai Raji Langar is inside village and place on Mai Raji on outer road. There is a gurmat vidyala, Mata Sahib Devan budha dal Langar hall, jand, sarovar, 4-5 rooms. Old shrine and and were removed during construction of new darbar sahib. Bhora of Saint Mani Singh, he was the main head at this place, his efforts brought the name of Gurdwara Zafarnama Sahib to this place. Gurdwara Sahib has Guru Granth Sahib saroop is in Urdu, Dasam Granth (1428 pages) and Sarbloh Granth. People offer wooden pegs on this Gurdwara Sahib. Gurdwara Sahib has two Darbar Sahib, new building of Guru Gobind Singh's Darbar Sahib is under Kar Sewa. The sarowar karsewa has been done recently with the placement of white marble on the parkarma. 30°28'50.2"N 75°12'50.6"E is located on Gaunspura Road with the postal code 151108. This Gurdwara Sahib is located (5 K.M.) from Kagar on Gaunspura road via NH 254.

Bathinda is around (60 K.M.) from this place and the nearest Railway station is Rampura Phul located (27 K.M.) away.

Gurdwara Patshahi Chevin & Dasvin, Bhagta Bhai ka

Bhai Behlo was born to sidhu clan, father Aldit Chaudhry mother Gaag ji on Samat 1640Bk. in malwa region's village Fafre Bhai Ke. Aldit Chaudhry was follower of Sultan, Bhai Behlo went to seek blessings of Guru Arjan Dev Ji in Sammat 1660Bk he was brought to Sikh fold by Guru Sahib.⁷⁷ Bhai Behlo Ji did sewa at Darbar Sri Harimander Sahib and sarowar construction.⁷⁸

ਇਮ ਸੁਨਿਕੈ ਬਹਲੇ ਹਰਖਾਯੇ । ਕਰਿ ਬੰਦਨ ਸਿੱਖਨ ਮਹਿ ਆਯੇ ।
ਕਰਬੇ ਲਯੇ ਟਹਲਾਂ ਤਿਨਿ ਸੰਗਿ । ਸਕੂਲ ਦਿਵਸ ਜੇਤੇ ਬੁਲ- ਅੰਗ ॥੨੮॥
ਨਿਸਾ ਭਏ ਜਬ ਫਿਰਹਿ ਅੰਧੇਰੇ । ਜਾਚ ਲੇਤਿ ਸਿੱਖਨ ਕੇ ਡੇਰੇ ।
ਅਲਪ ਅਹਾਰ ਤਬਹਿ ਕਰਿ ਰਹੈ । ਗੁਰੁ ਪਗ ਪ੍ਰੇਮ ਰੈਨ ਦਿਨ ਲਹੈ ॥੨੯॥
ਦਿਵਸ ਬਿਖੈ ਨਿਤ ਸੇਵ ਕਮਾਵੈ । ਸਿਮਰਨ ਕਰਤੇ ਨਿਸਾ ਬਿਤਾਵੈ ॥
ਬੁਝੈ ਲੋਕ 'ਈਟਕਾ ਆਵੈ । ਕਿਸਤੇ ਇਹ ਨੀਕੇ ਪਕ ਜਾਵੈ ॥੩੦॥.....
ਬਿਧਿ ਸੋ ਕਰਹਿ ਪ੍ਰੇਮ ਉਪਜਾਵੈ । ਗਨ ਈਟਨ ਕੇ ਲਾਇ ਪਜਾਵੈ ।
ਪਾਕੀ ਬਹੁ ਸੁੰਦਰ ਭਈ ਲਾਲ । ਬਹਲੇ ਹਰਖਾ ਰਿਦੇ ਬਿਸਾਲ ॥੩੩॥
ਸ੍ਰੀ ਅਰਜਨ ਲਖਿ ਅੰਤਰਜਾਮੀ । ਸੇਵਾ ਸਿੱਖ ਕੀ ਪਿਖ ਸ੍ਰਾਮੀ ।
ਕੁਛਕ ਈਟਕਾ ਨਿਕਟ ਮੰਗਾਈ । ਕੀਨ ਬਿਲੇਕਨ ਨੀਠ ਬਨਾਈ ॥੩੪॥
ਪਰਮ ਪ੍ਰਸੀਦੇ ਬਾਕ ਸੁਨਾਯੇ । 'ਇਹੁ ਆਵਾ ਅਬਿ ਭਲੇ ਪਕਾਯੇ ।
ਅਤਿ ਸੇਵਾ ਬਹਲੇ ਕੀ ਦੇਖ । ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਟਿ ਗੁਰੁ ਕਰਤਿ ਵਿਸੇਖੁ ॥੩੫॥⁷⁹

The above stanza mentions the sewa of Bhai Behlo was engaged in sewa during the construction of harimander Sahib. He was following sakhi sarwar, on meeting Guru Sahib he felt essence of change and performed the works in sewa, Guru Sahib also praised his work. During the sewa Bhai Sahib used to mine sand from the sarowar and worked for the brick making.⁸⁰ Guru Sahib gladly blessed bhai Sahib with the auspicious

word “ਭਾਈ ਬਹਿਲੇ ਸਭ ਤੋਂ ਪਹਿਲੇ” Bhai Sahib was appointed preacher of Malwa by Guru Sahib. Bhai Sahib passed away in sammat 1700Bk⁸¹ Bhai Behlo Ji had son Nanu Ji and grandson was Bhai Bhagta Ji. The preaching of Sikhism was undertaken by Bhai Behlo Ji further they eliminated the fold of Sarwar from the area. Bhai Bhagtu ji is said to be born by the blessings of Guru Ram Das Ji.⁸² Bhai Bhagtu Ji founded this village by his name known as Bhagta Bhai Ka.⁸³

Guru Hargobind Singh Ji came to this place from Dyalpura.⁸⁴ Sukhdial Singh states, Guru Har Rai Ji came to this place during his Malwa tours and instructed Bhai Bhagtu's to serve langar whole day, Bhai Bhagtu served desi ghee in the langar.⁸⁵ Bhai Bhagta Ji laid the foundation of village Bhagta Bhai Ka after leaving Fafre Bhai Ke. There is a well near Gurdwara Sahib Patshahi Chevin and Dasvin known as Bhoota Wala Khu (Well of Ghost's). According to tradition One day a Sikh from Lahore came to Bhai Bhagtu as his daughter is having ghost in her body, he said that he went to many places but she has not been cured. Bhai Bhagtu Ji cured her by visiting Lahore. Ramu Shah was pleased with Bhai Sahib's service, he asked that if he could help anyway. Bhai Sahib asked him bricks and limestone, Rau replied he can give material but will not be able to transport. Bhai Sahib asked him place the mark on material. Bhai Bhagtu instructed the sewaks (ghosts) to bring material and construct the bridge by morning; this well was completed by morning.⁸⁶ The water of this well is sweat. Vaisakha Singh also mentions by writing that the well as named Bhootan wala khoo. This well is maintained properly. This well was constructed in sammat 1761. People come from faraway places to pay visit at this well. Guru Hargobind Sahib came to this place during sujorn of malwa in Dyalpura Bhai Ka. Bhai Bhagtu Ji demised at Kirtarpur; the cremation was done by Guru Har Rai ji.⁸⁷ Guru Gobind Singh came from kangar to this place during his hunt, rested under a tree near Bhai Bhagta's well. Bhai Gurdas on knowing took Guru Sahib home.

Gurdwara Sahib Patshahi Chevin and Satvin, Bhagta Bhai Ka, Kar sewa is done by Baba Harbans Singh Kar sewa, Delhi wale. Head priest at this Gurdwara Sahib is Jagmohan Singh. Gurdwara Sahib is located 30°29'21.7"N 75°06'02.8"E with postal code 151206. Bhai bhagta is (45 K.m) from Bathinda. Railway station Jaito is (23 K.m.) from Bhagta Bhai Ka. The walls of Gurdwara Sahib are covered with marvel. The well is painted blue outside whereas inside wall and flooring are covered with marvel. Gurdwara

Sahib Main Entrance has beautiful gate tiles on it. The Karsewa is going on. Gurdwara Sahib has 28 acre land. In the memory of Bhai Bhagtu Akhand Path is done on 18, 19 and 20 February fair is organized with the vaars from Dhadis.

Gurdwara Sri Chauntra Sahib, Malla

Sadhu Ram Khatri son of Dharam Chand Khosla resident of Malla was married to daughter of Guru Sahib Bibi Veero Ji on Jeth 26 Samvat 1684Bk. The groom side went from Malla to marry Bibi Veero Ji. This marriage took place at Jhbaal; because the battle took place at Pipli Sahib in Amritsar. Bibi veero gave birth to five sons named Sango Shah, Gulab Chand, Jeet Mall, Ganga Ram and Mahri Chand. They were all well trained in the martial arts. They fought by Guru Gobind Singh side in the battle of Bhangani against Bhim Chand Kahloori, Fateh Shah Garhiwalia, Hari Chand Handuria etc. During the battle Sango Shah and Jeet mall were martyred.

Guru Hargobind Sahib came to this place from Jand Sahib.⁸⁸ He stayed here for three days, Guru Sahib was in diwaan a huge snake entered the arena where congregation was held. Guru Sahib with his foot thumb pressed the head of snake resultantly the snake died and many small insects came out of it and died. Guru Sahib was asked by sangat regarding this Guru Sahib replied that During Guru Nanak Dev Ji sojourns Guru Sahib sent Bhai Mardana to fetch water from this Sadhu thrice, he denied, Guru Sahib went to the sadhu himself and cursed him to be snake. The saint fell on Guru Sahib Feet asked for mercy. Guru Nanak Dev Ji told him that in Sixth generation will come at Malla and your soul will be relieved. The insects that came out of this snake were its followers. They ate him from inside, he neither meditated nor his followers. They also died with him. Now they all are liberated, they moat was dug and snake with insects graded.⁸⁹ According to tradition Guru Tegh Bahadur Ji came to this place and stayed on the pond for around one month. There was Gurdwara Sahib named Sangya Sahib where Guru Hargobind Sahib at Guru Tegh Bahadur Ji stayed. Today on that place illegal encroachments have come up.

Gurdwara Sahib is maintained by S. Satnam Singh and Bhai Mithu Singh. First day of Magh month and first day of Vaisakh sangat do Karsewa of sand at this Gurdwara Sahib. The building is newly built, marvelled floors and walls of Darbar Sahib. The sarowar is also renovated and there is a community hall for gathering with parking for vehicles. It is said that Guru Sahib stayed here near old pond which is now days illegally covered by newly built houses. There is an old jand tree on raised platform

covered with bricks which remains still but not in alive condition, the tree is covered with garlands of flowers and leaves. The Karsewa is done by Delhi wale. Gurdwara Sahib has new building located on lambhwali Malla road at Malla 30°27'05.1"N 75°00'31.7"E is a village in Kot Kapura tehsil in Faridkot District of Punjab. Malla Pin code is 151205 and postal head office is Baja Khana. This is (42 K.M.) from Faridkot and (35 K.M) from Bathinda. The nearest Railwat Station to this place is Jaito (14 K.M) via Jaito Bajakhana road.

Gurdwara Akalgarh Sahib Patshahi Pehli, Chevin & Dasvin, Lambhwali

Guru Nanak Dev Ji came to this place sat under the tree with Mardana, Mardana asked Guru Sahib for water Guru Sahib instructed him to fetch water from the Sadhu(Saint) sitting on sand mound. On reaching Bhai Mardana asked for water for the saint, he replied that his followers will serve him water when they arrive the saint was very fat. After long wait Bdhai Mardana went back as the followers have not come back. Guru Sahib replied that the saint was lying like a python, he could not serve you water. When the whole incidence went to saint he came to Guru Sahib for pardon. Guru Sahib told him that you will be liberated when I will come on this place in Sixth generation.⁹⁰ Bhai Kahn Singh Nabha states the story, Guru Hargobid Sahib Ji came to this place after the battle of Mehraj on hunt. Guru Sahib rested here at this place during their visit. This village belonged to Sodhi clan. They did not come to Guru Sahib. Guru Sahib retired to Malla from this place. There Guru Sahib completed the bow given by Guru Sahib to Saint turned Python snake.⁹¹

Guru Gobind Singh Ji came to this place and tented for three days, 2 farlang away from the village.⁹² Guru Sahib tied his horse to a tree; sangat told Guru Sahib that there are snakes on the tree, guru Sahib said they are lizards. Guru Sahib Word resulting in the limits of Lambhwali till today there has not been a single case of miss-happening due to sanke bite. Guru Sahib prophesised here:

“ਜਦੋਂ ਲੰਭਵਾਲੀ ਦਾ ਪਿੱਪਲ ਤੁਹਾਡੇ ਪਿੰਡ ਦਿਖੂਗਾ ਤੁਹਾਡਾ ਨਗਰ ਵੱਸੇਗਾ ਅਤੇ ਪਾਣੀ ਆਵੇਗਾ”⁹³

Guru Sahib blessed lambhwali vasde raho, this village was of Sodhi clan.

There was an old building known as bhora Sahib said to be related to Guru Nanak Dev Ji, it was removed during the construction of new Darbar Sahib. There is a sarowar with the Building of Gurdwara Sahib. An old building of Gurdwara Sahib is outside the walled boundary related to Guru Gobind Singh Ji. The construction of

sarowar, Langar Hall and building are under process. Gurdwara Shaib is managed by Baba Buta Singh of Budha Dal. This Gurdwara Sahib is endowed with 5 acres of land. This Village is in Kot Kapura Tehsil in Faridkot District of Punjab State, India. It is located 37 KM towards East from District headquarters Faridkot. Gangsar Jaito is railway station near to Lambwali is 13 km.

Gurdwara Bastar Asthaan Patshahi Pehli & Dasvin, Dhilwan Kalan

Sri Guru Gobind Singh from Kotkapura came to Dhilwan Kalan. Sodhi Kaul came to Guru Sahib for seeking blessings. Guru Sahib changed His blue clothes and burnt the clothes tearing them into pieces, Bhai Man Singh picked up a piece of blue cloth and tied it up on his Dastaar (Traditional Turban). Guru Sahib stayed here for three days. It is said that the farla of Nihung Singh started from this place.⁹⁴ Guru Sahib some clothes to Sodhi Kaul like socks, Dastar small and big, Chola Sahib, Thella(cloth pouch), embroidered Chola, Mala Patshahi Pehli, Godri, Thella(cloth pouch), sehli and topi, gomkhia, topa, Pothi, Baba Meharban Pothi, cotton Chola, warm phargal Patshahi 10, Kataar Sahib Patshahi Dasvin.

Gurdwara Sahib has artifacts related to Guru Sahib. It is managed by Gurinder Singh Sodhi, there is Darbar Sahib and langar hall. Celebrations are done on Katak Gurupurab and 5 January Gurupurab (Birth Anniversary). This Village is in Kot Kapura Tehsil in Faridkot District of Punjab State, India. It is located (5 Km) from Kot Kapura. Dhilwan Kalan Pin code is 151204 and postal head office is Kotkapura. Kot Kapura Junction Railway station, Romana Albel Singh Railway station are the very nearby railway stations to Dhilwan Kalan.

Gurdwara Jand Sahib Patshahi Satvin, Har Raipur (Bhonkhri)

Guru Har Rai Ji during Malwa tours came to this place.⁹⁵ During Guru Sahib stay at village Jira, the masands from Malwa Bhai Gurdas and Bihari son of Bhai Tara Bhundar with the contingent of Sikhs requested Guru Sahib to visit Malwa region. Where as Bhai Bhagtu was masand of Malwa and his son Gaura was great warrior. His contingent was always filled with 250-300 horsemen. Bhai Bhagtu got married differently to girl who was standing on the Maize sticks put for drying to protect them from birds. Bhai Bhagtu passing by her took four laavan (marriage bow) around said in a loud voice that I am married to you. Air, birds and the directions stand witness to our

marriage. He went to Kiratpur Sahib from there and there he met the fate of destiny died. Guru Har Rai Ji was present at death of Bhai Bhagtu. The girl went home and narrated the whole story to her parents. Her parents one day asked her to get married; she replied that she is married as told earlier. Father of the girl went to search Bhagtu reached Bathinda met Gaura narrated the whole incident. Bhai Gaura brought her home titled Dharam Mata.⁹⁶

This village was earlier known as Bhonkhri, Guru Sahib reached this village. Gaura was also present here with his Dharam Mata, Guru Sahib had a sewak Bhai Jassa (Chaur Sahib sewa) with jolly mood. One day the story of Bhai Bhagtu Marriage started in the gathering Gaura was also present there, Bhai Jassa in a laugh said Bhagtu was my brother, if his wife the young girl is married to me we can have babies. Bhai Gaura did not speak in fear of Guru Sahib Presence but left the gathering and went out. He discussed the whole incidence with his companions, they replied I anger that when they find Bhai Jassa alone will kill him. In the next morning Bhai Jassa met them on the pond, he was murdered brutally by the group. When this news reached Guru Sahib was angry with the act he replied that do not face me in the life again to Gaura. These words shake Ned the Gaura as he had lots of devotion for Guru Sahib. He started travelling 1-2 koh following the Guru Sahib convoy. He sent grass for the horses of Guru Sahib. On reaching Kiratpur Guru Sahib received the invitation of Dhir Mal that we are getting your nephew married come with family to Kartarpur. Guru Sahib sent Guru Ke Mahal along with sewaks in the decorated raths (Charriots) toward Ropar. On the way Mohammad Yaar Khan on his way towards Delhi was camped, he saw a large convoy loaded with chariots, horses and elephants he thought to loot this convoy. Guru Sahib started their journey by other rote, in a thought to meet at Satluj. Mohammad Yaar Khan attacked the convoy with his men but he was haltd by Gaura and his men on the way before attacking the convoy. The fight started between both sides till night, the convoy reached the camps of Guru Sahib near banks of Satjuj. Guru Sahib was told the incidence of chase, Guru Sahib sent men to bring Gaura, on his coming Guru Sahib blessed and honoured him with siropao.⁹⁷

Guru Sahib sat on the land that belonged to Khyali Ram Pandit Guru Sahib tied his horse to the Jand and kareer wood was used as pegs for tying back legs. The kareer pegs turned to trees they can be see today. Khyali ram thought of making agriculture implement from

the jand tree, but he found that the tree was in three pieces.⁹⁸ Today also this and is in three pieces. 1, 2 and 3 Fagun fair is organized every year.

The Gurdwara Sahib is (19 km) north of Bathinda 30°20'40.8"N 74°57'59.8"E, is sacred to Guru Har Rai, who once stopped here during his travels across the Malwa region. The present building of Gurdwara Sri Guru Har Rai Sahib was constructed in 1928A.D. The Architecture of this Gurdwara Sahib was brought from Lahore by Faridkot King. There are two buildings; the new building has been raised recently. There is a house for Granthi Singh. Postal code is 151102. Baba Bhagwan Singh is the caretaker of this Gurdwara Sahib. The Gurdwara Sahib is managed by Local Committee. The name of the village from Bhonkhri to Har Raipur was changed in 1958-59A.D. Gurdwara Sahib has 20 acre land. Earlier the sewa was with village, in 1979A.D. the Kar Sewa was given to Mukatsar Wale in 2015 A.D. Kar Sewa was completed. 8 villages around perform sewa in this Gurdwara Sahib. There is a sarowar, 10 residential rooms and langar hall.

Gurdwara Sri Ramsar Sahib Patshahi Chevin, Dhapali (136)

Guru Hargobind Sahib came to this place during first Malwa sojourn. Guru Sahib came to this place on 1684Bk Sammat stayed on this place. The people of this village did not come to Guru Sahib but an elder lady came to Guru Sahib served food. Guru Sahib said to the lady that people of your village are unhappy with the founding of mehraj, but by serving you have kept the Sikhi in this village, fairs and congregations will be organized on this place. Guru Sahib named this place Ramsara. Guru Sahib went to Phoole wala from this village.⁹⁹

According to Dhanna Singh Chaihal Patialavi Guru Sahib came here from Daraj/Gill Kalan 5/8 mile from this Gurdwara Sahib. Guru Sahib stayed here for three days. There is a pond near this Gurdwara Sahib is present. It is said that Guru Sahib told the people of this village that Ram Chander Ji came to this pond (Dhaab). Guru Sahib named this dhaab Ramsara. Guru Sahib retired towards bhadaur from this place.¹⁰⁰

There is a beautiful building of Gurdwara Sahib at Dhapali related to Guru Hargobind Sahib's visit. The entrance point has deodi roofed top. There is a langar hall and Diwan hall. Construction of new rooms is under way. Kar Sewa is done by Baba Harban Singh Delhi wale. Kar sewa is co-ordinated by Baba Mohinder Singh with the help of Darshan Singh, Santokh Singh and sangat. Gurdwara Sahib has around one acre farming land. Mainly congregations are held on the auspicious dates related to Guru

Nanak Dev Ji and Guru Hargobind Sahib. The Gurdawar sahib is located 30°22'07"N 75°16'18"E, Sirhind canal passes by village Dhapali. Bathinda is located (44 K.m) from Dhapali. Rampura phul Railway station is (13 K.m) from Dhapali. The postal code is 151104.

Gurdwara Tahla Sahib Patshahi Nauvin & Dasvin, Tahla Sahib

This village came to be known as Tahla Sahib because of the Albergia sissoo tree related to Guru Sahib's visit. Sakhi pothi states that Guru Tegh Bahadur Ji came to this place, karsewa of sarowar was initiated by Guru Sahib with sangat of Maur. There was an event organised in which sangat from differen places paid visit to Guru Sahib. Guru Sahib stayed here for one month ten days.¹⁰¹ Sakhi pothi and Vaisakha Singh states that Guru Tegh Bahadur Ji came to this place and the Desu Chahal follower of sultania was cursed here, his wife broke the arrow given to him by Guru Sahib. He has again turned to Sultania again; due to this his clan will not grow. Maur sangat begged pardon from Guru Sahib for the wrongness done by chahal. He died of wound rot as curse given, because he did not come to Guru Sahib for pardon. But Guru Sahib blessed the Chahal clan other than Desu.¹⁰²¹⁰³ . Gurdwara Tahla Sahib is sacred to both Guru Tegh Bahadur Ji and Guru Gobind Singh Ji. This village falls in the revenue limits of Rajgarh Kubbe. This village is (5 km) southeast of Maur Kalan. A copse of tahli trees (Albergia sissoo) and a pool of water where Guru Tegh Bahadur Sahib Ji often came from Talwandi Sabo while out for his afternoon ride. But today the tree has been cut down only Manji Sahib remains. The wood of the same Tahla Sahib tree has been used to panel the doors.¹⁰⁴ The memorials raised in honour of the Guru Sahib came to be known as Gurdwara Tahla Sahib. Earlier there was no habitation on this place, now the village has grown with gram panchayat, Tahla Sahib. The square domed room in the middle of the brick paved walled compound of the Gurdwara Sahib is called Manji Sahib in which few old weapons are on display on the raised platform. The Gurdwara Sahib has management committee of the local sangat. There are two views of historians first one states that Guru Sahib visited this place from Maur Mandi whereas second states that Guru Sahib came from Talwandi Sabo. There was a pond near this place which was dug deep by Guru Sahib with sangat so that more water is collected in it for people and livestock. Bhai Kahn Singh states that Guru Sahib came here from Sabo Ki Talwandi and sat under the tahli tree (Albergia sisso).¹⁰⁵

ਅਬਿ ਸਤਿਗੁਰ ਕੀ ਕਥਾ ਸੁਨੀਜੈ। ਗਾਮ ਮੇੜ ਮਹਿ ਥਿਰਤਾ ਕੀਜੈ।
 ਡੇਢ ਕੋਸ ਤਹਿ ਤੇ ਇਕ ਤਾਲ। ਤਹਾਂ ਸੂ ਬੈਠੇ ਜਾਇ ਕ੍ਰਿਪਾਲ॥੩੫॥
 ਜੇ ਸੰਗਤਿ ਦਰਸਨ ਕੇ ਆਵੈ। ਉਪਦੇਸ਼ਹਿ ਸੁਭ ਤਾਲ “ਖਨਾਵੈ।
 ਖੁਸ਼ੀ ਕਰਹਿ ਸਿੱਖਨਿ ਪਰ ਘਨੀ। ਚਾਰ ਪਦਾਰਥ ਕੇ ਗੁਰ ਧੁਨੀ॥੩੬॥
 ਨਿਜ ਨਿਜ ਸਭਿ ਅਰਦਾਸ ਕਰਾਵਹਿ। ਪਾਇਨਿ ਪਰਸਹਿ ਸੀਸ ਨਿਵਾਵਹਿ।
 ਤਹਾਂ ਤੜਾਗ ਬਡੇ ਖਨਵਾਯੇ। ਜਲ ਸੁੰਦਰ ਹਿਤ ਯਾਰ ਕਰਾਯੇ॥੩੭॥
 ਕਿਤਿਕ ਦਿਵਸ ਬਸਿ ਕੈ ਤਿਸ ਥਾਨੇ। ਬਹੁਰ ਕੂਚ ਕਰਿ ਸ੍ਰੀ ਗੁਰੁ ਨੇ।.....
 ‘ਖਾਨੇ’ ਗ੍ਰਾਮ ਗਏ ਸੁਖਦਾਇ। ਪੁਨ ਦਮਦਮੇ ਪਹੁਚੇ ਜਾਇ॥੩੮॥
 ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥੇ ਇਕਾਦਸ਼ਿ ਰਾਸੇ ‘ਜੰਗਲ ਦੇਸ਼ ਬਿਚਰਨਿ
 ਬਰਨਨੰ ਨਾਮ ਉਨਚੱੜਾਰਿੰਸਤੀ ਅੰਸੂ॥੩੯॥¹⁰⁶

Gurdwara Tahla Sahib is sacred to both Guru Tegh Bahadur Ji and Guru Gobind Singh Ji. Guru Tegh Bahadur Ji came to Tahla Sahib from Maur kalan. Guru Tegh Bahadur Sahib Ji came here with sangat (devotees) from Maur kalan dug up the pond deep with sangat. From here Guru Sahib went towards Damdama Sahib.

After performing the sewa Guru Sahib took bath and then sangat was given bath. When Guru Sahib sat on the manji, mai (elder Lady) from Maisar khana came to this place and served milk to Guru Sahib. Guru Sahib blessed the mai with five sons; those five sons will find 5 new villages respectively. All five Khanne today are on the names of 5 sons of mai.¹⁰⁷ This area was blessed with abundance of milk. Guru Sahib did Gurbani vichaar and motivated towards Kirat. There was a huge tree it was cut down the wood was used to make four pawe (wooden poles) and chagath at Manji Sahib asthaan. The Tahla is said to be grow from the piece of tahli stick used by Guru Sahib to clean teeth. The piece planted by Guru Sahib turned to huge Tahla tree. There is another belief in people that the ber tree and well are from the time of Guru Tegh Bahadur Sahib Visit. Guru Gobind Singh Ji visited the place once from Talwandi Sabo during the chase. Guru Gobind Singh Ji came here from Damdama Sahib and rested underneath Tahla tree. Horses were also fed water here.¹⁰⁸

Gurdwara Tahla Sahib Patshahi Nauvin & Dasvin is located at village Tahla Sahib. This Gurdwara Sahib is managed by head Ravinder Singh and Bikkar Singh Sewadar. There are two Buildings on this place, one is Darbar Sahib and other one is Manji Sahib with raised platform built with small brick (Bathindi brick). There is a langar hall floor under way. There is an old well. There is a large sarovar built on the site of jhiri where Guru Sahib rested. Masya, Sangrand and Dasvin are celebrated at this Gurdwara Sahib.

Gurdwara Tahla Sahib, Tahla Sahib Tahla Sahib is a Village in Maur Tehsil in Bathinda District of Punjab State located 30°01'54"N 75°13'04"E. This village falls in the revenue limits of Rajgarh Kubbe located (3 K.M.) Tahla Sahib Pin code is 151302 and postal head office is Talwandi Sabo. There are two Railway station nearby Tahla Sahib. Maur Railway station is (3.5 K.M.) and Maisar Khana Railway station is (15 K.M.) to reach this place nearest road is Maur Talwadi road NH 254 is (2 K.M.) To reach this place NH 148B via Kot Shamir is (42 K.M.) from Bathinda by car. Maur mandi is (5 K.M.) from this place.

Gurdwara Sri Darbar Sahib Patshahi Nauvin, Maur Kalan

Guru Tegh Bahadur Sahib Ji came here from Bhikhi, Khyala. Guru Sahib went to large fenced area with a huge Jand tree in its area. Guru Sahib was requested not to enter by Maur panchayat, anything alive that goes under this tree dies. There is an evil monster which kills; Guru Sahib stated that he has eliminated a monster like this from Anandpur Sahib, with his family the monster will be eliminated from Maur. In the conversation the monster revealed that he was expelled from Goindwal by Guru Amardas ji, been staying here for 145 years. Guru Sahib instructed him to leave the place, go to Damdama you will not remain so.¹⁰⁹ Today there is a pipal tree on the place of Jand tree where Guru Sahib rested.¹¹⁰ This sakhi is recorded similarly from the tradition with few additions as stated, Guru Sahib stayed for 40 days in this dense forest during that time. It is said that there used to be a demon on the huge Jand tree at this place. The demon was sent to Bathinda by Guru Sahib. Guru Sahib eliminated the trouble of a mother and her child by instructing them to take bath in the pond on this place. Guru Sahib gave a word, whosever takes bath for twelve sangrand in this place will get rid of the troubles.¹¹¹ The above two records state hat the demon was sent to Damdama Sahib but the tradition records that it was sent to Bathinda.

Maur Kalan is also called as Vadde Maur. This town was established by Mann clan Jatt named Maur. The people of this village have faith in Sikhism, were followers of Guru Hargobind Sahib Ji. Guru Tegh Bahadur had followers from this Town named Nathu, Lalla, Raghu, Mirja and Assa.¹¹² This area is known to be the area of jungle during Guru Sahib's visit. People at night did not come out of their houses as scared of ghosts, etc. To overcome this illusion of people Guru Sahib stayed in the open sat under the Jand tree to make the people fearless of the vampire/ghost. Gurdwara Guru Tegh Bahadur Sahib, Darbar Sahib is situated on this place in the remembrance of Guru Sahib.

ਸ੍ਰੀ ਗੁਰ ਕਰਯੋ ਕੁਚ ਨਿਜ ਡੇਰਾ। ਨਿਕਟ ਦਮਦਮੇ ਮੌੜ ਬਡੇਰਾ।.....

ਜੰਡ ਖਰੇ ਇਸ ਮਹਿੰ ਜੋ ਭਾਰਾ। ਕਾਂਡ ਪੱਤ੍ਰ ਜੁਤਿ ਲਹਿ ਬਿਸਤਾਰਾ।

ਬਸਹਿ ਪਿਸ਼ਾਚ ਇਸੀ ਮੈਂ ਕਬਿ ਕੇ। ਗ੍ਰਾਮ ਬਿਖੈ ਦੀਨਸਿ ਭੈ ਸਭਿ ਕੇ।.....

ਚਲਦਲ ਲਗਯੋ ਜੰਡ ਤਿਸ ਮਾਂਹੀ। ਸਤਿਗੁਰ ਬਾਕ ਨਿਫਲ ਕਿਮ ਜਾਹੀ।¹¹³

This village is also called Dhilvari Maur to distinguish it from Maur Kalari in Bathinda district.¹¹⁴ In a jhiri (thicket) about (2 km) northeast of Maur, there used to be a pond, called Dulami ki Dhab, where, Guru Tegh Bahadur Sahib used to come often for his afternoon ride from Dhilvari. Gurdwara Sahib was established later near this pond which came to be called Gurdwara Dulamsar Sahib. Today this Gurdwara Sahib is managed by Gurdwara Parbandhak Committee Regd. No. 31.

Gurdwara Sri Darbar Sahib Patshahi Nauvin, Maur Kalan is managed by Gurdit Singh and Sandeep Singh. Maur is a Tehsil in Bathinda District, Punjab. There is Thara Sahib, two old thick sticks, Langar hall, residential rooms, Mahant Basant Singh Library. Maur Tehsil Head Quarters is Maur town. This village 30°04'21"N 75°14'44"E is 39 km from Bathinda, via 148B road. Maur Kalan. Maur Railway station is (3.5KM) from Gurdwara Sahib. Maur Pin code is 151509 and postal head office is Maur Mandi. Gurdwara Sahib new building is under construction. Gurdwara Sahib has 130 acre land. Mahant system was abolished on 29.04.2006A.D.

Gurdwara Sri Titarsar Sahib, Maiser Khana

This Gurdwara Sahib is one mile away from village Maiser khana.¹¹⁵ Guru Tegh Bahadur Sahib came to this place after the completion of Sri Anandur Sahib, on way towards Damdama Sahib.¹¹⁶ Guru Gobind Singh Ji came to this place after the batte of

Mukatsar Sahib. Guru Sahib resided at Lakhi jungle after this battle, from lakhi jungle He went to Damdama Sahib and stayed for 9 month 9 days. During his stay at Damdama Sahib went on hunt and hunted a titar (Fowl) liberated him from the cycle of birth and death, from that day this place was known as titarsar.¹¹⁷ In 1990 Bk. Baba Kartar Singh started kar sewa made Khuh(well) and Baba Tirath Singh started sewa in 2004A.D. in Vaisakh 2011BK. Baba Kesar Singh from Sri Damdama Sahib(Mastuana Bunga Sahib) did sewa till date.

It was subsequently called Tittarsar in the belief that the Guru had granted liberation to a tittar, partridge, here. But now a separate Gurdwara Tittarsar has come up (2 km) to the southeast of the village. It is dedicated to Guru Gobind Singh. Gurdwara Sahib Patshahi Nauvin, 30°06'19"N 75°10'46"E is (32KM) away from Gurdwara Sri Titarsar Sahib, Maisar Khana. This place is 650 meter from NH148B on Gurdwara Titarsar, Maisar Khana is a Village in Maur Tehsil in Bathinda District of Punjab State, Maisar Khana Pin code is 151509 and postal head office is Maur Mandi. Maisar Khana Railway station is around (6KM) from this place.

Gurdwara Manji Sahib Patshahi Nauvin, Maisar Khana

Gurdwara Manji Sahib is sacred to Guru Tegh Bahadur Sahib.¹¹⁸ Guru Sahib made halted here by the side of a small pool called Maisar.¹¹⁹ Guru Sahib had alighted from his horse, sat on the raised platform made by Sikhs under and tree. Gurdwara Sahib is constructed on this place, during construction the tree was removed from here. According to tradition, Guru Sahib stayed here for 10-12 days.¹²⁰

Gurdwara Sahib Patshahi Nauvin owns 5 acres of land and is administered by a local committee with the supports of the Shiromani Gurdwara Parbandhak Committee. This Gurdwara Sahib is administered by Head Jora Singh.¹²¹ Gurdwara Sahib has langar hall, Darbar Sahib, 7 residential rooms and bhora Sahib a raised platform preserved. Sukhdyal Singh states that the name of this village has come from sarovar (pond) of Devi Mai people called it 'Mai Da Sar' head of lady (mai). Sidhu clan jatt from Jaisalmer founded village near this pond and it was called Maisar Khana.¹²² There is a sarowar where Guru Sahib halted today in the premises of Mandir Maiser Khaan.

Free Classes for students are held at this Gurdwara Sahib. The committee is planning to build new congregation hall and Sra (residential rooms). Bathinda is 30KM away from Gurdwara Sri Titarsar Sahib, is located 30°20'40.8"N 74°57'59.8"E, NH148B passes through Maisar Khana. This village is in Maur Tehsil in Bathinda District of

Punjab State, Maisar Khana Pin code is 151509 and postal head office is Maur Mandi. Maisar Khana Railway station is around (3.5K.M.) from this place.

Gurdwara Manji Sahib Gurusar Patshahi Nauvin & Dasvin, Talwandi Sabo

Guru Tegh Bahadur Sahib sat on this raised platform known as Manji Sahib. Guru Sahib sat under the Ber tree. There is a copse of dry ber tree trunk in the basement bhora of Gurdwara Sahib.

Guru Sahib was received by sangat of the area, sangat of this area discussed the drought problem in this area. Guru Sahib told the people of this area that this is a place where Markanda Rishi meditated for long period. Guru Sahib gave word to the people, by perform karsewa of the sarowar will bring showers of rain. Firstly Guru Sahib brought the sand from the sarowar with His robe.¹²³ Guru Sahib sat under the ber tree situated near the site of sarowar. The sarowar was dug up swiftly by sangat. Guru Sahib from this place went towards Kot Dharmu, varhe, etc reached Patna Sahib.

Guru Gobind Singh Ji reached this place after the battles fought by Guru Sahib in this area. This area was under the attack of famine. Sangat of this area accompanied by Bhai Dal Singh requested Guru Sahib to save this area from the famine attack. Guru Sahib replied that the sarowar which was dug during Guru Tegh Bahadur visit has not been taken care properly, how can you expect rain showers. Guru Sahib started Kar sewa with digging five shields of sand out from this sarowar. Guru Sahib sat under the same ber tree on the banks of this sarowar. Guru Sahib poured vessel full of Amrit into this sarowar.

“ਪੁੰਨ ਅੰਮ੍ਰਿਤ ਦੇ ਭਰੇ ਕੜਾਹੇ।।

ਦੇਤਿ ਪ੍ਰਵਾਹ ਸਰੋਵਰ ਮਾਹੇ।।¹²⁴

Third Karsewa of this sarowar was done by Sant Maharaj Attar Singh Ji Mastuana Sahib, fourth Karsewa was done by Sant MohanSingh Ji Head Khalas Parbandhak Jatha 26.06.2017 with the sangat and Sant Chota Singh Ji Head Bunga Mastuana Sahib Talwanndi Sabo. This Gurdwara Sahib is managed by Sant Sewak Jatha Bunga Mastuana (Trust). Sarowar parkarama is floored with white marbel and veranda covered with roof.

Gurdwara Talwand Sabo (29°59'13"N 75°04'40"E), Talwandi Sabo is a Tehsil in Bathinda District of Punjab State, India. This is a small town 30 km southeast of

Bathinda in the Punjab. Raman railway station is (12 KM) from Talwandi Sabo Tehsil. This place is connected by SH 17 and NH 254 roads. Postal code is 151302.

Gurdwara Gurusar Patshahi Nauvin, Dhadde

Guru Tegh Bahadur Sahib halted here coming from Dikhh. Guru Sahib rested here under the huge tree and horses were fed water. The Gurdwara Sahib Patshahi Nauvin is located in south around half a kilometre away from the village Dhadde.¹²⁵ The old building of this Gurdwara Sahib is going to be used as museum. Gurdwara Sahib has new building and langar hall. There are 10 residential rooms. There is a sarowar earlier which was on the place of new Darbar Sahib now shifted to other place. The Gurdwara Sahib is managed by a committee of the local sangat.

Guru Sahib went towards Maiserkhana from this place. Guru Tegh Bahadur Sahib came to Krod village from Barah and Gurne then went to Dhamdhan from here.¹²⁶ Masya celebrated in this Gurdwara Sahib, the management is done by Head Gurwinder Singh, sewa by Baba Mukhtiyar Singh from last 20 years and the Kar Sewa is done by Baba Kashmir Singh with the help of sangat village Dhadde.

Gurdwara Gurusar Patshahi Nauvin, Dhadde (30°5353"N 75°07'02"E), is a village in Rampura Tehsil in Bathinda District of Punjab State, India. Bathinda is located (41KM) from Dhadde by Following NH 254 to NH 7 in Rampura Phul. Rampura Phul is (12 Km) from Dhadde can be reached by using Rampura Maur road via Mandi kalan. Dhadde village is (14 km) away from Maur Mandi. Dhade Pin code is 151509 and postal head office is Maur Mandi. Rampura Phul railway station is 12 KM from Dhade.

Gurdwara Manji Sahib Patshahi Nauvin, Dikhh

Guru Sahib started from Bhaini Bagha at night reached the middle of Ubhe and Burj Dhilwan stayed for a while then moved 5 mile stayed here for 3 days. A humble Sikh lady from house of Baba Balaki entreated the Guru Sahib to come and put up in his house. The Guru Sahib accepted the invitation of devoted Sikh; He was served the warm milk. Guru Sahib was blissful with his devotees dedication, blessed his host who had served him with complete devotion.¹²⁷ The Sikh, who served Guru Sahib was childless, thereafter he had four sons Aya Sura, Aya Hamira, Aya Kapura and Aya Vira. It is said that there was bricked memorial (Manji) platform raised in honour of the Guru Sahib.¹²⁸ Later single room Gurdwara Sahib was established on the site in 1917A.D.¹²⁹ The Gurdwara Sahib Patshahi Nauvin, building is a square hall with a verandah on three sides. "On adjacent compound lower level is used for the Guru ka Langar and rooms for

pilgrims. The Gurdwara Sahib owns 10 acres of land and is affiliated to the Shiromani Gurdwara Parbandhak Committee. Special congregations take place on fullmoon days.¹³⁰

Sukhdial Singh states that Gurdwara Sahib was built in 1917A.D; and in the presence of Leekal Singh numberdar the old manji was recovered by sangat.¹³¹ In the year 1996A.D. Sant Baba Kirpal Singh Kishangarh Chana wale asked to sangat to dig the sand mound, they found Manji bricked raised platform.¹³² This Gurdwara Sahib foundation was laid by Sant Kirpal Singh. Puran Mashhi is celebrated here. The new building was inaugurated on 09.01.2001A.D. by Baba Gurdyal Singh completed with-in one and half year.

Bibi veero ji belonged to this village and Bhai Bhagtu Ji did four Parkarma. Bhai Bhagtu described himself as devoted Sikh of, Guru Arjan Dev Ji residence of Bucho near Bathinda. The girl asked Bhai Sahib that if she is asked to get married, bhai sahib replied that the platform on which you are sitting it's all four wooden pillars will grow green by this you can tell your parents that you are married. This happened so when this whole incidence took place. The ber tree from the same pillar is still present. Next day the panchayat reached Bhucho met Bhai Goura son of Bhai Bhagtu. The whole incidence was discussed. Bibi Veero was accepted as mother by Bhai Gaura she stayed there.¹³³

The sarowar was built by Mahant Satpal Singh. Gurdwara Sahib has 10 residential rooms. The children with skin problem get treated taking dip I the sarowar. There is a langar hall building; Karsewa at this place is done by Baba Ajit Singh Shekhpura. There is an old well.

Gurdwara related to Bibi Veero and Bhai Bhagtu is in the village Dikh (30°09'08"N 75°16'13"E). There is a sarowar and langar hall. There is a replica of the whole incidence portrayed in sculptures of Bhai Bhagtu and Bibi Veero. Dikh is a Village in Rampura Tehsil in Bathinda District of Punjab State, India. Bathinda is situated (44 Km) from Dikh via Rampura Phul following NH 7. Dikh Pin code is 151509 and postal head office is Maur Mandi. Dikkh is situated (16km)) from Bhaini Bagha. The nearest railway station is (12 km) Maur railway station from Dikh.

Gurdwara Sahib Sri Datansar Sahib Patshahi Nauvin, Ghuman Kalan

Guru Tegh Bahadur Sahib came to this place when he was camped at Maur Kalan. Guru Sahib accompanied by Sikhs came to the place of sarowar which is called Gurusar, Guru Sahib did dattan and kurla at this place also had milk¹³⁴. Darbar Sahib is situated on very place where sangat of village Ghuman came and met Guru Sahib. This

village was founded by Guru Sahib. Gurdwara Sahib is managed by Sadhu Singh and Major Singh, owns 4 acre land. There is a new building of Gurdwara Sahib. There is around 100 year old building on one side of the Gurdwara Sahib. Earlier there was sarowar but it was closed now planning to build one. This Gurdwara Sahib is managed by Sadhu Singh and Major Sigh.

Ghuman Kalan is a Village in Maur Tehsil in Bathinda District of Punjab State, India. Ghuman Kalan Pin code is 151509 and postal head office is Maur Mandi. This place is Maur Railway station, The very nearby railway stations to Ghuman Kalan is Maur around 6KM. Bathinda city is 41 KM from this place by following NH 148B through Kot Shamir.

Summary

While planning this chapter, help has been taken from historical Gurmukhi sources, encyclopaedeas and books etc, so that no aspect of the research remains incomplete during study. Along with this, in order to make the research work, a survey was also conducted by going to those religious places of Malwa area, on which the topic is focused. During the study, it has also come to light that there are many places in the Malwa region, the information about which is not available from the previous works. There are several Gurdwaras built on the basis of the traditional information of the incident that happened there. We have covered the tradition content in this chapter. In this area, there are many relics related to Guru Sahib's, Sikh history, Gursikhs etc.; Such as the weapons of Guru Sahib and Gursikhs, Kakar, trees, ponds etc. There are many Gurdwaras where the construction works are still going on. We have covered the sites related to Guru Nanak Dev ji, Guru Angad Dev Ji, Guru Hargobind Sahib, Guru Har Rai Ji and Guru Tegh Bahadur Ji in this chapter. The blessings bestowed on Bhaike family by Guru Sahib. The gifts were given by Guru Sahib to Bhai Ru Chand for the langar system. The digging of sarowars in the malwa area by Guru sahib. The preaching tours brought the sangat to fold of Sikh religion. The places related to Guru Gobind Singh Ji will be coverd in next chapter. The Sikh Gurdwaras in the Malwa region provide devotees with an insight into a large part of Sikh history,

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- ¹³ *ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ* (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 16.
- ¹⁴ Gurdwara Lakhi Jungle, information as written on the board.
- ¹⁵ *ਮਾਲਵਾ ਦੇਸ਼ ਰਣ ਦੀ ਸਾਖੀ ਪੋਥੀ*, ਖਾਲਸਾ ਸਮਾਚਾਰ, ਅੰਮ੍ਰਿਤਸਰ, 1950, ਪੰਨਾ 71.
- ¹⁶ Gurdwara Lakhi Jungle, information written on the board.
- ¹⁷ According to the tradition, information shared by Attar Singh.
- ¹⁸ Gurdwara BrahmGiyani Baba Sangu Singh Ji Bhai Ke Laverisar Sahib Patshahi Pehli, Chevin & Dasvin, information written on board.
- ¹⁹ *The Encyclopaedia of Sikhism (Vol. I)*, p.362.
- ²⁰ *ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ* (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 55.
- ²¹ Gurdwara Guruser Patshahi Chevin, information written on board.
- ²² Gurdwara Guruser Patshahi Chevin , information written on board
- ²³ *ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼*, ਪੰਨਾ 922.
- ²⁴ According to the tradition, information shared by Jathedar Baba Manmohan Singh
- ²⁵ *ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ* (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 43.
- ²⁶ “ਈਹਾਂ ਸੇ ਜੰਗਲ ਦੇਸ ਮੇਂ ਪਹੁੰਚ ਜੈਦ ਪਿਰਾਣੇ ਸੇ ਫੂਲ ਬੰਸ ਕੇ ਲੋਗੋਂ ਕੀ ਫਤਹ ਕਰਾਇ, ਰਾਜ ਕਾ ਬਰ ਦੇ ਕਰ ਗੁਰੂ ਸਰ ਕੇ ਸਮੀਪ ‘ਲਹਰਾ’ ਅਰ ‘ਮਰਾੜ’ ਗਾਉਂ ਬਸਵਾਇ ਕੇ ਗੁਰੂ ਸਾਹਿਬ ਫੇਰ ਕਰਤਾਰ ਪੁਰ ਆਵਤੇ ਡਰੋਲੀ ਆਏ ੪।” ਤਾਰਾ ਸਿੰਘ ਨਰੇਤਮ, *ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ*, ਸ੍ਰੀ ਨਿਰਮਲ ਪੰਚਾਇਤੀ ਅਖਾੜਾ, 1975, ਪੰਨਾ 77-78.
- ²⁷ Max Arthur Macauliffe, *The Sikh Religion (vol. 4)*, Satvic Media, Amritsar, 2009, p.293.
- ²⁸ ਸ. ਬਲਵੰਤ ਸਿੰਘ ਸਿੱਧੂ, *ਮਾਲਵੇ ਦਾ ਸੰਖੇਪ ਇਤਿਹਾਸ*, ਨਿਊ ਲਾਲ ਬਾਗ ਪਟਿਆਲਾ, 1986, ਪੰਨਾ 39.
- ²⁹ According to the tradition, information shared by Giani Sher Singh.

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- ³⁰ ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 71.
- ³¹ Teja Singh and Ganda Singh, *A Short History of The Sikhs*, Punjabi University, Patiala, 2016, p. 43.
- ³² Ibid., p. 43.
- ³³ ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 43.
- ³⁴ According to the tradition, information shared by Surinder Singh.
- ³⁵ ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 44.
- ³⁶ According to the tradition, information shared by Giani Sher Singh.
- ³⁷ Gurdwara Sahib Patshahi Chota Gurusar Patshahi Chevin & Satvin, information written on board.
- ³⁸ Max Arthur Macauliffe, *The Sikh Religion (vol. 4)*, p.294.
- ³⁹ According to the tradition, information shared by Harjeet Singh
- ⁴⁰ ਗੁਰਸਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 845.
- ⁴¹ Gurdwara Jandsar Sahib Patshahi Chevin, information written on board
- ⁴² ਗੁਰਸਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 845.
- ⁴³ ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 62.
- ⁴⁴ ਗੁਰਸਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 409.
- ⁴⁵ Gurdwara Gurusar Patshahi Chevin, information written on board.
- ⁴⁶ According to the tradition, information shared by Darshan Singh
- ⁴⁷ ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 44.
- ⁴⁸ Ibid., p. 43.
- ⁴⁹ Harbans Singh (Ed. In Chief), *The Encyclopaedia of Sikhism (Vol. 4)*, p. 514.
- ⁵⁰ ਕਵੀ ਸੰਤੋਖ ਸਿੰਘ, ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਭਾਈ ਵੀਰ ਸਿੰਘ (ਸੰਪਾ.), ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪੰਜਾਬ, 2011, ਪੰਨਾ 3128.
- ⁵¹ ਪ੍ਰਿੰਸੀਪਲ ਤੇਜਾ ਸਿੰਘ ਐਮ. ਏ, ਸੰਖੇਪ ਇਤਿਹਾਸ ਭਾਈ ਸਾਹਿਬ ਬਾਗੜੀਆਂ, ਅੰਮ੍ਰਿਤ ਪ੍ਰੈਸ, ਚੂਨਾ ਮੰਡੀ, ਪਹਾੜ ਗੰਜ, ਨਵੀਂ ਦਿੱਲੀ, ਮਾਰਚ 1958, ਪੰਨਾ 6.
- ⁵² ਗਿ. ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਅਤੇ ਡਾ. ਅਮਰਜੀਤ ਸਿੰਘ (ਸੰਪਾ.), ਗੁਰ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ 6, ਅਧਿਆਇ 19, ਪੰਨਾ 643.
- ⁵³ ਸੰਖੇਪ ਇਤਿਹਾਸ ਭਾਈ ਸਾਹਿਬ ਬਾਗੜੀਆਂ, ਪੰਨਾ 7.
- ⁵⁴ ਡਾ. ਕੁਲਦੀਪ ਸਿੰਘ ਧੀਰ, ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀਵਨ ਤੇ ਪ੍ਰਤਿਭਾ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1995, p. 111-112.
- ⁵⁵ ਸੰਖੇਪ ਇਤਿਹਾਸ ਭਾਈ ਸਾਹਿਬ ਬਾਗੜੀਆਂ, ਪੰਨਾ 11.
- ⁵⁶ ਗਯਾਨੀ ਗਯਾਨ ਸਿੰਘ, ਇਤਿਹਾਸ ਰਿਆਸਤ ਬਾਗੜੀਆਂ, ਸ੍ਰੀ ਗੁਰਮਤ ਪ੍ਰੈਸ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ, 1917, ਪੰਨਾ 81-82.
- ⁵⁷ Ibid., ਪੰਨਾ 94.
- ⁵⁸ "ਗੁਮ ਸੇ ਏਕ ਕੋਸ ਗੁਮਟੀ ਤਰਫ ਗੁਰੂ ਕਾ ਥਾਨ ਹੈ ੪।" ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 62.
- ⁵⁹ ਗੁਰਸਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 1045.
- ⁶⁰ ਗਿ. ਜੋਗਿੰਦਰ ਸਿੰਘ ਵੇਦਾਂਤੀ ਅਤੇ ਡਾ. ਅਮਰਜੀਤ ਸਿੰਘ (ਸੰਪਾ.), ਗੁਰ ਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ 6, ਅਧਿਆਇ 19, ਪੰਨਾ 644, 646.

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- ⁶¹ ਇਤਿਹਾਸ ਰਿਆਸਤ ਬਾਗੜੀਆਂ, ਪੰਨਾ 20.
- ⁶² According to the tradition, information shared by Bhai Ajmer Singh.
- ⁶³ ਇਤਿਹਾਸ ਰਿਆਸਤ ਬਾਗੜੀਆਂ, ਪੰਨਾ 28-31,
- ⁶⁴ According to the tradition, information shared by Bhai Dev Singh.
- ⁶⁵ According to the tradition, information shared by Bhai Ajmer Singh.
- ⁶⁶ ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 63.
- ⁶⁷ Harbans Singh (Ed. In Chief), *The Encyclopaedia of Sikhism (Vol. 1)*, 584.
- ⁶⁸ ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ, *ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ* (ਭਾਗ 1), ਭਾਸ਼ਾ ਵਿਭਾਗ, ਪੰਜਾਬ, 2011, ਪੰਨਾ 545.
- ⁶⁹ Ibid., p. 556.
- ⁷⁰ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 316.
- ⁷¹ Ibid., p.622.
- ⁷² ਇਤਿਹਾਸ ਰਿਆਸਤ ਬਾਗੜੀਆਂ, ਪੰਨਾ 101-102.
- ⁷³ ਸੰਖੇਪ ਇਤਿਹਾਸ ਭਾਈ ਸਾਹਿਬ ਬਾਗੜੀਆਂ, ਪੰਨਾ 17.
- ⁷⁴ Ibid., p.19.
- ⁷⁵ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 413.
- ⁷⁶ ਭਾਈ ਧੰਨਾਸਿੰਘ ਚਹਿਲ ਪਟਿਆਲਵੀ, *ਗੁਰ ਤੀਰਥ ਸਾਈਕਲ ਯਾਤਰਾ*, (ਸੰਪਾਦਕ ਚੇਤਨ ਸਿੰਘ), ਯੂਰਪੀਅਨ ਪੰਜਾਬੀ ਸੱਥ, ਵਾਲਸਾਲ, ਯੂ.ਕੇ., 2016, ਪੰਨਾ 245.
- ⁷⁷ ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 327.
- ⁷⁸ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 828.
- ⁷⁹ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਪੰਨਾ 352 .
- ⁸⁰ ਤਵਾਰੀਖ ਗੁਰੂ ਖਾਲਸਾ (ਭਾਗ 1), ਪੰਨਾ 386.
- ⁸¹ ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), ਪੰਨਾ 327.
- ⁸² ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 902.
- ⁸³ Ibid., p.901.
- ⁸⁴ ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 63.
- ⁸⁵ ਡਾ. ਸੁਖਦਿਆਲ ਸਿੰਘ, ਪੰਜਾਬ ਦਾ ਇਤਿਹਾਸ (ਜਿਲਦ ਪੰਜਵੀਂ), ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 2012, 146.
- ⁸⁶ According to the tradition, information shared by Jagmohan Singh.
- ⁸⁷ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 902.
- ⁸⁸ ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 62.
- ⁸⁹ ਗੁਰ ਤੀਰਥ ਸਾਈਕਲ ਯਾਤਰਾ, ਪੰਨਾ 255.
- ⁹⁰ Gurdwara Akalgarh Sahib Patshahi Pehli, Chevin & Dasvin, information written on board.

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- ⁹¹ ਗੁਰ ਤੀਰਥ ਸਾਈਕਲ ਯਾਤਰਾ, ਪੰਨਾ 255, ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ, ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 1076.
- ⁹² ਗਿਆਨੀ ਗਿਆਨ ਸਿੰਘ, ਗੁਰਧਾਮ ਸੰਗ੍ਰਹਿ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ, ਪੰਨਾ 156.
- ⁹³ Gurdwara Akalgarh Sahib Patshahi Pehli, Chevin & Dasvin, information written on board.
- ⁹⁴ ਗੁਰ ਤੀਰਥ ਸਾਈਕਲ ਯਾਤਰਾ, ਪੰਨਾ 257.
- ⁹⁵ *The Encyclopaedia of Sikhism (Vol. 2)*, p. 263.
- ⁹⁶ Gurdwara Jand Sahib Patshahi Satvin, information written on board.
- ⁹⁷ ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 78.
- ⁹⁸ Gurdwara Jand Sahib Patshahi Satvin, information written on board.
- ⁹⁹ Gurdwara Sri Ramsar Sahib Patshahi Chevin, information written on board.
- ¹⁰⁰ ਗੁਰ ਤੀਰਥ ਸਾਈਕਲ ਯਾਤਰਾ, ਪੰਨਾ 27.
- ¹⁰¹ ਮਾਲਵਾ ਦੇਸ਼ ਰਟਣ ਦੀ ਸਾਖੀ ਪੇਥੀ, ਪੰਨਾ 18.
- ¹⁰² “ਬਚਨ ਹੋਆ: ‘ਹੋਰ ਤਲਕਾ ਵਸਦਾ ਰਹੇਗਾ। ਵਿਚ ਵਿਚ ਸਿਖ ਭੀ ਹੋਣਗੇ। ਹੋਈ ਤਾਂ ਐਸੀ ਹੀ ਥੀ, ਪਰ ਸਿਖ ਡਾਢੇ ਹਨ।” ਮਾਲਵਾ ਦੇਸ਼ ਰਟਣ ਦੀ ਸਾਖੀ ਪੇਥੀ, ਪੰਨਾ 19.
- ¹⁰³ “ਫੁਰਮਾਇਆ--ਗੁਰਾਂ ਦੀ ਦਾਤ ਰਖੀ ਨ ਗਈ ‘ਹੁਣ ਰੱਲਾ ਕੱਲਰ ਹੋ ਰਲਿਆ”, ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), 90.
- ¹⁰⁴ ਗੁਰਧਾਮ ਦੀਦਾਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ, 2009, ਪੰ. 218.
- ¹⁰⁵ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰ. 549.
- ¹⁰⁶ ਸ੍ਰੀ ਗੁਰੂ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, , ਪੰਨਾ 4123.
- ¹⁰⁷ Gurdwara Tahla Sahib Patshahi Nauvin & Dasvin, information written on board.
- ¹⁰⁸ According to the tradition, information shared by Ravinder Singh.
- ¹⁰⁹ ਮਾਲਵਾ ਦੇਸ਼ ਰਟਣ ਦੀ ਸਾਖੀ ਪੇਥੀ, ਪੰਨਾ 17-18.
- ¹¹⁰ ਮਾਲਵਾ ਸਿੱਖ ਇਤਿਹਾਸ (ਭਾਗ ਪਹਿਲਾ), 89-91.
- ¹¹¹ According to the tradition, information shared by Gurdit Singh.
- ¹¹² ਸੁਖਦਿਆਲ ਸਿੰਘ(ਡਾ.), ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮਾਰਗ, ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ, 1997, p.61.
- ¹¹³ ਸ੍ਰੀ ਗੁਰੂ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਪੰਨਾ 4119-20.
- ¹¹⁴ *The Encyclopaedia of Sikhism (Vol. 3)*, p.70.
- ¹¹⁵ ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 98.
- ¹¹⁶ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 959.
- ¹¹⁷ Gurdwara Sri Titarsar Sahib, information written on board.
- ¹¹⁸ ਸ੍ਰੀ ਗੁਰੂ ਤੀਰਥ ਸੰਗ੍ਰਹਿ, ਪੰਨਾ 98.
- ¹¹⁹ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 959.
- ¹²⁰ According to the tradition, information shared by Jora Singh.

¹²¹ Harbans Singh (Ed. In Chief), *The Encyclopaedia of Sikhism (Vol. 3)*, p.22.

¹²² ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮਾਰਗ, ਪੰਨਾ 61.

¹²³ ਗੁਰਸ਼ਬਦ ਰਤਨਾਕਰ ਮਹਾਨ ਕੋਸ਼, ਪੰਨਾ 620.

¹²⁴ According to the information written on board.

¹²⁵ *The Encyclopaedia of Sikhism (Vol. 1)*, p.563.

¹²⁶ Gurdwara Gurusar Patshahi Nauvin, information written on board.

¹²⁷ ਮਾਲਵਾ ਦੇਸ਼ ਰਟਣ ਦੀ ਸਾਖੀ ਪੇਥੀ, ਪੰਨਾ 12.

¹²⁸ Gurdwara Manji Sahib Patshahi Nauvin, information written on board

¹²⁹ ਡਾ. ਜਸਬੀਰ ਸਿੰਘ 'ਸਰਨਾ, ਦਿਲਜੀਤ ਸਿੰਘ ਬੇਦੀ, ਗੁਰਦੁਆਰਾ ਕੋਸ਼ , ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ, 2013, ਪੰਨਾ

209.

¹³⁰ *The Encyclopaedia of Sikhism (Vol. 1)*, p.583.

¹³¹ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਮਾਰਗ, ਪੰਨਾ 63.

¹³² Gurdwara Manji Sahib Patshahi Nauvin, information written on board.

¹³³ Gurdwara Manji Sahib Patshahi Nauvin, information written on board.

¹³⁴ Gurdwara Sahib Sri Datansar Sahib Patshahi Nauvin, information written on board.

Guru Gobind Singh Ji traveled is very wide and their travels is not limited to the current areas of modern Punjab like Ropar, Ludhiana, Faridkot, Sangrur, Bathinda etc. but also covers the other states of India such as Haryana, Himachal Pradesh, Delhi, Uttar Pradesh, Bihar, Rajasthan, Madhya Pradesh. Pradesh, Maharashtra etc., The proud thing is that the Malwa region has been blessed specially by Guru Sahib. In the open conflict waged by the emperial Mughal government against Guru Sahib and the Singhs, the residents of the land of Malwa have a large and important contribution. A letter written by Guru Sahib to Emperor Aurangzeb, known as 'Zafarnama', bears witness to the statement that Guru Sahib had great trust and confidence in the Sikhs of Malwa:

ਕਿਹ ਤਸ਼ਰੀਫ਼ ਦਰ ਕਸਬਹ ਕਾਂਗੜ ਕੁਨੰਦ

ਵਜ਼ਾਂ ਪਸ ਮੁਲਾਕਾਤ ਬਾਹਮ ਸ਼ਵੰਦ ॥੫੮॥

ਨ ਜ਼ੋਰਾ ਦਰੀਂ ਰਾਹ ਖ਼ਤਰਾ ਤੁਰਾਸਤ

ਹਮਾ ਕੋਮਿ ਬੈਰਾੜ ਹੁਕਮਿ ਮਰਾਸਤ ॥੫੯॥¹

There are many historical places related to Guru Sahib but the famous prophecy which is popular among people is that place is blessed by Guru Sahib during his stay in Malwa region:

ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਸ਼ਾਹੀ ੧੦:

"ਲਖੀ ਜੰਗਲ ਖਾਲਸਾ ਦੀਦਾਰ ਆਇ ਲਗਾ,

ਤਬ ਉਚਾਰ ਹੋਇਆ:

ਸੁਣਿ ਕੇ ਸੱਦੁ ਮਾਹੀ ਦਾ ਮੇਹੀ ਪਾਣੀ ਘਾਹੁ ਮੁਤੋਂ ਨੇ।

ਕਿਸੇ ਨਾਲ ਨਾ ਰਲੀਆ ਕਾਈ, ਕੋਈ ਸੇਕ ਪਇਓ ਨੇ।

ਗਇਆ ਫਿਰਾਕ ਮਿਲਿਆ ਮਿਤ ਮਾਹੀ, ਤਾਹੀ ਸੁਕਰ ਕੀਤੇ ਨ।"²

In this chapter the research work will discuss the history along with the survey of the places visited by Guru Gobind Singh in the malwa region. Since the malwa region is very wide, the research work will cover three districts named, Bathinda, Faridkot and Mukatsar Sahib. The sudy of these three districts will cover the historical relics, present situation, anecdatoes and the locations with addresses of visited places

by Guru Sahib. Additionally, the present situation of the Gurdwara Sahib built on the places visited by Guru Gobind Singh will also be covered in this chapter.

Gurdwara Zafarnama Sahib Patshahi Chevin and Dasvin, Boardan wala Dyalpur Bhai Ka (Kangar)

This Gurdwara Sahib commemorates the visit of both Guru Hargobind Sahib and Guru Gobind Singh. Bhai Rai Jodh was devotee of Guru Sahib from the times of Guru Hargobind sahib. The whole land near kangar belonged to Rai Jodh. The place where this Gurdwara Sahib is situated at that time was in the the possession of Bhai Rai Jodh. This place had a water reservoir surrounded by trees. Guru Gobind Singh reached this place accompanied by army of Rai jodh and Bhai Daya Singh.

Boardan wala Dyalpura Bhai Ka was founded by Bhai Dyal Singh after his own name. During that time this land was in the revenue limits of Kangar. Guru Sahib came to this place during their stay tied horse to the jand tree. Guru Sahib was served by Rai Jodh family during Malwa preaching tours.³ Dhanna Singh states that this is a natural place consisting huge trees and water pond with peace; Guru Gobind Singh came from Dina and composed the Zafarnama at this place. The Zafarnama was sent from this place by Guru Sahib to Aurangzeb.⁴

Further Dhanna Singh states the tradition that Guru Sahib at Kangar asked the sangat lady to serve parshada as he has to find the suitable place for battle. The humble lady replied Guru Sahib them have just crossed the Satelej. Guru Sahib asked how you knew? She replied if I know this much, then my master knows well then me.⁵ Bhai kahn Singh states that Guru Sahib was served by Bhai Rai Jodh's family.⁶ This tells us that Guru Sahib could have visited Kangar. He went to the families associated to Guru sahib from Malwa. Gurdwara sahib in Kangar is named Gurdwara Patshahi Chevin. This Gurdwara Sahib is adjacen to the small fort of Bhai rai jodh. It is said that the Gurdwara sahib is built on the place earlier the fort was situated. The area of Dyalpura bhai Ke was earlier in the possession of Bhai Rai Jodh.

This Gurdwara Sahib is located on the outer skirts of village Diyalpura Bhai Ka also known as Boarda wala Diyalpura Bhai Ka. There is a gurmat vidyala, Mata Sahib Devan budha dal Langar hall, jand, sarovar, 4-5 rooms. Old shrine and and were removed during construction of new darbar sahib. Bhora of Saint Mani Singh, he was the main head at this place, his efforts brought the name of Gurdwara Zafarnama Sahib to this place. Gurdwara Sahib has Guru Granth Sahib saroop is in Urdu, Dasam Granth

(1428 pages) and Sarbloh Granth. People offer wooden pegs on this Gurdwara Sahib. Gurdwara Sahib has two Darbar Sahib, new building of Guru Gobind Singh's Darbar Sahib is under Kar Sewa. The sarowar karsewa has been done recently with the placement of white marble on the parkarma. 30°28'50.2"N 75°12'50.6"E is located on Gaunspura Road with the postal code 151108. This Gurdwara Sahib is located 5 K.M. from Kagar on Gaunspura road via NH 254. Bathinda is around 60 K.M. from this place and the nearest Railway station is Rampura Phul located 27 K.M. away.

Gurdwara Charan Mubarak Kalgian Wale Dasvin Patshahi, Burj Rajgarh

Gurdwara Charan Mubarak Kalngian Wale Dasvin Patshahi, Burj was earlier known as Mana wala Burj. In the government land records the name of the village is rajgarh. It is said that Guru Sahib came to this place on preaching tours.⁷ Guru Gobind Singh used to come here from Dina for hunt.⁸ There is an old well and Gurdwara Sahib building but the parkash is done in new building of Gurdwara Sahib. There is two acre land in the name of Gurdwara Sahib. There are two buildings of Darbar Sahib, new one is in use, and there is an old well, a langar hall, rooms for stay and plans to construct sarovar. Gurdwara Sahib is managed by Kulwant Singh Pardhan (Head) and Jagt Singh. Rajgarh village is located 30°29'16.7"N 75°15'47.4"E in Bhagta Bhaika Tehsil located 50 K.M. towards North from Bathinda District. Rajgarh Pin code is 151108 and postal head office is Salabatpura. Rampura Phul railway station is nearest 27 K.M. via Bhai Rupa road.

Gurdwara Araamsar Sahib Patshahi Dasvin, Jalal

According to tradition Guru Gobind Singh during their stay at Dina at time of Zafarnamah writing retired towards this place for rest. There was a huge Jand tree and well located one K.M. from this place. The Gurdwara Sahib premises has around twenty rooms for stay the Gurdwara Sahib building is new it's located outside the village residential boundary. Construction of deodi is under way.

Gurdwara Araamsar Sahib Patshahi Dasvin, is located 30°27'32.2"N 75°10'08.3"E In Jalal is managed by Rajwinder Singh. Jalal is a Village in Bhagta Bhaika Tehsil in Bathinda District. Bathinda district is located around 40 K.M. from this place. Jalal Pin code is 151108 and postal head office is Salabatpura. Nearest railway station to Jalal are Rampura 26 K.M. via Mehraj and Jaito 31 K.M. via Bhagta Bhai Ka.

Gurdwara Gurusar Sahib Patshahi Dasvin, Gurusar (Gurusar Jalal Ka)

Guru Gobind Singh started his journey from Dina,⁹ on his way passing through a village asked the name, Rukhwala He replied that it is Rakhwala do not call it Rukhwala.¹⁰ According to tradition during His stay sangat from Jalal brought two pots of milk, jaggery and varshi (sharp spear). They discussed with Guru Sahib that adjoining village keeps on fighting with us, He blessed them, asked to remember the name of Almighty and your village will have upper hand in the fight upon other village. After passage of time a convoy of Singh's reached village Jalal, five horses of Sikhs were robbed and at night they were beaten by villagers. When this incidence reached the Jatha they reacted swiftly by bashing the villagers. The villagers prepared Krah Parsad (sweet wheat pudding) begged for apology. The Jatha of Singh's pardoned them for their act and instructed them to stay where Guru Sahib stayed. The new village was named Gurusar. There is a Jand tree where Guru Sahib tied his horse. Sangat take bath in the sarowar mainly on Masya and punea. Maghi is also celebrated in this Gurdwara Sahib. Kar Sewa is done by Baba Sewa Singh Khadoor Sahib.

Gurdwara Sahib is managed by S.G.P.C. Sri Amritasar Gurusar Village is located 30°27'48.4"N 75°09'00.2"E in Bhagta Bhaika Tehsil in Bathinda District. It is located 47 KM towards North from Bathinda. Gurusar Pin code is 151108 and postal head office is Salabatpura. Nearest railway station to Gurusar are Rampura Phul 32 K.M. via Bhai Rupa and Jaito 29 K.M. via Bhagta Bhai Ka.

Gurdwara Mahal Sahib Patshahi Dasvin, Bhai Bhagta

Bhai Behlo was born at Fafre Bhai ke to mother Gag Kaur and father Chaudhry Aldit a jatt sidhu.¹¹ Bhai Behlo came to fold of Guru Arjun Dev and did sewa at sarowar.¹² Guru Sahib was overwhelmed with devotion of Bhai Sahib stated "Bhai Behlo Sab Ton Pehlon", sent as preacher of malwa. Bhai Behlo had son Bhai Nanu and Grandson Bhai Bhagta. Bhai Bhagta was always in meditation of Almighty. Bhai Bhagta laid foundation of village Bhagta.¹³ He had five sons, Bhai Tara, Bhai Mehra, Bhai Bakhta, Bhai Bakhta and Bhai Gurdas . Guru Gobind Singh visited Bhai Bhagta, Guru Sahib was welcomed by Bhai Sahib with his family. Guru Sahib stayed here for 3 days. Tradition states that Bhai Sahib gifted a beautiful mare to Guru Sahib on his visit. The old wall of Guru period stands still in the very house turned Gurdwara Mahal Sahib.

Gurdwara Mahal Sahib Patshahi Dasvin, 30°29'14.5"N 75°06'01.2"E is located at Bhagta Bhai (House of Bhai Bhagta) (70) is managed by pardhan Jagir Singh. Balnder Singh Babe Ke, Gurtej Singh. There is new building of Darbsar Sahib. Bhagta Bahika is a small Village/hamlet in Bhagta Bhaika Tehsil in Bathinda District. It comes under Bhagta Bhaika Panchayat. Jaito railway station can be reached by Bajakhana road from Bhagtha Bahike is 23 km. Special divans take place on the first of every Bikrami month and on all major Sikh anniversaries. The largest attended is the annual celebration on the 1st of Magh (mid-January).

Gurdwara Sahib Patshahi Chevin and Dasvin, Bhagta Bhai Ka, Kar sewa is done by Baba Harbans Singh Kar sewa, Delhi wale. Head priest at this Gurdwara Sahib is Jagmohan Singh. Gurdwara Sahib is located 30°29'21.7"N 75°06'02.8"E with postal code 151206. Bhai Bhagta is 45 K.M from Bathinda. Railway station Jaito is 23 K.M. from Bhagta Bhai Ka. The walls of Gurdwara Sahib are covered with marvel. The well is painted blue outside whereas inside wall and flooring are covered with marvel. Gurdwara Sahib Main Entrance has beautiful gate tiles o it. The Karsewa is going on. Gurdwara Sahib has 28 acre land. In the memory of Bhai Bhagtu Akhand Path is done on 18, 19 and 20 February fair is organized with the vaars from Dhadis. Gurdwara Sahib Patshahi Sixth and Tenth, Bhagta Bhai Ka managed by S.G.P.C, Jagmohan Singh head Granthi. Karsewa of new Darbar Sahib has been done Karsewa Delhi wale. Akhandpath is held every year by village sangat bhog is on 20 February. Gurdwara Sahib has 28 acres land.

Gurdwara Paonta Sahib Patshahi Dasvin, Chak Fateh Singh Wala

This cluster of villages is known as Bhai ke Chakk, because of their association of the family of Bhai Bhagtu with them. This village was founded by Bhai Fateh Singh; he resided here with Bhai Ram Sigh, Bhai Bakhtu and Bhai Takhtu mall devoted Sikhs of Guru Sahib. Bhai Ram Singh went to Talwandi Sabo to seek blessings from Guru Sahib. On his way back he requested Guru Sahib to visit their village and bestow blessings upon them. Guru Sahib on Bhai Ram Singh request came to this village. The bhaike family have great devotion towards Guru Sahib. On arrival of Guru Sahib, Bhai Ram Singh and others got ready the place near pond in this village. The water was sprinkled on this site, Guru Gobind Singh sat on the palangh placed on the wet sand. The hot winds passed over the wet sand turned cold, He said to Bhai ram singh blowing

wind gives the assumption as we are in Paonta Sahib. This word of Guru Gobind Singh gave name to this Gurdwara Sahib as Paonta Sahib. Guru Sahib stayed here for a week.

Gurdwara Paonta Sahib Patshahi Dasin, Chak Fateh Singh Wala is managed by head Kartar Singh Lali, Bharpoor Singh Manager. This village is 6 km south of Bhuchcho Mandi (30°11'02.8"N 75°06'04.5"E) in Bathinda district of the Punjab. Bathinda is located 19 K.M. from this place one can reach here using NH 7 via Bhucho Khurd. It is also known as (ਚੱਕ ਭੁਚੋਖੁਰਦ)¹⁴. The main Gurdwara Sahib is on the eastern outskirts of the village. Chak Fateh Singh Wala Pin code is 151101 and postal head office is Bhucho Mandi. Railway station nearest to this place is Bhucho Mandi around 3 K.M. There is a small sarovar (holy tank) near Gurdwara Sahib Premises on the place of old pond where Guru Sahib came. Gurdwara Sahib has large Darbar Sahib adjacent to an old building. There is a lagar hall and Sra Patshahi 10. This Gurdwara Sahib has 60 acre land. The management is done by the Shiromani Gurdwara Parbandhak Committee through a local committee.

Gurdwara Burj Mai Desa Patshahi Dasvin, Chak Fateh Singh Wala

Guru Gobind Singh came to this place during their visit at Chak Fateh Singh Wala. Guru Sahib came to this place from the pond, the first place visited by Guru Sahib in this village. According to tradition, there was another house, where Bhai Ram Singh Aunt lived known as Burj. She was angry with Bhai Ram Singh for some reason but was very devoted to Guru Sahib. When Guru Sahib arrived in the village, she brought a cotton knitted sheet for Guru Sahib, but did not want to go to Ram Singh's house. Guru Sahib approached the old lady. Ram Singh wanted to bring Guru Sahib to his home first. But Guru Sahib rested there for one night. Guru Ke Mehal resided at Bhai Ram Singh residence at night.

This burj is located in the centre of the village Chak Faeh Singh Wala, said to be on the site of Bhai Fateh Singh's house. It is said that it was built during the time of Bhai Fateh Singh. It is also called Bhai Sango Singh's Burj. Bhai Sango was the son of Bhai Fateh Singh. It is a popular tradition with both of them that Guru Sahib used to sit on these shrines.¹⁵ It is a small circular mud built room where Dastar of Guru Gobind Singh, peehda (low chair) an old Tawa (iron pan), a low cot, weapons and a few

garments are shown as old relics. The room has wooden sticks roof top as it was during Guru Gobind Singh's visit.

Gururdwara Sahib is managed by Sewadar Mithu Singh with the management of Baba Jasvir Singh tenth descendant of Mai Desa. The main events celebrated are Diwali, First Sharadh, Masya and punya. They are planning to build new sra in this Gurdwara Sahib.

Gurdwara Gandhu Sahib Patshahi Dasvin, Siryewala

Gandhu King had his kingdom on this place; it lays in the boundary of Siryewala, but the boundaries of three villages Siryewala, Burjboard, Bhagta Bhai and Kotha Guru joins here. Gurdwara Sahib is built on the place earlier this place was kingdom of Gandhu king. This kingdom was cursed by daughter of a Brahmin. She urged to Vishnu that she feels like eating the flesh of Gandhu. King Gandhu is said to be have taken birth as titar (grey francolin) and brahmin girl took birth as mice. During Guru Sahib Stay at Bhagta Bhai one day with army Guru Sahib came to this place did the hunt of titar, it was brought to Guru Sahib by Singh's. Titar was offered to the mice and the both souls departed.¹⁶ Dhanna Singh Chehal states that Guru Sahib came to this place liberated the Gandhu King from titar life. This Gurdwara Sahib at that time was on the boundaries of Patiala and Faridkot states. Gurdwara Sahib was named Gurdwara Shikargarh Sahib. He has mentioned that this place is near to village Kotha Guru in east and Siriewala is on west side.¹⁷ Gurbachan Singh Nayyer and Sukhdial Singh states that Guru Gobind Singh during stay at Bhai Bhagta came on hunting with Bhai Bhagtu grandsons. Guru Sahib hunted many fowls 'titar' on this place. Grandsons of Bhai Bhagtu raised a domed Gurdwara Sahib Titarsar in Guru Sahib's visit.¹⁸ Today the name of this Gurdwara Gandhu Sahib Patshahi Davin Sahib.

There is a sarowar in dhaab 600 meter away from Gurdwara Sahib. This Gurdwara Sahib has 23 Kanal land(12 Ghuma). Gurdwara Gandhu Sahib Patshahi Dasvin is located 30.478392321809174, 75.06840163329838 on Bajakhana Bahagta road. Siryewala is around 3 K.M. from this place. Gurdwara Gandhu Sahib Patshahi Dasvin, Siryewala is managed by Baba Joga Singh (Nihang Singh) Shiromani Panth Akali Budha Dal Chaldi Vahir 96 crori chakarvarti Punjab. (Baba Balvir Singh Budha Dal)

Gurdwara Sahib Patshahi Dasvin, Siriyewala

Guru Gobind Singh came to this place for preaching practices. Guru Sahib stayed here for many days the sangat from this area gathered before Guru Sahib requesting him to bless them with Amrit pahul. Guru Sahib initiated a date on which the Amrit pahul was to be conducted, with this he sent message to the malwa sangat of this event. The people around the area visited to attain Amritpahul from Guru Sahib. The Kapur Singh Chaudhry was one of the blessed with Amrit Pahul at this place by Guru Gobind Singh and honoured with siropa, dhal (shield) and kharag(sword). Gurdwara Sahib Patshahi Dasvin is located 30°29'17.5"N 75°02'58.5"E in Siriewala, village in Bhagta Bhaika Tehsil in Bathinda District. Siriewala Pin code is 151206 and postal head office is Bhagta Bhai. Bathinda is around 44 K.M. and the nearest Railway station is Jaito 26 K.M.

Gurdwara Gangsar Sahib Patshahi Dasvin, Kotha Guru

Guru Gobind Singh came to this place during preaching tours in the area. This village was founded by Sodhi Prithi Chand, elder brother of Guru Arjan Dev . The original name of this village was gradually changed to 'Kotha Guru' by 'Kothe Prithi Chand'. Sodhi Prithi Chand's son Manohar Das Miharban is also said to have stayed here for a long time.¹⁹ At the time of Sodhi Kanwal Nain (Kaul Sahib) this village has great environment. There was quite a lot of excitement, when Guru Gobind Singh stopped Kanwal Nain's son Abhay Ram and named him Abhay Singh after blessing him with Amritpahul.²⁰ According to tradition the Mughal ruler Sulhi Khan was burned to death in the brick furnace of this village. There is also an old theh near this village known as Gandhu Ki theh.

Gurdwara Gangsar Sahib Patshahi Dasvin, new building is in use, Construction of Langar is under process. Gurdwara sahib is managed by Jarnail Singh. Kotha Guru is a Village in Bhagta Bhaika Tehsil in Bathinda District of Punjab State. Kotha Guru Pin code is 151206 and postal head office is Bhagta Bhai. There is no railway station near to Kotha Guru in less than 10 k.m.

Gurdwara Taruana Sahib Patshahi Dasvin, Maluka

Guru Gobind Singh from Dhilwan passing by Lambhwali reached Maluka on pond of Kot Diwana. Next morning diwana came to meet Guru Sahib, guards outside Guru Sahib tent stopped him he went into tent forcibly, he was injured by Bhai Bhagu

Singh sword attack.²¹ He went unconscious with the wound, after passage of time he was stable and asked the Singh's he has few questions; he wants to meet Guru Sahib. Guru Sahib heard the conversation and come out of tent, diwana bowed to Guru Sahib. Guru Sahib asked him if he wishes to live, he replied that he wants to attain Sach khand. He passed away in front of Guru Sahib; Bhai Kahn Singh Nabha states that Guru Sahib visited this place coming from Jalal.²² Guru Sahib blessed this place as Taran Taran. This is the reason behind name of Gurdwara Sahib. Dhanna Singh Chehal states that Maluka Das the founder of this village was follower of Guru Hargobind Sahib. He started taking tobacco after Guru Sahib Sangat. Guru Hargobind Sahib asked Maluka Das that have you started taking tobacco, he denied. Guru Sahib asked him thrice and he denied. He was given a word by Guru Sahib that you will be a sadhu and you will have tobacco in your next life. He asked Guru Sahib, how will get liberation from this word. Guru Sahib stated that you will be liberated when the tenth Guru Sahib will come. This is the reason for Gurdwara Sahib name is Taruana Sahib.²³ Masya, Maghi and ospicious occasions are celebrated here.

Gurdwara Taruna Sahib Patshahi Dasvin is managed by Darshan Sigh Pardhaan (Head) located 30°25'54.5"N 75°03'50.1"E on Maluka Kotha Guru Road. There was an old pond on which the sarowar was constructed, there is a langar hall, museum and 8 rooms for stay. The committee is planning to build new rooms, renovate sarowar and new washrooms. Maluka is a Village in Bhagta Bhaika Tehsil in Bathinda District 32 K.M.. Maluka Pin code is 151206 and postal head office is Bhagta Bhai. Nearest railway station to Maluka is Jaito less than 21 km can be reached by Jaito-Bajakhana road.

Gurdwara Jand Sahib Patshahi Dasvin, Bhagi Bandar

Guru Sahib travelled from Damdama Sahib and he was accompanied by Guru ke Mahal. They rested at this place for 4 pehar. Guru Sahib stayed here for one day congregations was held here on this place. The whole village sangat did sewa and participated in the congregation held for sangat on this ground. The next day Mahant Bihari of Shamir da Kot (Kot Shamir) a mahant of Deewana sadhu requested Guru Sahib and accompanied with them to his place and sang bards and impressed Guru Sahib.²⁴ Sakhi pothi also confirms the visit of Guru Sahib in his village and the sewa done by sangat.²⁵ Gurbachan Singh and Sukhdial Singh states that this village came to be known as Bandar because this village was founded by Jatts of Bandar clan.²⁶

According to tradition this village is approximately 700 year old. Guru Gobind Singh tied his horse to peg (Jand Tree). Guru Gobind Singh's court poet Pandit Bihari Lal Diwana was born in this village. He served Guru Gobind Singh at 'Lakhi Jangal'.²⁷

“Bhai Dan Singh Brar, Mehma Sarja, sister’s son martyred in the battle of Mukatsar Sahib was from Bhagi Bandar. Guru Gobind Singh paid sympathy to sister of Bhai Dan Singh for her son being martyred in battle.”²⁸

This village, sangat celebrates Birth anniversary of Guru Gobind Singh. Gurdwara Jand Sahib Patshahi 10th, Bhaggi Bandar (30°01'29"N 75°04'14"E) is managed by Pardhan Joginder Singh local village committee. There is sarowar, langar hall, rooms and old well in working condition. There is an old Jand tree (Prosopis spicigera) on the raised platform of bricks with the square iron fence on sides it is said to be of Guru period. There is a Siddh dera known as flahsar. Bhagi Bandar is also written as Bhagi Vander. It is situated on Bathinda-Talwandi Sabo Road, Bathinda is located 25 KM whereas Talwandi Sabo is 6 KM north. This village is in Talwandi Sabo Tehsil in Bathinda District. Bhagi Bandar Pin code is 151302 and postal head office is Talwandi Sabo. Raman railway station is 14 KM via Kamalu Road from Bhagi Bander.

Gurdwara Dhaulsar Sahib Patshahi Dasvin, Dod

Gurdwara Dhaulsar Sahib Patshahi Dasvin, Dod is sacred to Guru Gobind Singh he visited here during his stay at Dina. It is said that Guru Sahib came here from village Dhilwan and went towards Kotha Guru. Guru Sahib came here again from Jallal and rested overnight. Guru Sahib arched five bows on this place.²⁹ Tradition states that Guru Sahib during their tours in malwa came to this village and the people offered milk and other foods to Guru Sahib.

ਜਿਹੜਾ ਈਥੋਂ ਜਾਉਗਾ ਉਹ ਤਰੱਕੀ ਕਰੇ

“ਉਜੜ ਉਜੜ ਬਸੇ”।³⁰

This Gurdwara Sahib is managed by Gurbachan Singh. Gurdwara Sahib is located 30°28'18.0"N 75°00'39.1"E. The construction of new Gurdwara Sahib is done, where as now old building is used as darbar sahib. Langar hall and sarowar are the future construction projects to be done. Dod is a village in Kot Kapura Tehsil in Faridkot District. It is located 19 KM from Kot Kapura. Dod Pin code is 151205 and postal head office is Baja Khana. Jaito railway station is 14 K.M. from dod.

Gurdwara Akalgarh Sahib Patshahi Pehli Chevin and Dasvin, Lambhwali (Lambwali)

Sri Guru Nanak Dev came to this place with Mardana sat on sand mound. Guru Hargobind Sahib came to this place after the battle of Mehraj on hunt liberated a python snake.³¹

According to tradition Guru Gobind Singh came to this place from village Dhilwan. Guru Sahib did dera two for long away from the village. Guru Sahib tied his horse to a tree; sangat told Guru Sahib that there are snakes on the tree, Guru Sahib said they are lizards. Guru Sahib word resulting in the limits of Lambhwali till today there has not been a single case of miss-happening due to sanke bite. Guru Sahib prophesised here:

“ਜਦੋਂ ਲੰਭਵਾਲੀ ਦਾ ਪਿੱਪਲ ਤੁਹਾਡੇ ਪਿੰਡ ਦਿਖੂਗਾ ਤੁਹਾਡਾ ਨਗਰ ਵੱਸੇਗਾ ਅਤੇ ਪਾਣੀ ਆਵੇਗਾ”³²

Guru Sahib blessed lambhwali vasde raho, this village was of Sodhi clan.

There was an old building known as bhora Sahib related to Guru Nanak Dev , it was removed during the construction of new Darbar Sahib. There is a sarowar with the building of Gurdwara Sahib. An old building of Gurdwara Sahib is outside the walled boundary related to Guru Gobind Singh . The construction of sarowar, Lagar Hall and building are under process. Gurdwara Shaib is managed by Budha Dal. This Gurdwara Sahib is endowed with 5 acres of land. This Village is in Kot Kapura Tehsil in Faridkot District of Punjab State, India. It is located 37 KM towards East from District headquarters Faridkot. Gangsar Jaito is railway station near to Lambwali is 13 km.

Gurdwara Sahib Patshahi Dasvin, Bangadi (Bargari)

Gurdwara Sahib Patshahi Dasvin commemorates the visit of Guru Gobind Singh. According to tradition Guru Sahib was served for three days by Chaudhry Nanda brother of Bhai Kapura. Congregations were held on this place. Guru Sahib was asked by Sikhs that this village people have healthy bodies then the other parts of area. Guru Sahib replied that they are undefeated assailants.³³ Guru Sahib blessed the people of this village:

“ਬਰਾੜ ਗੁਰੂ ਦੇ ਨਾਲ, ਪੂਰੇ ਸਤਿਗੁਰੂ ਕਰੇ ਨਿਹਾਲਾ”³⁴

Gurdwara Sahib Patshahi Dasvin, 30°31'41.5"N 74°57'10.2"E Bargari is a village in Kot Kapura Tehsil in Faridkot District. It is located 10 KM from Kot Kapura. Bargari Pin code is 151208 and postal head office is Bargari. At Gill Matta Rail Way Station can be reached via Jaito road and Kot Kapura-Jaito road around 16 K.M., Romana Albel Singh Railway Station can be reached using via Gurusar road around 16 K.M., are the very nearby railway stations to Bargari. Gurdwara Sahib and sarovar are newly constructed buildings by Kar Sewa, Delhi. There is a langar hall, meeting hall, museum, dispensary and four rooms for stay. During the Jaito campaign the first Shahidi Jatha or band of Sikh volunteers, determined to reach Gurdwara Gangsar or meet martyrs made last halt at this village. This Gurdwara Sahib has 62 acres land. The sewa is done by and Manager Kulwinder Singh and Bhai Budh Singh and Bhai Gurpyaar Singh.

Gurdwara Babeksar Sahib Patshahi Dasvin, Behwal

Guru Gobind Singh came here from Bargari after the three days stay with armed forces, devotees in large number gathered before Guru Sahib. According to tradition and G.S. Nayer and Sukhdyal Singh Guru Sahib asked devotees to take five Sikhs each respectively for food. One farmer Sikh from Behbal Kalan took Mailagar Singh and he served boiled peelus to the accompanied Sikh. Every Sikh shared their food experience on reaching Guru Sahib and Bhai Mailiagar Singh shared that he was served with great food. The Sikh from Behbal sangat said to Guru Sahib '*I am poor Sikh of your, I have served Maliagar Singh with boiled peelus*'.³⁵ Guru Sahib was impressed with devotion and service replied:

ਗੁਰੂ ਜੀ ਕਹਿੰਦੇ; 'ਤੇ ਨੇ ਕੀ ਛਕਿਆ ਪ੍ਰਸਾਦਿ ਮੈਲਾਗਰ ਸਿੰਘ

ਕਹਿੰਦਾ : 'ਜੀ ਵਡਾ ਉਮਦਾ ਪ੍ਰਸਾਦਿ ਛਕਿਆ,

ਐਸਾ ਪ੍ਰਸਾਦਿ ਅਸੀਂ ਸਾਰੀ ਉਮਰ ਵਿਚ ਨਾਹੀ ਛਕਿਆ।.....

ਓਸ ਨੂੰ ਫੇਰ ਹੁਕਮ ਹੋਇਆ, "ਸਚੁ ਕਹੁ ਕੀ ਛਕਾਇਆ ਹੈ ??

ਓਸ ਨੇ ਕਹਿਆ, 'ਜੀ ਪੀਲੂ ਕੀਆਂ ਕੇਕੜਾਂ। ਗੁਰੂ ਜੀ ਕਹਿੰਦੇ, 'ਧੰਨ ਸਿਖੀ।

ਐਸੇ ਭੀ ਹਨ : ਸਤੀ ਦੇਇ ਸੰਤੋਖੀ ਖਾਇ । ਤਿਸ ਸਿਖ ਕੇ ਗੁਰ ਬਲ ਬਲ ਜਾਇ।³⁶

There is an old well which is preserved at this place. This Gurdwara Sahib is maintained by Budha Dal Nihang Singh. The new construction of Gurdwara Sahib and langar hall is done by Baba Kheta Singh Kar Sewa, Delhi. Behbal kalan is a historic village in Kot Kapura Tehsil in Faridkot District. It is located 26 KM towards East of Faridkot. It is located at 6 KM from Kot Kapura. Behbal Kalan Pin code is 151208 and postal head office is Bargari. Romana Albel Singh Rail Way Station, At Gill Matta Rail Way Station are the very nearby railway stations to Behbal Kalan.

Gurdwara Tibbi Sahib Patshahi Dasvin, Behwal Kalan

Guru Gobind Singh stopped at this place from Kotkapura. Kapura chaudhry came after Guru Sahib, Guru Sahib got angry with him during visit at Kotkapura.³⁷ According to tradition Tibbi Sahib is the place where Guru Sahib planned his last battle. Guru Sahib chanted Chandi Di Vaar and practised for battle. Guru Sahib got ready Amrit Pahul and fifty people were bestowed with Amrit Pahul (Baptism).³⁸

This Gurdwara Sahib is located 30°32'10.7"N 74°54'34.8"E on the outskirts of Behwal Kalan. Granthi Singh Iqbal Singh performs duties in this Gurdwara sahib. Construction is going on under the Darbar Sahib building. Gurdwara Sahib has rooms, a well, sarowar and langar hall. Vaisakhi, Baba Daya Singh and Baba Partap Singh barsi is commemorated on this place.

Gurdwara Sahib Patshahi Dasvin, Gurusar

Guru Gobind Singh came to this place, this was a thick groove around the water reservoir. According to Dhanna Singh Guru Sahib stayed on this pleasant place for six monhs. He states that from this place Guru Sahib went to Tibbi Sahib for nitnem. This Gurdwara sahib is in the outskirts of village Sarawan. The land which is allocated around this Gurdwara Sahib is on the name of Sarawan village. This village was formed afterwards.³⁹ Sakhi pothi mentions this place as doda taal (doda pond):

“ਸਿਉਰਾਮੀ ਡੇਰਾ ਹੋਇਆ। ਦੇਦੇ ਵਾਲੇ ਤਲਾਉ ਸੁਚੇਤੇ ਗਏ, ਓਥੇ ਮਿਲਿਆ ਸਈਅਦ,

ਸਿਰੀਹ ਵਿਚ ਰਹਿੰਦਾ ਸੀ ਗੁਪਤ । ਓਸ ਨੇ ਮਥਾ ਟੇਕਿਆ,ਧੌਲੀ ਦਾੜੀ ਸੀ।

ਗੁਰੂ ਜੀ ਕਹਿੰਦੇ, “ਰਾਜੀ ਹੈਂ ਮੀਆਂ ?

ਓਹ ਕਹਿੰਦਾ, “ਅਜੁ ਰਾਜੀ ਹਾਂ, ਖੁਦਾਇ ਦਾ ਦੀਦਾਰ ਪਾਇਆ ।

ਚਿਟੇ ਬਸਤ੍ਰ ਸਨ ਓਸਕੇ। ਫੇਰ ਡੇਰੇ ਆਏ। ਸਿਖਾਂ ਨੇ ਪੁਛਿਆ : ‘ਜੀ ਏਹ ਕੌਣ ਹੈਸੀ?’

ਗੁਰੂ ਜੀ ਕਹਿਆ: ‘ਏਸ ਕੀ ਵਾਸਨਾਂ ਰਹੀ ਸੀ ਸਰੀਹ ਵਿਚ, ਹੈਸੀ ਤਾਂ ਸਾਂਈ ਲੋਕ।’⁴⁰

This Gurdwara Sahib is located 30°31'40.8"N 74°53'43.6"E in village Gurusar near Sarawan. This Gurdwara Sahib is managed by Baba Baldev Singh related to Nihang Singh Budha Dal. There is a thara (raised platform) Guru Sahib sat here near the pond. There is a langar hall and sarovar in Gurdwara Sahib. Gurusar is a Village in Kot Kapura Tehsil in Faridkot District. It is located 26 K.M. towards South from District headquarters Faridkot. It is located 5 K.M. from Kot Kapura. Romana Albel Singh Railway Station is 6 K.M., At Gill Matta Railway Station is 7 K.M, are the very nearby railway stations to Gurusar.

Gurdwara Sahib Patshahi Dasvin, Sarawan (Sarawan)

Guru Sahib passed from this village. In this village Bhai Mailagar Singh was served food of peehla by a noble Guru Sikh Jatt. Sakhi pothi states that on this incidence Guru Sahib praised both the Sikhs Bhai Mailagar singh and his host:

“ਸਿਉਰਾਮੀ ਡੇਰਾ ਹੋਇਆ। ਦੇਦੇ ਵਾਲੇ ਤਲਾਉ ਸੁਚੇਤੇ ਗਏ,

The same sakhi is shared in the tradition of the village behwal. The Sakhi pothi states that this sakhi happened in village Sarawan. But on the other hand its mentioned that Guru sahib sent Sikhs to nearby villages with Sikhs of villages. There is Darbar Sahib and langar hall. Sarawan is a Village in Kot Kapura Tehsil in Faridkot District of Punjab State, India. Sarawan Pin code is 151204 and postal head office is Kotkapura. Romana Albel Singh Rail Way Station, At Gill Matta Railway Station are the very nearby railway stations to Sarawan.

Gurdwara Bastar Asthaan Patshahi Pehli and Dasvin, Dhilwan Kalan (Dhilwan Kalan)

This Gurdwara sahib is not directly related to the visit of guru sahib but this place was residence of Sodhi Kaul . According to tradition Sri Guru Gobind Singh from Kotkapura came to Dhilwan Kalan. Sodhi Kaul with his four sons received Guru Sahib with honour, for seeking blessings. Guru Sahib changed His blue clothes and burnt the clothes tearing them into pieces. It is said tha the fresh clothes were provided by Sodhi kaul to guru sahib during visit.

The relics related to Guru Sahib and Sodhi kaul are preserved on this place. Some clothes to Sodhi Kaul like socks, Dastar small and big, Chola Sahib, Thella(cloth

pouch), embroidered Chola, Mala Patshai Pehli, Godri, Thella(cloth pouch), sehli and topi, gomkhia, topa, Pothi, Baba Meharban Pothi, cotton Chola, warm phargal Patshahi Dasvin, Kataar Sahib Patshahi Dasvin.

Gurdwara Sahib is managed by Gurinder Singh Sodhi, There is Darbar Sahib and langar hall. Celebrations are done on Katak Gurupurab and 5 January Gurupurab (Birth Anniversary). This Village is in Kot Kapura Tehsil in Faridkot District. It is located 5 KM from Kot Kapura. Dhilwan Kalan Pin code is 151204 and postal head office is Kotkapura. Kot Kapura Junction Rail Way Station, Romana Albel Singh Rail Way Station are the very nearby railway stations to Dhilwan Kalan.

Gurdwara Godawarisar Patshahi Dasvin, Dhilwan Kalan

Guru Gobind Singh came to Dhilwan from Kotkapura after meeting Chaudhry Kapura. According to tradition Guru Sahib tied His horse with Ber tree near dhaab (pond). Sodhi Kaul and his four sons received him with honour. He had relation with Guru Gobind Singh. Guru Sahib asked water from the accompanying Sikhs. They brought the water from the near pond. Sodhi Kaul requested Guru Sahib not to drink the water brought from Jhiri as it was drunk by animals and birds. Guru Sahib replied that this water has importance equivalent to Godawari. Sodhi Kaul was brought to Khalsa fold with Amritpahul (Baptism) on this place. Sodhi Kaul on this place suggested Guru Sahib to discard the blue dress he had put on at Machhiwara as a disguise. Guru Sahib was offered new clothes by Sodhi Kaul, old clothes were kept by Sodhi Kaul as remembrance.

When Guru Sahib arrived here angry with Kapura, Sodhi Kaul asked where he was coming from. Guru Sahib said replied that Kapura's roots are uprooted. Sodhi Kaul said that kapura's roots are in his own stomach. The Guru said that the roots will be pulled out from the stomach as well. The tradition is popular that Sodhi Kanwal was killed in the fighnt of bulls. Sodhi 's stomach was torn by the horn of a bull.⁴¹

Tradition reminds that maan singh from jatha accompanied by Guru Sahib, requested the piece of blue robe and tied on his turban, it is said that farla "an honour cloth started from the very day". After four day stay on this place, Guru Sahib went towards Behwal Kalan Tibbi. Bhai Dhanna Singh states that Guru Sahib stayed here for three days and played chess with Sodhi Kaul . Guru Sahib stated the bath of his sarowar compared to Godawari. The blue robes that were put on fireduring that time Guru Sahib uttered:

“ਨੀਲ ਬਸਤਰ ਲੇ ਕਪੜੇ ਫਾੜੇ ਤੁਰਕ ਪਠਾਈ ਅਮਲ ਗਿਆ।।”⁴²

This Gurdwara Sahib is managed by Baba Jarnail Singh. Construction of Gurdwara Sahib's new building is done by kar sewa by Baba Kaku Singh Jand Sahib wale Sampardai Sant Baba Gurmukh Singh (Muktsar Wale). This Gurdwara Sahib has two langars and a sarovar. There are 2-3 rooms for stay. Besides the daily services, special divans take place on the first of each Bikrami month. Baisakhi is the major annual festival.

Gurdwara Sahib Patshahi Dasvin, Kotkapura

Kotakpura is a famous city of Faridkot district. Its founder was Jat Kapura Chaudhary of Brar tribe. Kapur built a fort here for his own protection. This place was named after his own name. According to the local tradition, when Guru Gobind Singh was coming towards Chaudhry Kapura, Chaudhary Kapura went to receive Guru Sahib. Guru Sahib asked Kapura to hand over his fort to him so that he could stay here and fight with the imperial army. But Kapura was afraid of the imperial army. That's why he kept on delaying. Guru Sahib told Kapura that what he is afraid of will eventually come to him mainly in the face of this fear. He was follower of Guru Sahib but he refused to give active military support.⁴³

ਜਦ ਸਤਿਗੁਰ ਗਏ ਕੋਟਕਪੂਰੇ।

ਮਿਲਯੋ ਕਪੂਰੇ ਦਿਲ ਕਰ ਉਰੇ।

ਸਤਿਗੁਰ ਕਹਿਯੋ ਸੁਨ ਸਿਖ ਪਿਆਰੇ।

ਡੇਰਾ ਦਿਰੋ ਹਮ ਕਿਲੋ ਮੰਜਾਰੇ।

ਸਭਿ ਰੈਯਤ ਹੋਇ ਤੁਮਾਰੀ ਆਇ।

ਤੁਹਿ ਦੇਉ ਮੈ ਬਡ ਦੇਸ ਲਾਇ।⁴⁴

Chaudhry denied the space in fear of Mughals. Guru Sahib was told by Kapura that you have come to ruin our place, Guru Sahib replied “due to whose pressure you are denying the word those Mughals will hang you till death”. If you have kept the word your coming generations would have ruled. The words uttered by Guru Sahib regarding the death were fulfilled, Kapura was hanged till death on the count of theft by Isse Khan. Guru Sahib stayed here for two days went towards Dhilwan.⁴⁵

Kapura went to the congregation of Guru Sahib, asked Guru Sahib regarding the weapons being given special honour. The weapons were portrayed on man. Guru Sahib replied that these weapons have been worshipped as saints from the centuries.⁴⁶

ਅਸ ਕ੍ਰਿਪਾਨ ਖੰਡੇ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ।

ਸੈਫ ਸਰੇਹੀ ਸੈਹਥੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ।

ਤੀਰ ਤੁਹੀ ਸੈਹਥੀ ਤੁਹੀ ਤੁਹੀ ਤਬਰ ਤਲਵਾਰ।

ਨਾਮ ਤਿਹਾੜੇ ਜੇ ਜਪੈ ਭਏ ਸਿੰਧ ਭਵ ਪਾਰ।⁴⁷

This Gurdwara Sahib is located in the market of Kotkapura. It has the large parking with in premises. Kot Kapura is a Town in Kot Kapura Tehsil in Faridkot District of Punjab State, India. It is located 12 KM towards South from District headquarters Faridkot. It is a Tehsil head quarter. Kot Kapura Junction Railway Station, Giani Zail Singh Sandhwan Rail Way Station are the very nearby railway stations to Kot Kapura. This Gurdwara sahib is managed by Panjva Takht Baba Santa Singh did sewa for 12 years from here he got the seat of Dal. Gurdwara Sahib has eight cornored sarowar. On fifteenth of Vaisakh every year congregation and fair is held on this place. Man Sahib is located in a room behind the main building where Guru Sahib worshiped weapons. There are two trees of bohar and khajoor on this place which are said to be very old.

Gurdwara Guru Ki Dhaab Patshahi Dasvin, Kotkapura

According to tradition Guru Gobind Singh came to this place from sarawan from sunrise direction reached Dhaab Guru Ki. Guru Sahib tied horse near the pond did ishnaan and tied Dastaar went north towards Kotkapura. Sikhs prepared Langar on the site of Gurdwara Chullah Sahib. Guru Sahib resided at Gurdwara Patshahi Dasvin. It is believed that Kapura denied his castle on this place to Guru Sahib. Guru Sahib retired towards Dhilwan from this place. Guru Sahib from here reached Guru Ki Dhaab on assu's ekam and then reached Mukatsar Sahib.

Gurdwara Sahib is managed by Bhai Tej Singh and Sardul Singh conduct Kar sewa of Gurdwara Sahib, living rooms and langar hall is in process. Now days parkash of Sri Guru Granth Sahib is done in the old building of Gurdwara Sahib. Old plants of Kareer, Jand and Dhaab (pond) are there in the premises of Gurdwara Sahib. Gurdwara Sahib is managed by Bhai Tej Singh and Sardul Singh. Kar sewa of Gurdwara Sahib,

living rooms and langar hall is in process. Now days the old building is in use. Old plants of Kareer, Jand and Dhaab (pond) are there in the premises of Gurdwara Sahib. 11 Assu(traditional month) mela (fair) is held at this place.

Gurdwara Guru Ki Dhaab (Matta) Patshahi Dasvin, Guru Ki Dhaab (Matta)

Guru Gobind Singh came to this place on his way towards Mukatsar Sahib. According to tradition Guru Sahib came to this place after knowing from Behbal and Sarawan sangant. Guru Sahib reached the place in third quarter of day. Guru Sahib took bath and sat with accompanying Sikhs near pond. A long beard man with white clothes came towards Guru Sahib from a srinh tree. Guru Sahib welcomed the person by his name “Are you well brother Ussain Khan”, he said Guru Sahib I’m privileged to hear my name from you and blessed with your visit which has fulfilled my wish. Guru Sahib was asked by Sikhs the person who has bowed before you who is he? Guru Sahib replied that he is martyr of huge labour, he could not attain salvation due to some reasons, with our visit his wish has been contented.⁴⁸

The one who take dip in holy tank gets cured of Atharah disease. 2,3,4 Assu and every Puran mashi and masya are celebrated on this place. This Gurdwara Sahib is managed by manager Naib Singh under S.G.P.C, Sri Amritsar Sahib Section 87. This Gurdwara Sahib is equipped with deewan hall, langar hall, 8 rooms and sarovar (8 corners/octagonal). 26 acres of land is with registered with this Gurdwara Sahib. Matta is a Village in Kot Kapura Tehsil in Faridkot District of Punjab State, India. At Gill Matta Railway Station, Romana Albel Singh Railway Station are the very nearby railway stations to Matta.

Gurdwara Dastaar Sahib Patshahi Dasvin, Gill

Gurdwara Dastaar Sahib Patshahi Dasvin is located on the outskirts of village At Gill. Guru Gobind Singh came to this place and tied Dastaars.⁴⁹ There is an old Manji Sahib, a seat built with bricks.⁵⁰

This Gurdwara Sahib is also known as Gurusar Sahib. During the digging work on site the foundation; brick wall was retrieved from site near old pond. At Gill is a village in Jaito Tehsil in Faridkot District. It is located at the distance of 5 K.M. from Kot Kapura city. At Gill Pin code is 151202 and postal head office is Jaitu. Railway Station near to Gurdwara Sahib is At Gill Matta. Construction of new darbar Sahib is done by Baba Harban Singh Kar sewa, Delhi, supervision of Baba Sheera Singh, Baba Jagdev Singh.

Gurdwara Gangsar Sahib Patshahi Dasvin, Jaito

Guru Gobind Singh Sahib came to this place after visiting today's Gurdwara Tibbi Sahib. Guru Sahib shown Ganga flow to Brahmin on this place, got the vessel of Brahmin lost at Haridwar from this pond. From this incidence the place came to be known as Gangsar. The name of the sarowar was gangsar.⁵¹ Giani Gian Singh states that when Guru Sahib was preaching in Laki jungle sangat from Jaito visited Guru Sahib met near Bhai dan Singh's villlage.⁵²

The Shiromani Akali Dal roused by the forced abdication of the Sikh Maharaja of Nabha, Maharaja Ripudaman Singh. The campaign was followed with the interruption by the Nabha state authorities (British Officialls) of the akhand path or continuous recitation of the Guru Granth Sahib started at Jaito, which lay in the deposed Maharaja`s territory, to express their sympathy for him. As Maharaja Ripudaman Singh was sent to Dehradun by seizing his throne by British on 9th July, 1923 A.D.⁵³ In revolt of this act Akali Dal started Sri Guru Granth Sahib Akhand Path (continue recitation), it was clogged by British officer on 14th September, 1923A.D.⁵⁴ The first shaheedi Jatha(martyr's band) started the preparations for recitation of Gurbani in this Gurdwara Sahib which was clogged forcibly by British officer, this resulted into weapon action against the Jatha of Singhs, as result hundreds of Sikhs were killed or injured with bullets fired by British Gunners.⁵⁵ Shaheeds (Martyrs) of Jaito Morcha were cremated at Gurdwara Angitha Sahib.

Shahidi Jod mela is organised on 10th Faggun desi month, that is 21st Feburary, with the recitation of 101 Akhand Path. Masya, Sangrand and Gurupurab are also celebrated here. Tradition states that the person who takes dip in the sarowar is blessed with the 68 holy places. The martyrs of Jaito Morcha were cremated on this place.

It was built by Maharaja Hira Singh of Nabha. Name of Gurdwara Sahib was given on the Sarowar name Gangsar. Gurdwara Sahib is managaed by Mandir Singh, Kulwinder Singh Bargari and Jaswinder Singh (clerk). The Gurdwara Sahib new building,, sarowar with parkarma(holy tank with pavement), Diwan Hall, eighteen residential rooms in Kalngidhar Sra and Parking. Gurdwara Sahib Parkarma is under construction. Gurdwara Sahib has 80 acre land and 80 shops under S.G.P.C. Management Committee, Sri Amritsar Sahib.

Gurdwara Sri Shahidganj Tibbi Sahib Patshahi Dasvin, Jaito

Guru Gobind Singh came to this place during preaching tours throughout Malwa region. Tradition states that Guru Sahib used to congregate here for Rehraas

Sahib diwan (evening prayer) during his visit. Guru Gobind Singh Sahib came from Kotkapura reached in the boundaries of Jaito to this place. Guru Sahib sat on the sandy mound taught archery to Sikhs, did rehraas Sahib and evening congregation on this place. In the evening Guru Sahib retired towards Jaito town place of Gangsar rested there. During this period Malwa was hit by scarcity of water. Guru Sahib went to Gangsar for water, Bhai Ram Singh, Bhai Sher Singh, Bhai Partap Singh, Bhai Sant Singh etc. followers of Guru Sahib dug up the well on this site. A Man Sahib (raised platform) and old Nishan Sahib of iron was prepared by Bhai Ram Singh. Bhai Ram Singh did the sewa of langar. 8 ghuma land was given to Gurdwara sahib by Rysat Nabha. 10 Fagun is commemoration day of Martyrs.

Gurdwara Sahib managed by Jagseer Singh Granthi under the Guidance of S.G.P.C, Sri Amritsar Gurdwara sahib has Darbar Sahib, Langar Hall, four residential rooms and Park. Museums construction is under way.

Gurdwara Sahib Patshahi Dasvin, Ramiana

Guru Sahib reached this place from village from Jaito.⁵⁶ Guru Sahib sat near the pond in the dense forest, Guru Sahib saw a farmer plucking Dele (fruit) from Kareer tree (Capparis aphyllid).

ਤਹਿੰ ਇਕ ਰਾਹਕ ਤੇਰਤਿ ਡੇਲੇ।

ਪਾਵਹਿ ਝੇਰੀ ਮੈਂ ਬਹੁ ਲੇ ਲੇ।

ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਸੇ ਜਾਇ ਨਿਹਾਰਾ।

ਨਿਕਟ ਗਏ ਇਮ ਬਾਕ ਉਚਾਰਾ॥੩॥⁵⁷

According to tradition Guru Sahib asked the farmer his business; He replied that he's plucking fruits for his family. Guru Sahib tasted the fruit they were bitter. Guru Sahib instructed the farmer to throw away the plucked fruit. The farmer threw away the one third kept the leftover, Guru Sahib again said to throw away he threw the two portions kept the third one again. Guru Sahib asked the farmer that why you have not thrown the entire fruit. He said that if he threw the entire collection then my family would starve. Guru Sahib said that he has kept a portion in Malwa for the famine.⁵⁸ According to tradition Guru Sahib went towards khidrana dhaab from this place.

ਸਾਭਨਿ ਸੁਨਾਇ ਗੁਰੂ ਤਬਿ ਭਾਖਾ॥ ਚੌਥੇ ਭਾਗ ਦੁਰਿਭਿੱਖ ਕੇ ਰਾਖਾ॥੧॥

ਹਮ ਚਾਹੜਿ ਇਸ ਮਝਾਰੀ॥ ਕਬਿ ਦੌਰਭਿਛ ਨਾ ਪਰਹਿ ਅਗਾਰੀ॥

ਬਰਿਆਈ ਇਹ ਰਾਹਕ ਰਾਖਯੇ॥ ਮਾਨ ਯੋਗ ਬਾਕ ਨਾ ਜੋ ਹਮ ਭਾਖਯੇ॥੪॥

ਜੇਕਰ ਡੇਲੇ ਗੋਰਤਿ ਸਾਰੇ॥ ਹੋਤੂ ਅਨਾਜ ਅਨੇਕ ਪ੍ਰਕਾਰੇ॥

ਰਹਿਤਿ ਭਲੇ ਸੁਰਭਿਖ ਹਮੰਸੂ॥ ਇਤ ਅੰਨ ਖਾਹਿ ਬਹੁਦੇਸੂ॥੧੦॥

ਅਭਿ ਭੀ ਤੀਨਹੁ ਭਾਗ ਸੁਕਾਲ॥ ਛਿੱਤ ਮਹਿ ਉਪਜੇ ਅੰਨ ਬਿਸਾਲ॥⁵⁹

This Gurdwara Sahib is managed by S.G.P.C. Amritsar, by Jagga Singh new building of Gurdwara Sahib is made by Kar Sewa, Delhi wale. Jand tree is dry now 5 new branches have grown/sprouted. This Gurdwara Sahib is located on Jaito- Muktsar road. Gurdwara Sahib has 17-18 acres of land. Gurdwara Sahib has langar hall, sarowar and 8 living rooms. Ramiana is a village in Kot Kapura Tehsil in Faridkot district of Punjab. Ramiana Pin code is 151202 and postal head office is Jaitu. Gangsar Jaito Railway Station is the very nearby railway stations to Ramiana.

Gurdwara Ramsar Sahib Patshahi Dasvin, Mallan

Bhai Mallan was Sikh of Guru Amardas Ji. Guru Sahib educated Bhai Mallan and appointed him as preacher of malwa.⁶⁰ Gurdwara Ramsar Patshahi Dasvin, is located in the north of the village where Guru Gobind Singh is said to have stopped for a short rest while travelling towards Muktsar. This village has the population of Barring clan jatts. Guru Sahib was served with food by the sangat of his village. When Guru Sahib Departed he asked Barring jatt, donot tell anyone where we are going. The imperial army on chase came to Mallan, they asked about Guru Sahib. The people told them the route Guru Sahib went from their village. They brought peehlo and other stuff found in the sandy areas. Guru sahib replied that one day you will cultivate wheat here.⁶¹ Mallan village rose to Sikh prominence during the Akali agitation at Jaito da morcha. The Sikh bands comprising twenty five volunteers each which set out daily from Muktsar, made an overnight halt in this village during Jaita morcha.

Gurdwara Ramsar Sahib Patshahi Dasvin, is managed by Jathedar Sukhchain Singh, Budha Dal, Chhauni. Gurdwara Sahib has nine acre land, new Darbar Sahib, Sarowar, residential rooms, langar hall, old deodi and vana tree near main entrance on the raised brick platform circled with coloured threads. There is an old Kareer tree

present in Gurdwara Sahib Premises. Kar sewa is done by Baba Lakha Singh, Delhi Wale. Gurdwara Sahib is located. This Village is in Gidderbaha Tehsil in Muktsar District of Punjab State, India. Mallan Pin code is 152031 and postal head office is Doda (Muktsar).

Gurdwara Sahib Charansho Guru Gobind Singh Patshahi Dasvin, Gurhi Sanghar

Guru Sahib came from Mallan to Roopeani today known as Gurhi Sanghar. According to tradition Guru Sahib sat in the shade of vana tree, sangat from the village reached Guru Sahib. Guru Sahib told the sangat that he has chosen the place to fight Turk army, chief of this village Roopa Khatri supplicated that his village will turn to ashes if the Turk army is given fight on this ground. Guru Sahib said we will leave this place, if this village is to cinder no one can protect it from anyone. Sangat of this village presented ggergy to Guru Sahib, it was distributed in the gathering, and this village came to be known as Gurhi Sanghar from the very day.⁶² There is another view on this that Gurhi Sangher Choudhry went to Mallan to meet Guru Sahib. Guru Sahib was served gery by choudhry. This was the reason the name of village came to be known as Gurhi Sanghar.⁶³

Gurdwara Sahib Charan Sho Guru Gobind Singh Patshahi tenth, is managed by Jagmeet Singh and Baaj Singh. Gurdwara Sahib is located near pond, there is langar hall, 2 acres land, old well and Vana tree. Kar Sewa of new Gurdwara Sahib is done by Kar Sewa, Delhi wale. Jaggery is offered by the devotees. Gurhi Sanghar is a Village in Gidderbaha Tehsil in Muktsar District of Punjab State, India. Guri Sanghar Pin code is 152031 and postal head office is Doda (Muktsar). There is no railway station near to Guri Sanghar in less than 10 km.

Gurdwara Gurusar Sahib Patshahi Dasvin, Kauni

Gurdwara Gurusar Sahib Patshahi Dasvin, is place where Guru Gobind Singh Sahib during his visit in Malwa was served water by sangat. According to tradition sangat of this village discussed with Guru Sahib there hitches. The main problem in this region was scarcity of water, sangat of this village discussed that they haven't had rain. Guru Sahib instructed them to distribute boiled grams; this was helpful to get the rains as tradition records. There is another view that the name Kauni came up from crows. There used to be outnumbered crows on the sand mound. First the dhaabwas called kawa wali afterwards it became popular as kauni. Guru Sahib on his travel towards Muktsar stopped at this dhaab. Guru Sahib's stay on this named it as Guru Ki Dhaab. There was a man built on this in the memory of Guru Sahib.⁶⁴

Gurdwara Sahib is managed by Nihang Singh Jangir Singh. Gurdwara Sahib is managed by Baba Tara Singh and Kanwart Singh. Guru Sahib had water at this place. People of this village asked about rain Guru Sahib told them to distribute boiled grams and have faith in the praying place. There is a langar hall. There was an old Ber tree it was cut down during construction of new building of Gurdwara Sahib. This Village is in Gidderbaha Tehsil in Muktsar District of Punjab State, India. Kauni Pin code is 152031 and postal head office is Doda (Muktsar).

Muktsar Sahib

Mukatsar has eminent place in the Sikh history. The sacred pool which lends its name to the town was formerly known as Khidrane Di Dhab, a natural reservoir fed by rainwater, used to be the only reservoir⁶⁵ in this area which was later, named Muktsar after the bloodiest battle with imperial forces headed by Wazir Khan on pursuit to capture Guru Gobind Singh. On this battle ground forty Sikhs under the command of Bhai Mahan Singh and Mata Bhag Kaur laid down their lives, seeking apology from Guru against the letter of renunciation written at the time of deserting Guru in middle of the battle fought at Anandpur against the Imperial forces and hill chiefs under the command of Wazir Khan. In this epic battle all the forty Sikhs attained martyrdom except widowed Bhag Kaur, but heavily wounded. Their dedication and true faith toward Guru Gobind Singh was high. The Guru glorified their remembrance for generations to come that the Isharsar pond of Khidrana was named Muktsar to show their victory against might of Imperial forces by Sikhs of Guru Gobind Singh.⁶⁶ This place marks distinguish Gurdwara Sahib established according to the events occurred on this place.

ਅਬਿ ਤੇ ਨਾਮ ਮੁਕਤਿਸਰ ਹੋਇ।
 ਖਿਦਰਾਣਾ ਇਸ ਕਰੈ ਨ ਕੋਇ।
 ਇਸ ਥਲ ਮੁਕਤਿ ਭਏ ਸਿਖ ਚਾਲੀ।
 ਜੇ ਨਿਸ਼ਪਾਪ ਘਾਲ ਬਹੁ ਘਾਲੀ।
 ਯਾਂ ਤੇ ਨਾਮ ਮੁਕਤਿਸਰ ਹੋਵਾ।
 ਜੇ ਮੱਜਹਿ ਤਿਨ ਹੀ ਅਘ ਖੇਵਾ।
 ਅਸ ਮਹਿਮਾ ਸ੍ਰੀ ਮੁਖ ਤੇ ਕਹੀ।
 ਸੇ ਅਬਿ ਪ੍ਰਗਟ ਜਗਤ ਮੈਂ ਸਹੀ।⁶⁷

Guru Gobind Singh accompanied by Bhai Dan Singh Brar and other Sikhs eventually made his way towards Khidrana⁶⁸ which was an ideal location to engage the

Mughal army, in warfare, this was the only source of water in the area that was overtaken by Guru Gobind Singh. On their move towards Khidrana they were met by Majha Sikhs gathered on common ground to support Guru Gobind Singh. The contingent of forty Majha Sikhs attacked the closing Mughals and eventually made them to retreat, while the Guru Gobind Singh's forces showered arrows on the Mughals from nearby high ground.

Gurdwara Sri Darbar Sahib (Tutti Gandhi) Patshahi Dasvin, Sri Mukatsar

This is the main Gurdwara Sahib where maghi, the first day of the month of magh, is commemorated for the heroic fight of the forty Mukte, laid their lives for bows of faith bestowed upon them by Guru Gobind Singh at Anandpur Sahib. On this day recital of the hymns of Guru Granth Sahib and religious divans (congregation) are performed in almost all Gurdwara Sahib of Muktsar Sahib. The largest assembly takes place in the form of a big fair during which pilgrims take a dip in the sacred sarovar(holy tank). A mahalla or big march of pilgrims from Gurdwara Sri Darbar Sahib (Tutti Gandhi) Patshahi Dasvin takes place.⁶⁹

ਗੁਰ ਵੇਖਯਾ ਇਨਾਂ ਨੇ ਸਿਦਕ ਛੱਡੇ,
ਕਹਿੰਦੇ ਚਾਹੋਂ ਸੁ ਤੁਸੀਂ ਕਨਾਓ ਭਾਈ.....
ਪਰ ਲਿਖ ਬੇਦਾਵਾ ਇਹ ਦੇ ਜਾਵੇ,
ਅਗੋਂ ਵਾਸਤੇ ਜੇੜ ਤੁੜਾਓ ਭਾਈ,
ਤੁਸੀਂ ਗੁਰੂ ਨਾਹੀਂ ਅਸੀਂ ਸਿੱਖ ਨਾਹੀਂ
ਸਦਾ ਵਾਸਤੇ ਹਿਰਸ ਮਟਾਓ ਭਾਈ
ਬਹੁਤੇ ਲਿਖ ਲਿਖਕੇ ਜਾਨ ਲਗੇ;
ਕਹਿੰਦੇ ਕਿਉਂ ਇਥੇ ਦੁਖ ਜਰਾਂਗੇ ਜੀ
ਯਾਰੇ ਦੇਖੀ ਜਾਊ ਫੇਰ ਗੁਰੂ ਸਿਖੀ;
ਹਾਲ ਖਾਕੇ ਢਿਡ ਤਾਂ ਭਰਾਂਗੇ ਜੀ⁷⁰

The above stanza, During the last battle of Anandpur Sahib, a few of the Sikhs wrote letter of renunciateion and asked the Guru's permission to leave the Fort. The Guru told them that they could go if they were prepared to disown him. A few of them

recorded a statement disowning him and left. This statement came to be known as bedava. As Sikhs who had deserted Guru Sahib reached their homes, their women charged them with cowardliness, and blamed them for betraying their Guru Sahib in the hour of need.

ਏਸ ਜਿਦਗੀ ਤੋਂ ਮਰਨ ਬਹੁਤ ਚੰਗਾ, ਸਾਰੇ ਹੋ ਕਠੇ ਪਛਤਾਂਵਦੇ ਨੇ
ਮਾਈ ਭਾਗੋ ਸਣੇ ਸਿੰਘ ਦੇ ਕੂ ਸੌ, ਏਹ ਰਲ ਕੇ ਮਤਾ ਪਕਾਂਵਦੇ ਨੇ
ਚਲੇ ਗੁਰਾਂ ਤੋਂ ਚਲ ਬਖਸ਼ਾ ਲਈਏ, ਸਾਰੇ ਮਾਲਵੇ ਦੀ ਤਰਫ ਧਾਂਵਦੇ ਨੇ.....
ਬੇ ਗੁਰੇ ਅਖਵਾਉਨ ਤੋਂ ਮਰਨ ਚੰਗਾ, ਇਕ ਦੂਸਰੇ ਤਈਂ ਸੁਨਾਂਵਦੇ ਜੀ
ਚਲੇ ਏਥੇ ਸ਼ਹੀਦੀਆਂ ਪਾ ਮਰੋ, ਇਕ ਦੂਸਰੇ ਤਈਂ ਸੁਨਾਂਵਦੇ ਜੀ⁷¹

Mai Bhago of the village of Jhabal with a warrior's dress and weapons led them towards Malwa. They caught up with the Guru just when he faced a strong force led by the Mughal faujdar of Sirhind, Wazir Khan, in hot pursuit of him. They challenged the imperial army, but at that time a small pond, the only water reservoir in that vast desert. They fell fighting almost to a single man, but forced the enemy to retreat.

ਸਤਿਗੁਰੂ ਜੀ ਟਿਬੀ ਤੋਂ ਚਲ ਆਏ, ਜਦ ਗਏ ਵੈਰੀ ਕੁਝ ਦੂਰ ਦੇਖੇ
ਵਿਚ ਆਣ ਮੈਦਾਨ ਦੇ ਨਜ਼ਰ ਪਾਈ, ਲੋਟੇ ਸੂਰਮੇ ਸੈਂਕੜੇ ਧੁਰ ਦੇਖੇ
ਸਿੰਘ ਇਕ ਜਿਸ ਜਗਾ ਸ਼ਹੀਦ ਹੋਯਾ, ਦਸ ਤੁਰਕ ਓਥੇ ਪਏ ਜ਼ਰੂਰ ਦੇਖੇ⁷²

Guru Gobind Singh came down from the high ground from where he had been raining arrows on the enemy to find all the Sikhs lying dead except one, Mahan Singh, at his last gasp. The Guru sat beside him and placed his head on his lap, asked him for his last wish. Mahan Singh's only desire was that the Guru should tear the bedava he and his companions had written at Anandpur. Guru Sahib had kept that deed of renouncement with him throughout troublous days and months since leaving Anandpur. He pulled out the bedava from his pocket and tore it up, Bhai Mahan Singh then died in peace.

ਮੇਰੀ ਬੇਨਤੀ ਦੀਨ ਦਿਆਲ ਏਹੋ, ਲਵੇ ਫੇਰ ਟੁਟੀ ਤਾਈਂ ਜੋੜ ਗੁਰਜੀ
ਮਾਝਾ ਕਰੇ ਨ ਸਿਖੀਓ ਮੂਲ ਖਾਰਜ, ਲਵੇ ਆਪਨਾ ਵਾਕ ਸੇ ਮੇੜ ਗੁਰਜੀ

ਮੇਹਰਬਾਨ ਹੋ ਜੇਬ ਤੋਂ ਕਢ ਕਾਗਜ਼, ਮਹਾਂ ਸਿੰਘ ਦੇ ਤਈਂ ਦਿਖਾਯਾ ਜੀ
ਜਿਸ ਵਕਤ ਬੇਦਾਹਵੇ ਨੂੰ ਪਾੜ ਦਿਤਾ, ਮਹਾਂ ਸਿੰਘ ਨੇ ਦੁਖ ਭੁਲਾਏ ਸਾਰੇ
ਦਰਸ ਗੁਰਾਂ ਦਾ ਕਰਦਾ ਅੰਤ ਹੋਯਾ, ਟੁਟੀ ਗੰਢ ਉਪਕਾਰ ਕਮਾਏ ਸਾਰੇ⁷³

This is located on west side of sarovar (holy pool). There is an old Vana tree between Nishaan Sahib and Diwaan Asthaan. According to tradition this tree has existed since before the battle of Muktsar. This Gurdwara Sahib was first built in 1743 by some Sikh families. It controls the all other nearby historical Gurdwara Sahib in Muktsar Sahib. Sri Muktsar Sahib is one of the 20 Districts of Punjab. Muktsar District Administrative head quarter is Sri Muktsar Sahib. Railway station to this place is Muktsar.

Gurdwara Shahid Ganj Patshahi Dasvin, Mukatsar

A band of forty brave Sikhs who laid down their lives fighting near the dhaab of Khidrana against a Imperial army in chase of Guru Gobind Singh are remembered in Sikh history. Guru Gobind Singh watched the battle from a nearby mound praised the martyrs` valour and blessed them as Chali Mukte, the Forty Immortals. After them Khidrana became Muktsar the Pool of Liberation.

ਫੇਰ ਚਾਲੀਆਂ ਨੂੰ ਰਖ ਚਿਖਾ ਉਤੇ,
ਹਥੀਂ ਆਪਣੀ ਗੁਰਾਂ ਜਲਾਏ ਸਾਰੇ
ਭਲਾ ਲੇਚਿਆ ਤੂੰ ਸਾਰੇ ਦੇਸ ਦਾ ਈ,
ਦਿਲੋਂ ਤ੍ਰਿਸ਼ਨਾਂ ਦੀ ਫਾਹੀ ਤੋੜ ਲਈ⁷⁴

The above stanza sates that forty brave martyrs were cremated by Guru Gobind singh . Gurdwara Shahidganj Sahib also called Angitha Sahib is about fifty meters west of the sarovar, marking the spot where the bodies of the forty martyrs were cremated by Guru Gobind Singh. This Gurdwara Sahib was first built by Raja Wazir Singh of Faridkot in year 1870A.D. The new building, a rectangular domed hall, was reconstructed by kar seva in year 1980A.D. Today this Gurdwara Sahib is maintained and managed by S.G.P.C, Sri Amritsar.⁷⁵ This Gurdwara Sahib has its langar hall on the entrance and a sarovar on the backside of langar hall. Their names have been inscribed on the board at Gurdwara Shahid Ganj Sahib and Darbar Sahib, Muktsar Sahib as follows:-

1. Bhai Mahan Singh
2. Bhai Shamir Singh
3. Bhai Sadhu Singh
4. Bhai Sarja Singh
5. Bhai Sohail Singh
6. Bhai Sultan Singh
7. Bhai Sobha Singh
8. Bhai Sant Singh
9. Bhai Harsa Singh
10. Bhai Hari Singh
11. Bhai Karan Singh
12. Bhai Karam Singh
13. Bhai Kala Singh
14. Bhai Kirat Singh
15. Bhai Kirpal Singh
16. Bhai Khushal Singh
17. Bhai Gulab Singh
18. Bhai Ganga Singh
19. Bhai Ganda Singh
20. Bhai Gharbara Singh
21. Bhai Chamba Singh
22. Bhai Jado Singh
23. Bhai Joga Singh
24. Bhai Jang Singh
25. Bhai Dayal Singh
26. Bhai Darbara Singh
27. Bhai Dilbagh Singh
28. Bhai Dharam Singh
29. Bhai Dhanna Singh
30. Bhai Nihaal Singh
31. Bhai Nidhaan Singh
32. Bhai Buur Singh
33. Bhai Bhag Singh
34. Bhai Bhola Singh

35. Bhai Bhangra Singh
36. Bhai Majha Singh
37. Bhai Mann Singh
38. Bhai Maya Singh
39. Bhai Rai Singh
40. Bhai Lashman Singh ⁷⁶

The names of forty martyrs given by Vaisakha Singh includes, three names which are similar, Bhai Karam Singh, Bhai Darbara Singh and Bhai Mahan Singh, the different name given is Bhai Dayala Singh by the writer.⁷⁷ The above names are given by Bhai Kahn Singh Nabha and the names given on the Gurdwara Sahib are similar.

There is a Mukte-Minar with forty rings on double edged sword. This is emblem of valour is located in the park to showcase the courage of Majha Sikhs.

Gurdwara Tibbi Sahib Patshahi Dasvin, Mukatsar Sahib

Gurdwara Tibbi Sahib Patshahi Dasvin marks the place where Guru Gobind Singh along with Malwa Sikhs were stationed during the battle. Guru Gobind Singh arched arrows upon imperial army from this sandy mound.⁷⁸ Guru Gobind Singh, who had also been showering arrows in support of Majha Sikhs from the Tibbi (sand mound), came down to the battlefield. On this place one of the enemy troops tried to attack Guru Sahib from he was killed by Guru Sahib's arrow.⁷⁹ At the end of the day, all forty Majha warriors had fallen.

Guru Gobind Singh Sahib after visiting Khidrana Dhaab (water reservoir), on Bhai Dan Singh's advice came to this place today known as Gurdwara Tibbi Sahib. This Gurdwara Sahib was first built in the eighteenth century. Gurdwara Sahib is located near Rikaabsar Sahib is managed by S.G.P.C, Sri Amritsar under the supervision of Gurbhajan Singh (Gulamiwala, Ferozpur). Gurdwara Sahib has a domed white building. Gurdwara Sahib has a domed white building. Singh's advice after visiting Khidrana di Dhaab (water reservoir). The Mahalla on Maghi comes to this place at last. Gurdwara Tibbi Sahib is located on the outer skirts of the city with the huge ground where Nihang Singh's performance of martial art skills marks the conclusion of the three-day celebration.⁸⁰

Gurdwara Tambu Sahib Patshahi Dasvin, Mukatsar

Gurdwara Tambu Sahib is a place, where Sikhs from Majha have camped on the edge of Khidrana pond to imitate the heavy Imperial forces. This place was chosen to fight the Imperial force which was on the chase of Guru Gobind Singh. Guru Gobind

Singh and his Malwa Sikhs moved to occupy a vantage point, top of a sandy mound. The forty Majha Sikhs, led by Bhai Mahan Singh and Mai Bhago, took their positions in a thicket of trees and bushes near the reservoir as instructed by Guru Gobind Singh.⁸¹ They spread their sheets over the bushes, hanged their clothes and garments on the shrubs and Kareers near the shore of the pond to give them the resemblance of tents.⁸² As the Mughal frontline, on noticing the camps stopped at a distance, the Sikhs fired their muskets in a volley and charged to engage their confused enemy in a hand-to-hand fight.

This is the place where Guru Gobind Singh Sahib camped on his second visit after the battle of Khidrana. It is situated in the main campus on the east side of sarovar (holy pool). A beautiful domed Gurdwara Sahib has a new building, which marks the campsite of forty liberated ones. It is situated in the main campus on east side of sarovar (holy pool) 30°28'19.4"N 74°30'56.3"E. A beautiful domed Gurdwara Sahib has new building marking the camp site of 40 liberated ones.

Gurdwara Mata Bhag Kaur , Mukatsar

This Gurdwara Sahib commemorates the valor of Mata Bhag kaur in the Battle of Mukatsar Sahib. It is situated on the banks of sarovar adjacent to Gurdwara Tambu Sahib. Mata Bhag Kaur was the sole survivor of the battle of Muktsar Sahib from the contingent which came from Majha. She was a child of Pero Shah, the younger brother of Bhai Langah He was a Dhillon Jatt who had converted a Sikh during the time of Guru Arjan Dev .⁸³ She was born at her ancestral village of Jhabal.⁸⁴ She was married to Nidhan Singh of Patti. She was distressed to hear that some of the Sikhs had deserted Guru Gobind Singh in adverse conditions at Anandpur Sahib were of her neighbourhood. She lighted the flame of honour amongst deserted and some other Sikhs to seek Guru Sahib and get rid of the stain. They travelled across the Malwa region.

Mata Bhag Kaur and the men she was leading stopped near the dhab (natural reservoir) of Khidrana. They challenged the Imperial army and fought furiously forcing them to retreat. Guru Gobind Singh supported them with a shower of arrows from a nearby high ground. Guru Gobind Singh blessed those forty dead as the Forty Liberated Ones. Guru Sahib found all the men in battlefield except one that was the General

Mahan Singh. At last he was found seriously wounded, he died the lap of Guru Sahib asking the deed they signed at Anandpur Sahib to be torn into pieces.⁸⁵

ਇਕ ਮਾਈ ਭਾਗੋ ਹੁਤੀ ਚਾਲੀ ਸਿੰਘ ਮਝਾਰ।
ਤੁਰਕ ਹਤਯੋ ਖਰ ਸਾਂਗ ਤੇ ਗੋਰਯੋ ਧਰਾ ਮਝਾਰ।⁸⁶

Gurdwara Mata Bhag Kaur commemorates the valor of Mata Bhag Kaur in the Battle of Muktsar. Mai Bhag Kaur in this battle got twenty-two wounds, resulting in heavy injuries but survived from the whole contingent. Guru Gobind Singh later took care of Mai Bhag Kaur, who had suffered a serious injury in the battle. She showcased the courageous spirit bestowed by Guru Gobind Singh upon the Sikhs. Mata Bhago stayed on with Guru Gobind Singh as one of his bodyguard, in male attire till the Akal Chalana (death) of Guru Gobind Singh at Nanded.

Gurdwara Mata Bhag Kaur is located 30°28'19.7"N 74°30'55.4"E, adjacent to Gurdwara Tambu Sahib is situated on the banks of Kihdrana sarovar. Gurdwara Tambu Sahib has a new marble domed building.

Gurdwara Rikabsar Sahib Patshahi Dasvin, Mukatsar Sahib

Gurdwara Rikabsar Sahib Patshahi Dasvin, commemorates the visit of Guru Gobind Singh, is located around 200 meters east of Gurdwara Tibbi Sahib. According to tradition, it is said that Guru Gobind Singh's horse saddle stirrup (iron led) is broken.⁸⁷ At this place hence, the name of the Gurdwara came from the very moment the saddle stirrup is known as rikab in Punjabi. It was first built in 1950A.D. by Baba Baghel Singh. Gurdwara Sahib is managed by S.G.P.C., Sri Amritsar under the supervision of Angrej Singh (Mandwali, Faridkot). Gurdwara Sahib has a Sarowar and domed white building in one corner. This Gurdwara sahib is located on Jallalabad Muktsar road NH 754.

Gurdwara Dattansar Sahib Patshahi Dasvin, Mukatsar Sahib

Gurdwara Dattansar Sahib Patshahi Dasvin, according to tradition here Guru Gobind Singh Sahib was attacked with a sword by a spy in Sikh attire. Guru Gobind Singh came to this place from Tibbi Sahib in early morning. Guru Sahib was doing dattan kurla when a spy named Noordeen sent by Suba sirhind in Sikh clothes attacked Guru Sahib with sword. Guru Sahib defended the attack hit the spy with iron pot on the spot he died.

There is an old domed Gurdwara Sahib, sarowar with marvel parkarma, washrooms, and rooms for Granthi Singh's stay. Nihang Singh performs Martial Arts, does horse riding, and plays tent pegging at this place. There is a grave of noordeen outside the boundry of Gurdwara Sahib premises by crossing the link road. This Gurdwara Sahib is located away on the outskirts of the Mukatsar sahib.

This Gurdwara is located on Muktsar Jallabad road, Trnek Uman Area, Sri Muktsar Sahib, Punjab 152026.

Gurdwara Dukhniwaran Taran Taran Sahib Patshahi Dasvin, Mukatsar Sahib

Guru Gobind Singh on his march towards village Rupana stopped for a while at this place. According to tradition Guru Gobind Singh told accompanying Singh's that at this place rishi, munis had done meditation for long period and in days to come, this place is going to have beautiful Gurdwara Sahib and the pond will turn into sarowar. Bath of this sarowar eradicates the mental disorder and other diseases. Every sunday a congregation is organized here.

Gurdwara Dukhniwaran Taran Taran Sahib Patshahi Dasvin is located on Bathinda road. Gurdwara Sahib is managed by the S.G.P.C, Sri Amritsar under the care of Bhai Surinder Singh. Gurdwara Sahib has a new building, an open hall, with parking space for vehicles and residential rooms for Granthi Singh. Kar sewa of this Gurdwara Sahib is done by Kar Sewa Delhi wale. The commemoration of this event was organised in the month of Magh due to the weather conditions. The Sikh sangat from all around pays visit in remembrance to the martyrs for their selfless sacrifice and their faith towards The Guru Sahib.

Gurdwara Dukhniwaran Taran Taran Sahib Patshahi Dasvin, is located on Bathinda Rd, Canal Colony, Sri Muktsar Sahib, Punjab 152026

Gurdwara Gurusar Sahib Patshahi Dasvin, Rupana

Guru Gobind Singh Sahib came to village Rupana after the battle of Mukatsar Sahib. According to tradition Guru Sahib hunted a bird known as Ghogar in punjabi. Guru Sahib was asked by Jora Singh asked about the hunt. Guru Sahib told the accompany Sikhs that this Ghogar was Sardar was cursed by bachelor daughter of a Sikh, due to his foul acts. Guru Sahib liberated the sardar from the birh cycle. Guru Sahib was served well by this village sangat. Guru Sahib from here went towards Damdma Sahib.

ਗ੍ਰਾਮ ਰੁਪਾਣੇ ਚਲਿ ਕਰਿ ਆਏ।

ਉਤਰੇ ਤਰਾਂ ਤੁਰੰਗ ਲਗਾਏ।

ਥਲ ਉਤੰਗ ਇਕ ਘੁਗੜ ਹੇਰਾ।

ਤਰਿ ਮਾਰ ਤਿਸਕੇ ਹਤ ਗੇਰਾ।⁸⁸

Gurdwara Gurusar Sahib Patshahi Dasvin, is managed by Jarnail Singh under the supervision of S.G.P.C, Sri Amritsar. Gurdwara Sahib building is new, langar hall, nearby area is covered by water reservoir which is made on the sight of old pool, whereas deewan hall is under construction by kar sewa, Delhi wale. 1, 2 and 3 fair is held. There was a big old tree of pipal which was cut down during construction of Gurdwara Sahib. Rupana is a Village in Muktsar Tehsil in Muktsar District of Punjab State, India. Rupana Pin code is 152032 and postal head office is Rupana. Muktsar Railway Station, Badhai Balamgarh Halt Railway Station are the very nearby railway stations to Rupana.

Gurdwara Sahib Patshahi Dasvin, Bhundar

Gurdwara Sahib marks the arrival of Guru Gobind Singh in village Bhundar. According to tradition Baba Bhundar was contented on Guru Gobind Singh Sahib's arrival at this place; he came to Guru Sahib and offered a bowl full of milk. Baba Bhundar bowed and presented five rupees. Pots full of desi ghee were brought to this place. Baba Bhundar brought sugar to be added to milk and served to accompanying Sikhs. Baba Bhundar on Guru Sahib Departure asked any sewa he can perform. Baba Bhundar said that he is devotee of Guru Sahib, as Guru Sahib say a word will perform the task. I am grateful that you have come to our village for blessing us all. Baba Bhundar did meditation for five hundred years under the vana tree present today. Guru Sahib from here went towards Theri. Bhai Kahan Singh Nabha records that only Guru Hargobind Sahib came to village Bhundar.⁸⁹

Baba Bhundar was aged person, Guru Sahib told him that he has lived a long life. He should submit his life to God. Then Baba Bhundar said he had two sons. Boh have been killed by assailants. There is no one mine remained in this world, how will his name remain in this world? Guru Sahib said your name will not remain because of your sons, but because of your good deeds. Baba Bhundar was blessed by Guru Sahib that Baba Bhundar name will remain in people. The people will be blessed with

happiness on his place in the days to come. This village is famous with the name of Baba Bhundar .⁹⁰

Gurdwara Sahib Patshahi Dasvin, is managed by Giyan Singh. New langar hall, Gurdwara Sahib and Sarovar (pond) Kar Sewa is done by Baba Jagjeet Singh, Baba Harbhajan Singh Mukatsar Sahib Wale. One day before the month of Vaisakh, fair is celebrated in the memory of Baba Bhundar . This Gurdwara Sahib is covered with hick trees. There is a pond and dera of Baba Bhundar near Gurdwara Sahib. Bhundar Village is in Gidderbaha Tehsil in Muktsar District of Punjab. Bhunder Pin code is 152112 and postal head office is Ram Nagar (Muktsar). There is no railway station near to Bhunder in less than 10 km. Masya Sangrand and maghi mela are celebrated in this Gurdwara Sahib.

Gurdwara Gurusar Sahib Patshahi Dasvin, Gurusar

Guru Gobind Singh Sahib came to this village twice during his stay in Malwa. According to tradition, there was a thick forest of trees with dry water reservoir outside the village Gurusar where Guru Sahib came. Guru Sahib arched an arrow on sangat's request, resulted to water showers from the land, filled he entire water reservoir. Sangat of this village was oblized on this blessing of Guru Sahib upon them. Guru Sahib gave the word that water of this reservoir will cure the body problems. Guru Sahib stayed in this village for 11 days during his first visit. Malwa Desh Rattan di Sakhi Pothi states that Guru Sahib stayed in Rohilla for days. Pandit Tara Singh Narrotam states that the name of this place came to be known as Rohilla as it was in the dry place (rohi).⁹¹

According to tradition earlier this village was named Rohilla in the past, the people of this village were afraid of demon. The new born infants are killed by demon. Baba mohri was instructed to walk through the village wherever, Bhai Sahib goes demon will not follow that path. Guru Sahib came here second time from Bathinda, devotion of Baba Mohri was speechless for Guru Sahib which brought Guru Sahib visited this village twice.

Gurdwara Sahib is managed by Baba Satnam Singh, Baba Kaur Singh 96 crori Budha Dal. Gurdwara Sahib has langar hall, sarovar, old Man Sahib and 43 acres of land. There is an old pond, Vana, Jand tree where people offer pegs, vaisakhi and masya are celebrated. Gurdwara Sahib can be reached from malout around 14 k.m. This Village is in Gidderbaha Tehsil in Muktsar District of Punjab. Gurusar Pin code is

152112 and postal head office is Ram Nagar (Muktsar). Pakki Ralway Station is the very nearby railway stations to Gurusar.

Gurdwara Theri Sahib Patshahi Dasvin, Theri (Thehri)

Guru Gobind Singh scame here in month of Vaisakh via Rupana and Gurusar. According to tradition this village was earlier known as Chak Bhucho Bhai, founded by two brothers one of them named Bhai Bagh Singh, his descendants live in this village. He is said to be from the Guru Ramdas 's Descendant. There was huge dera of Dina-Kangar headed by Nath Jogi Mahant.⁹²

According to tradition Hukam Nath Jogi, lived in a huge dera wih flour mill and cattles here in this village during the visit of Guru Sahib. Hukam Nath Jogi desciples went to different villages to fetch food. It is popular among people of this village that Nath's cows did not feed their calves without seeking Nath's permission. Guru Sahib met his desciples, grazing their cows in the fields. He came into Guru Sahib's contact where he wanted to demonstrate his powers before Guru Sahib, he couldn't perform before Guru Sahib which has disgraced him and eliminated his ego. The pride of yogi was vanished. This act has affected him a lot resulting left the village and went away with his desciples.

There used to be a grave of Muslim Pir Kasam Bhatti, Guru Sahib bowed His arrow before the grave and praised it. This act of Guru Sahib was objected by accompanying Sikhs. Guru Sahib was told by five Sikhs to get prepared Karah Parsad (wheat sweet pudding), Guru Sahib willingly got the Karah Parsad ready of rupees twenty five distributed among sangat.⁹³

Tradition reminds that Guru Sahib during stay tried to hang His armour on three jandian, a Singh requested Guru Sahib that these Jandian will not bare the heavy weight. Guru Sahib replied that these will not go anywhere; sangat from different parts will pay visits in order to seek blessings. Those trees can be found today in the premises of Gurdwara Sahib.

Gurdwara Sahib was first started on 13th April, 1913A.D. by Panj Pyaras. Gurdwara Sahib is managed by Bhai Balwant Singh. The construction of new Gurdwara Sahib, sarovar and langar hall are done by Kar sewa, Delhi wale. Gurdwara Sahib has around 26 acre land, 16 acres are given to Mata Gujari Public School, Theri and 10 acre is agriculture land. Masya of every month, 29th and 30th of Magh (traditional month), 1st Poh(traditional month) are annual fairs celebrated. This place is located Theri is a Village in Gidderbaha Tehsil in Muktsar District. Theri Pin code is

152107 and postal head office is Malout. Faqar Sar Railway Station, Giddarbaha Railway Station are the very nearby railway stations to Theri.

Gurdwara Gupatsar Sahib Patshahi Dasvin, Chatteana

Guru Gobind Singh reached Chatteana from Bhundar Gurusar. According to tradition Brars stopped the horse of Guru Sahib near Pir Vihmi place asked for their pay. As they have fought by the side of Guru Sahib against imperial army under the command of Bhai Dan Singh. They asked Guru Sahib that they requested, to eliminate the famine and bless with rainfalls in the region. Guru Sahib told them that they will be paid in the area of Bhai Dal Singh. The brars did not agree they stood with the horse of Guru Sahib. Guru Sahib arched an arrow to the sky, the area witnessed heavy rainfall. Then the mohars (coins) were brought in by pothohar Sikhs convoy on the donkey backs.

Guru Sahib tented passing by the Vihmi Peer place. Guru Sahib gave four annas to foot soldiers and eight annas to horse riders, distributed the pay with shield as distribution utensil. After the distribution to brars Guru Sahib asked Bhai Dan Singh for salary. He denied and begged for Amritpahul bliss.⁹⁴ Guru Sahib said that Dan Singh has kept the Sikhi and the majhi Sikhi was kept by Bhai Maha Singh. It is believed that the leftover money after paying Brars was put in the land after digging a moat, Guru Sahib named this place Gupatsar. Guru Sahib organised congregation after the incidence. Sayeed Ibrahim (Pir Vihmi) was impressed he came to fold with the blessing of Amritpahul, was named Ajmer Singh. Vaisakha Singh states that after the departure of Guru Sahib from this place, brar's dugup the place to get the leftover portion that Guru Sahib had put inside the dugup moat. The brars could not find the the leftover money. In the congregation Guru Sahib asked Brars, that have you found the coins. They went Guru Sahib reached Talwandi Sabo via Lakhi Jungle.⁹⁵ Sangat gather on Masya in this Gurdwara Sahib.

Gurdwara Gupatsar Sahib Patshahi Dasvin, Chatteana (Chhattiana) is managed by Sukhdev Singh Kot Bhai under the supervision of S.G.P.C, Sri Amritsar section 87. Baba Dhira Singh, Baba Maingal Singh and Baba Amart Singh are managing construction work through jatha Kar sewa, Delhi Wale. Gurdwara Sahib's new building, langar hall, sarovar and sran (rooms) are available. There is an old huge tree of (van) with the white wash bricks boundary all around and Gurdwara Sahib has 8-10 acres of agriculture land. Chhattiana is a village in Gidderbaha Tehsil in Muktsar

District of Punjab. Chhattianna Pin code is 152031 and postal head office is Doda (Muktsar). There is no railway station near to Chhattianna in less than 10 km.

Gurdwara Gurusar Sahib Patshahi Dasvin, Kot Bhai

Guru Gobind Singh camped on the outer skirts of village Kot Bhai, now days this place is known as Gurdwara Gurusar Sahib Patshahi Dasvin. This village is named after a devout Sikh Bhai Bhagtu, came into fold of fifth Guru Sahib, and served Fifth, Sixth and Seventh Guru Sahib. This is said that kot Bhai was founded by Bhai Bhagtu.⁹⁶ According to tradition Guru Sahib came here after the battle of Muktsar Sahib, Rangi Ram and Ghumi Ram were blessed with Amritpahul (Baptism) by Guru Sahib. Guru Sahib had parshada (meal) at this place the sewa was done by Rangi ram and Gumi ram. Sakhi pothi states that Rangi Ram and Ghumi Ram brought different materials for Guru Sahib. They were given amrit pahul and named Rangi Singh and Ghummi Singh. Guru Sahib blessed Gurbaksh Singh with Amrit pahul. Gurbaksh Singh offered wheat shreaded straw for the animals. Guru Sahib went on hunt during stay at this village. Guru Sahib sat under Bann tree on man a raised platform. It is stated that Guru Sahib stayed for twenty days in this village.⁹⁷

Kot Bhai has seven sub villages and all of the villages have different gram panchayat. Gurdwara Sahib is managed by Amart Singh, new building of Gurdwara Sahib, Langar hall and 5 rooms has been done by Kar sewa, Delhi wale. This Gurdwara Sahib has 5 acre Land. Gurdwara Sahib is located around 7 K.m. from Gidderbaha NH 7. Kot Bhai village is in Gidderbaha Tehsil in Muktsar District of Punjab. Kot Bhai Pin code is 152101 and postal head office is Gidderbaha. Giddarbaha Railway Station, Balluana Railway Stations are nearby railway stations to Kot Bhai.

Gurdwara Qila Palalng Sahib, Kot Bhai

This Gurdwara sahib place was a castle in the centre of this village. This is said to be the house of two devoted Sikhs of Guru Sahib Rangi Ram and Ghumi Ram shopkeeper cum money lenders, served Guru Sahib with devotion and begged to be initiated into the order of the Khalsa with the blessing of Amri pahul. According to tradition the place in this village where Guru Gobind Singh came first is marked with Kesari Nishaan Sahib. There are two Gurdwara Sahib in this place commemorating the Guru's visit one inside the village where those two Sikhs resided, and the other on the eastern end of the village marking the site where Guru Gobind Singh had camped.

Gurdwara Sahib is managed Kaka Singh. This Gurdwara Sahib has 50 acres land but in illegal possession of people. There is an old Vana in this place. There is a

Palangh (bed) of Baba Dyal Das is hung in a room. People offer neem in this Gurdwara Sahib on birth of infant. This village has two Gurdwara Sahib related to visit of Guru Gobind Singh.

Gurdwara Mukh Manjan Sahib Patshahi Dasvin, Sahib Chand (Chand Sahib)

This village was named by Guru Gobind Singh Sahib after his beloved Sikh warrior. Guru Gobind Singh Sahib's prominent warrior Sikh named Sahib Chand was martyred in Battle of Anandpur Sahib. He was cremated with honour at Fort Nirmohgarh on Guru Sahib's directives.⁹⁸ Guru Sahib came to this village twice during Malwa stay. Guru Sahib came to this village sat near the pond,⁹⁹ under the big tree and prepared a drink of almonds and spices served the accompanied Singhs. Sangat from Kot Bhai met Guru Sahib at this place, requested to visit their village.¹⁰⁰

Gurdwara Sahib is located can be reached from Bhalaiana NH754, around 2.5 K.m National highway. Gurdwara Sahib is managed by Tej Singh and Gurwinder Singh (Head) supervised by S.G.P.C, Sri Amritsar, Section 87. Gurdwara Sahib has 7 acre land. There is a pond near the site of Gurdwara Sahib. There were old Jand and Vana tree which were pulled during the construction of new Darbar Sahib building. The Langar hall kar sewa is under way. Kar sewa, Delhi wale is managed by Baba Dhira Singh, Gurjant Singh. Vaisakhi is celebrated. Gurdwara Sahib has 77 acres of land, Vaisakhi fair is celebrated. Sahib Chand is a Village in Gidderbaha Tehsil in Muktsar District of Punjab State, India. Postal address Pin code is 152101 and postal head office is Gidderbaha.

Gurdwara Lakhi Jungle Sahib, Lakhi Jungle

Lakhi Jungle as its name implies is a dense forest covered by old thick trunk trees. Guru Nanak Dev Ji came to Lakhi Jungle from Sarai Nanga.¹⁰¹ Lakhi Jungle was covered with trees all around with the huge trunks during Guru Sahib's visit. Malwa Sikh Itihaas states that Guru Sahib stayed here for long period and blessed the people of this area. Tradition states that Guru Nanak Dev Ji did lakh Japu Sahib Path (Gubani Recitation) and blessed people in this region. Guru Hargobind Sahib came to this place during their journey.¹⁰² Guru Sahib bound His horse with Kareer tree which is known as killa Sahib till date. We don't find any reference of visit of seventh Guru Sahib but it is mentioned that "Guru Har Rai also came to this place."¹⁰³

Guru Gobind Singh blessed Bhai Dan Singh with Amrit Pahul on this place.¹⁰⁴ Guru Gobind Singh came to this place and organized Kavi Darbar and Dhaddi Vaars on

this place. Guru Sahib stayed here for three days. Suma Choudhry of Mehma visied Guru Sahib brought millk of brown buffalo, third he brought the milk of black buffalo to check, Guru Sahib lessoned him, he lied that milk was changed by his wife. Guru Gobind Singh gave the name Lakkhi Jangal to this country.¹⁰⁵

There is one Darbar Sahib building inside with three Nishaan Sahib. Earlier the Darbar Sahib building was in the middle of the sarowar. There is a four cornered sarowar inside the walled premises of Gurdwara Sahib, the sarowar parkarma is furished with marvel floor. The corridor is built on the all four sides of sarowar. There is an old well inside the Gurdwara Sahib. There is a diwaan hall and library in premises. Gurdwara Sahib has fifty five acre land. Accommodation rooms are under construction. Gurdwara Sahib is managed by Baba Balvir Singh 96 carori Head Budha Dal. Head Sewadar is Baba Sarwan Sigh Majhail.

Gurdwara Sahib, is located 30°18'06.3"N 74°52'12.9"E in Bathinda district of the Punjab, is famous for the historical shrine, Gurdwara Lakkhi Jangal, is raised in honour of Guru Gobind Singh. Guru Sahib stayed here came from Muktsar Sahib and went towards Talwandi Sabo. Gurdwara Falahi Sahib is located on the other side of the road, there is an old giant falahi tree whose branches have been give supports with the wooden poles, and the main truk is covered by raised platform of bricks. This flahi has four trunks from one root; it is located near the eight cornered sarowar. The Flahisar Gurdwara Sahib is under construction. This Gurdwara Sahib is managed by Sukhraj Singh and Amart Singh. People offer wooden pegs on this place.

Gurdwara tasar Sahib Patshahi Dasvin, Lakhi Jungle (near Kothe Nathiane)

According to tradition Bhai Jeeta was devotee of Guru Nanak Dev he had great faith in Guru Sahib. Guru Gobind Singh during his stay at Lakhi jungle came to this place, Bhai Jeeta served water to Guru Sahib. Guru Sahib did evening diwaan at this place. Guru Sahib trained the Sikhs in atrial arts and horse riding in this place. Bhai Dan Singh went to battle of Mukatsar Sahib from this place. Bhai Dal Singh did not participate in the battle feared of Wazid Khan, he will destroy his area, Dal Singh was choudhry of this area. Bhai Dan Singh after the battle stopped dealings with Dal Singh. Guru Sahib did settlement between Bhai Dal Singh and Bhai Dan Singh.

“ਸੰਤ ਭਾਈ ਜੀਤਾ ਠੰਡਾ ਪਾਣੀ ਪੀਤਾ”¹⁰⁶

The Gurudwara Sahib is managed by Baba Nikka Singh Mahant and Baba Baldev Singh under the supervision of Budha Dal. The tree of Flahi where Guru Sahib tied his horse is present till date, it is said that Guru Sahib planted the grafting of this flahi at Lakhi Jungle. Gurdwara sahib has residential rooms. There is an old pond present at this place, turned to 8 cornered sarowar. Langar hall is under construction. The Gurudwara Sahib has 20 acre land. Masya is celebrated; sangat offeres buffalo milk and kille (pegs) on Nishaan Sahib near sarowar.

Gurdwara Gurusar Sahib Patshahi Dasvin, Mehma Swai / Mehma Sahanwala

According to tradition, after the battle of Khidrana Guru Sahib came to this area accompanied by Bhai Dan Singh, Brars were paid salary for their participation in the battle. Bhai Dan Singh denied the salary and asked Amritpahul. Guru Sahib went towards Lakhi Jungle after few days; Guru Sahib with few Singh's from Lakhi Jungle came to this jhiri (pond) tied back legs of his horse to Karee tree. Bhai Dan Singh with his family was blessed with Amrit Pahul at this place. Stated Bhai Mahan Singh kept the Sikhi of Majha, Dan Singh you have kept the Sikhi of Malwa. Guru Sahib went back to Lakhi Jungle. Bhai Dan Singh is the first Sikh who Guru Sahib blessed with Amrit Pahul at his home.

Gurdwara Sahib is managed by Baba Kharak Singh and Granthi Gurjant Singh (priest) supervised by Budha Dal Nihang Singh Baba Balbir Singh 96 crori. It has 13 acre land, the old kareer tree, Darbar Sahib, Langar hall and sarowar. The management is constructing new langar hall and washrooms.

Gurdwara Sahib Dan Singh, Dan Singh Wala

He was from Brar clan, Jatt of the village of Mahima Sarja (Dan Singh Wala) in present day Bathinda district of the Punjab, joined along with his son the contingent of Brars raised by Guru Gobind Singh to give tough fight to the Imperial army on Guru Sahib's Chase. Dan Singh worked as leader of the Brar force. According to tradition, he suggested Guru Gobind Singh to choose a high ground near the dhab of Khidrana (pool) (now known as Tibbi Sahib near Muktsar), to defend himself against the pursuing Imperial army. After the battle of Khidrana Guru Sahib accompanied by Dan Singh and Brar fighters reached Chattiana, Brars held the straps of Guru Sahib's horse

asked for the pay. Dan Singh being their leader tried to pacify them and advised them to be patient. They remained adamant and sought immediate payment. Guru Sahib halted in the open area near Chhateana village and disbursed pay to all men. Guru Sahib asked Dan Singh to come forward and receive his pay, but he answered devotedly, he want Sikhi of Guru no any salary.¹⁰⁷

According to tradition Guru Sahib was pleased to hear this answer and remarked, "You have saved the honour of the faith for Malwa, Shaheed Bhai Mahan Singh saved it for Majha." Dan Singh received the Amritpahul (Baptism). Guru Gobind Singh told him to ask for a boon, Bhai Dan Singh expressed his wish was that the Guru Sahib should visit his village which was close at hand. The Guru Sahib obliged him and blessed him as well as his co-villagers. Guru Sahib was happy with his devotion. Giani Gian Singh mentions that Guru Sahib on his stay at Lakhi Jungle went to Bhai Dan Singh village on meal invitation. Bhai Dan Singh gifted a horse to Guru Gobind Singh on his visit.¹⁰⁸

Dan Singh Wala is located 30.338300376670386, 74.82874237604541 on Ablu Dan Singh Wala and Mehma Swai to Dan Singh wala road in Bathinda Tehsil in Bathinda District of Punjab. It is located 21 KM towards North from District head quarters Bathinda. 20 KM from Bathinda. Dan Singh Wala Pin code is 151201 and postal head office is Goniana Mandi.

Gurdwara Nanaksar Sahib Patshahi Pehli / Charan Kamalsar Patshahi Pehlli & Dasvin, Sarai Nanga

Guru Nanak Dev came here during one of his Udassis from Sultanpur Lodhi. It is said that Bhai Mardana was given at this place from Bhai Pheru Mall. Guru Sahib stayed here for 6-7 days. During Guru Sahib Stay there used to be Nanga saint staying at this place. Guru Sahib used to stay by the Sadhu's saints. Guru Sahib cured a leeper named Karmu.

Guru Gobind Singh came to this place after the battle of Sri Mukatsar Sahib stayed for one night. According to to tradition during Guru Gobind Singh visit, he met a sadhu aged 14000 years. Guru Sahib in conversation with the saint said that if one doesn't have Almighty's name there is no use of long age. Guru Sahib went to Harike from this place.

There is a Gurdwara Sahib Building and sarowar. There is an old Van tree in the building on height related to Guru Nanak Dev . Diwan Hall is located near the

sarowar. Earlier there used to be a pond at the site of sarowar. Fair is organised on Vaisakhi, Punia and Sunday. The person who bathes gets cured of skin problems. Sewadars at this shrine are Baba Chand Singh and Gulzar Singh. This Gurdwara Sahib is 1 K.M. from Gurdwara Janam Asthaa Patshahi Du, Sarai Naga.

Gurdwara Nanaksar Sahib Patshahi Pehli and Dasvin, Sarai Nanga is managed by Baba Germanjeet Singh and sewadar Baba Chand Singh. It is said that Guru Nanak Dev cured a leper named Karmu. Salt and broom are offered at this place. There is an old vana and sarowar there used to be pond in this Gurdwara Sahib. Gurdwara Charan Kamalsar Patshahi Dasvin, is located near the sarowar new building. On Vaisakhi, Sunday and punya fair are held at this place for cure of skin disease. Sarai Naga is a Village in Muktsar Tehsil in Muktsar District of Punjab State, India. Sarai Naga Pin code is 152025 and postal head office is Bariwala. Bariwala Railway Station, Jhabelwali Rail Way Station are the very nearby railway stations to Sarai Naga.

Gurdwara Man Sahib Patshahi Dasvin, Hari Ke Kalan

During Guru Gobind Singh's stay in Malwa region he met Bhai Mailagar Singh. According to tradition Guru Sahib asked Bhai Mailagar Singh, his purpose of travelling from one place to another. Bhai Mailagar Singh also known as Langar Singh told Guru Sahib that he's been travelling all around in seek of water. Guru Sahib Propheisied this area with abundance of water. Guru Sahib promised him, if he serves the Sikh army with langar will get Guru Sahib's blessings. Bhai Langar Singh followed the Guru Sahib's word started serving food to the soldiers. Those earthen wooden stoves are still present at Hari Ke Kalan. Sri Mukatsar Sahib has four gates on the contributors of Battle of of Mukatsar Sahib (Bhai Mahan Singh, Mai Bhago, Baba Dan Singh and Bhai Langar Singh gate).

According to tradition Guru Gobind Singh Sahib stayed here for one night, fattu, samu and Teja brars were instructed to guard the area at night. They ordered their servant to guard he was blessed by Guru Sahib. Guru Sahib was offered Khes and Lungi at this place:

“ਜੈਸਾ ਦੇਸ ਵੈਸਾ ਭੇਸ ਤੇੜ ਲੁੰਗੀ ਮੇਢੇ ਖੇਸ”.

Guru Angad Dev 's mother was from this village. He stayed in the house of his Grandparents from mother side. The house where Guru Angad De Sahib stayed is now days under some ones illegal possession. Near this house there is an old dera which has old earthen stoves said to be from the times of Bhai Mailagar Singh. There is

dera of Bhai Mailagar Singh or Bhai Langar Singh, used to send Langar from this village to Muktsar Sahib during Guru Sahib's stay.¹⁰⁹

Gurdwara Man Sahib Patshahi Dasvin, Hari Ke Kalan is managed by Jathedar Lakha Singh Kar Sewa Guru Ke Bagh wale. Gurdwara Sahib is located on Maur road, can be reached from Mate di sra located 5 K.M. It is in Muktsar Tehsil in Muktsar district of Punjab. Hari Ke Kalan Pin code is 152025 and postal head office is Bariwala. Bariwala Railway Station, Wander jatana Railway Station are the very nearby railway stations to Hari Ke Kalan.

Gurdwara Jand Sahib Patshahi Dasvin, Jand Sahib (Veere Wala Kalan)

Gurdwara Jand Sahib Patshahi Dasvin, according to tradition came to this place after the battle of Muksar Sahib. Guru Sahib pegged the jand log into soil and tied his horse to it. The Jand(*Prosopis spicigera*) log sprouted branches today has turned into huge tree in the Gurdwara premises. Guru Sahib sat under the Ber tree. Guru Sahib stayed on this place for one night. Next morning a fowl quarrel, on searching the fowl flew from Ber tree. Guru Sahib instructed the accompanied Singhs to search the reed fowl and bring the bird back. The fowl sat in the bushes, Singhs searched the area but did not find the fowl and went back. The fowl was trapped and given to falcon at Gurdwara Jamni Sahib.¹¹⁰

Gurdwara Jand Sahib Patshahi Dasvin, Jand Sahib near Veere Wala Kalan(Vire Vala Kalan) is managed by Gurjant Singh, Bhai Subeg Singh and baldev Singh. Earlier there was baoli Sahib (34-35 stairs) which was demolished during Kar Sewa. Main entrance gate and langar construction is done by local sangat. Gurdwara Sahib has old well, two sarowars, two old tres ber and jand, 12 rooms, langar hall, shoe room, office and Deg ghar. Kille (pegs) and salt is offered at this place. 22 acres of land is there in Gurdwara sahib. Gurdwara Sahib is located on Ghuduwala Jand Sahib road, 6 K.M. from Sadiq. Vire Wala Kalan is a Village in Faridkot Tehsil in Faridkot District of Punjab. Pipli Pakhi Kalan Railway Station, Faridkot Railway Station are the very nearby railway stations to Vire Wala Kalan.

Gurdwara Harraipur Sahib Patshahi Satvi and Dasvin, Har Raipur (Bhonkhri)

Guru Gobind Singh rested on this place and went towards Damdama sahib from this place.¹¹¹ Guru Har Rai during Malwa tours came to this place.¹¹²

According to tradition this village is named after an old women, she founded this village. Her clan was defeated by other clans in the battles, in which she lost her

sons. The death of her sons boosted the morale of old lady. She started to give a tough fight to the rivals with her tribe. The name of the village is combination of words Bhaun+Khari. Today the village is known with Guru Har Rai Ji name 'Har Raipur Bhonkhri. G.S. Nayer and Sukhdial Singh states that this place has been visited by Guru Hargobind , Guru Har Rai , Guru Tegh Bahadur and Guru Gobind Singh . during their preaching tours in Mallwa region.¹¹³ The Gurdwara Sahib here marks the visit of Guru Har Rai and Guru Gobind Singh .

1, 2 and 3 Fagun fair is organized every year. The Gurdwara Sahib is 19 km north of Bathinda 30°20'40.8"N 74°57'59.8"E, is sacred to Guru Har Rai and Guru Gobind Singh , who once stopped here during his travels across the Malwa region. The present building of Gurdwara Sri Guru Har Rai Sahib was constructed in 1928A.D. The Architecture of this Gurdwara Sahib was brought from Lahore by Faridkot King. There are two buildings; the new building has been raised recently. The recent building is raised in the name of Guru Gobind Singh . This construction was started on 14th Feburary, 2014A.D. There is a house for Granthi Singh. Postal code is 151102. Baba Bhagwan Singh is the caretaker of this Gurdwara Sahib.The Gurdwara Sahib is managed by Local Committee. The name of the village from Bhonkhri to Har Raipur was changed in 1958-59. Gurdwara Sahib has 20 acre land. Earlier the sewa was with village, in 1979 the Kar Sewa was given to Mukatsar Wale in 2015 Kar Sewa was completed. 8 villages around perform sewa in this Gurdwara Sahib. There is a sarowar, 10 residential rooms and langar hall.

Gurdwara Sahib Haji rattan Patshahi Dasvin, Bathinda

Guru Gobind Singh Sahib from village Bhucho via Bhagu reached Bathinda met Rattan Ha during the preaching tours.¹¹⁴ According to tradition Ha Rattan stayed outside the city in a thicken trees area a Jhiri. Rattan Ha was liberated from the cycle of birth and death by Guru Sahib. Sangat from city came to Guru Sahib and requested to pay visit at Qila. Guru Sahib from this place went towards the Bathinda city with the devotees from city. Dhanna Singh states that this place was earlier known as village ha rattan. Guru Sahib did goshti with Chand Shah Faqeer. States that Guru Sahib was requested by faquir to eliminate the kana deo.¹¹⁵

Gurdwara Sahib Ha Rattan is managed by Bhai Jagtar Singh, this Gurdwara Sahib has 18 rooms sra named Guru Gobind Singh Niwas Asthaan. There is a Sarowar,

Langar hall, Diwan Hall and parking area. There is an old van tree. It is located in Hazi Rattan Nagar, Old City, Bathinda, Punjab. Pin code 151005.

Gurdwara Sahib Qila Mubarak Patshahi Dasvin, Bathinda

Guru Gobind Singh came to first Haji Rattan and went towards old fort founded by Bhattis. According to tradition, this fort witnessed no visitors for long period, this place was vacant people of the city were afraid of the demons staying in the fort. On reaching qilla (fort) sangat requested Guru Sahib regarding the demon which spoils walls and houses of people. Guru Sahib called the demon and asked him to leave the castle; he replied that he is hungry from long period; if I am fed I will leave the castle and go. Guru Sahib sent five singh's to bring Jhota(bison) from Natt Bagher. Bhai Maliagar Singh from the sent jatha gave call to bison that Guru Sahib has called you to castle at Bathinda. On reaching castle Guru Sahib ordered Bhai Maliagar Singh to cut the head of bison in first attempt/one attack. Demon was fed with the bison and he was sent to Sirhind by Guru Sahib.¹¹⁶

After this whole incidence Guru Sahib eliminated the fear of demon from the minds of people. Guru Sahib stayed in this fort for ten days.¹¹⁷This fort was named qilla Gobindgarh during the rule of Maharaja Karam Singh of Patiala state to honour the visit of Guru Gobind Singh to this place.

The main Gurdwara Sahib is located on the one side of the fort where Guru Sahib stayed is preserved. The Gurdwara Sahib has domed building with brick work and white colour. Now there is a new building in the fort used as Gurdwara Sahib. This Gurdwara Sahib is locaed near Fort, Old City, Bathinda, Punjab 151005. Bathinda, bus station and railway station are around 1K.M. from this Gurdwara sahib. Bathinda is a city and municipal corporation in Punjab, India. The city is the administrative headquarters of Bathinda District. It is located in northwestern India in the Malwa Region Recitation and kirtan of gurbani takes place morning and evening and all major Sikh anniversaries are marked by special divans.

Gurdwara Senior Sahib Patshahi Dasvin, Gidderbaha

Guru Gobind Singh , according to tradition came to this place from Gurusar tied His horse to a Jand tree. The old name of this village was Pipli, sangat of this village in great number reached Guru Sahib. The sangat from village requested Guru

Sahib to get them relief from the dangerous jackal which creates troubles for women and children. Guru Sahib ordered Singh's to bring jackal female, both were married the name of this village came up from their marriage Giddarbaha. Guru Sahib stayed here for nine, days hours and minutes in this village. G.S. Nayyer and sukhdiyal singh states that this village was earlier known as Karamgarh. Gidderbaha name became after the visit of Guru Sahib on his place. This place had the large amount of jackal population, this was the reason for the name to be gidderbaha. The sangat of this place came to Guru sahib and asked to get them free from the loss made by jackals in this place. Singhs eliminated the jackals from area.¹¹⁸

Gurdwara Sahib, is managed by Bhai Madho Das Singh, Baba Jassa Singh Budha Dal Chauni. The Construction of new darbar sahib, langar hall and sarovar is done by Karsewa, Delhi wale. Vaisakhi and Maghi are celebrated on this Gurdwara Sahib. This Gurdwara Sahib has 11 acres of land. Gidderbaha Town is a Tehsil in Muktsar District of Punjab State, India. It is a Tehsil head quarter. Gidderbaha Pin code is 152101 and postal head office is Gidderbaha. Giddarbaha Rail Way Station, Faqar Sar Railway Station are the very nearby railway stations to Gidderbaha.

Gurdwara Rohlla Sahib Sri Guru Gobind Singh Patshahi Dasvin, Jangirana

Guru Gobind Singh came to Jangirana.¹¹⁹ Guru Sahib while travelling from Mukatsar Sahib to Talwandi Sabo came to this place. This Gurdwara sahib is situated outside the village.¹²⁰ According to tradition Guru Sahib started from Kaljharani met Sodhi Siriya Pirthi chand. He offered lunch and Guru Sahib stayed with him for noon. Guru Sahib went to village Bambiha at night and stayed there for 9 days. Guru Sahib went to rohilla and came to Jangirana¹²¹ on the way stood (Attar Singh Walla Chak) where Tilkra Sidh follower named rohela was martyred. Guru Sahib blessed people with Amrit Pahul at Jagirana, next day noon went to village Sahib Chand.

Gurdwara Sahib is managed by Jathedar Gyan Singh 96 crori Budha Dal. There is a sarowar, Darbar Sahib and langar hall are under construction. There is an old Vana tree, twenty five acre land from which 9 acre is agricultural. Gurdwara Sahib is around 30 k.m. from district headquarter, Bathinda. Gurudwara Rohela Sahib Patshahi Dasvin is located in Jangi Rana, village in Sangat Tehsil in Bathinda District of Punjab State, India. Jangi Rana Pin code is 151401 and postal head office is Sangat. Bagwali

Railway Station, Sangat Rail Way Station are the very nearby railway stations to Jangi Rana.

Gurdwara Udeeksar Sahib Patshahi Dasvin, Bambiha

Guru Gobind Singh , according to tradition came to the place where Gurdwara udeeksar Sahib, Bambiha is situated, while travelling from Mukatsar Sahib to Talwandi Sabo. Guru Sahib came to this area from Gidderbaha and stopped near water and Jand tree. At that place a person named rohila got martyred. Guru Sahib sent his sikhs in search of water and they found here in village Bambiha. Guru Sahib camped at this place in night and used to spend the day time outside preaching. He stayed here on both places for 9 days.¹²² Vaisakha Singh also states that Guru sahib stayed in this village for nine days.¹²³

Gurdwara Sahib is managed by Deepa Singh and Raja Singh Khalsa (Budha Dal). Gurdwara Sahib kar sewa is done by Delhi wale. Gurdwara Sahib is located near pond. Gurudwara Sahib is managed by Deepa Singh 96 Crori and Raja Singh Khalsa. There is a darbar sahib, sarovar, thara, deodi, residential rooms for stay and park is under construction. There is a pond near Guruswara Sahib, Kar sewa is done by Delhi wale. Bambiha is a Village in Sangat Tehsil in Bathinda District of Punjab State Pin code is 151401 and postal head office is Sangat. Giddarbaha Rail Way Station is the very nearby railway stations to Bambiha.

Gurdwara Patshahi Dasvin, Bajak

Gurdwara Patshahi Dasvin commemorates the visit of Guru Gobind Singh in Bajak. According to tradition Guru Sahib came to this village from Chatteiana. The sangat from this village brought milk for Guru Sahib. The milk was offered to all the accompanying Sikhs, Rai Singh one of Sikh refused to drink milk. The complaint of this Singh was lodged with Guru Sahib, he was given call by Guru Sahib. He said that these people are raiders they loot the buffaloes and cattle's, owners don't chase them, calf's die of hunger. The sangat of this village admitted their sins, Guru Sahib gave word in the house of daya, you people will not hurt any poor person and loot anyone. Your houses will not get shortage of milk.

According to tradition Diwana Sadhu's Sukhu and Budhu of village Ghudda gathered sadhus for revenge of their brother from Guru Sahib. Their brother went to meet Guru Sahib at village Maluka, he was stopped by Sikh guarding Guru Sahib's tent, sadhu attacked with sotta (round thick wooden stick) his attack was defended with sword he fell on ground. Guru Sahib came out took his head in His lap, sadhu said that

he was in seek of Yours blessings and died in Guru Sahib's lap. Guru Sahib did last rites of demised sadhu with His own hands. Sukhu and Budhu reached Guru Sahib's place to carry out their revenge,¹²⁴ in Guru Sahib's presence forgot the enmity and asked for blessings of Guru Sahib. They performed with their instruments in Guru Sahib's presence:

ਕੱਚਾ ਕੇਠਾ ਵਿੱਚ ਵੱਸਦਾ ਜਾਨੀ।

ਸਦਾ ਨਾ ਮਾਪੇ ਨਿਤ ਨਹੀਂ ਜੁਆਨੀ।

ਚਲਣਾ ਅੱਗੇ ਕਿਉਂ ਹੋਇ ਗੁਮਾਨੀ।¹²⁵

According to tradition Diwana Sadhu's pleased Guru Sahib with their performance. Guru Sahib asked them what they need, they requested Guru Sahib to be uch da peer as in Machiwara forest. Guru Sahib took head bath hairs on back and sat on the cot. The cot was up held on shoulders by Sukhu and Budhu on two sides other two were held by Guru Sahib accompanying Singh's, Guru Sahib was taken to village Nandgarh and towards the boundary of Guru Kot. This act of Guru Sahib fulfilled their wish they requested from Guru Gobind Singh Sahib at Bajak. Guru Sahib stayed here for 9 days, there is a ber tree situated and a peg which was put for horse has grown to giant tree now days.

ਤਬ ਸੁਖੁ ਬੁਧੂ ਹੋਇ ਖਰੇ ॥

ਇਮ ਅਰਦਾਸ ਜੇਰ ਕਰ ਕਰੇ ॥

ਹਮ ਪਰ ਪ੍ਰਭ ਕੀਜੈ ਅਸਵਾਰੀ ॥

ਜਿਮ ਕੀਨੀ ਮਗ ਚਲਤ ਅਗਾਰੀ॥¹²⁶

Gurdwara Sahib, is managed by Bhai Devinder Singh for last 20 years under section act 87 of S.G.P.C. There is an old Beri, Van (pegs and neem leaves are offered) and jand tree was there but today it's not there. Kar Sewa of Darbar Sahib, Sarovar, Langar Hall, Deodi (portico). Sra (Residential rooms) and office construction is pending. Gurdwara sahib has 22 acres land. Masya, Maghi and Vaisakhi are celebrated. Bajak village is in Tehsil Sangat in Bathinda District of Punjab State, India. Bajak Pin code is 151401 and postal head office is Sangat . Sangat RailwSay Station is the very nearby railway stations to Bajak.

Gurdwara Modhasar Patshahi Dasvin, Nandgarh

Guru Gobind Singh Sahib came to this place from Bajak. According to tradition Guru Sahib halted on this site situated one Koh from Gurdwara Sahib Patshahi Dasvin, Bajak. Guru Sahib blessed both Sukhu and Budhu, one with rectangular rupee and other one with palangh (cot) on which Guru Sahib sat on their request.

ਇਸੀ ਪ੍ਰਕਾਰ ਕੇਸ ਟਿਕ ਗਏ। ਤਹਿ ਸਤਿਗੁਰ ਉਤਰਤੇ ਭਏ।

ਕਰੀ ਭਾਵਨਾ ਪੂਰਨ ਤਾਹੀਂ। ਡੇਰਾ ਕਰਯੇ ਨੀਕ ਥਲ ਮਾਹੀ।

ਥਿਰੇ ਪਲੰਗ ਪਰ ਜਲਿਯ ਬਿਬੇਕਾ। ਸੁਖੁ ਅਨਿ ਸਭ ਮਾਥ ਪਗ ਟੇਕਾ।

ਅਬਿ ਲਗਿਸੇ ਚੁਹਕੇਨ ਰੁਪੱਯਾ। ਬੰਦਨ ਕਰਹਿ ਕਾਮਨ ਪੱਯਾ।¹²⁷

Gurdwara Sahib, is managed by Jagdeep Singh and Buta Singh. There is new building of Gurdwara Sahib and langar hall. Nand Garh is a Village in Muktsar Tehsil in Muktsar district of Punjab State, India. Nand Garh Pin code is 152026 and postal head office is Muktsar.

Gurdwara Gurusar Patshahi Dasvin, Kot Guru Ke

Guru Gobind Singh during malwa preaching tours cam to this place on his way towards Talwandi Sabo. This village was founded by Abhe Ram and Jai Ram sons of Sodhi Banmali. This land was given to them by Patiala state.¹²⁸

There is an oold well, Jand tree, Van tree and old pond covered with trees. This Gurdwara sahib is located on the outer road of village. This Gurdwara sahib can be reached from Balluana with the distance of 18 K.M. nearby is Centeral University Of Punjab, Ghudda with the distance of 7K.m. Gurdwara Gurusar Patshahi Dasvin, is managed by Jagseer Singh under the management of S.G.P.C., Sri Amritsar. The karsewa of this Guirdwara Sahib is done by Kar Sewa, Delhi wale. Gurdwara Sahib owns 15 acres of fertile land. Kot Guru Urf Kot Guruke, Kotguru Alias Guruke is a Village in Sangat Tehsil in Bathinda District of Punjab State, India. Kotguru Alias Guruke Pin code is 151401 and postal head office is Sangat. Sangat Rail Way Station, Bagwali Railway Station are the very nearby railway stations to Kotguru Alias Guruke.

Gurdwara Gurusar Sahib Patshahi Dasvin, Kal Jhirani

Guru Gobind Singh Sahib came to Kal Jhirani from Bambiha. Gurdwara Gurusar Sahib Patshahi is in the village, commemorates the visit of Guru Gobind Singh

Sahib. Guru Sahib's cook used to speak in anger, spoke bad words. Sikhs said that after death you will be born to a crow. The cook took the birth as a crow, Guru Sahib ordered Bhai Dharam Singh to liberate the cook by killing the infant crow in the nest. The masand was also liberated from python, he used Guru's money for personal use and during his death his mind was in the wealth he had accumulated by cheating.¹²⁹ Vaisakha Singh states that here Guru sahib liberated the Guru's cook from crow life and a python earlier a masand.¹³⁰

Gurdwara Sahib is situated on Badal- Bathinda road. Lambi is around 12k.m. from this Gurdwara Sahib. Gurdwara Sahib is managed by Giyani Kuldeep Singh and Gurmeet Singh. Gurdwara Sahib has new Darbar Sahib building and Langar Hall. Gurudwara Gurusar Patshahi Dasvin, Kal Jharani is a Village in Sangat Tehsil in Bathinda District of Punjab. There is no railway station near to Kal Jharani in less than 10 km.

Gurdwara Katarsar Sahib Patshahi Dasvin, Dhunike.

Guru Sahib from Kal Jharani went to Gurdwara Katarsar Sahib. According to tradition Guru Sahib liberated python snake, Guru Sahib told the Sikhs that he was masand (keeper of offering for Guru Sahib), he kept the offerings given by sangat for Guru Darbar with him for personal use. When he was dying his mind was in the money that he has kept. He was liberated from this life being Sikh of Guru Ghar. Guru Gobind Singh blessed the place with word who's ever comes to this place with devotion, will attain salvation.¹³¹ This Gurdwara Sahib is newly built covered with trees. The story written on board of this Gurdwara Sahib is associated with Kal jharani.

Gurdwara Sahib is managed by Jathedar Sarabjeet Singh, Chauni 96 crori Budha Dal(Baba Balvir Singh). Dhunike is a village in Sangat Tehsil in Bathinda District of Punjab. There is a sarowar in this Gurdwara Sahib. This place is located 26 k.m. west from Bathinda. Sangat Kalan is merely 2 KM from this place. Dhunike Pin code is 151401 and postal head office is Sangat. Maghi fair, Masya, Purannmasi, dasvi and Sangrand are celebrated here.

Gurdwara Sri Bugsar Sahib Patshahi Dasvin, Jassi Bagwali

Gurdwara Sahib is sacred to Guru Gobind Singh it is located in village Jassi Bagwali. The horses were fed water. It is believed that Guru Gobind Singh astride his black horse crossed the pond of village Jassi. Guru Sahib came out on the other side of

the pond, the colour of horse and the blue robes of Guru Sahib turned white from the very day the pond was named bugsar.¹³² The people of this village offered jaggery to Guru Sahib.¹³³ G.S. Nayyar and Sukhdyal Singh states that this place was named as bugsar or Swaitsar.¹³⁴ The tradition states that people of this place offered jaggery to Guru Sahib. The quantity of jaggery was in abundance. Guru Sahib distributed jaggery among the devotees and fed to the horses. The people of this village offer ggery on this Gurdwara Sahib. Guru Sahib travelled from Mukatsar Sahib through Lakkhi Jungle and halted on this place and then went towards Talwandi Sabo.¹³⁵ Malwa Rattan Sakhi pothi states that Guru Sahib stayed here for ten days and named this place as swaitsar. Guru Sahib told the importance of this place by sharing the story of the visit of Sri Ram Chander to this place during the battle of Labh and Kush.

"ਜਸੀ ਆਇ ਚਲੇ | ਗੁੜ ਖਾਇ ਚਲੇ।"¹³⁶

There is Samadh (grave) of Baba Ramanand, devotee of Narad. He has word of Narad “ *Jehra akhu Ali Rahu Khali, Jehra Akhu ramanand oh ho Jau Anand*”. This Gurdwara Sahib has eight cornered sarowar. Earlier the Gurdwara Sahib was castle (kachha killa) now the building of this Gurdwara Sahib is in the castle shape newly built. Gurdwara Sahib has around sixty acre agricultural land. The Gurdwara Sahib is managed by Gurmail Singh with the management by 96 Crori Budha Dal, Nihang Singh.

Gurdwara Sahib, in Jassi Bagwali is located (30°03'08"N 74°48'52"E) in Sangat tehsil in bathinda district. Bagwali railway station is six km whereas Sangat railway station is nearly five km from Jassi Bagwali. It is located 25 K.m towards South from Bathinda can be reached by following NH 54. Jassi Bagwali Pin code is 151401.

Gurdwara Sahib Gosiana Sahib Patshahi Dasvin, Pathrala

This Gurdwara sahib is related to Gur Gobind Singh Ji and devotees visit this site from the various parts of the Malwa region. According to tradition Guru Gobind Singh Ji came to this place from Bugsar and stayed here on this place for three hours. There was a pond on this place covered with dense small forest (jhiri). It is said that Guru sahib sat on the stone wheels of flour mill. These wheels are present today. Guru Sahib accompanied with the contingent of Sikhs reached Pakka from this place.¹³⁷

Bhai Jiwan Singh after the battle of mudki come to this place and meditated. His son Baba wan Singh also meditated at this place. This Gurdwara Sahib was undertaken in possession by Baba Sahib Singh in 1945A.D. The Gurdwara Sahib was undertaken back by village committee headed by S. Harjeet Singh under the supervision of S.G.P.C., Sri Amritsar. This Gurdwara Sahib has 105 acre of land, the new building, langar hall and sarowar built on the site of pond. Gurdwara Sahib is located (29°59'46"N 74°45'41"E) in village Pathrala in Sangat Tehsil in Bathinda District of Punjab. This Gurdwara Sahib is located 10 K.M. from Sangat Kalan.

Gurdwara Sahib Patshahi Dasvin Jandsar, Chak Hira Singh Wala (Pakka Kalan)

This Gurdwara Sahib is very sacred and related to Guru Gobind Singh. He came here from village Jassi Bugwali (Bugsar) and stayed here for three days. The horse legs was bound to peg (kila/pichari), became green which became Jandsar.¹³⁸ This village has two historical Gurdwaras named Jandsar with the distance of around three fifty meters from the other Gurdwarsa Sahib.

The Choudhry Baliya claimed that we admit Guru Gobind Singh as Guru if the peg sprouts five branches, the next morning this and tree grew to five branches. This Jand had five branches from its trunk. This place has two wells; the old well is on the door which is at the back of Gurdwara Sahib. Another view is that cow was saved from Jackal by Guru Sahib according to Malwa Itihaas.¹³⁹

Kabir Panthi's gave 130 acre land to this Gurdwara Sahib. The Gurdwara Sahib is in the fourty year old building and they are planning to build new building. This Gurdwara Sahib managed by Head Sukhminder Singh under the management committee of village and S.G.P.C, Sri Amritsar. Pakka Kalan is a village in Sangat Tehsil in Bathinda District. It is located twenty three km towards South from Bathinda (30°01'53.1"N 74°51'17.3"E). Pakka Kalan Pin code is 151401 and postal head office is Sangat railway station lies seven km from Pakka Kalan.

Gurdwara Sahib Patshahi Dasvin Jandsar, Chak Hira Singh Wala (Pakka Khurd)

It is said to be the place where Guru Sahib did dattan near pond. Guru Sahib came here from village bugsar and stayed for three days. Guru Sahib went towards Bangi from this place.¹⁴⁰ There is a tree with Old Darbar Sahib. Jasvir Singh Sarna and

Dalt Singh Bedi mentions two Gurdwara sahib's, respectively where Guru Sahib came and the other one is where the horses were bound to pegs.¹⁴¹

Gurdwara Sahib is managed by head Kaur Singh and Jagtar Singh. This Gurdwara Sahib is under local committee management. Gurdwara Sahib has new building built by kar sewa (voluntary labour) Delhi wale. They are planned to build langar hall in future. This Gurdwara Sahib is located in this village near pond (29°59'32"N 75°04'46"E) There is a tree with Old Darbar Sahib and the new building was built in 1871A.D. Now, days Gurdwara Sahib is in new building. Chak Hira Singh Wala also known as Pakka Khurd is a village in Sangat tehsil in Bathinda. It is located thirty km towards west from Bathinda. Postal Pin Code of Pakka khurd is 151301. Sangat Railway Station is nearest railway station to Pakka Khurd around 12 km.

Talwandi Sabo

Talwandi Sabo (29°59'12"N 75°04'45"E) has a very deep and old connection with the history of Sikhism. This is one of the five takhts of the Sikh panth. Different Gurus sanctified this land with their feet. Guru Nanak Dev and his successors made this place famous all over the world. Eventually this place has become a very important center of Sikh learning in the present time. Guru Nanak Dev came to this place during one of his religious expeditions. Guru Tegh Bahadur during his preaching tours came to this place and gurusar sarowar was dug, prophesised nine spears high Damdama.¹⁴² Guru Gobind Singh sent hukamnamas from Damdama Sahib,¹⁴³ the stamp used in Hukamnamas is presently available in Takh Sahib.

While living in Talwandi Sabo, Guru Sahib started the work of the writing of Guru Granth Sahib as well as the Gurbani's interpretations. In the morning time, Guru Sahib narrated Gurbani to Bhai Mani Singh. In the evening Guru Sahib did the interpreted Gurbani. Each hymn and each word was clarified in interpretation by Guru Sahib. The sangats came from far places, listened to the Gurbani from Guru Sahib. Thus, the Sangat traveled on the daily bases, but forty eight Gursikhs who have listened to Guru Granth Sahib from start till the end. They were honored by Brahmjanis in history. Their names are as follows

1. Bhai Mani Singh Shaheed
2. Baba Deep Singh Shaheed

3. Baba Gurbaksh Singh
4. Baba Kanh Singh
5. Baba Binod Singh
- 6, Baba Gurbaksh Singh Shaheed
7. Bhai Dan Singh
8. Bhai Dharam Singh Bhai Rupa
9. Bhai Param Singh Bhai Rupa
10. Bhai Wazir Singh village village
11. Bhai Daya Singh nd
17. Bhai Bhiva Singh Bathinda
13. Bhai Pyara Singh Amritsar
14. Bhai Bir Singh
- 15 Bhai Dheer Singh
16. Bhai Sundar Singh Dharamkot
17. Bhai Amar Singh Meeria Coat
18. Bhai Tara Singh Delhi
19. Bhai Jagvan Singh Ambala
20. Bhai Gopal Singh Manimajra
21. Bhai Dhyan Singh Village Majra
22. Bhai Bisambhar Singh Ujjain
23. Bhai Hargopal Singh Ujjain
24. Bhai Dhanna Singh Kaviraj
25. Bhai Nand Singh

26. Bhai Man Singh Chaur Bardar
27. Bhai Rai Singh Village Rampur, Doraha
28. Bhai Makhan Singh Nabha
29. Bhai Madan Singh Atiyana
30. Bhai Dharam Singh Bhinder Clan
31. Bhai Sujan Singh Ropar
32. Bhai Jeevan Singh Boparai
33. Bhai Akal Singh Akhara
34. Bhai Pritpal Singh Rawalpindi
35. Bhai Dayal Singh Goindwal
36. Bhai Bakhtawar Singh Sodhi Anandpur
37. Bhai Deva Singh Tarn Taran
38. Bhai Mewa Singh Khadur Sahib
39. Bhai Dhyan Singh Nankana Sahib
40. Bhai Achal Singh Talwandi Sabo
41. Bhai Jai Singh (Raja Jaipur)
42. Bhai Bishan Singh (Raja Jodhpur)
43. Bhai Bhag Singh Anandpur
44. Bhai Vasava Singh Johla Sahib
45. Bhai Ghanaia Singh Takhtupura
46. Bhai Ram Singh Phul
47. Bhai Trilok Singh Phul Ke
48. Bhai Maliagar Singh (Nirmala)¹⁴⁴

All these Singhs became spiritually bound after hearing the Gurbani Katha from Guru Gobind Singh Ji, the place was popularly known as 'Damdami Taksal'. This place has produced many Gurmat-scholars, who used Gurbani's interpretations and writings in preaching religion. Among these forty-eight Singh's were Bhai Mani Singh and Baba Deep Singh , did the service of propogating the knowledge of Gurbani's text and meaning among the Sangat.

ਸੁਨ ਕੇ ਤਮ ਤਾਂਹੀ ਕੇ ਬੈਠਨ ਕੇ,
ਦਮਦਮਾ ਸੇ ਮਾਲਵੇ ਬੀਚ ਸਵਾਰੇ ॥
ਢਿਗ ਤਾਂਹੀ ਤਲਵੰਡੀ ਕੇ ਕਾਸ਼ੀ ਰਚੇ,
ਜਾ ਬੈਲ ਪੜੇ ਹੋਇ ਬੁਧਿ ਉਧਾਰੇ॥
ਇਹ ਗ੍ਰੰਥ ਉਚਾਰਨ ਕਰੋ ਤਹਾ ਬੈਠ ਕੇ,
ਬੀੜ ਸੇਉ ਜਗ ਮਾਹਿ ਬਿਥਾਰੋ॥
ਅਖਰ ਏਕ ਕੇ ਭੇਟ ਧਰੋ ਨਹਿ,
ਮਮ ਦਾਸ ਗੁਰੂ ਸੰਮੁਖ ਬਿਚਾਰੋ॥¹⁴⁵

Guru Sahib stated that Talwandi has been blessed with the title of Kashi. The compilation of Adi Granth sahib is also mentioned in above stanza.

Relics of Guru Gobind Singh, displayed at Takht Damdama Sahib (29°59'12"N 75°04'42"E) are as follows:-

1. Sword
2. Gun (Matchlock)
3. Mirror
4. Old seal/stamp of Takht Sahib
5. Sword of Shaheed Baba Deep Singh

Gurdwara Manji Sahib Patshahi Nauvin and Dasvin, Damdama Sahib

Guru Tegh Bahadur sat on this raised platform and this came to be known as Manji Sahib(29°59'13"N 75°04'36"E). The sakhi pothi states that Guru Tegh Bahadur did namaskar to the raised sand mound and told the sangat that a building of nine

spears height with gold canopies will be raised here, in the tenth Guruship with the bliss of Miri and Piri.¹⁴⁶

Guru Gobind Singh reached this place after the battle of Mukatsar Sahib. This area was under the attack of famine. Sangat of this area accompanied by Bhai Dal Singh requested Guru Sahib to save this area from the famine attack. Guru Sahib replied that the sarowar which was dug during Guru Tegh Bahadur visit has not been taken care properly and also questions how you can expect rain showers after this Guru Sahib continued the work of sarowar from this place. Gurusar sarowar is near to the building of this gurdwara Sahib.

Vaisakha Singh states that Rishi Ved Viyas's student named peel, did the mantras of ved trayi at uttarkashi-Talwandi sabo ki, Damdama Sahib (Guru ki Kashi). It is said that uttarkashi (Today's Damdama) was founded by Markande rishi.¹⁴⁷ Markande with his students mediated at this place, on the banks of Saraswati River.¹⁴⁸ The basement off this Gurdwara sahib was known as bhora has the place of Rishi markande's dioce, it is arranged with weapons. There is a copse of dry ber tree trunk preserved in the basement bhora of Gurdwara Sahib.

Gurusar Sarovar Sahib, Damdama Sahib

Guru Tegh Bahadur came to Damdama Sahib and performed the 'kar sewa' of sarowar. Guru Sahib sat on raised sand mound during he sarowar digging work and today known as Manji Sahib. Guru Tegh Bahadur brought the sand from the sarowar with his robe.¹⁴⁹ Guru Sahib sat under the ber tree situated near the site of sarowar. The sarowar was dug up swiftly by sangat. From this place He went towards kot dharmu, varhe, etc. reached Patna Sahib.¹⁵⁰

Guru Gobind Singh reached this place after the battles fought by Guru Sahib in this area at Mukatsar Sahib. This area was under the attack of famine. Sangat of this area accompanied by Bhai Dal Singh requested Guru Sahib to save this area from the famine attack. Guru Sahib replied that the sarowar which was dug during Guru Tegh Bahadur visit has not been taken care properly, how you can expect rain showers. Guru Sahib started Kar sewa with digging five shields of sand out from this sarowar. Guru Sahib sat under the same ber tree on the banks of this sarowar. Guru Sahib poured vessel full of Amrit into this sarowar.

“ਪੁੰਨ ਅੰਮ੍ਰਿਤ ਦੇ ਭਰੇ ਕੜਾਚੇ।

ਦੇਤਿ ਪ੍ਰਵਾਹ ਸਰੋਵਰ ਮਾਰੇ।¹⁵¹

The Sakhi of Gursar sarowar stated by Giyani Gyan Singh, one day Guru Gobind Singh prepared the vessel full of Amrit pahul, poured it in the sarowar. Guru Sahib told the sangat that this is Guru Ki kasha manikaran; Markande did meditation on his place. The people who will have the jal(water) of this will urn to Amratiye singhs.¹⁵²

Third Karsewa of this sarowar was done by Sant Maharaj Attar Singh Mastuana Sahib, fourth Karsewa was done by Sant Mohan Singh head Khalas Parbandhak Jatha 26.06.2017 with the sangat and Sant Chota Singh head Bunga Mastuana Sahib Talwanndi Sabo. Gurusar Sahib is managed by Sant Sewak Jatha Bunga Mastuana (Trust). Sarowar parkarama is floored with white marbel and veranda (corridors) covered with roof. Gurdwara Sahib is located (29°59'14"N 75°04'38"E), Talwandi Sabo is a Tehsil in Bathinda. This is a town 30 km southeast of Bathinda in the Punjab. Ramana railway station is twelve km from Talwandi Sabo Tehsil. This place is connected by SH 17 and NH 254 roads. Postal code is 151302.

Akalsar Sarowar

Akalsar Sarowar is the sarowar where Guru Gobind Singh used to take bath.¹⁵³ This sarowar is octagonal and covered. This sarowar is located in between the Takht Sahib and well of Shaheed Baba Deep Singh. This sarowar's kar sewa was done by Baba Deep Singh, afterwards by Sant Chanda Singh of Bunga Katu gave this sarowar octagonal shape.

Gurdwara Likhansar Sahib Patshahi Dasvin, Damdama Sahib

Gurdwara Likhasar Sahib Patshahi Dasvin is situated (29°59'16"N 75°04'47"E) near Takht, Damdama Sahib. On this place Guru Sahib added Guru Tegh Bahadur Sahib Verses to Sri Guru Granth Sahib. The final compilation was done with Bhai Mani Singh Shaheed and Baba Deep Singh Shaheed.

ਸਤਿਗੁਰ ਬੈਠ ਸੁ ਦਮਦਮੈ

ਲਿਖਨ ਘੜ ਸੁਟ ਦੇ॥

ਹਮਾਰੀ ਕਾਸ਼ੀਂ ਯਹ ਭਈ,

ਆਇ ਮੂਰਖ ਇਹਾਂ ਪੜ੍ਹੈ।¹⁵⁴

During the inscribing of Guru Granth Sahib the wooden pens were not sharpened after one use. They were kept gradually with them and the paper and left ink were put into Likhansar Sarowar. Guru Sahib titled this place “Guru Ki Kashi” and Damdama will be centre of excellence Knowledge. This place will give birth to great writers and Sikh scholars.

ਹੈ ਪ੍ਰਗਟ ਹਮਾਰੀ ਕਾਸੀ।

ਪੜ੍ਹੈਂ ਇਹਾਂ ਢੇਰ ਮਤਿ ਰਾਸੀ।

ਲੇਖਕ ਗੁਣੀ ਕੁਵਿੰਦ ਗਿਆਨੀ।

ਬੁਧਿ ਸਿੰਧ ਹੈ ਹੈਂ ਇਤਿ ਆਨੀ।

ਤਿਨ ਕੇ ਕਾਰਨ ਕਲਮ ਘਡ ਦੇਤ ਪ੍ਰਗਟ ਹਮ ਡਾਰ।

ਸਿਖ ਸਖਾ ਇਤਿ ਪੜ੍ਹੈਗੇ ਹਮਰੇ ਕਈ ਹਜਾਰ।¹⁵⁵

This Gurdwara Sahib is under the management of S.G.P.C, Sri Amritsar. The Gurdwara Sahib building is adjacent to sarowar. The Gurdwara Sahib and sarowar both has verandahs. On the boundary of sarowar there is black marvel where devotees write alphabets of various languages.

Gurdwara Mata Sundar Kaur and Mata Sahib Kaur

This Gurdwara Sahib has the place where the holy ladies Mata Sundar Kaur and Mata Sahib Kaur lived during their stay at Talwandi Sabo. Guru Gobind Singh organised also congregation at this place. Mata Sahib Kaur and Sundar Kaur came to this place in the congregation. They were accompanied by Bhai Mani Singh and Mama Kirpal Chand.¹⁵⁶

Gurdwara Sahib is (29°59'12"N 75°04'41"E) situated towards the southeast of the Takht Sri Damdama Sahib, The Gurdwara Sahib has new building with the Guru Granth Sahib seated on a platform in the middle of it. There is a huge congregation hall built within this Gurdwara Sahib.

Bunga Bhai Bir Singh and Dhir Singh

This Gurdwara Sahib marks the place where two Ranghreta Sikhs named Bir Singh and Dhir Singh were father and son respectively served Guru Gobind Singh. Guru Sahib asked for target to test a muzzle loading gun presented to him by a Sikh, both of them offered themselves as targets for the gun on Guru Sahib's call. This Gun is showcased in the Takht Damdama sahib. Chaudhari Dalla once boasted about the loyalty and courage of his soldiers.

This Gurdwara Sahib is under the management of 96 crori Chakarvarti Chalda Vahir Panjva Nishan Reg. no. 207, Punjab, Harayana (India). It is located (29°59'12"N 75°04'46"E) near Takht Sahib, a huge six floor building. Gurdwara Shahid Ganj, Sahibzada Baba Jujhar Singh Chauni Nihag Singh Head Office Gurdwara Burj Baba wan Singh Chamkaur Sahib (Ropar).

Burj Baba Deep Singh & Samadh Bhai Dall Singh

Burj Baba Deep Singh is a 70 ft. high octagonal tower with a dome at the top adjoining the northeast corner of the Takht Sahib (29°59'11"N 75°04'43"E), was constructed by Baba Dip Singh of the Shahid misl, who remained at Talwandi Sabo to look after the shrines after Guru Gobind Singh had left the place to resume his travels. He is also credited with the construction of the well which still supplies fresh drinking water to the complex. There is a bhora in down used for meditation preserved with its old look coloured red with the marvelled stairs leading down to the place. In this bhora on the sides there are earthen pots built in to keep the food for long. This burj is located near Takht Sahib.

Samadh Bhai Dall Singh is a small domed shrine standing a bare 30 metres to the south of the Takht Sahib(29°59'11"N 75°04'40"E), marks the site where Chudhary Dalla, Dall Singh after he had received the vows of the Khalsa at the hands of Guru Gobind Singh, was cremated here. This place is near Gurdwara Mata Sundari Kaur and Mata Sahib Kaur .

Gurdwara Jandsar Sahib Patshahi Dasvin, Damdama Sahib

Gurdwara Jandsar Sahib Patshahi Dasvin, according to tradition, Guru Gobind Singh tied his horse to the Jand tree and distributed salary to his warriors. He held

congregations on this place many times. The Gurdwara Sahib has new domed sanctum and the pond has been transformed to beautiful sarovar with marble floor adjacent to Gurdwara Sahib building. There is an old jand tree in the raised marble platform, between the building of Gurdwara sahib and sarovar. Gurdwara Sahib is in the walled boundary surrounded by thick trees. Gurdwara Sahib is near Mata Sahib Kaur Girls College and Collegiate Sen. Sec. School, Damdama Sahib, Talwandi Sabo. On the other side is Guru Kashi Gurmat Institute, Damdama Sahib. (29°59'32.5"N 75°04'46.7"E) is under the care supervision of S.G.P.C, Sri Amritsar, Gurmail Singh sewadar. This place is around half a kilometre to the northwest of Takht Sri Damdama Sahib. The place is referred to as Jandiana in old chronicles.

Gurdwara Mahalsar Sahib Patshahi Dasvin, Damdama Sahib

Gurdwara Mahalsar Sahib Patshahi Dasvin, according to tradition Guru Gobind Singh trained Sikhs in horse riding and martial arts at this place. This was the ground for mock battles of trained soldiers. Tibbi Sahib is an open space close to a pond known as Mahalsar. On the vaisakhi Guru Sahib started from today's Takht Damdama Sahib and on reaching this place divided the Singh's into two teams and played Mahalla on this ground and distributed the prizes to winners. This tradition started by Guru Gobind Singh is followed, the mahalla is organised on the next day of holi from Takht Damdama Sahib and Nihang Singh's perform their martial art skills on this site. The venue for the traditional hola mahalla and vaisakhi has not been changed till date. Gurdwara Sahib has new building with the marble work. The road which comes towards Gurdwara Sahib (29°59'54"N 75°04'33"E) from SH 17 is surrounded by thick trees. This place is around one and half K.m. from Takht Sri Damdama Sahib, Talwandi Sabo. Gurdwara Sahib is served by Granthi Tulsi Singh.

Bhai Dal Singh house, Damdama Sahib

Haveli of Bhai Dal Singh is maintained in good manner by the descendants of Bhai Dal Singh¹⁵⁷ (S. Gurtej Singh S/o S. Baltej Singh S/o S. Uday Singh). They perform the sewa of artifacts present with them related to Guru Sahib (29°59'14"N 75°04'38"E). Shastar are shown in morning 7 A.M. to 12 P.M. and 2P.M. to 5 P.M. Bibi Gurpal Kaur. The artifacts taken care at this place are as follows:

1. Dastaar (Turban)
2. Small Dastaar (Kesri),

3. Big Chola (Robe) with spots of blood and sweat,
4. Reb Pujama Tenth Guru Sahib with blood spots¹⁵⁸
5. Mata Sahib Kaur Rev Pujama
6. Thread of Hawk.
7. Hukamnama Sahib of Guru Gobind Singh at Teona Pujarian

Rajwinder Singh Sidhu's family in village Teona Pujarian has Guru Gobind Singh's Hukamnama Sahib. This Hukamnama is read loudly followed by Karah Parsad on the auspicious days of vaisakhi and dushera every year between 8:00 A.M. to 9:00 A.M. the Hukamnama Sahib is taken care by Raminder kaur Sidhu.

Teona Pujarian (29°55'35.7"N 75°04'24.8"E) is a Village in Talwandi Sabo Tehsil in Bathinda District. It is located around 8 km from Talwandi Sabo and 39 KM towards South from Bathinda by following SH 17. Teona Pujarian Pin code is 151302 and postal head office is Talwandi Sabo.

Tahla Sahib is a village in Maur tehsil in bathinda district, located 30°01'54"N 75°13'05"E. This village is located 3 k.m. away from Rajgarh Kubbe. Tahla Sahib Pin code is 151302 and postal head office is Talwandi Sabo. There are two rail way stations near Tahla Sahib, Maur railway station is (3.5 K.M. and Maisar Khana railway station is 915 K.M.) to reach this place nearest road to the village is Maur Talwandi road NH 254 is (2 K.M. To reach this place NH 148B via Kot Shamir is (42 K.M.) from Bathinda by car whereas Maur mandi is (5 K.M.) from this place.

Gurdwara Sri Titarsar Sahib Patshahi Dasvin, Maiser Khana

This Gurdwara Sahib is one mile away from village Maiser khana on way towards Damdama Sahib. Guru Tegh Bahadur came to this place after the completion of (Chak Nanaki) Sri Anandur Sahib in samvat 1721Bk., on way towards Damdama Sahib. Guru Gobind Singh came to this place after the battle of Mukatsar Sahib. Guru Gobind Singh resided at lakhi jungle after this battle, from lakhi jungle. He went to Damdama Sahib and stayed there for nine month nine days. It was subsequently called Tittarsar in the belief that the Guru Gobind Singh had granted liberation to a tittar, partridge, here. There are two Gurdwara Sahib in Maisar Kahana, Gurdwara Tittarsar is 2 km away to the southeast of the village. It is dedicated to Guru Gobind Singh.¹⁵⁹ This gurdwara sahib is located outside the village.

Bhai Kahn Singh Nabha states that Guru Tegh Bahadur Sahib came to this palce. The pond of this name is known as titarsar, liberated the fowl from hunting.¹⁶⁰ There are two different Gurdwara Sahib of which one is based on tradition and the Gurdwara sahib in the village as mentioned by Bhai Kahn Singh Nabha. There is a pond known as itarsar where Guru Ji liberated a fowl.

In 1990 A.D. Baba Kartar Singh started kar sewa and firstly made the Khuh (well) and Baba Tirath Singh started sewa in 2004 A.D. Till 2011 A.D., then in vaisakh 2011 A.D.. Baba Kesar Singh from Sri Damdama Sahib (Mastuana Bunga Sahib) did sewa till date. The Gurdwara Sahib is managed by Head sewadar Baba Angrej Singh. Bathinda is 32Km away from Gurdwara Sri Titarsar Sahib, Maiser Khana. This place is 650 meter from NH148B on Gurdwara Titarsar Sahib Patshahi Nauvin and Dasvin (30°05'16"N 75°11'48"E), Maisar khana. Maisar Khana is a Village in Maur Tehsil in Bathinda (Punjab 151509). Maisar Khana railway station is around six km from this place.

Gurdwara Gupatsar Damdama Sahib, Patshahi Dasvin, Bangi Nihaal Singh

Guru Gobind Singh moved towards Takht Damdama Sahib after the battle of Mukatsar Sahib he visited this place after visiting village Pakka Kalan. There is a pipal tree (*Ficus religiosa*), in the noon, Guru Sahib rested at this place and Choudhry Bhai Dalla came to this place to meet Guru Sahib. After this Bhai Dalla travelled towards Damdama Sahib along with Guru Sahib. This village was the last village of Choudhry Dalla's ruled area. Gurbachan Singh Nayyar and Sukhdial Singh, states that this village as bangian in their work.¹⁶¹ There is an old well and a pipal tree which has been given supports with iron pole. This place was earlier a huge sand mound where village people used to bury their deceased children. Sarovar and Diwan Hall are on the land of Bangi Kalan.

Gurdwara Gupatsar Sahib Patshahi Dasvin, Bangi Nihal Singh is managed by Mansukhwinder Singh/ Pari Singh. This Gurdwara Sahib came into being in 1950A.D. by Sant Jogiraj Singh Khalsa. Sant Jogi Raj Singh came here from village Pheru and did sewa for long period till 3rd August, 1989A.D. 05 August bhog is held every year. Gurdwara Sahib building is under construction. Bangi Nihal Singh (30°00'34"N 74°57'47"E) is a Village in Talwandi Sabo tehsil in Bathinda district. It is located twenty seven km towards South from district headquarters Bathinda via SH 17 through

Kot Shamir. Talwanndi Sabo is thirteen km from this place. Bangi Nihal Singh Pin code is 151301 and postal head office is Raman. Bangi Nihal Singh Railway Station is around 1 Km from Gurdwara Sahib.

Gurdwara Patshahi Dasvin, Gurusar Joga

Gurdwara Gurusar Sahib is sacred to Guru Gobind Singh. According to tradition Guru Sahib visited this place during his stay at Damdama Sahib. There was a pond named Gurusar, on the site of pond now there is a Gurdwara Sahib and sarowar.¹⁶² There is a park with green grass and boundry of ficus trees on the enterance of Gurdwara Sahib. It's near the Takht Damdama Sahib. There is a temple of Sidh Baba Raja Ram near to the site of Gurdwara Sahib. This Gurdwara Sahib has four acre fertile land, Kar Sewa is done by Baba Gurbachan Singh Delhi Wale.

Gurdwara Gurusar Sahib is (29°57'40"N 75°06'15"E) located on Punjabi University Guru Kashi campus road around 4.5 km from Takht Sri Damdama Sahib and 3 km from NH 254 road . Gurusar Joga is a Village in Talwandi Sabo tehsil in Bathinda district. Gurusar Pin code is 151302 and post office is Teona Pujarian. There is no railway station near to Gurusar in less than 10 km but Raman railway station is around 17 km away from this place via Nh 254.

Gurdwara Jhotasar Sahib, Bagher Charat Singh Di Dhaab

Gurdwara Jhotasar Sahib is situated 15km from Kot Shamir. This Gurdwara Sahib reminds the visit of Guru Gobind Singh in Bathinda Fort, according to the local tradition saying that Guru Sahib blessed Malwa with blessings, but there is a demon named makha staying in this fort with his family. The sangat of bathinda pleaded before Guru Gobind Singh to liberate them from the atrocities of the demons, he spoiled their food and crops. Guru Gobind Singh asked the people to sacrifice an elephant for demon, people replied that in this area there are no elephants but there is a huge ox in the area of village bagher.¹⁶³

Guru Gobind Singh sent five Sikhs accompanied by Bhai Mailagar Singh with Hukamnama. The contingent of Sikhs asked the people sitting idly on raised platform regarding the ox, they started teasing and advised the Sikhs with hukamnama not to follow the ox sitting on water reservoir. They went to the reservoir the ox was sitting in the water; he was summoned by Guru Gobind Singh the ox went with then towards Bathinda. Guru Gobind Singh ordered Bhai Mailagar Singh to sacrifice the ox

with first cut of his sword, the ox was liberated with the makha demon. Guru Gobind Singh asked the Sikhs to show some light upon the bringing of ox to Bathinda, were they served with food and assistance. Sikhs informed the Guru Gobind Singh about this incidence that people in the village used uncouth language.¹⁶⁴

Guru Gobind Singh replied that residents of this village will not see growth. The residents of the village went to Guru Gobind Singh with food and weapons on his stay at Talwandi sabo.

Gurdwara Sahib is managed by head Kaur Singh. Guru Sahib blessed Bagher Charat Singh a village will not develop a lot. There is a Bhora Sahib of Baba Makhan Singh. Construction of new darbar sahib and langar hall is under process. Management committee is from village Bagair. Bagair Charat Singh is a village in Maur tehsil in Bathinda district. Maisar Khana railway station and maur railway station are the nearby railway stations to Bagair Charat Singh.

Gurdwara Tahla Sahib Patshahi Nauvin & Dasvin, Tahla Sahib

Gurdwara Tahla Sahib which is related to 9th and 10th Guru. This village came to be known as Tahla Sahib because of the (Albergia sissoo) tree related to Guru Sahib's visit. A copse of tahli trees and a pool of water, where Guru Tegh Bahadur often used to come from village maur. There was a pond near this place which was dugged deep by Guru Tegh Bahadur with sangat so that more water is stored in it for the people and livestock. But today, the tree has been cut down only Manji Sahib remains. Tradition states that Guru Gobind Singh visited the place once from Talwandi Sabo during the chase of hunt. Bhai Kahn Singh and Tara Singh Narotam states that Guru Gobind Singh came here from Sabo Ki Talwandi¹⁶⁵ and sat under the tahli tree.¹⁶⁶ Gurdham Didar states that Guru Gobind Singh visited this place many time from Damdama Sahib and rested underneath tahla tree. Horses were also fed water here.¹⁶⁷ Guru Sahib was visited by a Sikh named Dalpat son of Bheow, he offered curd to Guru Sahib. Guru Sahib blessed him with turban and visited this place from Damdama Sahib on his request.¹⁶⁸ The wood of the same tree has been used to panel the doors in Gurdwara Sahib.

The memorials raised in honour of the Guru Sahib came to be known as Gurdwara Tahla Sahib. Earlier there was no habitation on this place, but now the village has grown with gram panchayat, Tahla Sahib. This village falls in the revenue

limits of Rajgarh Kubbe. This village is 5 km away from Maur Kalan. The square domed room in the middle of the brick paved walled compound of the Gurdwara Sahib is called Manji Sahib in which few old weapons are displayed on the raised platform. This Gurdwara Sahib is managed by local committee of village tahla sahib, head S. Ravinder Singh and Bikkar Singh Sewadar. There are two buildings on this place, one is darbar sahib and the other one is manji sahib with raised platform built with small brick (bathindi brick). There is a langar hall made in floor under way. There is an old well. There is a large sarovar built on the site of jhiri. Masya, Sangrand and Dasvin are celebrated at this Gurdwara Sahib.

Gurdwara Jandalisar Tibba Sahib Patshahi Dasvin, Kot Shamir

Gurdwara Sahib has castle building on the high sand mound. Guru Gobind Singh visited here from Talwandi Sabo. According to tradition this is the place where Guru Gobind Singh blessed Malwa and there is a jand tree which is said to have white sticks with golden leaves. Sakhi pothi states that Bhai Dal Singh met Guru Sahib here. The jatts came to give money to Bhai dal Singh but he refused to accept and replied he has no power to accept money before Guru.¹⁶⁹ This Jand tree is still there. This place is also called as Jandali tibbi.

This Gurdwara Sahib is located near the road passing towards Kot Shamir. Gurdwara Sahib is located (30°04'50."N 75°01'13.9"E) on SH 17 around 6 km from Kot Shamir. This Gurdwara Sahib is in the boundry of village Kaile Bandar postal code is 151001. This Gurdwara Sahib is administered by the Bhai Baljeet Singh Daduwal managed by Baba Kuldeep Singh. There are residential rooms, planning to build sarowar. Keertan congregation is organised on every month masya. On 29 July barsi of baba Bhukhad Das is celebrated. Besides the daily services, special divans take place on all major Sikh anniversaries. The Guru Gobind Singh`s birthday is marked by a religious procession through the village kaile bandar.

Gurdwara Gurusar Sahib Patshahi Dasvin, Kot Shamir

Gurdwara Gurusar Sahib is related to Guru Gobind Singh came to this place during preaching tours. The time Guru Sahib came to this place, there was an old person staying here, could see literally. Guru Sahib asked for water and he said he

couldnot see. Guru Sahib asked him to see, he saw, brought water from the moat which is turned to sarowar named 'sujakhawala' now by the village sangat. This area belonged to Maan bhullar clan jats, they had rivilary with sidhu clan jats. This rivilary was eleminaed by Guru Sahib made hem friends.¹⁷⁰

According to tradition earlier this place was known as Shammi. This village was founded by a man named shammir came from Bhaggi Vandar. He built a castle, which was known as Kot Shammir. Sangat of this village did sewa with food and water. Guru Gobind Singh stayed here for one day. He did datan with flahi, planted it in the land which grew green.

Gurdwara Sahib is located (30°06'40.2"N 74°59'54.4"E) southeast of Bathinda Tehsil and District. This place is located 14 KM from Bathinda. Kot shamir Pin code is 151001 and postal head office is Bathinda. Katar Singhwala railway station is 7 KM. fromThis plant is still there in Gurdwara Sahib. Guru Gobind Singh from here went to Jandali tibba Sahib, Kot Shammir and then reached Damdama Sahib. Gurdwara Sahib has sarowar earlier used to be pond and six residential rooms. Gurdwara Sahib building is new. Gurdwara Sahib owns around fourty acres; Twelve acre is given to Mata Sundri Public School. Gurdwara Sahib is managed by S.G.P.C. Sri Amritsar local committee by head Jaspal Singh and Ravinder Singh.

Gurdwara Patshahi Dasvin, Bhagu

This Gurdwara Sahib is sacred to Guru Gobind Singh. He visited this place twice, once he stopped here overnight on his way from Bhai Ram Singh's village Chak via Bhuchcho.¹⁷¹ He camped near the water reservoir with thick surrounding of trees, but sat near the Kareer tree.¹⁷² According to the local tradition, when Guru Sahib was visiting the house of Bhai Ram Singh and Fateh Singh at Chak Fateh Singh Wala, Bhai Ram Singh brought Bhai Dayal of his own tribe to Guru Sahib's presence to get him Amrit Pahul to Bhai Dayal. Bhai Ram Singh made humble request before Guru Sahib to bless Bhai Dyal with Amrit pahul. At some point earlier, Bhai Dayal did not obey Guru Sahib's order to have Amri Pahul. Therefore, when Bhai Dayal appeared before Guru Sahib, He did not talk to him. Then, Bhai Ram Singh told Bhai Dayal that the next day, Guru Sahib is going to Bhuchcho, so he should prepare the Karah Parshad and reach there directly. It was done in the same way, but at Bhuchcho, Guru Sahib told Dayal that he was going to Bhagu, so he should reach there. Dayal loaded Karah Parshad on

carts and reached Bhagu. Guru Sahib was very happy with his devotion. The whole karah prasad was used in sangat. It was here that Bhai Dayal was given Amrit pahul named as Bhai Dayal Singh. After some time the kadrah prasad was finished, a new batch of Sikhs reached a sie. They expressed their desire to eat parshada. Guru Sahib said that today the langar will be provided by Bhai Dayal Singh. Then Bhai Dayal Singh sold his gold ring and provided food supplies to the group of Sikhs. Bhai Dayal Singh was grandson of Bhai Bhagtu and son of Bhai Gora. Guru Sahib reached here then went towards Bathinda from this place. His second visit was from Lakhi Jungle rested here for while then went towards Damdama Sahib. Sakhi pohi states that Guru Sahib was presented robe and horse by Bhai Dyal Singh on this place.¹⁷³

The Gurdwara Sahib is managed by the village sangat. Gurdwara Sahib Patshahi Dasvin, Bhagu (30°11'13"N 75°00'52.3"E) can be reached using Phus Mandi road from Bathinda with the distance of 12 K.M. Bathinda Cantt. Railway Station is nearby to Bhagu. Gurdwara Sahib is managed by S.G.P.C, Sri Amritsar with village committee headed by Chanan Singh, Giyani Jaswant Singh. There is a kreer tree, Sarovar, Langar hall, an old building of Gurdwara Sahib with tomb on top. The committee is planning for new Darbar Sahob. This Gurdwara Sahib owns fifty five acres agriculture land. Bhagu is a village in Tehsil and District Bathinda. Bhagu Pin code is 151001 and postal head office is Bathinda. 17,18 and 19 month of Haar desi month is commemorated here.

Gurdwara Brahm Giyani Baba Sangu Singh Bhai Ke Laverisar Sahib Patshahi Pehli, Chevin & Dasvin Bhucho (Bathinda)

Guru Gobind Singh arrived at Chak Fateh Singh Wala. According to tradition Guru Sahib stayed there for seven days and interacted with the devotees, Baba Sangu Singh was titled Brahm Giyani. Guru Gobind Singh accompanied by sikh sodiers and devotees reached this sand mound and told that on this place Guru Nanak Dev have reached here from Lakhisar 'Lakhi Jungle' and sat on the water reservoir located on the outer skirts of the village bhucho adjoining the areas of many other villages. The Sidh Goshti debate was done by Guru Sahib with Sidhs here on this place and Guru Hargobind Sahib visited this place from Mehraj had milk of heifer buffalo. On this place Raja Benepal meditated for 12 years and did sewa of Raj Jogis to establish the kingship and constructed fort of Bathinda. An incident occurred during

Guru Sahib stay on this place, when a heifer cow saved her calf from seven jackals. This place was named Laverisar by Guru Gobind Singh. There are two views in tradition

When Guru Sahib reached on this place, the people of the village were grazing their buffaloes. Hearing the arrival of Guru Sahib, they milked their cows and offered the milk of their buffaloes to Guru Sahib and his Singhs. He people of this area milked cows in abundance, Guru Sahib said that it is the reservoir of milk. It is said that Bhai Sango, the son of Bhai Fateh Singh, built a platform here in memory of Guru Sahib. Bhai Sango Singh was also cremated on this place.¹⁷⁴

Baba Sangu Singh Bhai Ke also did meditation at this place. Sangat in this area offers kille (wooden pegs) and milk. Occasions celebrated in this Gurdwara Sahib are Masya, Vaisakhi and Maghi.

Gurdwara Laverisar Sahib, Sangria/ Bhucho is located (30°12'26.2"N 75°04'15.7"E) in the geographical area of 6 villages that are Bhucho Kalan, Bhucho Khurd, Kahn Singh Wala, Chak Fateh Singh Wala, Chak Ram Singh Wala and Tungwali. This Gurdwara Sahib is managed by head Parkash Singh, Atar Singh Manager and Tek Singh Sewadar. There are two Gurdwara Sahib Buildings on this place. Construction of new langar is under way. The management committee members discussed with us that they are planning to build one more Gurdwara Sahib on this place. There is a sarovar located on the Bhucho Khurd village side. To reach this place NH 7 Bathinda road is the easiest way it is around 3.5 K.M. away whereas around 16 km from Bathinda by car. It is on the link road named Laverisar headed towards Chak Fateh Sigh Wala from Bhucho Khurd NH 7. Nearest Railway Station is Bhuchchu around 3 K.M. away from Gurdwara Sahib. pin code 151101)

Gurdwara Gurusar Berian Patshahi Dasvin, Bhucho Khurd

This Gurdwara Sahib is located on the outer skirts of Bhucho Khurd. According to tradition Bhai Dyal Das prepared meal for Guru Gobind Singh, when guru sahib visited this place. Guru Sahib halted near this pond surrounded by Berris for fetching and feeding water to horse. The horse turned his head away and took two steps backward from the pond. Guru Sahib replied to Bhai Dyal dass that this water stinks of masands he added that when my horse is not drinking the water from this pond how can I have meal. He instructed Sikhs to camp at Bhaggu. Bhai Dyal went after him, realized that Guru Gobind Singh was not happy with him because he hasn't had Amrit Pahul.

Bhai Dyal requested Guru to bless him with the Amritpahul and allow performing sewa in langar.¹⁷⁵

Another view that this place and the surrounding land belonged to Bhai Dyal Singh and his family members. The event which took place on this site was not explored due to cover the element of disgrace portrayed in this Sakhi related to place for them and their family. This pond surrounding covers around one acre land. This land was in the possession of late Gurbachan Singh Maan.

This place is managed by local committee. The pond has been turned to sarowar. There is a Darbar Sahib in room as Kar Sewa of new Darbar Sahib is under way. There is a ber tree adjacent to sarowar. This Gurdwara Sahib is located (30°12'52.8"N 75°04'08.0"E) on Laverisar road around 3 K.M. from Gurdwara Laverisar Sahib. Bhucho Khurd is a village in Nathana Tehsil in Bathinda District. It is located 13 K.M. towards East from Bathinda. It is located 2km from Bathinda road NH 7. Bhucho Khurd Pin code is 151101 and postal head office is Bhucho Mandi. Bathinda Cantt. Bhucho Khurd Railway Station is 6 K.M. from this place.

Summary

While planning this chapter, help has been taken from historical Gurmukhi sources, encyclopaedias and books etc, so that no aspect of the research remains incomplete during study. A survey was also conducted by going to those religious places of Malwa area, on which the topic is focused. During the study, it has also come to light that there are many places in the Malwa region, the information about which is not available from the previous works. There are several Gurdwaras built on the basis of the traditional information of Guru Sahib's visit. This research work covers the tradition, historic and present, content in this chapter. In this area, there are many relics related to Guru Sahib's, Sikh history, Gursikhs etc.; Such as the weapons of Guru Sahib and Gursikhs, Kakar, trees, ponds etc. There are many Gurdwaras where the construction works are still going on. This research covers the sites related to Guru Gobind Singh in this chapter. During the survey it was analyzed that Guru Sahib visited places in malwa during the propagation tours for uplifting the people. They did religious preaching's as well as eliminated the problems of people irrespective of caste and different religion. This area was in the impact of Sakhi sarwar for long. These tours were conducted to aware the people and get them free from the fake cults. During the

Amrit pahul ceremony held at Damdama Sahib, the people of malwa gathered in large around eighty thousand Sikhs came into fold of Sikhism. Guru Sahib go ready copies of Adi granth Sahib at Damdama Sahib. The Sikh Gurdwaras in the Malwa region provide devotees with an insight into a large part of Sikh history.

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ਪਵਿੱਤਰ ਗ੍ਰੰਥ

- ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ
- ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ

ਮੁਢਲੇ ਸ੍ਰੋਤ

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HISTORICAL DEVELOPMENT OF SIKHISM IN MALWA REGION

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Conclusion

The state of Punjab has been divided geographically into four regions: Majha, Malwa, Doaba and Puadh. Divided on linguistic basis, Majhi, Malwai, Doabi and Puadhi dialects are spoken in these regions respectively. While Malwa region has a unique place based on linguistic division, this region is also culturally different from other regions. The Malwa region's three districts, Bathinda, Faridkot and Mukatsar Sahib have been covered in this research work. In this research work the religious places related to Guru Sahib have been discussed with help of survey, the developments incurred on those places have been discussed.

Malwa region has been played an eminent role in Sikh religion. Starting from Guru Nanak Dev Ji followed by Guru Har Gobind Ji, Guru Hr Rai Ji, Guru Tegh Bahadur Ji and Guru Gobind Singh Ji did tours to malwa. This area was very low at yield of crops due less fertile and lacked water resources. Most of the jat clans migrated from rajasthan have made this their home for long period. Mainly the jat tribes lived in this area. The people of this area were full of inbuilt warrior spirit. The interference of Mughal government was very less in this area. The Jat chaudharies of the area paid tribute to the government annually or semi-annually. The government did not have any other interest with this area except the tribute collections. The Jat chaudharies served the government but on religious aspects they were devotees of Guru Sahib. Guru Sahib travelled through the villages of Malwa for propagating the religion in area. During the research work it was found that Guru Sahib got built wells of fresh and sweet water for the people in villages. The wells which were in use were dug deep to extract the quality water. The digging of ponds was done in the area where animals and people can be fed. Guru Sahib appointed Sikh preachers from the different down castes like carpenters etc. Guru Sahib uplifted the people during their propagating tours. When the he time came Jat chaudharies stood by Guru Sahib instead of government. This was the development which gave the clear message, that the people of malwa had faith in Guru Sahib. This act has shaken the Mughal government badly.

The founder of Sikhism, Guru Nanak Dev ji, travelled extensively on preaching tours of Sikhism which are known as Udassis in Sikh religion. Guru Sahib went faraway places and gave the message of nam japna, kirat karni and vadh chakna, these three principles changed the way of life. He established sangats wherever he went during his preaching journeys, he also instructed his devotees to establish the place dharamsal for

the community gatherings held for worship. The primary Sikh place for worship was in the form of dharamsal. Guru Sahib gave this institution for the betterment of society to eliminate the prevailing evils. The successive Guru Sahib continued the practise and many new places were founded. This institution grew further and the successive Guru Sahib associated other essential institutions; Guru Angad Dev Ji added the langar, Gurmukhi script and introduction of akharas. The institution of langar became main part of the dharamsal followed by successive Guru Sahib and the sangat till date. The concept of sangat and pangat gave new way by eliminating the bars of society. Guru Amra Das ji added the Manji system which was further changed with the introduction of masand system by Guru Ram Das Ji and he founded city of Amritsar, initiated the digging of Amritsar Sarowar. Manji and Masands played a vital role in the connection of Guru and Sikh. Guru Arjan Dev ji initiated the construction of Harimander Sahib and compilation of Adi Granth Sahib, first recitation of Adi Granth Sahib was initiated in Amritsar. The Sikh religious places during the period of first five Guru Sahib were known as Dharamsal. The word Gurdwara came up during the period of Guru Hargobind Sahib. He introduced the concept of Miri with the construction of Akal Bunga near Harimander Sahib. He did preaching tours and fought battles in Malwa region. Guru Har Rai ji started medicinal centre for the people. Guru Tegh Bahadur Ji founded Chak Nanaki and toured to Malwa there he constructed wells and digging of ponds in the area. Guru Gobind Singh Ji blessed Sikhs with Amrit pahul and gave different identity. Sikh misals developed the Guru Sahib visited places as Gurdwara Sahib. During the reign of Maharaja Ranjit Singh, he assigned properties to Sikh Gurdwara Sahib and the management was done by mahants. The management declined during this period and it was worst during the British rule. The Sikhs established a committee to improve the conditions of Gurdwara Sahib, named the Shiromani Gurdwara Parbandhak Committee. At present, the management of the Gurdwaras is done very well by this committee.

The survey started with the visited places of Guru Nanak Dev Ji in the Malwa region. Guru Sahib visited the place of Sarai Naga and did goshti with the Sidhs near bhuchho. Guru Angad Dev Ji was born at Sarai Naga. The Kalu nath has been mentioned as follower of Guru Nanak Dev Ji, but there is no sakhi or reference which states that Guru Sahib appointed any Sikh preacher on the visited places. Kalu nath served Guru Hargobind Sahib in his Mehraj battle. Guru Hargobind Sahib travelled in Malwa, he founded the famous places Bhai Rupa and Mehraj. Bhai Rupa was named by Guru Sahib

himself. Guru Sahib defeated the imperial army on this land. Apart from these Nathana, Mari Bhaini, Kangar, Dyalpur Bhai Ka and Bhagta Bhai, etc. have Gurdwara Sahib to commemorate the visit of Guru Sahib. Guru Hargobind Sahib took preaching tours to Malwa appointed Bhai Rupa with preaching and langar duties. Guru Hargobind Sahib gifted a '*kataar*' to Rai Jodh a devoted Sikh which is available in castle with his descendants. Guru Har Rai Ji visited the Malwa, village Bhonkhri was named Har Raipur to commemorate Guru Sahib's visit. Guru Tegh Bahadur Sahib journeyed through malwa, He conducted the digging of sarowar of Tahla Sahib and Gurusar. Guru Sahib distributed cattle in the area as he people were hit by famine.

Guru Gobind Singh Ji after the battle of Anandpur Sahib reached Malwa. In the open struggle waged by the imperial army against Guru Sahib and the Singhs, the residents of the land of Malwa have a large and important contribution. Guru Sahib travelling through Chamkaur Sahib, Machiwara, Raikot etc. reached Dina Kangar. Guru Sahib wrote the letter of victory from this place named Zafarnama. Guru Sahib from here travelled to Dhilwan. Guru Sahib changed his attire at this place, visited by Sodhi Kaul. Guru Sahib was accompanied by brars during his stay in malwa region. The iconic battle of Muktsar was fought with the involvement of local and Majha Sikhs. Guru Sahib stayed long at Talwandi Sabo blessed the place with the title of Guru kashi. The Adi Granth was completed and interpretations were also done in the evening by Guru Sahib. Guru Gobind Singh Ji during his stay in malwa blessed the people with Amritpahul. Guru Sahib organized mock battles at Damdama Sahib. The land of malwa was witnessed the sangat as of Anandpur Sahib. Guru Gobind Singh Ji stayed in malwa for long period.

During the survey it was analyzed that Guru Sahib visited places in malwa region during the propagation tours for uplifting the people. They did religious preaching's as well as eliminated the problems of people irrespective of caste and different religion. This area was in the impact of Sakhi sarwar for long. These tours were conducted to aware the people and get them free from the fake cults. During the Amrit pahul ceremony held at Damdama Sahib, the people of malwa gathered in large around eighty thousand Sikhs came into fold of Sikhism. Guru Sahib go ready copies of Adi granth Sahib at Damdama Sahib. The practices started by Guru Sahib at Damadama Sahib for exegesis of Gurbani are followed till date. Guru Sahib gave Damdama Sahib as Sikh center to malwa region.

Findings

- Apart from the original sources, local pilgrims' beliefs and oral histories have also been incorporated in the study to develop the research system. Oral history has yielded material that has never been part of any primary or secondary source, the oral history has been authenticated by the survey undertaken during the research.
- During this research work, the places visited by the Guru Sahib and the people who were blessed with personal gifts have been enlisted.
- The local Sikhs as amanuensis were also involved with Bhai Mani Singh and Baba Deep Singh in the compilation of *Adi Granth* Sahib. The family at teona Pujaria holds the Hukamnama Sahib of Damdama Sahib stamp. Their fore fathers were one of the amanuenses.
- This research penlights the historical places and the development of the construction of wells and ponds in the area for *sangat* by *Guru Sahib*.
- The Mehraj village has not paid any revenue during the reign of Phulkian, in accordance to the edict of Guru Sahib to the rulers of the state.
- Bhai mallan's appointment as preacher to Malwa by Guru Amar Das Ji, he prorogated the Sikhism in malwa region for long.
- Appointment of preachers and tours of Guru Sahib have uplifted the people from all backgrounds. This was the biggest development when Guru sahib bestowed Talwandi sabo with the title of Guru ki kashi and the *Adi Granth* Sahib was completed on this land.