

**RE-DISCOVERING THE HERO OF SIKH  
HISTORY BHAI JIWAN SINGH (BHAJ JAITA)**

*A Thesis*

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

**DOCTOR OF PHILOSOPHY  
IN  
HISTORY**

**BY**

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# GURU KASHI UNIVERSITY


## CANDIDATE'S DECLARATION

I hereby declare that the work which is being presented in the thesis, entitled, "Re-Discovering the Hero of Sikh History Bhai Jiwan Singh (Bhai Jaita)" in fulfillment of the requirements for the award of the degree of **Doctor of Philosophy in Faculty of Arts, Discipline of History** and submitted in Guru Kashi University, Talwandi Sabo is an authentic record of my own work carried out during the period from August 2015 to November 2020 under the supervision of **Dr. Daljit Kaur Gill**. The matter embodied in this thesis has not been submitted by me for the award of any other degree of this or any other University/Institute.

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

  
Dr. Daljit Kaur Gill

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The Ph.D. Viva- Voce examination of Ms. Ragini Sharma has been held on 09.11.2020 (online mode, with reference of UGC guideline letter no. D.O. No. F.1-1/2020 (Secy.) on dated 29 April, 2020) and accepted for the award of Ph.D. Degree.

  
Dr. Manj Malhotra  
(External Examiner)

  
Dr. Daljit Kaur  
(Supervisor)

# CHAPTER-I

## HISTORICAL BACKGROUND

Punjab is an integral and one of the significant states of India. Since ancient times this state is known for its distinct geographical location and importance. Punjab had many different names assigned to it during the course of time. Because of its geographical location (in northwest region) on Indian map it has always served as a gateway for the foreign attackers<sup>1</sup>.

The word Punjab is a compound of Persian words *Panj and Aab*.<sup>2</sup> The word panj can be interpreted as five and Aab as water. Being the land of five rivers this region is referred as Punjab.<sup>3</sup>

In 14<sup>th</sup> century, a famous Arab traveler Ibn Batuta visited this region. He mentioned this word in his writings of his travel journeys.<sup>4</sup> After that, the word Punjab is mentioned on high scale in the book printed in 16<sup>th</sup> century, *Tarik-E-Sher-Shah-Suri*.<sup>5</sup> Later, a recognized writer Abul Fazal in his famous book *Ai-ne-Akbari*, has mentioned Punjab as *panj nad*.<sup>6</sup> The Mughal emperor Jahangir in his autobiography *Tuzk-E-Jahangiri* mentioned the word Punjab.<sup>7</sup> The five rivers which used to flow in the Punjab were Satluj, Beas, Ravi, Jhelum and Chenab.<sup>8</sup> At present in Punjab, this is situated in India, has only two rivers flowing in it Satluj and Beas. Proceeding to this Punjab is referred as panj nad at many different occasions in Mahabharata.<sup>9</sup>

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1. Bakhshish Singh Nijjar, *Punjab Under the Great Mughals, 1526-1707*, Thacker Press, Calcutta, 1968, P-6.
  2. Syad Muhammad Latif, *History of the Punjab*, Kalyani Publishers, Ludhiana, 1989, P-1.
  3. P.C Saxena, *Punjab Da Itihas*, Parkash Brothers, Ludhiana, 1955, P-1.
  4. H.A.R Gibb, *IBN Battuta Travels in Asia and Africa 1325-1350*, Asian Educational Service, New Delhi, 1929, P-181.
  5. Abbas Khan Sarwani, *Tarik-E-Sher-Shah-Suri*, Rotograph of the Manuscript of the India Office Library, London, 1582, P-8713.
  6. Abul Fazal, *Ain-E-Akabri*, ed. Mathura Lal Sharma, Radha Publication, New Delhi, 2016, P- 52.
  7. Jahangir, *Tuzk-E-Jahangiri*, ed. Henry Boveridge, Munshi Ram Manohar Lal, New Delhi, 1998, P-12.
  8. History of Punjab – Wikipedia, <http://en.m.wikipedia.org>
  9. Khushwant Singh, *Sikh History (1469-1983)*, Navyug Publishers, New Delhi, 2003, P-15.

When Aryans first came to Punjab they named it Sapat Sindh. During that time seven rivers used to flow in Punjab. These seven rivers were Sindh, Jhelum, Chenab, Ravi, Beas, Satluj and Saraswati. After the drying of river Saraswati and movement of tectonic plates in Sindh Punjab had left only five rivers.<sup>10</sup>

Since the ancient times the boundaries of Punjab is located around the major rivers. In the west it has Sindh River and on the east it has a boundary with river Yamuna. The Himalaya is situated in the east region of Punjab, which separates it from Kashmir and other Pathani countries<sup>11</sup>. On the northwest of Sindh the district Mianwali Tehsil IseKhan was also situated in Punjab. The Suleiman Mountain was situated in the southwest boundary of Punjab. This boundary separates it from Baluchistan. On the extreme southern boundary Sindh is situated. The southern part of Punjab had boundary of Raj Putana. On the east side it has river Yamuna and on the eastern boundary it had the Shaivalikh hills of Himalayan Mountains.<sup>12</sup> The weather of Punjab has a lot of variations; it has extreme freezing cold in the winter season and extreme hot in summers.<sup>13</sup>

Because of the various seasons the land of Punjab changes its face a lot. The length of Punjab region extends from river Satluj to Sindh estimates around 180 kms and the breadth of Punjab extends from, Bhore to Chaukhandi estimates to 80 kms. The complete area of Punjab is 144,436 kms<sup>14</sup> it had five Doabs: Baari Doab, Bisat Doab, Rachna Doab, Chaj Doab and Sindh Sagar Doab.<sup>15</sup>

In 15<sup>th</sup> and 16<sup>th</sup> century, the political status of Punjab had seen various ups and downs. The emperors used to change a lot during these times. When Iranis and Unanis attacked on Punjab it was divided in small independent nations. Because of the lack of any major central organization these nations were only self involved and only thought about their own benefit. Because of these circumstances the foreign attackers easily captured it.<sup>16</sup>

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10. Satbir Singh *Sada Itihas*, New Book Company, Jalandhar, 2004, P- 22.

11. Sujaan Rai Bhandari, *Khulast-Ut-Twarikh*, Punjabi University, Patiala, 1972, P-91.

12. Hari Ram Gupta, *History of Sikhs*, Munshi Ram Manoharlal Publishers, New Delhi, 1973, P-1.

13. Khushwant Singh, *Sikh History (1469-1983)*, Navyug Publishers, New Delhi, 2003, P-16.

14. Sujaan Rai Bandari, *Khulast-Ut-Twarikh*, Punjabi University, Patiala, 1972, P-92.

15. Syad Muhammad Latif, *History of the Punjab*, Kalyani Publishers, Ludhiana, 1989, P-11.

16. P.C. Saxena, *Punjab Da Itihas*, Parkash Brothers, Ludhiana, 1955, PP-3, 4.

The political condition of Punjab was in such state that it could be described as the boundary of the farm was eating the farm itself. The kings of that time were behaving as like butchers and sucking the blood of innocent people.<sup>17</sup> Their employers were robbing the countrymen. The natives of the country were tortured in all kinds of way.<sup>18</sup> At that time Punjab was a part of Lodhi kingdom.

Behlol Lodhi was an emperor of Delhi and he ruled till the year 1439. When Mohammed Shah sat on the throne during that time because of his intelligence Behlol Lodhi captured Sirhind, Sunam, Deepalpur, Hisar, Firoza and many other kingdoms. After Behlol Lodhi when Alā ud-Dīn became the king because of his capability Behlol Lodhi became the emperor of Delhi.<sup>19</sup> Later on his son Sikander Lodhi sat on the throne of Delhi who was tied up in the orthodox beliefs of Islamic religion. He ceased the Hindu people from bathing at holy temples. He demolished the idol temples of Thanesar. Although; Lodhi emperors used their powers on Punjab but the whole of Punjab state was not under their capture.<sup>20</sup> After the death of Sikander Lodhi his son Ibrahim Lodhi became the emperor and sat on the throne. During his empire the kingdom was still in chaos. His secretaries and the Government used to plot against him. Ibrahim Lodhi was also orthodox in nature. Once he captured Guru Nanak Dev on the order of his minister who was promoting Sikh religion in Peshawar and he made him to run millstone with his hand.<sup>21</sup>

Punjab was divided into Lahore, Multaan, Depalpur, Sirhind and Jalandhar regions for better organization of things. Each district had its separate Governor but from all these regions the Governor of Lahore was given special privilege and power that he can look after all other regions.<sup>22</sup> During the rule of Lodhi dynasty in the last years of Behlol Lodhi's rule the area Bhera situated on the other end of river Jhelum was also included in the Punjab region.<sup>23</sup>

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17. Bhai Gurdas , *Waran Bhai Gurdas*, ed. Pandit Narayan Singh, Bhai Jawahar Singh Kirpal Singh, Amritsar, P-61.

18. Guru Nanak, *Waar Malaar, Guru Granth Sahib*, P-1288.

19. Sujaan Rai Bhandari, *Khulasat-Ut-Twarikh*, Punjab University, Chandigarh, 1972, PP-266,267.

20. Syad Muhammad Latif, *History of the Punjab*, Kalyani Publishers, Ludhiana, 1989, P-121.

21. Sujaan Rai Bhandari, *Khulasat-Ut-Twarikh*, Punjab University, Chandigarh, 1972, P-245.

22. Sujaan Rai Bhandari, *Khulast-Ut-Twarikh*, Punjab University, Chandigarh, 1972, PP-291- 294.

23. Sukhdial Singh, *Shromani Sikh Ithihaas*, Sangam Publishers, Samana, 2014, P-1.

Shah Hussain Langah, the son of Kutubdin Langah was an independent ruler of that area. After the death of Shah Hussain Langah his son Mehmood Ahmed ruled Multan from the year 1502 till 1525. After that, Babar appointed Kamraan as the Governor of Multan.

Lahore, which was the center hub of Punjab, its Governor Tatar Khan Lodhi had the right to look after all the Governors of Punjab.<sup>24</sup> He was a capable warrior who used to look after whole of the Punjab region and acting as a supreme Commander. He captured a large part of Sirhind and joined it in his realm.

The area, which was captured by Tatar Khan, was the personal property of Emperor Sikander Lodhi.<sup>25</sup> Because of these reasons Behlol Lodhi sent his army from Panipat under the command of his son Nizam.<sup>26</sup> Tatar Khan was killed near Ambala fighting in the above war<sup>27</sup> and because of that Umar Khan Sherwani was appointed as the Governor of Lahore. Before the death of his son Shaid Khan Sherwani he was appointed as the Governor of Lahore and result of this he became a loyal and trustworthy member in the eyes of Afghan emperor.<sup>28</sup>

He captured Bhera, which was situated on the other end of river Jhelum. But Daulat Khan Lodhi was not given the pargane of the region Sirhind and Depalpur.<sup>29</sup> When Ibrahim Lodhi became the emperor of Delhi then because of his hauteur and arrogance led the Government of that time, work against him.<sup>30</sup>

Daulat Khan Lodhi was a powerful and capable leader of that time. He was annoyed with the haughtiness of Ibrahim Lodhi and started plotting against him. Some people started backbiting against Daulat Khan Lodhi to the emperor Ibrahim Lodhi. When Ibrahim Lodhi ordered him to come before him at Delhi then Daulat Khan sent his son Dilawar Khan. After this incident Daulat Khan Lodhi looked for another supporter.<sup>31</sup>

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24. Shri Ram Sharma, *Sayiada Ate Lodhia Da Raj*, ed. Fauja Singh, Punjabi University, Patiala, 1986, P-64.

25. Ray Majumdar, *Bharat Da Brehat Itihaas*, 2nd part, Punjabi University, Patiala, 1986, P-64.

26. Sukhdial Singh, *Shromani Sikh Itihaas*, Sangam Publishers, Samana 2014, P-2.

27. Indu Bushan Banerjee, *Evolution of Khalsa*, Vol-1, A.Mukharji and Company, Calcutta, 1962, P-26.

28. Ahmad Yaadgar, *Tarikh-E- Shahi, Tarikh-E-Sultani-E-Afagana*, ed. M. Hidayat Husain, Asiatic Society, Calcutta, 1939, PP-35, 398.

29. J.S.Grewal, *Guru Nanak in History*, Punjab University, Chandigarh, 1969, P-383.

30. Muhammad-Bin-Qasim, *Tarikh-E-Farishta*, ed. J.Briggs, London, 1829, P-10.

31. Ray Majumdar and Dutt, *Bharat Da Brehat Itihas*, 2<sup>nd</sup>, Punjabi University, Patiala, 1986, P-64.

Babar had captured Kabul during that time. He had already captured the area situated near the river Jhelum.<sup>32</sup> In the year 1520 Babar had crossed the river Jhelum and came a lot forward in the Punjab region and even seized the region Sialkot under his empire.<sup>33</sup> After estimating the power of Babar Daulat Khan Lodhi invited him to rule on the throne of Delhi. He made Babar aware of all the situations.<sup>34</sup> When Ibrahim Lodhi came to know about the intentions of Daulat Khan then he sent an army under the command of Bihar Khan, Bhikhan Noorani and Mubarak Khan.<sup>35</sup>

Daulat Khan Lodhi left India in fear. On the other side, Babar had already crossed the river Sindh. He attacked Lahore with all his power and in Saiyadpur he brought a lot of mayhem and it seemed like a massacre at that place moreover, after looting the markets they were burnt it. This mayhem continued for many days.<sup>36</sup> Babar evicted the generals of Ibrahim Lodhi who were sent by him. According to the new rules Babar gave the control of Lahore, Depalpur, Sialkot and Kalakor to Mir Abdul Aziz, Alam Khan, Khusro Kolkat and Muhammad Ali Tuzak respectively.<sup>37</sup>

Daulat Khan Lodhi, who promised Babar the whole of Punjab and also sent him a letter inviting him to attack India, later on Babar just gave him the area of Jalandhar and Sultanpur. Daulat Khan Lodhi had considered it as his insult because he wanted the control of whole Punjab and after the return of Babar he started a rebellion.<sup>38</sup> Later when Babar returned to Punjab then Daulat Khan and his son ran and hid in the mountains.<sup>39</sup>

After gaining control in the Punjab Babar wanted to attack on Delhi and on the other side Ibrahim Lodhi came to Panipat with a large army to attack on him. Ibrahim Lodhi died in this terrifying war and Babar succeeded.<sup>40</sup> This war is known as the war of Panipat in history. This war ended the rule of Lodhi dynasty from India.<sup>41</sup> After the success from war of Panipat Babar sat on the throne of Delhi but he died soon in 1530.<sup>42</sup>

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32. A.C Banerjee, *Evolution of Khalsa*, Vol-1, A. Mukharji and Company, Calcutta, 1962, P-28.

33. Muhamad Latif, *Punjab Da Itihas*, ed. Gurmukh Singh, Lahore Book Shop, Ludhiana, 1993, P- 736.

34. Sujan Rai Bhandari, *Khulast-Ut-Twarikh*, Punjabi University, Patiala, 1972, P-282.

35. Muhammad Latif, *History of the Punjab*, Kalyani Publishers, Ludhiana, 1989, P-233.

36. Guru Nanak, *Aassa Mahala 1, Guru Granth Sahib*, P-360.

37. Muhammad Latif, *Punjab Da Itihas*, ed. Gurmukh Singh, Lahore Book Shop, Ludhiana, 1993, P-237.

38. Shri Ram Sharma, *Sayaida Ate Lodhia Da Raj*, Vol- 3, ed. Fauja Singh, Punjabi University, Patiala, 1968, P-179.

39. Muhamd-Bin-Qasim, *Tarikh-E-Farishata*, Atlantic, 2016, P-12.

40. Hari Ram Gupta, *History of Sikhs*, Vol-1, Ahmad Yadgar, New Delhi, 1994, P- 22.

41. Sujan Rai Bhandari, *Khulast-Ut-Twarikh*, Punjabi University, Patiala, 1972, P-284.

42. Sayad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-124.

After the death of Babar his son Himanyu sat on the throne of Delhi. During that time Punjab was still under the rule of Kamraan.<sup>43</sup> Himanyu was defeated in multiple battles from Sher Shah Suri. After his defeat he felt a lot of shame and ran back to Kabul. Moreover, Kamraan also left Punjab and Sher Shah Suri established his empire in Punjab.<sup>44</sup>

Farid was the real name of Sher Shah Suri. He was the grandson of Ibrahim Khan. He came to Delhi during the rule of Behlol Lodhi to get a job in his army. When Babar killed Ibrahim Lodhi he served Bahadur Khan. When Sultaan Muhammad died, he didn't had any heir to rule and taking this opportunity Sher Shah Suri captured the throne of Patna.<sup>45</sup>

After the demise of Babar his son Himanyu, unlike his father was not a capable warrior. Sher Shah Suri became the emperor of Delhi. Because of the inner conflict among the brothers of Himanyu, could not rule. After a lot of struggle Himanyu regained the throne of Delhi. In the year 1556, he died after suffering from a long illness.<sup>46</sup>

After the death of Himanyu, Jallaludin Akbar sat on the throne of Delhi who opted the path of religious harmony and did lot of efforts to reduce the stress between Hindus and Muslims.<sup>47</sup> He used to respect all religions and even gifted land to Guru Ramdas, later named Chak Ramdas.<sup>48</sup>

After Akbar his son Jahangir Shah sat on the throne. He was an orthodox muslim.<sup>49</sup> He wanted to flourish Muslim religion in his entire kingdom. He gave many strict orders against Guru Arjan Dev, fifth Guru of Sikhs. The son of Jahangir, Khusro came to Guru Arjan after rebelling against his father.<sup>50</sup> Jahangir made it an issue and imposed a fine but when Guru Arjan refused to pay the fine he executed him.<sup>51</sup> With the start of Jahangir's rule the relation between Sikh and Muslim starts to taint.<sup>52</sup>

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43. J.S. Grewal, *Guru Nanak in History*, Punjab University, Chandigarh, 1962, P-9.

44. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publication, Samana, 2010, P-4.

45. Sujan Rai Bhandari, *Khulast-Ut-Twarikh*, Punjabi University, Patiala, 1972, PP- 313,314.

46. Sayad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-134.

47. V.K. Agnihotri, *Indian History*, Allied Publishers Limited, New Delhi, 1981, PP-183,184.

48. Sahib Singh, *Gur Itihas; Duji Ton Novi Patshahi*, Singh Brothers, Amritsar, PP-19, 20.

49. Piara Singh Padam, *Sankhep Sikh Itihas*, (1469-1999), Singh Brothers, Amritsar, 1990, P-32.

50. Sayad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-151.

51. Satbir Singh, *Sada Itihas*, Part-1, New Book Company, Jalandhar, 2004, P-230.

52. Jahangir, *Tuzke-E-Jahangiri*, ed. Henry Beveridge, Munshiram Manohar Lal Company, New Delhi, 978, P-35.



After the demise of Jahangir, Shah Jahan and later on Aurangzeb became the emperors. He was an orthodox Sunni Muslim. He imposed hefty fines on all religions exempting only Sunni Muslims.<sup>53</sup>

He gave the higher positions in his kingdom only to the Muslims.<sup>54</sup> His orthodox nature sent a lot of terror and hate among the countrymen. He followed inhumane tortures to turn people to Muslims.<sup>55</sup> He asked ninth Guru of Sikhs, Guru Tegh Bahadur to turn himself to Muslim when he refused he was executed in the Chandni Chowk Delhi.<sup>56</sup> After 15<sup>th</sup> century, many rulers ruled Punjab. These different situations caused many fluctuations in the social, economic and religious conditions of Punjab.

The economic condition of Punjab was great. The land of this region was very fertile and because of that crop production was very high.<sup>57</sup> The major occupation of the people of Punjab was farming and the method of farming was traditional, they mainly used wooden plows for farming and crop cultivation.<sup>58</sup> The farmers mainly depended on rain for cultivation. Later on kings built many rivers and wells.

The farmers of Punjab had knowledge about Irani hart wells.<sup>59</sup> During that time Firoz Tughlaq paid a lot of attention on river for irrigating the crops.<sup>60</sup> The major crops were wheat, barley, bajra, jowar. The major pulses were chickpeas, lentil, black gram, vetch, cotton, sugarcane and mustard etc.<sup>61</sup> Other than farmers many other people of different occupation were resident of Punjab like ironsmiths, carpenters, weavers, cobbler, oilman, Gujjars, tailors and potters.<sup>62</sup> These people used to complete their basic needs from their village itself<sup>63</sup>. Villages were self-dependent in nature.

Every village had some Hindu moneylenders, who during the time of peace used to lend money to the traders for business but their interest rate was very high.<sup>64</sup>

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53. Sahib Singh, *Guru Itihas*, (2 to 9), Singh Brothers, Amritsar, 1988, P- 14.

54. Khaffi Khan, *Muntkhib-Ul-Lubab*, Sang-E-Meel Publisher, Lahore, 2018, PP-651,652.

55. Syad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-176.

56. Bakhat Mal, *Khalsa Nama*, (*Guru Tegh Bahadur Farsi Sarot*), ed. Piar Singh, Guru Nanak Dev University, Amritsar, 1976, P-73.

57. A.C. Banerjee, *Guru Nanak and His Times*, Punjabi University, Patiala, 2000, PP- 13,14.

58. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publisher, Samana, 2014, P-21.

59. Sayad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-311.

60. Fauja Singh, *Punjab Da Itihas (1000-1526)*, Vol-3, Punjabi University, Patiala, 1968, P-311.

61. Sayad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-14.

62. Sujan Rai Bhandari, *Khulast-Ut-Twarikh*, Punjabi University, Patiala, 1972, P-36.

63. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publisher, Samana, 2014, PP-19, 20.

64. K.S. Narang, *History of Punjab (1500-1858)*, U.C Kapoor & Sons, Delhi, 1969, P- 29.

The people of Punjab were also pronounced in industrial area. The emperors of Delhi and some local Governors opened some industries for making utensils of brass, copper and bronze. The people who used to sell and make utensils were called coppersmiths.<sup>65</sup>

In some town's locks, keys, blades, scissors and the buckets of iron and copper were built.<sup>66</sup>The major cities even had leather industries where the best craftsmen used to make leather shoes and the crafts used in horse riding.<sup>67</sup> In the cities the carpenters used to make wooden handbarrows, hath-handler and even chairs and tables.<sup>68</sup>In that time the major's traders were Khatri, Baniyas, Sood, Mahajans, Bhatti, Arora and Banjaras. Multan was connected to Lahore and Delhi; Lahore was connected to Peshawar and Delhi by laying roads. The businessmen used to trade by using these roads. Carriages, camels, donkeys were the major source of transporting the products from one place to other and was done mainly by banjaaras.<sup>69</sup>

Due to its geographic location the countries located on the east coast such as Afghanistan, Iran and other Middle East countries had business trading with roads or water sources.<sup>70</sup> After getting influenced from the happiness of Punjab, Babar wrote in '*Tuzk-E-Babri*' that gold and silver is present in bulk here.<sup>71</sup>

Afghanistan and countries situated beyond it used to import camels, fruits, Kastoori, horses, fur and weapons etc. here. Punjab used to export sugar, millet, pulses, cotton, hosiery and carpets to these countries.<sup>72</sup>

At that the major cities of Punjab were Lahore and Multan, which were famous and important for business purposes. Apart from these Jalandhar, Sirhind, Machiwara, Batala, Sultanpur, Kangra, Syalkot, Paakpatan, Wazirabaad, Amnabaad, Gujarat, Ropar, Pathankot, Jhelum, Bhera, Peshawar, Kang, Kullu, Mandi, Samana, Sunam, Jhansi, Hisar and Bathinda etc. were also famous.<sup>73</sup>

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65. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publisher, Samana, 2014, P-21.

66. Karam Singh, *Madh Kalien Punjab Di Dharmik Chetna*, Punjabi University, Patiala, 1985, P-57.

67. Fauja Singh, *Punjab Da Itihas*, (1000-1526), Vol-3, Punjabi University, Patiala, 1968, P-325.

68. Vidhya Sagar Suri, *Punjab Da Itihas*, (1469-1857), Haryana Hindi Granth Academy, Chandigarh, 1975, P-20.

69. Fauja Singh, *Punjab Da Itihas (1000-1526)*, Vol-3, Punjabi University, Patiala, 1968, P-319.

70. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publisher, Samana, 2014, P-21.

71. Elliot and Dewson, *Tuzk-E-Babari, History of India As Told By Its Own Historians*, Sang-E-Meel, Lahore, 1964, P-4.

72. Sayad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-16.

73. Sukhdial Singh, *Shromni Sikh Itihas*, Sangam Publications, Samana, 2014, PP- 21, 22.

The cities, which known for visual art, were Delhi, Lahore, Sirhind, Sunam, Samana and Multan. Some artifacts were built in Government factories itself where abundant workers used to present.<sup>74</sup>

The carpenters, potters, ironsmiths, Shudras and weavers were given a part of crop income every semiannually. These skilled works used to help Jatt's in every way. The status of people was not the same yet they were helpful to each other.<sup>75</sup> The status of upper caste people from Hindu and Muslim was very high; they had money in bulk and used to spend it lavishly.<sup>76</sup> But the life of lower caste people was very sympathetic. Moreover, the living expense of people was less and basic needs were cheap, people used not to think much about being poor. They used to spend less and save more.<sup>77</sup>

In 15<sup>th</sup> and 16<sup>th</sup> century, the social condition of Punjab was very sympathetic. In the first half of 11<sup>th</sup> century, Mahmood Gajnavi captured Punjab. After that Punjab was under the rule of das, Khilji, Tughlaqs, Sayad and Lodhis. Many Muslims became the permanent residents of Punjab in these five centuries. Moreover, they got married to women here.<sup>78</sup>

Many Hindus who belonged to lower caste accepted Sufism and many kings were promoting the Muslim religion after it. Because of that in the early 16<sup>th</sup> century, the population of Muslims in cities and villages rose.<sup>79</sup>

The society was divided into two major portions one belonged to Hindus and other to Muslims, which were divided into many parts further. Muslims used to think themselves as superior because they were ruling the country.<sup>80</sup> The social status of Muslims was very superior. They were respected in the society.<sup>81</sup> The Muslim emperors had given special provisions and higher positions to Muslims.<sup>82</sup> Majorly they could be categorized into three parts- Sardars, Ulma, Iktadaars and the major Government positions were called Khan, Malik, Amir etc.<sup>83</sup>

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74. Amir Khusro, *Kiran-Us-Savain*, Walter Art Musium, Baltimore, U.S.A., 1289, PP-32, 33.

75. Vidya Sagar Suri, *Punjab Da Itihas*, Haryana Hindi Granth Academy, Chandigarh, 1975, P-21.

76. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publisher, Samana, 2014, P-32.

77. P.C. Saxena, *Punjab Da Itihas*, Parkash Brothers, Ludhiana, 1955, P-36.

78. A.C. Banerjee, *Guru Nanak and His Time*, Punjabi University, Patiala, 2000, P-13.

79. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P- 11.

80. Vidya Sagar Suri, *Punjab Da Itihas*, Haryana Hindi Granth Academy, Chandigarh, 1975, P-19.

81. K.M. Ashraf, *Life and Condition of the People of Hindustan (1200-1500)*, Vol-1, JRAS, Gian Publication House, New Delhi, 2000, P-166.

82. Hari Ram Gupta, *History of the Sikhs*, Vol-1, Punjabi University, Patiala, 1984, PP-25, 26.

83. A.C. Banerjee, *Guru Nanak and His Times*, Punjabi University, Patiala, 2000, PP-13, 14.

The upper caste Muslims who were given some land by the emperor was called Iktadaar. These Sardars were allowed to get tax from the land allotted to them<sup>84</sup>.

They used to keep gold with them, so they could help the king in times of need. During the times of war they used to bring their army and in times of peace they lived a luxurious life having many servants and workers who were working for them.<sup>85</sup>

Ulmas were the leaders of religious society who used to translate Islamic rules to kings and other Sardars to guide them helping them rule according to their conditions. During the rule of Ulmas many Kazi and Sufis were elected for high positions.<sup>86</sup>

Saiyads were also given high authority during Muslim rule.<sup>87</sup> Because they were considered the descendants of Fatimah, daughter of Hazrat Mohammad. The first-class Saiyads were called Ahla-e-Daulat.<sup>88</sup> And second-class Saiyads were called ahla-e-kalam.<sup>89</sup> Ulma, Immams and Khalifas belonged to this category. These people had good knowledge of Islamic religion and its history<sup>90</sup> and they were independent to give religious speeches or teachings. Alā-ud-Dīn Khilji, gave them order to give justice according to the Islamic rule but he failed. Similarly, Muhammad Tughlaq decided to restrain their provisions but he also could not succeed.<sup>91</sup>

Amir Khusro, wrote that even though Saiyads became selfish, hypocrite and egoistic but still they were respected in the Muslim community.<sup>92</sup> Because of the false life style followed by Sayyids and Ulmas the common people used to give more respect to Sufis and Sheikhs.<sup>93</sup>

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84. Fauja Singh, *Punjab Da Itihas, (1000-1526)*, Vol-3, Punjabi University, Patiala, 1968, PP-13,14.

85. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, PP- 23, 24.

86. Karam Singh, *Madh Kalien Punjab Di Dharmik Chetna*, Punjabi University, Patiala, 1985, P-43.

87. Shri Ram Sharma, *Sayiada Ate Lodhia Da Raj*, Vol- 3,ed. Fauja Singh Punjabi University, Patiala, 1968, P-176.

88. Barnie, *Tarik-E-Ferozshahi*, Vol-3, Sang - E- Meel Publishers, Lahore, 1357, P-133.

89. Barnie, *Tarik-E-Ferozshahi*, Vol-3, Sang - E- Meel Publishers, Lahore, 1357, P-134.

90. K.M. Asharaf, *Life and Condition of the People of Hindustan (1200-1500)*, Vol-1, JRAS, Guru Publication House, New Delhi, 2000, PP-321, 322.

91. Yusuf Husan, *Medieval Indian Culture*, Asian Publication House, New Delhi, P- 188.

92. Yusuf Husan, *Medieval Indian Culture*, Asian Publication House, New Delhi, PP-187,188.

93. J.S. Grewal, *Guru Nanak in History*, Punjab University, Chandigarh, 1969, P- 73.

The majority of Muslims were farmers, soldiers, traders and people posted on small Government positions. This category also included the Muslim scholars and writers. In comparison to first category the population belonged to this category was high but their life style was not very elevated still they were doing better than Hindus.<sup>94</sup>

The lowest category included personal servants and workers. They faced great difficulty in fulfilling their basic needs, living very ordinary life yet they had a privilege, being a Muslim over Hindus.<sup>95</sup> There were two other categories Ismaichi and Karmifian residing in Punjab.<sup>96</sup>

Slaves were considered the lowest category in Muslim community. They were divided into two categories: first, belonged to those who were skilled at domestic chores<sup>97</sup> and second, who were bought just for mere entertainment and fun. This category includes both men and women<sup>98</sup> and performed other chores too such as doing soldier duties, writing books, doing artistic works and even worked as butcher and executioner.

Many slaves due to their capabilities not only freed themselves but also got appointed at higher positions.<sup>99</sup> When Balban was brought to Delhi as a slave he became a king late on because of his capabilities.<sup>100</sup>

The condition of Hindus in the society was very sympathetic. On one side, they were tortured by Mughal emperors and Sardars and on the other side; religious, social and political restrictions were imposed on them.<sup>101</sup> Secondly, Hindus were divided according to hierarchy. Society used to follow all the old traditions that strengthened with time.<sup>102</sup> According to this hierarchy Brahmins, Kshatriyas, vaish and Shudras came sequentially.<sup>103</sup>

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94. Daljeet Singh Kang, *Guru Nanak Di Bani Vich Smajik Chitran*, Punjabi University, Patiala, 1974, P-40.

95. P.C. Saxena, *Punjab Da Itihas*, Parkash Brothers, Ludhiana, 1955, P-35.

96. S.G.F. Brandon, *Dictionary of Comparative Religion*, Scribner, New York, 1970, PP- 590-593.

97. Karam Singh, *Madh Kalien Punjab Di Dharmik Chetna*, Punjabi University, Patiala, 1985, P-44.

98. Hafif, *Tarikh-E-Ferozshahi*, Ed. Elliot H.M., Digital Library at India, 1953, P-443.

99. Fauja Singh, *Punjab Da Itihas (1000-1526)*, Vol-3, Punjabi University, Patiala, 1968, P-306.

100. Hafif, *Tarikh-E-Ferozshahi*, Ed. Elliot H.M., Digital Library at India, 1953, P-443.

101. Gardeji, *Jain-Ul-Akbar*, Medieval Indian History, Ed. Shri Ram Sharma, University of Michigan, U.S.A., 1956, PP-24, 25.

102. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P-12.

103. Bhai Gurdas, *Waran Bhai Gurdas*, ed. Pandit Narain Singh, Giani Jawahar Singh Kirpal Singh Company, Amritsar, P-53.

In this hierarchical trend, Brahmins considered themselves as the supreme caste and they had complete control over other caste people. Brahmins used harass other people religiously and socially for their own selfish gains by providing wrong translation of holly books of Hindus.<sup>104</sup>

They started the publicity of many malpractices so that the upper caste will gain profit from it and these false practices made Brahmins the supreme beings in the society.<sup>105</sup> They used to give importance to the caste system so that their supremacy in society remains constant.<sup>106</sup> They made people believe that without Brahmins no one could survive. They were only allowed to read the holy books and perform holy rituals everyone else was restricted.<sup>107</sup> The second place in this hierarchy system was given to Kshatriyas. They were more in number than Brahmins but less than other categories. The major role of these people was to look after all the political affairs, fighting wars and protecting the realm.<sup>108</sup> But in 15<sup>th</sup> century, they stopped doing their jobs and never fought bravely against Mughals, Lodhis and Afghans.<sup>109</sup> This category included kings, ministers, courtiers and soldiers and all were Khatri. Later on these Khatri showed interest in trading and business.<sup>110</sup> These people had a lot of ego inculcated in them because of their caste. They used to treat lower castes especially Shudras in very inhumane manner.

Vaish were given third place in the Hindu hierarchical order. They were more in number than Brahmins and Kshatriyas consisting all skilled workers. Shopkeepers, Wanjaare, Businessman, traders and moneylenders belonged to this category. They were majorly involved in business.<sup>111</sup> Supplying weaponry to the army and were above the poverty line<sup>112</sup>.

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104. Guru Nanak, *Waar Assa*, *Guru Granth Sahib*, Salok 33/1.

105. Vishvanath Tiwari, *KrantiKari Guru Nanak*, Publication Bureau, Punjab University, Chandigarh, 1969, P-42.

106. Daljit Singh Kang, *Guru Nanak Di Bani*, Punjabi University, Patiala, 1974, P-41.

107. Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 2004, P- 47.

108. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P-13.

109. Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 2004, P-42.

110. A.C.Banarjee, *Guru Nanak and His Times*, Punjabi University, Patiala, 2000, P-70.

111. Gokal Chand Narang, *Sikh Mat Da Privartan*, ed. Gurcharan Singh, Punjabi University, Patiala, 1990, PP-4, 5.

112. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P-18.

They were considered less than Brahmins and Kshatriyas but still their condition was better than Shudras because they were not considered untouchables. Farmers, ironsmiths, carpenters, every kind of skilled workers belonged to Vaish category.<sup>113</sup> The lowest category in Hindu society was of Shudras. They were considered the inferior and were not given any rights. They were highest in population than other categories.<sup>114</sup>

The Shudras were exiled from the community and these people were not allowed to enter the houses of upper class society. They used to stand outside the house of other people and fulfilled their needs.<sup>115</sup> They were not allowed to follow any religion for them the only religion was to serve the people of higher castes and in return whatever was offered to them was accepted by them happily.<sup>116</sup>

Shudras were not allowed to live near higher caste people and they stayed at the outskirts of the village. Whenever they need to come to village they were ordered to make noise before coming so that even their shadow would not come in contact with higher castes.<sup>117</sup> They were the biggest sufferers of the hierarchical system of the society because they were restricted to enter the temples, fill water from the wells, read holy books, riding a horse, wearing good clothes and wearing gold ornaments<sup>118</sup>. Such a large population of the society was devoid of every right.<sup>119</sup>

In reality these Shudras were the original residents of Punjab who were called *Dravids*, *Das*, *Dasyu* or *Anariya*. Some historians said that when Aryans first came to Punjab they won the war from Shudras and made them work under them.<sup>120</sup> Previously, they were called Das and later on they were called Shudras.<sup>121</sup> Shaligal Path, J.G. Rahor, German scholar Max Mullar etc. writers verified it.

Before the arrival of Aryans in Punjab, this land was the home a decent civilization called Dravid and Harappan civilization.<sup>122</sup>

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113. K.M. Asharof, *Life and Conditions of People of Hindustan*, Gian Publications House, New Delhi, 2000, PP-115, 116.

114. Vidya Sagar Suri, *Punjab Da Itihas*, Haryana Hindi Granth Academy, Chandigarh, 1975, P-20.

115. Hari Ram Gupta, *History of the Sikhs, Vol-1*, Punjabi University, Patiala, 1984, P- 23.

116. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publication, Samana, 2014, P-13

117. Vishnavnath Tiwari, *KrantiKari Guru Nanak*, Publication Bureau, Punjab University, Chandigarh, 1969, P-42.

118. Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 2004, P-42.

119. Sayad Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, P-16.

120. Khushwant Singh, *Sikh History (1469-1985)*, Navyug Publishers, New Delhi, 2003, P-25.

121. V.K Agnihotri, *Indian History (Hindi Additton)*, Allied Publication Limited, New Delhi, 2001, PP-71, 72.

122. Vidhya Sagar Suri, *Punjab Da Itihas*, Haryana Hindi Granth Academy, Chandigarh, 1975, P- 20.

Slowly, the culture of inter-caste marriages became prominent who were known as Anulom and Pratilom. During the rule of Akbar he realized the Muslims and Hindus both can fight more in the name of their respective religion. But the conflict between Hindus and Muslims was on peak. Moreover, Muslims used to consider themselves as supreme because their rulers were ruling the country.<sup>123</sup>

After a lot of thinking Akbar decided to use the power of these two religions to flourish his own empire. He wanted to bring a religious unity in his empire to strengthen the roots of Muslim empire. He propounded a new syncretic religion and named it *Dīn-E-Ilāhī*<sup>124</sup> He promoted his religion under the command of his courtiers. This new religion gave a new face to religious patience.<sup>125</sup> Some Hindus, Muslims and Mehndi panthi started became the follower of this religion.<sup>126</sup>

Akbar wanted to attract many courtiers and ministers with it but the people who were tortured their whole life by the hierarchical system of society also started following this religion. Most of these people were sent to serve in the army.<sup>127</sup>

In Punjab the majority of followers of this religion were poverty-stricken Brahmins, Rajputs and Khattris. They thought by adopting this religion, their status in the society might improve. The people started performing matrimonial ceremonies among them and they were even appreciated for that politically.<sup>128</sup>

According to this religion a Hindu girl was allowed to marry a Muslim boy and was not restricted to follow her religion in her in-laws family. Additionally, any kind of coercion and compulsion used on the girl was forbidden.<sup>129</sup>

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123. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publication, Samana, 2014, P-11.

124. Shri Ram Sharma, *The Religious Policy of Mughal Emperors*, Humphrey Milford Oxford University Press, London, 1912, P-26.

125. Karam Singh, *Madh Kalien Punjab De Itihas Di Dharmik Chetna*, Punjabi University, Patiala, 1985, P-67.

126. Shri Ram Sharma, *The Religious Policy of Mughal Emperors*, Humphrey Milford Oxford University Press, London, 1912, P-24.

127. Niranjana Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, PP-151, 152.

128. Muhammad Latif, *History of Punjab*, Kalyani Publishers, Ludhiana, 1989, PP- 151.

129. S.R. Sharma, *Mughal Empire in India*, Luxmi Narayan Aggarwal, Agra, 1934, P- 243.



Similarly; a Muslim girl was allowed to marry a Hindu boy and was not restricted to read '*Quran*' at his place.

This act of the religion Dīn-E-Ilāhī was considered a serious offence in the eyes of Islam. Similarly, this act was against the rules of Brahmins because if this culture was accepted by the society, the age-old tradition of caste system would have been demolished. But this tradition was accepted and recognized by the emperor because of that the leaders of Hindu and Muslim community was silent on this topic.

During the rule of Akbar the hatred of Kaazi and Brahmins was buried inside them but as soon as Akbar died, these Kaazi and Brahmins showed their anger towards the inter-caste married couples. The children of Muslim father and Hindu mother were called '*Rangarh*',<sup>130</sup>

Similarly, the child of Hindu girl and Muslim father were called '*Rangarhs*' and further their off springs were called '*Rangrete*' to disrespect them by the Brahmins.<sup>131</sup>

Rangarhs or Rangar name was given to the section of Rajput who was majorly belonged to Muslim community but some of them were Hindus too. This word was used to depict hatred and disrespect. Identically, Hindus used this word for their own brothers.<sup>132</sup>

When a Hindu Chauhan adopts Islamic religion he still remains Chauhan Rajput but because of his religion conversion his community used to call him Rangarh to disrespect him. Moreover, the Hindus who converted to Muslim religion had to shave their head and read *Kalma*. The word '*choti kat*' was used for them.<sup>133</sup> Rangarh or rangretas words showed little less hatred than '*choti kat*'.

But if a Hindu doesn't shave his head and read *Kalma* then neither the Muslim community accepts him nor the Hindus accept him again. After the passage of sometime these intercaste Muslim Rangarhs were accepted by Islam<sup>134</sup> but the Hindu Rangarhs were not. On the contrary, to show them more disrespect and hatred their off springs were called '*Rangrete*' and later on were named '*Rangretre*' and they were the sufferers of the religion Dīn-E-Ilāhī, which was started by Akbar.<sup>135</sup>

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130. Fauja Singh, *Punjab Da Itihas*, Vol-3, Punjabi University, Patiala, 1968, P-289.

131. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, PP-151,152.

132. E.D. MacLagan and H.A. Roge, *A Glossary of the Tribes and Castes*, Language Department, Punjab, 1989, P-322.

133. Hari Ram Gupta, *History of the Sikhs*, Punjabi University, Patiala, 1984, P-160.

134. Shamsheer Singh Ashok, *Mazbi Sikha Da Itihas*, Chattar Singh Jiwan Singh Co., Amritsar, 2001, PP-74, 75.

135. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, PP-151, 152.

In 15<sup>th</sup> century, the condition of women was very sympathetic but in the Vedic times the women was well- respected and even women was worshipped in the form of an idol since ancient times.<sup>136</sup> Since the establishment of Islam in India the condition of women in the society alleviated.<sup>137</sup>

The birth of the girl child was considered an omen in the society. She was not given the right to get education. Because of that her mental growth halted and women became a mere slave of men.<sup>138</sup>

The child marriage was very popular in that time and if a girl child was not married till the age of ten her parents were criticized by the relatives and the society.<sup>139</sup>

With the power of money and reputation old aged men used to marry a small aged girl. Women were not given the right to choose her partner. If unfortunately, any woman losses her husband she was ordered to wear white clothes and remain hungry till her death. Marrying a widow was strictly prohibited in the society.<sup>140</sup> Before marriage a woman used to listen to her father and after marriage she had to live under the mercy of her husband and later on her son.<sup>141</sup> She was considered a mere source of entertainment and sexual fulfillment. From a political point of view she was devoid of any rights and from religious point of view she was considered a reason for the fall of mankind. She was ordered to follow the Pardah system and this tradition was very popular during that times.<sup>142</sup> The condition of the society was so worsened that if someone sees the face of any widow woman in the market she was named characterless and was ordered to live on the outskirts of the city with other prostitutes.<sup>143</sup>

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136. V.K Agnihotri, *Indian History (Hindi Edition)*, Allied Publication Limited, New Delhi, 2001, P-42.

137. Vishavnath Tiwari, *KrantiKari Guru Nanak*, Publication Bureau, Punjab University, Chandigarh, 1969, P-43.

138. Kiranjit, *Guru Nanak Di Bani Vich Istari Da Sankalp*, Punjabi University, Patiala, 1972, P-2.

139. Albaruni, *Tehkik-l-Hind*, ed. Edward C.Sachau, Rupa & Company, New Delhi, 2002, P-282.

140. Sant Singh Sekho, *Punjab Da Itihas*, Vol-3, ed. Fauja Singh, Punjabi University, Patiala, 1968, P-291.

141. Albaruni, *Tehkik-l-Hind*, Vol-3, ed. Edward C.Sachau, Rupa & Company, New Delhi, 2002, P-155.

142. Dalip Kaur Tiwana, *Nariwadi Swedna*, ed. Inderjit Kaur, Lok Geet Prakashan, Chandigarh, 2005, P-18.

143. Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 2004, P- 45.

Not just the common people of that time even the famous scholars like Goswami Tulsi Das wrote inferiorly about the women:

*Dhol Gawar Shudra Pashu Nari//  
Yeh PanchonTadna key Adhikari//*<sup>144</sup>

Even the devotees like Peelu didn't write well about the womankind. He wrote:

*Bhath Ranna Di Dosti, Khuri Jihna Di Mat//*<sup>145</sup>

Kabir wrote that even though a lot of research is not done on women but when her inner soul is seen it is found that she is just a big sin.<sup>146</sup> In 15<sup>th</sup> century, Guru Nanak surely showed remorse on the poor condition of the womankind in the society. He made many efforts to provide equality to the women in the society.<sup>147</sup> He even wrote:

*So Kyon Manda Aakhiye,  
Jit Jamme Rajan//*<sup>148</sup>

During those times another inhumane activity to torture women was very popular which was called 'Sati'. According to this tradition whenever the husband of any woman dies, she has to burn herself with body of her husband. The woman who was burnt in such a manner was worshipped in the society.<sup>149</sup> Islam allowed four marriages to Muslims. The rich and the Sardars used to keep many queens and mistresses at their place.<sup>150</sup> In 15<sup>th</sup> and 16<sup>th</sup> century, Punjab has majorly only two religions Muslim and Hindu and further these religions were divided to other sects and sub systems. Hazrat Mohammed founded Islam in the first half of 7<sup>th</sup> century at Makka Madina.<sup>151</sup> Hazrat Mohammed died in the year of 632 century. After him the Khalifas named Bakar, Umar, Usmaan and Ali gave a lot of contribution in the promotion and publicity of this religion. In Punjab the promotion of Muslim religion started when Turks captured the state in 11<sup>th</sup> century, Punjab remained captive under the Mughal Empire for almost five centuries.<sup>152</sup>

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144. Goswami Tulsi Das, *Ram Charit Manas Sunder Kaand*, Gita Press, Gorakhpur, 2013, P-149.

145. R.C. Temple, *The Legends of the Punjab, Vol. 3*, Vijay Publishers, Delhi, 1890, P-2.

146. Vishav Nath Tiwari, *Kranti Kari Guru Nanak*, Publication Bureau, Punjab University, Chandigarh, 1969, P-96.

147. K.S. Narang, *History of the Punjab (155-1858)*, U.C. Kapoor & Sons, Delhi, 1969, P-28.

148. Guru Nanak, *Assa Di Waar, Guru Granth Sahib*, P-473.

149. P.C. Saxena, *Punjab Da Itihas*, Parkash Brothers, Ludhiana, 1955, P-34.

150. Albaruni, *Tehkik-l-Hind*, Part-2, ed. Edward C.Sachau, Rupa & Company, New Delhi, 2002, P- 155.

151. K.M. Ashraf, *Life and Conditions of the People of Hindustan*, AD (1200-1500), Vol-1-2 Gian Publications, New Delhi, 2000, PP-115, 116.

152. Tara Chand, *Influence of Islam on Indian Culture*, Allahabad, 1936, P-32.

As a result of that many sects of the society like Tiwana, Syal, Bhatti, Kharal, Maral and Pokhar converted to Islamic religion.<sup>153</sup> Many foreign Muslims had established themselves permanently in Punjab. In the beginning of 16<sup>th</sup> century, Islamic religion became one of the prominent religions of Punjab.<sup>154</sup>

Islamic religion was divided into two main groups- one group belonged to Sunni and other belonged to Shia. The Sunni Muslims were influential and even they were higher in number than Shia Muslims.<sup>155</sup> The Sunni Muslims were orthodox in nature. All the Muslim emperors who ever sat on the throne of Delhi belonged to the Sunni group.<sup>156</sup> Sunni Muslims considered Allah as the supreme commander and Mohammed as the prophet.<sup>157</sup> They used to keep fast (Roje) during the month of Ramadan and even used to read Namaz five times a day.

The second group was called Shia Muslims. They even believed in the almighty God and in his powers apart from that they also worshipped the 12 Imams, successors of Fatima and Ali. Apart from Ali they did not respect other three Khalifas and they gave the title of martyr to Hussain.<sup>158</sup> In the beginning of 15<sup>th</sup> and 16<sup>th</sup> century, the Sufi Mat of Muslim religion became very popular. The Sufi Mat didn't belong to either of two groups of Islam. Their religious rules, values and doctrines were even different from the other Muslims. Till the beginning of 16<sup>th</sup> century, there were 12 orders of Sufi Mat.<sup>159</sup> Among them the Chisti, Suhrawardiyya, Qadiriyya orders were the prominent. Their doctrines, rules and values from taken not just from Islam but also from Buddhism, Christianity, Parsi and Hindu religion.<sup>160</sup> Because of that it was devoid of the orthodox nature of Islam.

In the Chishti order the prominent members were Mojauddin, Khawaja, Kutubdin, Sheikh Farid and Nizamudin Auliya.<sup>161</sup> The concept of ascetic balance in Islamic Sufism which represents that asceticism is moral separation from the world and detachment from one's social environment.<sup>162</sup>

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153. Fauja Singh, *Punjab Da Itihas (1000-1525)*, Punjabi University, Patiala, 1968, P- 303.

154. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P- 27.

155. A.C. Banerjee, *Guru Nanak and His Times*, Punjabi University, Patiala, 2000, PP-13, 14.

156. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P-27.

157. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P-28.

158. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publications, Samana, 2014, P-29.

159. A.C. Banerjee, *Guru Nanak and His Times*, Punjabi University, Patiala, 1994, P-80.

160. Idries Shah, *The Sufies*, The Octagon Press, London, 1977, P-26.

161. Khuswant Singh, *Sikh History (1469-1986)*, Navyug Publications, New Delhi, 2002, P-32.

162. Aziz Ahmad, *Studied the Islamic Culture in the Indian Environment*, Clarendon Press, Oxford, 1964, P-123.

Dr. Rizvi also described that the “Growth of Sufism in early Islam was inspired by external influence as well as external urges.”<sup>163</sup>

Sheikh Farid established a famous center of Sufis at Pakpattan. It gained popularity even in Punjab region. Apart from Pakpattan the major centers of Chishti orders were at Thanesar, Hansi, Narnol and Panipat.<sup>164</sup>

Sheikh Bhauchin Jakariya at Multan founded Suhrawardiyya order in 13th century. This order was majorly promoted in Sindh and many parts of Punjab. In the 15<sup>th</sup> and 16<sup>th</sup> century, Suhrawardiyya order Sheikh Samaud-Chin and Sheikh Jamali were the prominent members.<sup>165</sup>

The third order of Sufis was Qadiriyya. Even they gained a lot of popularity in Punjab. The major centers of this order were at Multan and Lahore. The followers of Sufi Mat considered the almighty God, as omnipresent.<sup>166</sup>

The major doctrine of this Mat was that in order to follow the path of enlightenment a Guru is needed. Without the Guru a human can never reach to Allah. During that times Muslim emperors used to oppress and force people to follow the Muslim religion but Sufis used to accept the sufferers gracefully with love.<sup>167</sup> The impact of the Sufis was so prominent that by seeing their devotion many people started following the Islamic religion. The people belonged to different religions became followers of these Sufi Saints.<sup>168</sup>

Originally, Hindu was a great religion. Its philosophy and sublime doctrines had inspired not only the sages and seers of India, but also those of other countries. But as usual with all the religions, Hinduism in course of time, degenerated greatly, it had limited the all-pervading God by putting him into temples. Pilgrimages and mere rituals had taken the place of the devotion of the heart. Blind faith and superstition had driven the truth away.<sup>169</sup>

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163. S.A.A. Rizwi, *Muslim Revivalist Movements in Northern India*, Agra University, 1965, PP-1, 2.

164. Khuswant Singh, *Sikh History (1469-1986)*, Navyug Publications, New Delhi, 2002, P-31.

165. K.A. Nizami, *The Saurawardi Silsila and Its Influence on Medieval Indian Politics in the Medieval India Quarterly*, Vol-3, 1995, P-220.

166. A.C. Banerjee, *Guru Nanak and His Times*, Punjabi University, Patiala, 1994, PP- 13, 14.

167. Karam Singh, *Madh Kalien Punjab De Itihas Di Dharmik Chetna*, Punjabi University, Patiala, 1985, P-68.

168. Khuswant Singh, *Sikh History (1469-1986)*, Navyug Publications, New Delhi, 2002, P-32.

169. K.S. Narang, *History of the Punjab 1500-1858*, U.C Kapoor & Sons, Delhi, 1969, P-31.

Gokal Chand Narang also mentioned “the spring of religion had been choked up by weeds of unmeaning ceremonials, debasing superstitions, the selfishness of the priest and the indifference of the people. Form had supplanted the reality buried under the ostentations paraphernalia of sects.”<sup>170</sup>

In the medieval times, the major holy books, which Hindus followed, were Puran, Ramayana and Mahabharata. Mostly all of the Hindus believed in worshipping God<sup>171</sup>. The Hindu religion used to give abundant respect to Brahmins and cows. They used to follow all the tradition of birth, marriage and death. The Brahmins for their own ends had tightened the rules of the caste in such a way that a very large section of the Hindus had been cast aside as untouchables.<sup>172</sup>

Hindus used to celebrate many festivals, such as Dussehra, Diwali, Shivratri and Janam Ashtmi<sup>173</sup>.

They were busy in the idol worshipping and Brahmins used to believe only they could achieve salvation. According to them, other castes are not given the right of salvation. Owing to this fact, they suppressed other castes especially Shudras and made them follow useless traditions. For these reasons many lower castes Hindus were forced to leave their religion.<sup>174</sup>

Hindu religion was further divided into many sects. The prominent ones were Shaiv Mat; Vaishnav Mat and Shakti Mat etc. During the times of Guru Nanak, Shaiv Mat was very popular. According to this Mat, the Shaiv was majorly worshipped in Punjab<sup>175</sup>. Since the time immemorial Shaiva was the major God of the Punjabis. Many villages and cities of Punjab had well established Shaivalyas<sup>176</sup>. They used to teach the doctrines of Shaiv Mat. Most of the followers of this Mat were the hermits who either used to wear saffron- coloured clothes or remained naked. In addition to them, many Jogis, Sanyasi, Gorakhnath, Nath Panthi, common Hindu people and even many kings used to be their followers.<sup>177</sup>

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170. G.C. Narang, *Transformation of Sikhism*, New Book Society, Lahore, 1945, P-31.

171. Fauja Singh, *Punjab Da Itihas (1000-1525)*, Punjabi University, Patiala, 1968, P- 288.

172. P.C.Saxena, *Punjab Da Itihas (1526-1849)*, Parkash Brother, Ludhiana, 1955, P-1.

173. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publishers, Samana, 2014, PP- 23, 24.

174. P.C. Saxena, *Punjab Da Itihas (1526-1849)*, Parkash Brother, Ludhiana, 1955, PP-38, 39.

175. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publishers, Samana, 2014, P- 23.

176. K.M. Ashraf, *Life and Conditions of the People of Hindustan, Vol-1*, Gian Publishers, New Delhi, 2000, P- 166.

177. Shaiv Wikipedia- <http://hi.m.wikipedia.org>.

Since the Vedic times Shaiv was known as Sarv, Pashupati, Tagar, Mahadev and Isaan. The famous writer Kalhan wrote in his book Rajrangni that “Jalok”, son of the Maurya king Ashok was a follower of Shaiv Mat. Additionally, many capable kings even became their followers.

After the arrival of Gandhar art the idols of Shaiv were built in the form of Shaivling or human figurines. Along with the idol of Shaiv, idol of Nandi bull was built in temples. Worshipping the goddess Parvati along with Shaiv was also popular<sup>178</sup>.

The second major sect of Hinduism was Vaishnav Mat. This sect included holy books like Bhagvat Gita, Bhagvad Puran and Vishnu Puran in which the doctrines of Vaishnav Mat are discussed<sup>179</sup>. The followers of this Mat strongly believed in incarnation. According to them, lord Vishnu has taken multiple births on this land for the welfare of human kind and killing the vice. They majorly followed the incarnation souls of Vishnu in the form of Vasudev Krishna, Matsya, Karam, Vrah, Nar Singh, Vaman, Ram Bhargav, Ram Dashrath, Budh and Kalik<sup>180</sup>.

Apart from Shaiv mat and Vaishnav mat the people of Punjab was also following Shakti mat<sup>181</sup>. According to ancient history the women was worshipped in the form of Shakti. The worshipping of goddesses in the form of Shakti had been popular since time immemorial. The major goddesses worshipped in the form of Shakti were Kali, Kumari, Kapali, Mahakali, Uma, Chandni, Katyani and Kaushiki etc<sup>182</sup>. Another tradition of presenting offerings to these idols was popular to make them happy. Kangra and Jwalamukhi were the famous temples following these traditions, where people from different places used to come for pilgrimage tour. Apart from these, Mata Sheetla and the women who followed Sati tradition were also worshipped<sup>183</sup>.

Aside from that, when Aryans first came to this India people started worshipping plants, sun, birds and fire etc. Worshipping Ganesh also gained popularity. People lost the realistic view of religion and were trapped only in idol worshipping and thought that as religion. They engaged themselves in the meaningless traditions, which were not providing any benefit to them<sup>184</sup>.

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178. V.K. Agnihotri, Indian History, Allied Publication, New Delhi, 2001, P-A-155.

179. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publishers, Samana, 2014, P-24.

180. G.C. Narang, *Sikh Mat Da Parivartan*, Punjabi University, Patiala, 1990, P-45.

181. A.L. Bhaasham, *The Ajivikas*, Luzac and Company, London, 1951, P-28.

182. V.K. Agnihotri, *Indian History*, Allied Publication, New Delhi, 2001, P-A-156.

183. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publication, Samana, 2014, P-25.

184. Fauja Singh, *Punjab Da Itihas*, Punjabi University, Patiala, 1968, P-89.

In 16<sup>th</sup> century, Buddhism was not an independent religion, founded by Budh<sup>185</sup>. The principles of this religion were against the supremacy of Brahmins and Sanskrit language. The major doctrines of this religion are performing good deeds and Non-Violence. Many skilled kings and Maurya emperors opted this religion and Ashok was one of the prominent one<sup>186</sup>. This religion did not gain much recognition because with the passage of time it came under the influence of Hindu religion and slowly it became the reason of its disappearance from Punjab.

Jainism holds a special place in the Hindu religion. They trace their spiritual ideas from 24 Tirathankars and Mahavir was the prominent one. The followers of the path laid down by Mahavira<sup>187</sup>. The followers of Jainism basically followed all the traditions of Hinduism. In comparison to Buddhism this religion gained more popularity in Punjab<sup>188</sup>.

Jains were further divided into two sects-“Digambaras and Śhavētāmbas”. The Digambaras don't wear any clothes on their body and remained naked forever. On the other hand, Śhavētāmbas used to wear only white attires and used to tie white cloth around their mouth so that not even the small microscopic creatures should get hurt during breathing. They believed in complete non-violence. The major followers of this religion belonged to the Rajasthan and Gujarat<sup>189</sup>.

According to Jainism, man is the creator of his own destiny and he could attain 'moksha' by pursuing a life of purity, virtue and enunciation. Observing the principle of right belief, right knowledge and right action moksha can be attained<sup>190</sup>. Jainism strongly condemned the supremacy of Brahmins and the purity of Vedas in the society. Their major principles were; we should not hurt anyone with our words or actions, should not<sup>191</sup> steal and always speak the truth.

Akbar, the greatest Mughal ruler, although a Muslim had close contacts with Jain monk Hirvijay Suri. Akbar called him to his court in 1582. Inspired by these the emperor was moved to impose restrictions on the killing of animals in his domains and himself gave up his favorite sport of hunting<sup>192</sup>.

185. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publication, Samana, 2014, P-26.

186. P.C. Saxena, *Punjab Da Itihas*, Parkash Brothers, Ludhiana, 1955, P-42.

187. Dalbir Singh, *Studies in the Background of the Rise of Sikhism*, Punjabi University, Patiala, 1976, P-86.

188. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publication, Samana, 2014, P-26.

189. Sukhdial Singh, *Shromani Sikh Itihas*, Sangam Publication, Samana, 2014, P-27.

190. Roy Ashim Kumar, *A History of the Jains*, Gitanjali Publishing House, New Delhi, 1984, P- 88.

191. Chatterjee Asim Kumar, *A Comprehensive History of Jainism*, Munshi Ram & Sons, New Delhi, 2000, P-12.

192. Roy Ashim Kumar, *A History of the Jains*, Gitanjali Publishing House, New Delhi, 1984, P-3.



Apart from Jainism Siddh and Nath traditions were quite popular in Punjab. The word Siddh has many meaning all of which indicating one who is perfected, accomplished, liberated soul, who is divine, semi-divine, an adept in yoga a man of magical or miraculous potency, usually one who possessed some kinds of Supernatural facilities were called a Siddh. Those facilities or powers, called Siddhis are mentioned in a number of Brahmanical and non-brahmanical literature of that period<sup>193</sup>. In 15<sup>th</sup> century, these Siddhs and Naths wanted to elope from the worldly bondages so they enclosed themselves in the secluded places<sup>194</sup>.

They limited themselves to small spaces and forests. No one was there to help people during their difficult times. Even Guru Nanak wrote about these hermits in his writing that they used to put ash on their body and lived on Himalayas and even putting themselves in lots of pain but not even a single one of them did had the courage to face the worldly traditions<sup>195</sup>.

*Andar Trishna Bahut Chadan Bhojan Ki Asa//  
Birtha Janam Gvaye Na Girhi Na Udaasa//*<sup>196</sup>

The major center of Naths was at Gorakh Nath Tilla<sup>197</sup>. Guru Nanak described the useless traditions of these Naths as that being ascetics doesn't mean that begging or shaving the head, in spite it means finding God inside them. In this way Naths and Jogis had lost their way<sup>198</sup>.

In 16<sup>th</sup> century, many meaningless traditions became prominent in the Hindu religion and a lot of importance was given to the unimportant rules and regulations. On one hand, the fear of religion conversion and on the other hand, these useless traditions made people lose faith in Hindu religion<sup>199</sup>. Brahmins used to publicize about the social incompatibility and this publicity made the sufferers of this social stigma think about opting other religions. During that time all the holy books of Hindu religion were written in Sanskrit and except Brahmins no one else understood them<sup>200</sup>.

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193. Dalbir Singh Dhillon, *Sikhism in the Sixteenth Century*, Punjabi University, Patiala, 1983, P-23.

194. Karam Singh, *Madh Kalien Punjab Di Dharmik Chetna*, Punjabi University, Patiala, 1985, P-62.

195. Vishavnath Tiwari, *KrantiKari Guru Nanak*, Punjab University, Chandigarh, 1969, P-47.

196. Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 2004, P- 49.

197. L.M. Joshi, *The Siddh Tradition of India Before Guru Nanak in the Proceeding of Punjab History Conference*, 1969, P-22.

198. Vishavnath Tiwari, *KrantiKari Guru Nanak*, Punjab University, Chandigarh, 1969, P-48.

199. P.C. Saxena, *Punjab Da Itihas*, Prakash Brothers, Ludhiana, 1955, P-47.

200. P.C Saxena, *Punjab Da Itihas*, Parkash Brothers, L.D.H, 1955, P-45.

201. Aziz Ahmad, *Studied the Islamic Culture in the Indian Environment*, Oxford University Press, London, 1964, P-128.

202. Karam Singh, *Madh Kalien Punjab Di Dharmik Chetna*, Punjabi University, Patiala, 1985, P-40.

Guru Nanak and Kabir strongly criticized idol worshipping and even condemned the idea propagated by Brahmins that only Sanskrit is the holy language. To teach people about this they gave their ideas in their local languages.<sup>203</sup> Because of that an awakening occurred in the society. These promoters raised their voices against the supremacy of Brahmins without any fear.

*Jao Tu Brahman Brahmani Jaya//*

*Tau Aan Bat Kaare Ni Aya//*

*Tum Kat Brahmin Hum Kat Sood//*

*Hum Kat Loh, Tum Kat Doodh//*<sup>204</sup>

In 15<sup>th</sup> century, Guru Nanak brought many changes in the religious condition of Punjab. According to Malcom, Guru Nanak brought this change by opting the path of love and affection<sup>205</sup>. Guru Nanak brought the devotion of Waheguru and feeling of brotherhood in the minds of people. To complete his mission he had to fight two enemies one is the orthodox nature of the society and secondly with the misconceptions prevalent in the society.<sup>206</sup>

C.N. Penne wrote that Guru Nanak had understood one fact that in order for a religion to survive it should teach the people how to live in this world not how to sacrifice everything and moreover, it should teach how an evil can be fought and succeeded not how to shield ourselves during the times of difficulty.<sup>207</sup>

Kanigham also mentioned in his book that only Guru Nanak got the chance to promote the correct rules of rectification. His foundations gave Guru Gobind Singh strength to arise terror in the hearts of his enemies and to promote this fact on a proper platform that every human is one in spite of their caste, creed, social and political status. All the writers of Guru Granth tried to alleviate the hatred and anger among Hindus and Muslims and taught them the lesson of equality. They condemned the inequality of society on the basis of caste and taught people to treat everyone equally.<sup>208</sup>

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203. Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 2004, P- 49.

204. Bhagat Kabir, *Guru Granth Sahib*, P-324.

205. Malcolm's, *Sketch of the Sikhs*, John Murray, London, 1812, P-22.

206. Malcolm's, *Sketch of the Sikhs*, John Murray, London, 1812, P-23.

207. C.H. Payne, *The History of the Sikhs*, Language Department, Punjab, 1970, P-22.

208. Cunningham, *A History of the Sikhs*, Oxford University Press, London, 1912, P-46.

Guru Angad wanted to serve such people who had left behind the hierarchical trend of the society and understood the virtual form of God.<sup>209</sup>

Guru Nanak raised his voice against the hierarchical system of Hindu religion and started collecting the Bani from the promoters of Bhakti movement who belonged to both upper and lower castes. He founded a new religion that gained popularity for its revolutionary ideas and named it Sikhism. He gave a real face to this rebellious ideas.<sup>210</sup> Subsequently, the nine successors of Guru Nanak promoted his beliefs. Punjab was the major center of all the important events of all became the epicenter of Sikhism.<sup>211</sup>

To strengthen the relationship of brotherhood these Gurus started the tradition of Langar and Pangat.<sup>212</sup> According to this tradition, without any discrimination of caste, creed, and social or economic status people will sit and eat together. The tradition brought a revolution in the society and moved the strong foundations of hierarchical system of the society which was popular since time immemorial.<sup>213</sup>

*Jahna Jot Na Pucho Jati Aage Jaat Na Hai||*

The major sufferers of this caste discrimination were Shudras and Bhai Jaita (Jiwan Singh) was born in this Shudra caste. His ancestors served from the first Guru Nanak till the sixth Guru Hargobind and then he served the ninth Guru Tegh Bahadur and later on because of his devotion Guru Gobind Singh awarded him with the title '*Rangrete Guru ke Bete*'. Because of the human equality in Sikh religion Bhai Jaita (Jiwan Singh) became a glorious warrior in the Sikh history.<sup>214</sup>

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209. Guru Angad Dev, *Salok, Aasa Mahala -2*, Guru Granth Sahib, P- 469.

210. Surinder Singh Dusanj, *Guru Nanak Bare Sach Di Khoj*, Tarak Bharti Prakashan, Barnala, 2011, P-14.

211. Khuswant Singh, *Sikh History (1469-1986)*, Navyug Publications, New Delhi, 2002, PP-15, 16.

212. Vishavnath Tiwari, *KrantiKari Guru Nanak*, Punjab University, Chandigarh, 1969, P-69.

213. Piara Singh Padam, *Sankshep Sikh Itihas*, Singh Brothers, Amritsar, 2000, P-15.

214. Sohan Lal Suri, *Umdat-Ut-Twarikh, (Guru Tegh Bahadur Farsi Sarot)*, ed. Piar Singh, G.N.D. University, Amritsar, 1976, P-95.

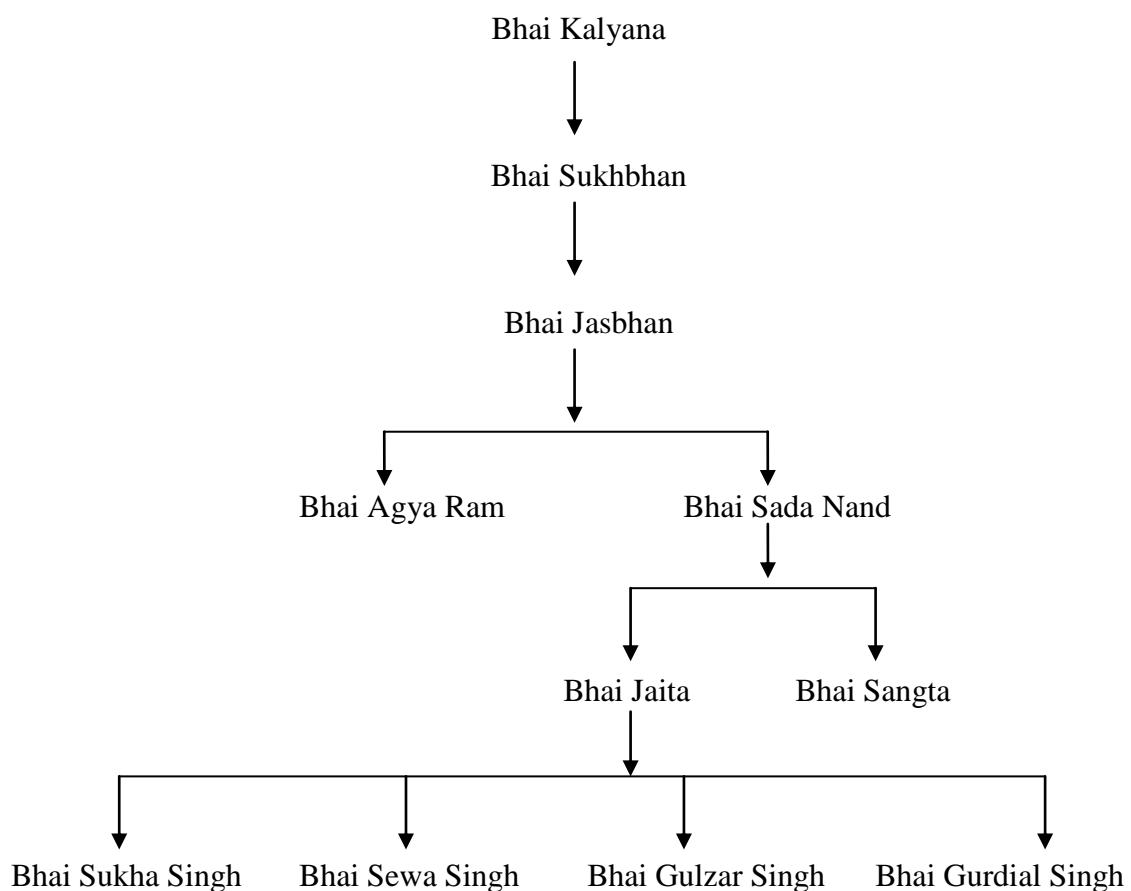
Punjab has been an integral part of India since ancient times due to its geographical features. It was the main gateway for the invaders. Its climate structure and fertile land made it an economically strong area. Political circumstances of 15<sup>th</sup> century were very disturbed and critical. Mughal Empire was in favour of granting special privileges to Muslims. The kings themselves exploited the people. Economically, Punjab was a prosperous state but political critical circumstances shook its economy. Rich Muslims were more in number and rest people's condition was very poor. The towns and villages were developed as self-contained units. Different items were being export to other countries and many items were imported too. Society of that time was divided into different castes. Moreover there were many castes in Muslim religion. But result of castism was very poor in Hindu society as the weakness of this became so popular and due to their disunity, many invaders broke-in and ruled over Hindustan. In castism, the supreme caste was Brahmins and the lowest caste was of Shudras. The condition of Shudras at that time was very poor and sympathetic. Mughal Emperor, especially Akbar's "Din-I-Illahi" had encouraged inter caste marriages. The children from these inter caste marriages were known as "Rangrette" or "Rangarh". Religious society i.e. Hindu society went away from the real and true religion by following unnecessary rituals. Many reform movements and devotion and Sufi agitations had changed its looks. Revolutionary religious leaders, such as Guru Nanak have raised their voice for the welfare of the Shudra caste people that had been exploited for centuries. Due to him, the Shudras were forced to live their lives like animals were being attracted towards Sikhism. The ancestors of Bhai Jaita, Bhai Kalyana and their descents had served from first Guru Nanak to Tenth Guru Gobind Singh and had made a remarkable place in history. Due to the preaching's of Sikh Gurus on the qualities of humanity and unity, people of the lowest caste like Bhai Jaita and many more brave and great personalities joined Sikh religion.

## CHAPTER-2

### FORMATIVE YEAR

Sikh Gurus gave messages regarding unity, humanity and brotherhood to vanish castism from the society. Bhai Kalyana, the forefather of Bhai Jaita, was a devotee of Sikh Gurus. Despite, belonging to the lowest caste, he was the main sewadar of Gurus, Guru Nanak Dev till the sixth Guru Hargobind. From the early sources<sup>1</sup> and Hukamnamas of the Gurus, the information of Bhai Jaita's ancestors (Bhai Kalyana) can be gathered<sup>2</sup>.

#### HIERARCHY OF BHAI JAITA (BHAJI JIWAN SINGH)<sup>3</sup>



Bhai Kalyana belonged to Khokhar family. Khokars were found among Hindu, Muslim and Shudra communities<sup>4</sup>. Khokhars were also known as Gakhar. The ancestors of Khokhar

1. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, P-397.

2. Guru Hargobind, *Hukamnama Sangat Patan, Aalamganj, Bina, Te Manger De Naam*, Gurudwara Harimandir Sahib, Patna.

3. Ishar Singh, *Sikh Itihas De Visre Panne*, Lokgeet Prakashan, Chandigarh, 2005, P-4.

4. E.D. Maclagan and H.A. Roge, *A Glossary of the Tribes and Castes*, Language Department, Punjab, 1990, P-539.

family, King Malak Shekhan Khokhar and his son king Jasrath Khokhar ruled many years<sup>5</sup> over Lahore, Jalandhar and Sirhind, etc.

This Khokhar family settled in many villages such as Mirowaal, Dand, Mardana, and Aulia in the area of Dadan Khan, Chinyot, Ishra, Ranghad Nangal, Kahnuwaal Gurdaaspur, Vairowaal, Bhrowaal, Ryiya, and Syalkot.<sup>6</sup>

Bhai Kalyana established a village Rai Nangal under this authority in one of the division of Punjab named Batala<sup>7</sup>. Shamsher Singh Ashok gave description of Bhai Kalyana in his book that in Saiyad kaal, a great personality named Kalyana had established a village in Batala (Punjab's division) naming Rai Nangal which later was turned to Kathu Nangal due to the increased population of Randhawe Jatts after the name of Kathu Randhawa<sup>8</sup>. The forefathers of Bhai Jaita were later settled at Gaggomahal and then at Ramdaaspur. This place is at 19 kms from Amritsar-Pathankot road. This village still has the home and the place where Bhai Kalyana used to do meditation for long hours<sup>9</sup>.

His another property was situated in Delhi which was popular as "Kalyane di Dharamshala". This inn (Dharamshala) was the major center for the religious movements of Sikh Gurus named Guru Hargobind, Guru Har Rai, Guru Harkrishan and Guru Tegh Bahadur<sup>10</sup>. When the fifth Guru of Sikhs Guru Arjan Dev started the building of Darbar at Amritsar, Bhai Kalyana along with his family came forward for kaar sewa. Guru trusted him very much. Guru Arjan Dev gave the responsibility to him to bring woods from kingdom Mandi in Himachal<sup>11</sup>.

Guru also used to send him for preaching the teachings of Guru Nanak. When he reached Mandi on that day they were celebrating the birth of Krishna known as "Janam Ashtami". The king of Mandi was Hari Sen, who was the devotee of "Lord Krishna".

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5. Syad Mohammad Latif, *History of the Punjab*, Kalyani Publishers, Ludhiana, 1989, P-118.

6. K.S. Narang, *History of the Punjab*, U.C. Kapoor & Sons, Delhi, P-17.

7. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-34.

8. Shamsher Singh Ashok, *Mazbi Sikha Da Itihas*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2001, P-34.

9. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Chandigarh, 2000, P-5.

10. Fauja Singh, *Guru Tegh Bahadur Yatra*, *Asthan, Paramprava Te Yaadchin*, Punjabi University, Patiala, 1976, PP-209, 210.

11. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, P-397.

He strictly ordered everyone in his kingdom to celebrate this occasion by keeping fast<sup>12</sup>. Bhai Kalyana along with some other Sikhs was also present there. But they did not keep fast and ate sufficient food. The king got the news that Bhai Kalyana and some other Sikhs did not keep fast then he ordered to bring them all in his court. The king told them they have disobeyed the orders and also insulted him as well as Lord Krishna<sup>13</sup>. Hari Sen asked them the reason for the same and Bhai Kalyana answered by mentioning the religion established by Guru Nanak Dev. He had thrown more light on the teachings of Guru Nanak. Kalyana explained his words through the bani of Guru Arjan Dev<sup>14</sup>.

*sagli tith pass dar rakhi || astam tith govind janmasi ||  
bharam bhoole nar karat kachrayan||  
janam maran te rahet narayan||rhao||<sup>15</sup>*

He said that, the person who lives in illusions always talk childish. He said that God is away from birth and death. Hindu society believes that God took birth on Janam Ashtami and thus, huge celebrations are held in temples.<sup>16</sup> During Janam Ashtami huge celebrations are done in temples. The statue of Krishna is given swings on the particular time at which he was born.

*Sagal pradh deh loroni|| sau sukh jleo Jitt kehh  
thakur joni|| janam na mare na aave na jaye||  
nanak ka prabh rhio smaye||<sup>17</sup>*

Bhai Kalyana gave the reference of Guru's bani and explained King Hari Sen that singing the songs in front of Lord Krishna's statue in order to make him (Krishna) sleep is really not good and very impractical. By listening to his words the king said to Bhai Kalyana that you are right on your words, but by disobeying me you have committed an offence<sup>18</sup>.

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12. *Sikh Itihas Vicho Chonviya Sakhiya*, Vol 1 to 6, Sikh Missionary College, Ludhiana, 2000, P-45.

13. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, P-397.

14. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh Jeevan, Rachna Te Viakheya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-18.

15. Guru Arjan Dev, *Bhehro Mahalla 5*, Guru Granth Sahib, P-1136.

16. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhalayi Trust, Chandigarh, 2000, P-54.

17. Guru Arjan Dev, *Bhehro Mahalla 5*, Guru Granth Sahib, P-1136.

18. *Sikh Itihas Vicho Chonviya Sakhiya*, Vol 1 to 6, Sikh Missionary College, Ludhiana, 2000, P-47.

Bhai Kalyana answered that, “I had just violated your orders but you (king) have disobeyed the God, he (god) gives food to everyone on earth and you unnecessarily ordered people to keep fast and thus, doing the great offence”<sup>19</sup>.

By getting influenced from the explanation provided by him to the king “Hari Sen” wished to see Guru Nanak Dev but he was told that at this time Guru Arjan Dev is sitting on the throne and lives in the city of Amritsar. The king Hari Sen came to Amritsar with Bhai Kalyana and got the Guru mantra from Guru Arjan Dev and finally, returned to Mandi <sup>20</sup>.

He was also the trustworthy of the sixth Guru Hargobind and was very close to him. When talebearers gossiped against Guru Hargobind to Emperor Jahangir, he ordered Guru to come to his palace. Before, going to Delhi, Guru gave all the responsibilities of managing everything after him to Bhai Kalyana, Baba Buddha, Bhai Gurdas, Bhai Bhailon and Bhai Bhagtu<sup>21</sup>. He was a very close friend of very respectable personality in Sikhism, named Baba Buddha. On the words of Baba Buddha, he settled in the village ‘Gaggo Mahal’<sup>22</sup>. They both used to live together in this village. After this, they both settled in the village named Ramdaas, which was established by Baba Buddha. Bhai Kalyana died at this place<sup>23</sup>.

Bhai Sukhbhan was the son of Bhai Kalyana. He lived in the Dharamshala of Bhai Kalyana at Delhi. He was a famous scholar and musician. During the period of Akbar, Tansen was the great and famous musician and after him Bhai Sukhbhan became the great musician<sup>24</sup>. In the Dharamshala of Kalyana Bhai he taught music and kirtan to followers (Sangat). The fan following of Bhai Sukhbhan was going on increasing as he was very expert in his field of music.

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19. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh, Jeevan, Rachna Te Viakheya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-19.

20. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, P-398.

21. Guru Hargobind Singh, *Hukamnama ( Sangat Patan, Alamgarh, Bina Te Manger De Naam)* ed. Ganda Singh, Hukamname, Guru Sahiban, Mata Sahiban, Banda Singh Ate Khalsa Ji De, Publication Bureau, Punjabi University, Patiala, 1999, PP-62, 63.

22. Gurmukh Singh, *Bhai Jaita: Jiwan Te Rachna*, Literature House, Putli Ghar, Amritsar, 2003, P-13.

23. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Chandigarh, 2000, P-9.

24. Jaswant Singh, *Guru Ke Bete*, Shaheed Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-59.



Bhai Jasbhan was the son of Bhai Sukhbhan. Just like his forefathers, he was also very devoted towards the Guru's. He was very respectable person in the Guru Ghar<sup>25</sup>. He served seventh Guru Har Rai and eighth Guru Har Krishan for very long period of time. In the Hukamnama of Guru Harkrishan, the name of Bhai Jasbhan has been mentioned with great respect<sup>26</sup>. Through this source, it is known that he was very reliable and close to Guru. Apart from this, he took blessings of fifth Guru Arjan Dev and sixth Guru Hargobind<sup>27</sup>.

The father of Bhai Aagya Ram was Bhai Jasbhan<sup>28</sup>. He lived in Delhi in the inn of Bhai Kalyana. He used to teach music and kirtan to the followers in the music school that was established by his grandfather Bhai Sukhbhan<sup>29</sup>. As he lived in Delhi, he not only kept the knowledge about the political activities but also has good relations with the workers of Aurangzeb<sup>30</sup>. Due to his good relations with them, no one was suspicious about his work and activities. When ninth Guru Tegh Bahadur was arrested and was imprisoned in Delhi then Bhai Aagya Ram used to meet Guru. The meeting with Guru was possible only because of his good relations with the workers of Aurangzeb.

When Guru Tegh Bahadur was martyred, then he with the help of his brother Sada Nand and his nephew Bhai Jaita brought the body of Guru to the Dharamshala of Bhai Kalyana<sup>31</sup> and with great respect he was cremated<sup>32</sup>. Bhai Aagya Ram put the ashes of Guru Tegh Bahadur in the iron pot and buried under the soil exactly where Guru's body was cremated. At that place, he raised the level of surface by making platform and used to light candle on that place. When the administration got the news that cremation of Guru has been done here, he was killed in very cruel way<sup>33</sup>.

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25. Niranjan Singh Aarfi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-202.

26. Guru Harkrishan, *Hukamnama, Sangat Patan (Farid Ke)*, Sikh Reference Library, Amritsar.

27. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh, Jeevan, Rachna Te Viakheya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-20.

28. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh, Jeevan, Rachna Te Viakheya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-21.

29. Ishar Singh, *Sikh Itihas De Visre Panne*, Lokgeet Parkashan, Chandigarh, 2005, P-48.

30. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Chandigarh, 2000, P-65.

31. Pritam Singh, M.A., *Dalit Ratna Di Mala*, Aulakh Printing Press, Mohali, 2002, P-28.

32. Alaudin, *Ibratnama, (Guru Tegh Bahadur Farsi Sarot)*, ed. Piara Singh, Guru Nanak Dev University, Amritsar, 1976, P-113.

33. Piara Singh Datta, *Inqlabi Yodha*, National Book Shop, Delhi, 1970 P-23.

After this, they (administration) took the custody of this place and built mosque. In 1783, Jathedar Bagel Singh took the custody of this place and constructed Gurudwara Rakabganj. This place was known as "Kalyana Di Dharamshala" till 1966<sup>34</sup>.

The father of Bhai Sada Nand was Bhai Jasbhan<sup>35</sup>. He was younger than Aagya Ram. He lived in Delhi in Dharamshala. He was very close to Guru Tegh Bahadur. He always remained with Guru in his every journey (yatra)<sup>36</sup>. He served and took blessings of seventh Guru Har Rai, eighth Guru Harkrishan, ninth Guru Tegh Bahadur and tenth Guru Gobind Singh<sup>37</sup>. He was one of the followers of famous musician in Delhi of that time named Pandit Jaganath. He used to play Rabab and also accompanied Pandit Jaganath with his melodious voice<sup>38</sup>.

He had great interest in music and hence, learnt all the knowledge regarding 'sur' and 'raag' in a very short time. When he played Rabab all of the listeners used to get lost. In 1648, Mughal Emperor Shahjahan changed his capital from Agra to Delhi. Pandit Shiv Narayan was appointed at the good designation in the administration of Emperor Shahjahan. Due to change of capital, Pandit Shiv Narayan was also migrated to Rai Seena in Delhi along with his family. He was also very fond of music<sup>39</sup>. He and his daughter Lajwanti used to come in the Dharamshala of Kalyana to hear the music. Lajwanti was impressed by Bhai Sada Nand by hearing his melodious voice. At that time, she was unaware about his lower caste. When Pandit Shiv Narayan came to know about her daughter's attraction, he engaged both of them<sup>40</sup>. When Brahmin society got the news of the same, they took strict notice against him (Pandit Shiv Narayan). This upper caste people threatened them (Pandit Shiv Narayan) by saying that they will throw them out of the society if they kept any kind of relation with the low caste shudra people. They were compelled to break the relationship with Sada Nand<sup>41</sup>.

He was very sad after this and became very sick. The news of his condition was given to his father Bhai Jasbhan, who was serving seventh Guru Har Rai at that time.

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34. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Chandigarh, 2000, P-11.

35. Karnail Singh Sahota, *Baba Jiwan Singh*, Sirjana Press, New Delhi, 1995, P-19.

36. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-67.

37. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-68.

38. Pritam Singh, *Dalit Ratna Di Mala*, Aulakh Printing Press, Mohali, 2002, P-24.

39. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-35.

40. Amrik Singh Shergill, *Itihas Bolda Hai*, Shoreya Arts Husainpur, Amritsar, 2017, P-28.

41. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-36.

After getting the news of the poor health of his son Sada Nand, Bhai Jasbhan immediately moved towards Delhi. He was very upset by seeing the condition of his son. He took him to Baba Bakala to meet Guru Tegh Bahadur<sup>42</sup>. Guru diverted his mind towards God. In addition to it, Guru ordered him to read and learn Gurbani and also asked him to do kirtan<sup>43</sup>.

He had a great knowledge about the Raags. On the other hand, bani in Guru Granth is in Raags. He used to do kirtan in Guru Ghar in the morning and evening time. Guru Tegh Bahadur used to meditation in basement. Only mata Gujri and Bhai Sada Nand were allowed to go in the basement<sup>44</sup>. His attraction towards worldly things was broken. He totally converted his attention towards worshipping god. He gained spiritual growth under the supervision of Guru Tegh Bahadur.

Guru Tegh Bahadur had great respect for music. He highly respected those who did kirtan. One day Guru called him and asked that what is in his mind. He told about his broken engagement. Guru said him that any kind of injustice will be not allowed with him (Bhai Sada Nand)<sup>45</sup>. Guru promised him that he will get married to Lajwanti and also took responsibility to convince Pandit Shiv Narayan for this marriage. Guru Tegh Bahadur's first religious journey initiated in 1656 and ended in the mid of 1657. Bhai Sada Nand was also with Guru in his religious journey<sup>46</sup>. During winter season, while preaching in people (sangat) in Ropar to Banood, they reached Kurukshetra<sup>47</sup>. From here, they started moving towards Haridwar. According to Bhatt Vhi Talonda, all the travellers were in Haridwar in 29 March, 1657<sup>48</sup>. After staying here for some time, they went to Garh Mukteshwar. Nextly, they reached Koyal Nagar known as Aligarh after staying for few days in Garh Mukteshwar<sup>49</sup>.

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42. Niranjan Aarifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-204.

43. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh Jeevan, Rachna Te Viakheya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, PP-18, 21.

44. Gurmukh Singh, *Bhai Jaïta: Jeevan Te Rachna*, Literature House, Amritsar, 2003, P-13

45. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Mohali, 2000, P-12.

46. Labh Singh, *Shiromni Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chandigarh, 1996, P-22.

47. Niranjan Aarifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-202.

48. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh: Jeevan, Rachna Te Viakheya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-22.

49. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2000, P-69.

Here, Guru talked to Pandit Shiv Narayan and explained him that a husband is one to whom his wife has made him, her life partner from the core of the heart. If a father gets her daughter engaged with one, then getting her married to someone else means that it is like doing second marriage. Hindu religion does not allow this thing and moreover, getting her daughter married in the same caste would also be difficult as people will create hurdles by saying that Lajwanti's first engagement was broken due certain reasons. In this way, Guru convinced him to arrange her daughter's marriage with Sada Nand<sup>50</sup>.

Kavi Kankan, the court poet tells about the marriage of Bhai Sada Nand in the following way:

*Khoya khoyi desh mein macheya julam nisang/  
Kankan khoon kutamb ka, doli jaye aurang//  
vapis nagar koyal se aaye nauve avtaar'  
hui shadi sada nand ki, kirpa kri apaar//*<sup>51</sup>

After getting them married, Guru Tegh Bahadur came to Bakala in the mid of 1657. When Guru Har Rai came to Bakala, Tegh Bahadur was already present there<sup>52</sup>.

Kavi Kankan gives description of this in the following way:

*Aan bakale satGuru dio darshan har  
rai*<sup>53</sup> *Bani shri Guru Granth ki;Tegh  
Bahadur Rai/ maat nanaki mangal  
kre,anand bhya sabh thaye/ taran haar  
datar prabh,mahima khi na jaye*<sup>53</sup>||

After the marriage, Bhai Sada Nand came to Bakala. Bibi Lajwanti was also with him and she used to stay with Bebe Nanaki and Mata Gujri. Mata Gujri kept her (Lajwanti) name "Premo" as she was highly devoted to Guru Ghar and did service (sewa) with the core of her heart<sup>54</sup>.

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50. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publication, New Delhi, 1998, P-36.

51. Kavi Kankan, *Sankshep Das Guru Katha*, ed. Gurmukh Singh, Ragbir Rachna Prakashan, Chandigarh, 1991, P-55.

52. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Mohali, 2000, PP- 13, 14.

53. Kavi Kankan, *Sankshep Das Guru Katha*, ed. Saiyda Farah Adil, Suchet Kitab Ghar, Lahore, 2001, P-35.

54. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Mohali, 2000, P-13.

One day Mata Gujri asked Premo (Lajwanti) that “is she happy and satisfied in her home with her husband?” .She answered that “we have all you gave”<sup>55</sup>. Mata Gujri again asked her the same question and then Premo (Lajwanti) understood the worldly question of Mata Gujri and answered that “Sada Nand is not at all interested in the married life”. After this Mata Gujri told this thing to Guru Tegh Bahadur asked him to talk to Sada Nand<sup>56</sup>. Guru talked to him about this and told him that we have done your marriage and you should take interest in your married life. After hearing this all, he told Guru that he do not like doing anything except worshipping god and doing service (sewa) in Guru Ghar. Guru was very impressed with his dedication towards Guru Ghar<sup>57</sup>. According to Giani Chattar Singh, Guru blessed him with saying that you will have two sons and also asked him to keep their name Jaita for elder son and Sangat for younger son. In this way, Bhai Sada Nand and Mata Premo (Lajwanti) were devoted towards Guru. They were living their life by worshipping God<sup>58</sup>. Guru Tegh Bahadur mentioned name of Bhai Sada Nand as his main Sikh in his five Hukamname. With the point of view of history, it is very important to discuss about this.

Bhai Jaita was the son of Bhai Sada Nand and Mata Premo (Lajwanti)<sup>59</sup>. His date of birth is mentioned differently by various writers. With the point of view of history, it is very important to discuss about his birth date and place.

According to Sikh Missionary College, Ludhiana date of birth of Bhai Jaita is 11 November, 1655<sup>60</sup>. Giani Jagtar Singh tells that Jaita was born in November 1653<sup>61</sup>. According to famous scholar Shamsheer Singh Ashok, Bhai Jaita was born on November 1649<sup>62</sup>. Niranjana Aarifi provides with different year that is 1657<sup>63</sup>, according to Dr. Mohinder Kaur Gill he was born on 1655<sup>64</sup>.

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55. Sohan Singh Gill, *Sees Darshan*, Pind Te Dak khana Harpura, Tandoye, Gurdaspur Shaap, 1961, P-19.

56. Sohan Singh Gill, *Sees Darshan*, Pind Te Dak khana Harpura, Tandoye, Gurdaspur Shaap, 1961, P-20.

57. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chandigarh, 1996, P-23.

58. Dalbir Singh, *Varyaam Ekela*, Lokgeet Prakashan, Chandigarh, 2014, P-29.

59. Gurmukh Singh, *Bhai Jaita: Jeevan Te Rachna*, Literature House, Amritsar, 2003, P-13.

60. *Sikh Itihas Vicho Chonviya Sakhiya*, Vol-15, Sikh Missionary College, Ludhiana, 1986, P-8.

61. Giani Jagtar Singh, *Sankhep Jeevan Britant Shiromani Shaheed Baba Jiwan Singh*, Bhai Chattar Singh Jiwan Singh, Amritsar, 1999, P-7.

62. Shamsheer Singh Ashok, *Majbi Sikha Da Itihas*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2001, P-135.

63. Niranjana Aarifi, *Rangrettian Da Itihas*, Literature House Putli Ghar, Amritsar, 2009, P-226.

64. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-40.

Gurcharan Singh Khalsa says the year is 1658<sup>65</sup>. Dalbir Singh<sup>66</sup>, Dr. Gurmukh Singh<sup>67</sup>, Karnal Labh Singh<sup>68</sup>, Prof. Rajkumar, Swaran Singh<sup>69</sup>, Bhasha Vibhag Patiala<sup>70</sup> gives the date of his birth 2 September 1661. Gurdas Singh Gharu opines that he was born in 1661<sup>71</sup>. Achareya Avinash gave 13 December 1661 as the birth date of Jaita<sup>72</sup>. Year 1666 is given by Sohan Singh Gill<sup>73</sup>, Piara Singh Gill<sup>74</sup>, Giani Chattar Singh<sup>75</sup>. Jaswant Singh gave the same date as Achareya Avinash that is 13 December 1661<sup>76</sup>. Dalbir Singh, Giani Gian Singh Gaddiwind<sup>77</sup> also provided the date 2 September 1661. In the seminar (Sovinar) of Red Cross Society, Roopnagar<sup>78</sup>, Gurpreet Singh Chabra<sup>79</sup> also gives 2 September 1661 as the birth date of Bhai Jaita. In this way, various writers have different opinions regarding his birth date.

His birth years such as 1649, 1657, 1655, and 1658 are not considered accurate according to historical Facts and religious journeys of Guru Tegh Bahadur. If any of these year is considered for his birth year, it will make the time and date of Guru's first religious journey inaccurate. Only that date will be considered right which is related to Guru's journeys and marriage of Bhai Sada Nand as well as if contemporary history will prove it right<sup>80</sup>.

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65. Gurcharan Singh Khalsa, *Arambhak Shabad, Majbi Sikha Da Itihas*, written by Shamsheer Singh Ashok, Bhai Chattar Singh Jiwan Singh, Amritsar, 2001, P-13.
66. Dalbir Singh, *Vareyam Ekela*, Lokgeet Prakashan, Chandigarh, 2014, P-13.
67. Gurmukh Singh, *Bhai Jaita-Jeevan Te Rachna*, Literature House, Amritsar, 2003, P-13.
68. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chandigarh, 1996, P-15.
69. Swaran Singh, *Sikhi Da Prateek Bhai Jaita*, Literature House, Amritsar, 2000, P-25.
70. Chamkaur Sahib, *Bhashayi Te Sabhyacharak Survey*, Bhasha Vibhag, Patiala, 1990, P-40.
71. Gurdas Singh Gharu, *Khalsa Gorilla Yudh Chalda Reha*, Sant Ram Udasi Parkashan, (Sirsa), Haryana, 1998, P-55.
72. Achareya Avinash Chandar, *Janam Kundli*, Future Point Pvt. Ltd., New Delhi, 1999, P-93.
73. Sohan Singh Gill, *Sees Darshan*, Harpur Tandoye, Gurdaspur, 1961, P-13.
74. Piara Singh Gill, *Itihas Baba Jiwan Singh Amar Shaheed*, Chattar Singh Jiwan Singh, Amritsar, 1989, P-15.
75. Giani Chattar Singh, *Sees Nama*, Lahore Book Depot, Ludhiana, 1967, P-18.
76. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-90.
77. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh: Jeevan, Rachna Te Viakheya*, Chattar Singh Jiwan Singh, Amritsar, 2008, P-23.
78. *Sovinar*, Zila Red Cross Society, Roopnagar, 1998, P-39.
79. Gurpreet Singh Chabra, *Masik Likhari Patrika*, Ferozepur, December, 1992.
80. Labh Singh, *Shiromani Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chandigarh, 1996, P-24.

Sada Nand got married on 13 October 1657. This marriage date is related to the first religious journey of ninth Guru. In 1660, Guru went to eastern side of India for preaching the teachings of Guru Nanak. Guru along with his family and Bhai Sada Nand and his wife Premo (Lajwanti) went to Allahabad on 19 April 1661 (Visakh di Pooranmashi sammat 1718)<sup>81</sup>. On 26 April 1661, while preaching Guru Tegh Bahadur reached Kashi and after few days they reached Patna<sup>82</sup>. Therefore, in this way 2 September 1661 date of birth of Bhai Jaita can be considered the accurate one in the historic point of view. So that, the right information can be reached to readers without any kind of doubts.

In the same way, the birth place of Bhai Jaita is also mentioned different by various writers. Giani Jagtar Singh Chakar<sup>83</sup>, Mohinder Kaur Gill<sup>84</sup> and Gurcharan Singh Khalsa<sup>85</sup> depict Ramdas in Amritsar as the birth place of Bhai Jaita. On the other side, Shamsheer Singh Ashok<sup>86</sup> and Karnail Singh Sahota<sup>87</sup> opine Gaggomahl as the place of birth of Jaita. Niranjana Singh Aarifi writes that he was born in Banaras<sup>88</sup>. Dalbir Singh<sup>89</sup>, Gurmukh Singh<sup>90</sup>, Karnal Labh Singh<sup>91</sup>, Prof. Rajkumar, Swaran Singh Commissioner<sup>92</sup>, Bhasha Vibhag Patiala<sup>93</sup>, Gurpreet Singh Chabra<sup>94</sup>, Gurdas Singh Gharu<sup>95</sup>, Joginder Singh<sup>96</sup>, Red Cross Society Roopnagar<sup>97</sup>, Achareya Avinash<sup>98</sup>, Sohan Singh Gill<sup>99</sup>,

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81. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Mohali, 2000, P-14.

82. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, PP-23, 24.

83. Giani Jagtar Singh Chakar, *Sankhep Jiwan Britant, Shiromani Shaheed Baba Jiwan Singh*, Bhai Chatter Singh Jiwan Singh, Amritsar, 1999, P-7.

84. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, P-40.

85. Gurcharan Singh Khalsa, *Aarambhak Shabad, Majbi Sikha Da Itihas*, Chatter Singh Jiwan Singh, Amritsar, 2001, P-13.

86. Shamsheer Singh Ashok, *Majbi Sikha Da Itihas*, Bhai Chatter Singh Jiwan Singh, Amritsar, 2001, P-135.

87. Karnail Singh Sahota, *Guru Ka Beta Baba Jiwan Singh*, Sirjna Press, New Delhi, 1995, P-28.

88. Niranjana Singh Aarifi, *Rangretteyan Da Itihas*, Literature House, Putli Ghar, Amritsar, 2009, P-226.

89. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, P-13.

90. Gurmukh Singh, *Bhai Jaita Jeevan Te Rachna*, Literature House, Amritsar, 2003, P-13.

91. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chandigarh, 1996, P-15.

92. Swaran Singh, *Sikhi Da Prateek Bhai Jaita*, Literature House, Amritsar, 2000, P-25.

93. Chamkaur Sahib, *Bhashayi Te Sabhyacharak Survey*, Bhasha Vibhag, Patiala, 1990, P-40.

94. Gurpreet Singh Chabra, *Masik Likhari Patrika*, Ferozepur, December, 1992.

95. Gurdas Singh Gharu, *Khalsa Gorilla Yudh Chalda Reha*, Sant Ram Udasi Prakashan, (Sirsa) Haryana, 1998, P-55.

96. Joginder Singh, *Punjab School Path Pustak*, Mohali, 1998, P-108.

97. *Sovinar*, Zila Red Cross Society, Roopnagar, 1998, P-39.

98. Achareya Avinash Chandar, *Janam Kundli*, Future Point Pvt. Ltd, New Delhi, P-94.

99. Sohan Singh Gill, *Sees Darshan*, Harpur Tandoye, Gurdaspur, 1961, P-13.

Sant Piara Singh Gill<sup>100</sup>, Giani Chattar Singh<sup>101</sup> and Giani Gian Singh Gaddiwind<sup>102</sup> write Patna as the birth place of Bhai Jaita. From the above writers' researches it can be concluded that he was born in Patna. It can also be crystal clear from the second religious journey of Guru Tegh Bahadur as they were in Patna on 26 April 1661<sup>103</sup>.

He used to play with Gobind Rai during his childhood days<sup>104</sup>. Because of that they both had special bond. He was elder to Gobind Rai so that's why he received a great affection and love from Mata Gujri and Bebe Nanaki, which he might not even have received from his own mother<sup>105</sup>. He received his early education from Banaras and Patna. He learned Arab, Brij, and Hindi languages from Peer Mohammad, the Persian language from Sahib Chand, Sanskrit from Kirpa Ram, Gurmukhi from Harjas Rai and also learnt music and Gurbani from his own father Bhai Sada Nand<sup>106</sup>.

Bhai Dyala and maternal uncle Kirpal of Gobind Rai also lived in Patna. Bhai Dyala used to go from Patna to Banaras and from Banaras to Patna whereas Kirpal stayed in Patna always. The responsibility of Bebe Nanaki and Mata Gujri were on both Bhai Dyala and Kirpal. Kirpal was a great warrior and loved weapons a lot<sup>107</sup>. That is why; he arranged to teach the warrior skills to children of Gurus, sikh sewadars, and preachers. Under the supervision of Kirpal and father Sada Nand, Bhai Jaita was trained very well for using all weapons<sup>108</sup>. Except the warrior skills, many other skills were also taught in Guru Ghar such as horse riding, hunting, swimming, sailor, music, Gurbani, and also many languages like Sanskrit, Brij, Farsi, and practical and logical knowledge were also provided<sup>109</sup>.

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100. Piara Singh Gill, *Itihas Baba Jiwan Singh Amar Shaheed*, Chattar Singh Jiwan Singh, Amritsar, 2001, P-19.

101. Giani Chattar Singh, *Sees Nama*, Lahore Book Depot, Ludhiana, 1987, P-18.

102. Giani Nishan Gaddiwind, *Shaheed Baba Jiwan Singh: Jeevan, Rachna Te Viakheya*, Chattar Singh Jiwan Singh, Amritsar, 2008, P-15.

103. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, PP-22, 23.

104. Gurmukh Singh, *Bhai Jaita: Jeevan Te Rachna*, Literature House, Amritsar, 2003, P-13.

105. Harnam Das Sehrayi, *Shahadat*, R.C. Publishers, Delhi, 2007, P-223.

106. Niranjan Aarifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-212.

107. *Sikh Itihas Vicho Chonviya Sakhiyan*, Vol 1-6, Sikh Missionary College, Ludhiana, 2000, P-64.

108. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chandigarh, 1996, P-28.

109. Niranjan Singh Aarifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-213.



By practicing daily, he became expert in using sword, horse riding and also shooting with guns<sup>110</sup>. Bebe Nanaki and Mata Gujri used to narrate the stories of great soldiers to him. By telling such stories both Mata Gujri and Bebe Nanaki indulged a sense of bravery in him. Due to such stories, his interest in warrior skills increased and also used to go for training from uncle Kirpal.

He was expert in using swords as he held his two swords in his both hands while riding on horse. Nobody could compete with him in gun shooting as he was brilliant in shooting<sup>111</sup>.

Shamsher Singh Ashok writes that he was not only an expert gunner and an excellent swordsman but also was a brilliant archery<sup>112</sup>. In 1661, Bhai Jaita's father Sada Nand lived in Banaras for some time and then went to Patna. Those days Banaras was the major centre of great scholars and Patna was the major centre of fine arts when Bhai Sada Nand was busy in reading religious books. Such kind of environment affected Bhai Jaita's mind to a great extent. At this place, he got chance to hear the famous great scholars of Sanskrit. He read Ramayan, Mahabharat, Geeta, Yogvashist, Puran, Srimartiya and Upnishad, etc. at very young age<sup>113</sup>.

He was not only expert in using weapons but also had great Knowledge of books (Shaster). He was greatly affected by the religious talks by Guru Tegh Bahadur. He also started asking questions of Spirituality to Guru. It was the due to the atmosphere of Guru Ghar that such a man of the lowest caste was going to make the history under the supervision of Guru and Mata Gujri and Bebe Nanaki<sup>114</sup>.

One day Guru was doing Religious talks (Satsang) in Patna and one of the Sikh asked a question that "which is the biggest truth of life?". Guru answered that "the real and biggest truth of life is what human considers the biggest lie; it means that the human beings will leave behind everything that they think that it will always remain with them".

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110. Karnail Singh Sahota, *Guru Ka Beta Baba Jiwan Singh*, Sirjana Press, New Delhi, 1995, P-33.

111. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, P-31.

112. Shamsher Singh Ashok, *Majbi Sikha Da Itihas*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2001, P-149.

113. Pritam Singh, *Dalit Ratna Di Mala*, Aulakh Printing Press, Mohali, 2001, P-24.

114. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-118.

Further, Bhai Jaita asked Guru that “how a man comes in the possession of these deeds (Karma)?”<sup>115</sup>. Guru answered that “when a flower blossoms, it fell down on the ground and ultimately gives birth to a new plant. The seeds of the flower when falls down and spread with the help of wind. These scattered seeds never go waste and after sometime these seeds give rise to a plant. In the same way deeds (karma) never dies or get finished, they always exist in some or the other way.

When someone takes birth, his deeds (karma) remain always with him. In this way, everyone is under his deeds (karma). If he love or hate someone, it is just due to his deeds (karma).<sup>116</sup>

His curiosity was going on increasing and he asked another question that “how can someone get rid of deeds (karma)?”<sup>117</sup> Guru answered that, “one can get rid of his deeds (karma) by understanding the real objective of life. One should not waste his life in running behind the luxuries of life. The main objective of his life is to serve God. Ego is the biggest enemy of human. Due to the ego a person always get trapped in the life cycle that is birth and death. When a person kills his ego, he gets freedom from the cycle of these deeds (karma). Ego gets vanished day by day when a person do sewa. The true service is to live happily in the God’s will.”<sup>118</sup>

He became very curious in achieving the spiritual knowledge due the atmosphere where he grown up. This proves that he was the person with an intuitive mind<sup>119</sup>.

The previous head Granthi of Darbar Sahib Golden temple Amritsar named Harsa Singh Dhupia written in his book named Lothnama that after seeing the special qualities in Bhai Jaita, Guru gave him the title Biri Muratba<sup>120</sup>. Which means the great soul who will complete a special task? Bebe Nanaki, Mata Gujri and other family members were doubtful that what is the motive of Guru behind giving the title of Biri Murtaba. Gobind Rai himself was very doubtful about it<sup>121</sup>.

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115. Satbir Singh, *Iti Jinn Kri*, New Book Company, Jalandhar, 1986, PP 130-132.

116. Niranjan Aarifi, *Rangrettian Da Itihas*, Literature House Putli Ghar, Amritsar, 2009, P-214.

117. Giani Gian Singh Gaddiwind, *Shaheed Baba Jiwan Singh Jeevan, Rachna Te Viakheya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-28.

118. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Mohali, P-30.

119. Gurmukh Singh, *Bhai Jaita Ji: Jeevan Te Rachna*, Literature House Putli Ghar, Amritsar, 2003, P-13.

120. Harsa Singh Dhupia, *Lothnama*, (This Book is in poor condition and now under the custody of Niranjan Singh Aarfi Faridkot), PP-110,111.

121. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House Putli Ghar, Amritsar, 2009, P-216.

Bhai Jaita, Gobind Rai and other friends used to go and take bath in Ganga. They played for hours over there. Once they got very late while playing. He was in hurry and by mistakenly he started wearing the turban of Gobind Rai. By seeing this, all the children started laughing on him. He realized his mistake. Gobind Rai said that this is not right time to wear my turban. When right time will come he (Gobind Rai) himself will tie his turban on his head<sup>122</sup>.

Due to the extraordinary qualities of Bhai Jaita, he was among the five main sikhs (Panj Piyare) of Ninth Guru Tegh Bahadur. This information has been mentioned by Bhai Kahan Singh Nabha in his encyclopaedia Vishavkosh<sup>123</sup>.

Knowledge of different languages gained by Bhai Jaita motivated him to write the literature. In the last decade of 17<sup>th</sup> century, he wrote very authentic book named Shri Gur Katha<sup>124</sup>. In his book, he wrote eye-witnessed events of that time. This contemporary source is very trustable than any other source. Many languages had been used in this book such as Brij, Farsi, Arbi, Hindi, Gurmukhi and Saadh<sup>125</sup>.

From the historical sources, we get the information regarding his marriage that after winning the battle of Bhangani all the soldiers were called up to the court to honour them<sup>126</sup>. All the singhs and generals who played very important role in the battle were being honoured. He was also honoured with the title of Chief General<sup>127</sup>. While giving honour to Singh's, Mata Premo came in the court. She gave the good news of the birth of Sahibjada AJit Singh to Guru Gobind<sup>128</sup>. By hearing this good news he was very happy and said mata Premo to ask for anything what she wants.

Mata Premo (mother of Bhai Jaita) asked that she want to see the faces of her grandchildren. So, kindly do marriage of Bhai Jaita<sup>129</sup>.

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122. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, P-30.

123. Bhai Kahan Singh Nabha, *Mahan Kosh*, National Book Shop, Delhi, 1990, P-791.

124. Raj Kumar, *Khoj Nibandh*, Bhai Jaita's Epic: Shri Gur Katha, Paper For The Conference on Sikhism, Literature and Film, Hofstra Unisversity, New York, 21 Oct 2012, P-9.

125. Gurinder Singh Mann, *Sources for the Study of Guru Gobind Singh's Life and Times*, Journal Of Punjab Studies 15, 1&2, 2008, P-239.

126. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, P-66.

127. Harsa Singh Dhupia, *Lothnama*, (This book is in poor condition and now in custody of Niranjana Singh Aarfi Faridkot), P-113.

128. Niranjana Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-284.

129. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Parkashan, Chandigarh, 1996, P-60.

Guru discussed about his marriage in the whole assembly. Then Bhai Khajaan Singh Riar was ready to give her daughter's (Raj Rani which later became Raj Kaur) hand to Bhai Jaita<sup>130</sup>. Guru Gobind Rai married the couple in Paonta itself according to the Sikh rituals.

After their marriage, they had four sons naming Bhai Sukha, Bhai Sewa, Bhai Gulzar, Bhai Gurdial<sup>131</sup>. Bhai Sukha was the eldest son of Bhai Jaita and Mata Raj Kaur<sup>132</sup>. All his sons were born in Anandpur at the residence place of Bhai Jaita and Mata Raj Kaur. He took training of war skills in Anandpur and by seeing his capabilities, Guru Gobind appointed him member in his fighter army. He fought countless battles for Guru Gobind Singh and hence shown his bravery and war skills<sup>133</sup>.

The famous historian M.H. McAuliffe mentioned in his book "Ajit Singh took with him five heroes named Sukha Singh, Bir Singh, Dhayaan Singh, Jwahaar Singh and Alam Singh. Ajit Singh performed prodigies of valour and muhammadans fell before him as shrubs before the wind. His companions all fought bravely and desperately<sup>134</sup>.

He was among those brave Sikhs, who crossed the Sirsa River and reached Chamkaur Di Garhi. He fought in the historic battle of Chamkaur and died bravely fighting against armies<sup>135</sup>. Bhai Sewa Singh was the younger brother of Bhai Sukha Singh<sup>136</sup>. When Guru Gobind left Anandpur with his family, he was with them. He was also trained in the war skills. The Mughal emperor and mountain kings sent their army behind them with the act of deception. They had a large battle near the Shore of Sirsa River. In this battle, Bhai Sewa Singh, Bhai Daya Singh, Bhai Bachittar Singh, Bhai Mohkam Singh, Bhai Uday Singh, Bhai Alam Singh and Bhai Mani Singh fought bravely against the enemies and protected the family of Guru Gobind Singh<sup>137</sup>.

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130. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-42.

131. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-43.

132. Jaswant Singh, *Guru Ke Bete, Baba Jiwan Singh*, Vidyak Bhlayi Trust, Chandigarh, 2000, P-77.

133. Bhai Santokh Singh, *Gur Partap Suraj Granth*, Part-14, Language Department, Punjab, Patiala, 1992, P-5895.

134. M.H. McAuliffe, *The Sikh Religion*, Calordina Press, Oxford, 1909, P-230.

135. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Mohali, 2000, P-20.

136. Ishar Singh, *Sikh Itihas De Visre Panne*, Lok Geet Parkashan, Chandigarh, 2005, P-49.

137. Giani Gian Singh, *Twarikh Guru Khalsa*, Part-1, Language Department, Punjab, Patiala, 2011, PP-417,418.

He also crossed the Sirsa River and reached to Guru Gobind. In the battle of Chamkaur on 22<sup>nd</sup> December 1704 he martyred fighting against the enemies<sup>138</sup>.

Bhai Gulzar Singh was the younger brother of Bhai Sukha, Bhai Sewa Singh<sup>139</sup>. When the family of Guru was crossing the river. The river was flooded badly. The enemies force had surrounded them from all sides. At this time, while crossing the river, he was martyred with his mother Raj Kaur<sup>140</sup>.

The youngest of all brothers named Bhai Gurdial Singh<sup>141</sup>. Just like his elder brother Bhai Gulzar Singh and Mata Raj Kaur, he also died while crossing river. Bhai Jaita's younger brother was Bhai Sangata<sup>142</sup>. He also spent his childhood playing with Gobind Rai. The court poet of Guru Gobind mentioned about him in his book named "Sankshep Das Gur Katha"<sup>143</sup>.

Related to this, it is mentioned in the history that after getting the Gurship Guru Tegh Bahadur went for his third religious journey. Bhai Sada Nand, Bhai Mati Das, Bhai Sati Das, Bhai Dyala accompanied Guru<sup>144</sup>. This group went through many places like Kaithal, Thanesar, Manakpur, Delhi, Mathura, Agra, Itawa, Danapur, Fatehpur, Banaras, Sasaram and Raya etc. while preaching the teachings of Guru Nanak and finally reached Patna in the year 1666<sup>145</sup>. Guru lived in Patna from March to September during rainy season<sup>146</sup>. Then after Patna, they went Bhunger, Bhagalpur, Malda, and Gopalnagar and in the year 1666, in October they reached Dhaka. In Dhaka they got news of birth of his son by Mehar Chand and Kalyan Chand. He kept his son's name "Gobind Rai"<sup>147</sup>.

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138. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Parkashan, Chandigarh, 1996, PP-67, 68.

139. Amrik Singh Shergill, *Itihas Bolda Hai*, Shoriya Arts, Amritsar, 2017, P-62.

140. Jaswant Singh, *Shaheed Baba Jiwan Singh*, Savitar Press, Mohali, 2000, P-20.

141. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh, Jiwan Rachna Ate Viakheya*, Bhai Chattar Singh Jiwan Singh, 2008, P-213.

142. Kavi Kankan, *Sankshep Das Guru Katha*, ed. Gurmukh Singh, Ragbir Rachna Parkashan, Chandigarh, 1991, P-58.

143. Kavi Kankan, *Sankshep Das Guru Katha*, ed. Gurmukh Singh, Ragbir Rachna Parkashan, Chandigarh, 1991, P-144.

144. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Parkashan, Chandigarh, 1996, P-25.

145. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Parkashan, Chandigarh, 1996, P-26.

146. Fouja Singh, *Guru Tegh Bahadur Yatra, Asthan, Paramprava Ate Yaadchin*, Punjabi University, Patiala, 1976, PP-236,241.

147. Satbir Singh, *Iti Jin Kari*, New Book Company, Jalandhar, 1975, P-119.

Just next day, on 23 December 1666 Bhai Sangata was born in the house of Bhai Sada Nand and Mata Premo.

Kavi Kankan writes that:

*Patne Gobind khel rchayi,  
sang lio sangata jaite ko bhai/  
ooch neech ka bhed na jana/  
Guru Nanak sang Jio mardana*<sup>148</sup>

Bhai Jaita himself wrote in his book *Shri Gur Katha* that Bhai Sangata and Gobind Rai became best friends. They used to play in the streets of Patna. Their bond was just like Lord Krishna and Balram. They used to play near the shore of Ganga every day<sup>149</sup>.

Thus we know the great grandfather of Bhai Jaita named Bhai Kalyana with his friend Baba Buddha served first Guru Nanak to Sixth Guru Hargobind. The Dharamshala of Kalyana is present in Delhi, which was the main centre of the activities for the Guru's. Bhai Sukhbhan, son of Bhai Kalyana was the great musician. He gave education of music and kirtan in the inn of Kalyana. In the same way, Bhai Jasbhan, Bhai Agya Ram, Bhai Sada Nand's name are discussed in the Hukamnamas of seventh, eighth and ninth Guru. Bhai Sada Nand, father of Bhai Jaita. He used to remain with Guru Tegh Bahadur everytime. He had two sons Bhai Jaita (Bhai Jiwan Singh) and Bhai Sangata. Bhai Jaita was elder and Bebe Nanaki and Mata Gujri raised him. His childhood was spent under their care. He took education from the teachers of Gobind Rai. He learnt the war skills from father Sada Nand and maternal Uncle Kirpal Chand. He spent his childhood days with Gobind Rai. Bhai Jaita was married to Raj Rani. They had four sons naming Bhai Sukha Singh, Bhai Sewa Singh, Bhai Gulzar Singh and Bhai Gurdial Singh. Bhai Jaita's father, uncle Agya Ram, Brother Sangata and his four sons were martyred while moving on the path as per directed by Guru s. The sacrifice of Bhai Jaita's forefather and children is not mentioned properly in any source of history but their sacrifice had shown the true devotion and love towards Guru Ghar which is incomparable with anyone in the history especially of this lower caste. At last, Bhai Jaita was the great warrior, poet and his act of heroism that Bhai Jaita performed during the death of Guru Tegh Bahadur cannot be matched anywhere in the history of any religion.

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148. Kavi Kankan, *Sankshap Das Guru Katha*, ed.Sayiada Farah Adeel, Suchet Kitab Ghar, Lahore, 2001, P-45.

149. Gurmukh Singh, *Bhai Jaita Ji: Jiwan Te Rachna*, Literature House, Amritsar, 2003, P-41.

## CHAPTER-3

### MARTYRDOM OF GURU TEGH BAHADUR AND ROLE OF BHAI JAITA

Bhai Jaita was not only the very reliable Sikh of Guru Tegh Bahadur but he was also the General of tenth Guru Gobind Singh<sup>1</sup>. His main description in Sikh history is related to the martyrdom of Guru Tegh Bahadur. He was among the five main Sikhs of ninth Guru Tegh Bahadur<sup>2</sup>.

As it is known by all that, Guru Tegh Bahadur was the ninth Guru of Sikh. Due to the martyrdom and his sacrifices he is known as Hind Di Chadar<sup>3</sup>.

Before describing his martyrdom, it is very important to describe the reasons of his sacrifices. After the first Guru Nanak Dev, he was only the Guru who travelled to various places in order to aware the people regarding the religion and teachings of Guru Nanak Dev<sup>4</sup>. People became very aware due to such preaching's. Many of the individuals were influenced by his teachings and became the devotees of him and started following him. The masses that belonged to low caste came under him and started following him. Due to such preaching's and activities done by him brought *Brahmins and Moulvies* under the threat as their importance was reducing day by day. Moreover, the business they (*Brahmins and Moulvies*) were running in the name of religions was vanishing. So, they felt jealous from Guru and to save their business and to maintain their importance in the society they started complaining Mughal Emperor against him. They complained Aurangzeb that he (Guru) is putting people on wrong paths and they are leaving their old religions and becoming the followers of him and requested the emperor to stop all this<sup>5</sup>.

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1. E.D. MacLagan and H.A. Roge, *A Glossary of the Tribes and Castes*, Vol-III, Language Department, Punjab, 1989, P-76.

2. Bhai Kahn Singh Nabha, *Mahaan Kosh*, National Book Shop, Delhi, 1990, P-791.

3. Bhai Ratan Singh Bhangu, *Panth Prakash*, Sikh History Research Board, S.G.P.C., Amritsar, 1984, P-64.

4. Piara Singh Padam, *Sankshep Sikh Itihas*, Singh Brothers, Amritsar, 2000, P-45.

5. Taaran Singh, *Guru Tegh Bahadur*, Punjabi University, Patiala, 1997, P-43.

Guru Tegh Bahadur encouraged the people and filled them with dare in this way:

*Bhaih kahu ko det nhi,  
na bhaih mant aan*<sup>6</sup>

Such preachers like him could not move freely as it was against the religious policies of the Mughal Emperor Aurangzeb. He started feeling threatened because of the increasing activities and unity of Sikhs. These activities were being more encouraged by him and were continuously going on. Initial years were going so smoothly without any interference of Aurangzeb as he was busy in establishing his reign<sup>7</sup>. Mughal Emperor could not ignore the activities of Sikhs. He wanted to end their activities as soon as possible. That was becoming very difficult for him to tolerate the popularity of Sikhs<sup>8</sup>. Famous writer C.H. Payne wrote that from 1645 to 1672 the mughal emperors were against the seventh, eighth and ninth Gurus of Sikhism and in 1658, when Aurangzeb was on the throne of Mughals, he never loses any chance to trouble Sikh Gurus<sup>9</sup>.

From the time of fifth Guru Arjan Dev, many close relatives kept eye on the throne for Guruship. During fifth Guru, Prithi Chand tried really very hard to achieve the honour of Guruship<sup>10</sup>. In the period of Guru Hargobind Meharban did all the possible efforts to get the throne of Gurus of Sikhism<sup>11</sup>. Seventh Guru of Sikhism named Guru Har Rai was badly opposed by Peer Mall as he was in greed to get the power of Guruship<sup>12</sup>. This talebearer filled negativity. After that, with the help of Mughal Emperor, Ram Rai (elder son of seventh Guru Har Rai) tried to snatch the throne of Guruship from the eighth Guru Harkrishan<sup>13</sup>. Just like this, Ram Rai and other talebearers started complaining against ninth Guru. This Ram Rai had full of understanding with Emperor<sup>14</sup>.

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6. Guru Tegh Bahadur, *Salok, Guru Granth Sahib*, Ang-1427.

7. Satbir Singh, *Sada Itihas*, Part 1, New Book Company, Jalandhar, 2004, P- 343.

8. Gulaam Husain Khan, *Siar-Ul-Mutakhreen (GuruTegh Bahadur Farsi Sarot)* ed. Piar Singh, G.N.D.U., Amritsar, 1976, PP-68, 69.

9. C.H. Payne, *A Short History of the Sikhs*, Language Department, Punjab, Patiala, 1970, P-21.

10. Khushwant Singh, *Sikh History*, Navyug Publishers, New Delhi, 2003, P-50.

11. Jasbir Singh Sabar, *Sikh Dharam Adhiyan*, Part 1, Directorate of Sikh Studies, S.G.P.C. Amritsar, 2008, P- 97.

12. Satbir Singh, *Sada Itihas*, Part 1, New Book Company, Jalandhar, 2004, P-310.

13. Syad Mohammad Latif, *History of the Punjab*, Kalyani Publishers, New Delhi, 1989, P-258.

14. Piara Singh Padam, *Sankhep Sikh Itihas*, Singh Brothers, Amritsar, 2000, P-43.



Aurangzeb was an orthodox Sunni Muslim. He rejected the secular policy of Akbar<sup>15</sup>. He killed his brothers and other relatives and thus, possessed the throne. To take this throne, he put his father in prison on 18 June 1658. Moreover, he made his own brother Dara Shikoh homeless and arrested his younger brother by betraying him and then killed him. He also insulted his elder son (Muazam). In this way, he achieved throne of Delhi by killing his own blood relations<sup>16</sup>.

His deeds gave birth to hatred in the hearts of Muslim people. In this situation, he discussed with Moulanas that how he could build his image in his empire<sup>17</sup>. They advised Emperor that, by converting Hindus in to Muslims, he can get the respect he wanted to achieve from people of his region. They also advised him that he should send lots of money and gifts to *Macca Madina* and said that, these gifts will taken by them and in return they will bring authority letter for the emperor. After this, when this plan would become successful, the emperor would order that, in his reign all Hindus should adopt Muslim religion. Those Hindus who will adopt Muslim religion will be given high ranks in society by giving government jobs and many other facilities. He decided to follow this plan and started proceeding upon it<sup>18</sup>.

He lured *Moulvies* and took them in his favour. After controlling *Moulvies*, he started focusing on crusade. In addition to it, he began killing saints and Shiya Muslims<sup>19</sup>.

For the purpose of converting all Hindus to Muslims he firstly chosen Kashmir region<sup>20</sup>. There were two main reasons for choosing Kashmir region. Firstly, the Kashmiri Brahmins were given high respect in the society. Moreover, they were priests and brilliant preachers. If these Brahmins would adopt Islam, it would be very easy for him to

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15. Satbir Singh, *Sada Itihas*, Part 1, New Book Company, Jalandhar, 2004, P-345.

16. Taaran Singh, *Guru Tegh Bahadur: Jeevan, Sandesh Te Shahadat*, Punjabi University, Patiala, 1997, P-41.

17. Sahib Singh, *Gur Itihas*, Singh Brothers, Amritsar, 2003, P-310.

18. Taaran Singh, *Guru Tegh Bahadur: Jeevan, Sandesh Te Shahadat*, Punjabi University, Patiala, 1997, P-42.

19. Satbir Singh, *Sada Itihas*, Part1, New Book Company, Jalandhar, 2004, P-345.

20. P.L. Rahi, *Guru Tegh Bahadur Hind Di Chadar*, GuruTegh Bahadur Foundation, New Delhi, 2004, P-60.

convert whole people of Hindustan into Muslims. Because these Kashmiri Brahmins had great impact on society and mostly everyone followed them during that period<sup>21</sup>. Secondly, *Pishor and Kabul* were two Islamic countries and were neighbour countries of Kashmir, if these Brahmins refused to adopt Islam, they will be killed by these two Islamic countries under the crusade<sup>22</sup>.

Aurangzeb was such an orthodox Sunni Muslim that he destroyed all Hindu temples, schools and Dharamshala. He ordered his governors to destroy all the holy temples and schools of Hindus in their region<sup>23</sup>. Due to such an orthodox nature of the mughal emperor whole country was disturbed. The delegation of sixteen Kashmiri pandits under the supervision of Pandit Kirpa Ram, who went to Guru Tegh Bahadur in order to seek his help. They told Guru about the poor circumstances of Kashmir that one of the Governor of Aurangzeb naming Afgan Khan was forcibly converting their religion<sup>24</sup>.

By listening them, Guru began to think deeply about the issue. He realised that not only Kashmir is being suffering from this corruption but whole country is the victim. It was related to all those non Muslims who were being the victims of the malice of mughal emperor<sup>25</sup>.

After thinking for some time, Guru announced in the gathering that for saving Hindu religion, the sacrifice of the great personality is necessary. Then he asked the delegation of Kashmiri Brahmins to give message to Aurangzeb that if the Guru of Hindus named Tegh Bahadur will adopt Islam then whole country's Hindus will adopt Muslim religion<sup>26</sup>. Hence, Brahmins sent this message of Guru to Mughal King. After receiving this message, Aurangzeb ordered Guru to appear in his court in Delhi<sup>27</sup>. Guru took his five main Sikhs along with him and started his journey from Anandpur to Delhi on foot. Bhai Jaita was among these five main Sikhs<sup>28</sup>.

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21. Saaki Mustad Khan, *Muasiri Alamgiri*, Punjabi University, Patiala, 1977, P-85.

22. Taaran Singh, *Guru Tegh Bahadur: Jeevan, Sandesh Te Shahadat*, Punjabi University, Patiala, 1997, P-42.

23. Gurbachan Singh Talib, *Guru Tegh Bahadur Background and the Supreme Sacrifice*, Punjabi University, Patiala, 1976, P-44.

24. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhia*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, PP-78, 79.

25. Gurdev Singh Maan, *Tegh Bahadur Boleya*, Lahore Book Shop, Ludhiana, 1975, P-331.

26. Ratan Singh Bhangu, *Panth Prakash*, ed. Jeet Singh Sital, Sikh History Research Board, Amritsar, 1984, P-66.

27. Giani Gian Singh, *Twarikh Guru Khalsa*, Part 1, Language Department, Patiala, 2011, P-723.

28. *Sikh Itihas Diya Chonviya Sakhiya*, Part 1-6, Sikh Missionary College, Ludhiana, 2000, P-65.

That time, the King was busy in the campaign of Hasan Abdal (Kabul)<sup>29</sup>. So that's why, Guru planned to go Delhi on foot promoting the Sikh religion on his way. Along with Bhai Jaita, Guru started his journey from *Anandpur to Ropar, Makarapur, Kabulpur* and *Nanheri* passing through other villages promoting the teachings of Guru Nanak along the way. After passing through these villages, Guru with his five main Sikhs reached Saifabad<sup>30</sup>.

The rich Syad of this village Saif Ali Khan gave great respect to Guru and took him to his house. Saif Ali Khan appreciated Guru for his work to serve poor and needy ones and also praised him for tasks done by him for saving the Hindu religion<sup>31</sup>. After hearing the praises of Guru, Mohammad Baksh, came to meet him in the village Saifabad<sup>32</sup>. From Saifabad, they travelled to Kayampur, Bilaspur and then Samana<sup>33</sup>. In Samana, Guru Tegh Bahadur and Bhai Jaita reached Garhi of Mohammad Baksh Rajput. Next day, someone reported to Aurangzeb that Guru Tegh Bahadur and along with his five main Sikhs (Bhai Jaita, Bhai Mati das, Bhai Gurditta, Bhai Dyala, and Bhai Udey) was staying in the Garhi<sup>34</sup>. When the soldiers of the King reached at Garhi then Mohammad Baksh turned them back by saying that he himself is also enemy of Hindus. Guru and Bhai Jaita stayed in this Garhi for many days. Guru constructed many wells of drinkable water and did various other welfare works for the people on his way to Delhi<sup>35</sup>.

From Samana, Guru reached Kaithal<sup>36</sup>. From here, Guru and Bhai Jaita reached *Lakhanmajra*<sup>37</sup>. From *Lakhanmajra*, they reached *Rajomajra* and after that *Moolowal*. In this village, drinking water was not available there. Guru blessed this place with abundant supply of drinking water. Because of his good deeds and preaching, everyone liked him and his followers were increasing with each passing day<sup>38</sup>.

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29. Sahib Singh, *Gur Itihas*, 2 to 9, Singh Brothers, Amritsar, 2006, P-335.

30. Giani Gian Singh, *Twarikh Guru Khalsa*, Part 1, Language Department, Patiala, 2011, P-725.

31. Bhai Santokh Singh, *Gur Pratap Suraj Granth*, Part-III, ed. Kirpal Singh, S.G.P.C., Amritsar, 2018, P-128.

32. Satbir Singh, *Sada Itihas, Part-1*, New Book Company, Jalandhar, 2004, P-351.

33. Fouja Singh, *Guru Tegh Bahadur Yatra, Asthan, Paramprava Te Yaadchin*, History Department, Punjabi University, Patiala, 1976, P-152.

34. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Language Department, Punjab, Patiala, 2011, P-728.

35. Sahib Singh, *Gur Itihas (2-9)*, Singh Brothers, Amritsar, 2006, P-338.

36. Satbir Singh, *Sada Itihas, Part 1*, New Book Company, Jalandhar, 2004, P-351.

37. Surinder Singh Kohli, *Guru Tegh Bahadur: Jeevan, Sma Te Rachna*, Publication Bureau, Punjabi University, Patiala, 1976, P-20.

38. Fouja Singh, *Guru Tegh Bahadur Yatra, Asthan, Paramprava Te Yaadchin*, History Department, Punjabi University, Patiala, 1976, P-89.

This information was given to the King by his informers. He wanted to reach Delhi as early as possible in order to convert the religion of Guru<sup>39</sup>. During this time, Guru along with Bhai Jaita and other Sikhs travelling through cities *Cheeke, Kaithal, Jeede Kanaud* and then reached *Agra*<sup>40</sup>.

In Agra, Guru asked one shepherd to bring sweets by giving his precious ring. Guru told him that if anybody asked about this ring, he should tell that Guru of Hindus asked him to do so. The father of that shepherd Hasan Ali gave this information to police to achieve the prize of giving the information about Guru<sup>41</sup>.

This news soon reached to Aurangzeb. Police gave this news to Government. The emperor then gave order to Sadar Deen Umrao to arrest Guru from Agra and bring him to Delhi<sup>42</sup>. Guru was brought to Delhi under great supervision of soldiers. When Guru was brought to Delhi, his custody was given to Nizam Safi Khan and Kiledar Munthkhiv Khan<sup>43</sup>. The Sikhs who were been arrested were Bhai Sati das, Bhai Mati das and Bhai Dyala. When Guru was arrested, he stopped Bhai Jaita for being arrested and told him that he had to still play an important role in future<sup>44</sup>. Guru with three Sikhs was kept alone in Haveli (palace)<sup>45</sup>. Bhai Jaita used to clean the jail everyday under the disguise of a Muslim jamadaar. He waited for the next order from Guru. From the haveli, he was shifted to Chandni Chowk under the high supervision<sup>46</sup>. Sohan Lal Suri writes in his book (*Umdat-Ut-Twarikh*) that Guru thinks the prison as a beautiful garden. He used to spend his time in jail by worshipping Waheguru and by meditating. He had to bear many problems and difficulties in jail.

Moreover, he was made stand all the time in prison due to the orders of the muhgal King. Despite such difficulties, his face was glowing and very attractive<sup>47</sup>.

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39. Vishavnath Tiwarhi, *Simran Toh Shahadat Teek*, Publication Bureau, Punjab University, Chandigarh, 1979, P-33.

40. Balbir Singh Sandhu, *Bal Hoa Badan Chutte*, Amar Sahit Prakashan, Jalandhar, 1978, P-181.

41. Sewa Das, *Parchiya Sewa Das*, Bhasha Vibhag, Punjab, Patiala, 1978, PP-88, 89.

42. Fauja Singh, *Guru Tegh Bahadur Yatra, Asthan, Paramprava Te Yaadchin*, History Department, Punjabi University, Patiala, 1976, PP-223,224.

43. Vishavnath Tiwarhi, *Simran Ton Shahadat Teek*, Publication Bureau, Punjab University, Chandigarh, 1979, P-35.

44. Koer Singh, *Guru Bilas Patshahi Dasvi*, Publication Bureau, Punjabi University, Patiala, 1986, P-53.

45. Kanaiya Lal, *Tarikh-E-Punjab*, Publication Bureau, Punjabi University, Patiala, 1968, PP-41, 42.

46. Giani Gian Singh, *Twarikh Guru Khalsa*, Part 1, Language Department, Punjab, Patiala, 2011, P-740.

47. Sohan Lal Suri, *Umdat-Ut-Twarikh, (Guru Tegh Bahadur Farsi Sarot)*, ed. Piar Singh, Guru Nanak Dev University, Amritsar, 1976, P-90.

Bhai Jaita had very good physique and was much energized person. He continued his work of cleaning jail everyday and used to look at Guru every time for their next order.

By seeing the poor condition of Guru in jail Bhai Mati das felt very bad and asked that they would destroy Delhi if he allowed but Guru answered that a true Guru is one who live patiently and is always satisfied in God's will<sup>48</sup>.

Guru Tegh Bahadur wrote 57 Shalokas and 59 Shabads in prison, because of unfatigued and energized behaviour of Bhai Jaita, Guru sent him to Anandpur from Delhi on foot to deliver letters or messages<sup>49</sup>. He delivered these letters and messages to Mata Nanaki, Mata Gujri and Gobind Rai and in return, used to bring the answers of that letters from Anandpur to Delhi. He did this task by going on foot. The famous court poet of Guru Gobind Singh named Kavi Kankan and Bhai Bir Singh Ball compared Bhai Jaita as Pawan sudd (Hanuman) in their writings because he walked very fast just like wind<sup>50</sup>. The book *Dusht-Daman* Prakash by Giani Kartar Singh kass Waliya writes that Bhai Jaita used to transfer letters from Delhi to Anandpur and from Anandpur to Delhi<sup>51</sup>. In this way, Bhai Jaita delivered Shlokas and Shabads to Gobind Rai. This baani is also present in Guru Granth. In this way, Bhai Jaita without bothering about his life in such danger circumstances that time helped in the completion of Guru Granth by giving 57 Shalokas and 59 Shabads<sup>52</sup>.

In jail Guru wrote a shalok and asked Bhai Jaita that without stopping deliver this shalok to Gobind Rai and in return bring his answer. This Shaloka was just to test Gobind Rai that whether he is capable for Guruship or not<sup>53</sup>.

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48. Satbir Singh, *Iti Jin Kari*, New Book Company, Jalandhar, 2010, PP-172, 173.

49. Kavi Kankan, *Sankshep Das Guru Katha*, ed. Gurmukh Singh, Ragbir Rachna Prakashan, Chandigarh, 1991, P-56.

50. Bhai Vir Singh Ball, *Singh Sagar*, ed. Krishna Kumari Bansal, Publication Bureau, Punjabi University, Patiala, 1998, P-48.

51. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-243.

52. Gurmukh Singh, *Bhai Jaita: Jeevan Te Rachna*, Literature House, Amritsar, 2003, PP-14, 15.

53. Khajaan Singh, *History of the Sikhs Religion*, Language Department, Punjab, Patiala, 1970, P-160.

*Bal chutkayo bandhan paro kachu na hot upae/  
kah Nanak ab oat har gajj jeyo hoh sahae||*<sup>54</sup>

He quickly took this Doha to Anandpur for giving it to Gobind Rai. After getting this Doha, Gobind Rai held it with great respect and touched it on his forehead in sake of respect. He gave all the information of current circumstances of that time of Delhi<sup>55</sup>. He also said that Aurangzeb had crossed his limits in doing bad deeds and been asked to accept Islam or to do any wonder. If Guru did not accept any of these harassing people. He had kept Guru in a prison in very poor condition and Guru has two options, his head will be cut off<sup>56</sup>. Hearing this, Gobind Rai understood that the death of his father is certain.

Gobind Rai called the meeting of Sikhs and told that he is going to give a great sacrifice for saving the religion and asked if there is any Sikh who could bring the save body of Guru from disrespect after death and could bring his head in Anandpur. The whole hall went silent as everyone was afraid of Aurangzeb<sup>57</sup>. After some time, Rangretta Bhai Jaita and his father Sada Nand took this responsibility without bothering about their life and took the blessings of Gobind Rai<sup>58</sup>. In this way, Gobind Rai gave the duty of bringing the severed head of Guru Tegh Bahadur respectfully to Bhai Jaita. Gobind Rai was overwhelmed seeing their devotion towards Guru Ghar<sup>59</sup>.

After all this, Gobind Rai gave the reply of that dohra to Bhai Jaita and sent it to Delhi<sup>60</sup>. He wrote the dohra in reply as follows:

*Bal hoya bandhan choote sab kich hot upae||  
nanak sab kich tumro hath mein tum hi hot sahae||*<sup>61</sup>

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54. Guru Tegh Bahadur, *Guru Granth Sahib*, P-1429.

55. M.A. Machalif, *Guru Gobind Singh*, Guru Gobind Singh Foundation, Delhi, 1966, P-8.

56. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-147.

57. Sohan Lal Suri, *Umdatt-Ut-Twarikh*, (*GuruTegh Bahadur Farsi Sarot*), ed. Piar Singh Guru Nanak Dev University, Amritsar, 1976, P-93.

58. Sohan Lal Suri, *Umdatt-Ut-Twarikh*, (*GuruTegh Bahadur Farsi Sarot*), ed. Piar Singh, Guru Nanak Dev University, Amritsar, 1976, P-94.

59. Kavi Kankan, *Sankshep Das Guru Katha*, ed. Gurmukh Singh, Ragbir Rachna Prakashan, Chd., 1991, P-58.

60. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-147.

61. Guru Gobind Singh, *Dohira*, *Guru Granth Sahib*, P-1429.

Bhai Jaita disguised himself and went to Delhi with the answer sent by Gobind Rai. He reached at the inn of Kalyana in Raseena in Delhi. From here, he reached to the jail of Guru Tegh Bahadur and thus, gave the reply of Gobind Rai in written form.

When Guru read the reply of his Dohra, he was satisfied with this reply as his son Gobind Rai passed the examination for the next Guruship<sup>62</sup>. He realized from his reply the role of Gobind Rai in Future that how he will solve the problems and how he will establish the new community and will give life in this community. After this, Guru wanted to give the responsibility of Guruship to Gobind Rai as soon as possible so that, Sikh community could not get distracted from their path<sup>63</sup>.

For this, Guru asked Bhai Jaita to deliver five Paisa, coconut and tilak to Gobind Rai from Delhi to Anandpur. He even ordered him to come back as soon as possible after hand over the material for Guruship to Gobind Rai<sup>64</sup>. Kavi Kankan also writes in his book that:

*Deh tajne ka samo jo gya najdeek ya aaye||  
panch paise or nariyal satGuruliya mangayi||  
jaite hathan bhej ke satgur kio aadesh||  
dilli parto pawan sutt guraayi deh dasmesh||<sup>65</sup>*

He reached Anandpur for hand over the material for Guruship to Kirpal who (maternal uncle of Gobind Rai), Mata Nanaki and Mata Gujri. In this way, Gobind Rai got the responsibility of Guruship. So, it can be said that, Bhai Jaita played a vital role in the Guruship of Gobind Rai. Therefore, Gobind Rai became Guru Gobind Rai<sup>66</sup>.

Guru Gobind Rai asked him to keep his eye on the circumstances of Delhi. He then returned to Delhi on foot. At this moment, Bebe Nanaki and Mata Gujri were very sad<sup>67</sup>.

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62. Kesar Singh Chibber, *Bansavali Nama*, ed. S.S Kohli, Publication Bureau, Punjab University, Chandigarh, 1972, P-91.

63. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, PP-70, 71.

64. Bhai Vir Singh Ball, *Singh Sagar*, ed. Krishana Kumari Bansal, Punjabi University, Patiala, 1998, P-48.

65. Kavi Kankan, *Sankshap Das Gur Katha*, ed. Gurmukh Singh, Ragbir Rachna Prakashan, Chandigarh, 1991, P-57.

66. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, PP-70, 71.

67. Giani Kartar Singh Klaswaliya, *Shri Dusht Daman Parkash*, Bhai Jawahar Singh Kirpal Singh & 53 Company, Amritsar, 1978, P-132.

Aurangzeb and his governors were putting pressure on Guru. The king tried to lure Guru by that if he accepted the Islamic religion he will be honoured as the royal peer and his Sikhs will be given high rank jobs in the society. The mughal emperor used many tactics including love, arguments to change the mind of Guru so that they will convert to Islam religion<sup>68</sup>.

Guru refused to accept the Islamic religion. The emperor started torturing Guru. To change the decision of Guru, Aurangzeb ordered that first his (Guru) servers will be tormented<sup>69</sup>. Firstly, he ordered to cut off Bhai Mati das in two parts with saw. He served Guru as Diwan<sup>70</sup>. Aurangzeb in front of Guru asked Bhai Mati das to accept Islamic religion and then Guru said that neither any wonder will be shown nor Islamic Religion will be accepted. He also said that if wonder is shown then all the spiritual gain will be lost and if Islam is accepted then faith from people will be lost. By hearing this the King was filled with anger and asked that, “are Muslims dishonest?”<sup>71</sup>

Diwan Mati das said that those who convert their religion for some greed or for securing their life are the most unethical and cunning one. Then he asked that is Islam a bad or worthless religion?”<sup>72</sup> Mati das then said that if Muslim religion says to harass innocent ones unnecessarily then how this religion would be considered as good one. These words of Mati das filled emperor with anger. Emperor then asked that you are that person who asked Guru Tegh Bahadur for the permission to destroy Delhi or will vanish all Mughals and will kill Aurangzeb’s family<sup>73</sup>.

The King asked him to do everything he asked to Guru but he refused because he said that his Guru did not permit him to do so. He also said that if he did not do this, then he will be killed by saw<sup>74</sup>. Then Mati das replied that it is not in my hands as Guru does not give permission for doing this, otherwise, I would have done it very early. Guru believed that Mughlas should only be the responsible factors for these martyrdoms

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68. Giani Gian Singh, *Twarikh Guru Khalsa, Part 1*, Language Department, Punjab, Patiala, 2011, PP-752,753.

69. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-83.

70. Saroop Das Bhalla, *Mehma Prakash, Part 2*, Language Department, Punjab, Patiala, 2003, P-6.

71. Taaran Singh, *Guru Tegh Bahadur*, Punjabi University, Patiala, 1997, P-18.

72. Giani Gian Singh, *Twarikh Guru Khalsa, Part 1*, Bhasha Vibhag, Punjab, Patiala, 2011, P-746.

73. Bhai Santokh Singh, *Guru Pratap Suraj Granth*, ed. Kirpal Singh, S.G.P.C. Amritsar, 2018, P-443.

74. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, P-83.



and that's why we our self came to Delhi. He also said that "you can touch and harm my body but you cannot touch my soul". Aurangzeb then replied that "just like you mad was also talking rubbish and after killing him his soul could not do anything."<sup>75</sup>

The mughal Emperor was very irritated and said that either you should do any wonder or accept Islam by reading Kalma; otherwise, you will be cut in two pieces with saw. Bhai Mati das said that he always worships (Kalma) Satnam and that's why he did not need to read Kalma. Aurangzeb angrily said that speak "La-Ilaha-III-Allah Muhammad Rasool Allah" (Kalma) but Bhai Mati das spoke "Satnam Karta Purkh Nirbhao Nirvair"<sup>76</sup>.

According to the law of Muslim Quran, Mughal Emperor ordered to cut Mati das in two parts with saw disrespectfully in front of all the people for not obeying him. Instead of such a painful death, he not even shown any kind of regret and pain on his face and was chanting Jap Ji. All the people except Aurangzeb felt very bad and started weeping by seeing such a cruel death given to Bhai Mati das<sup>77</sup>.

Bhai Dyala was also present there. He said to the King that he (mughal emperor) did very badly by killing innocent Sikh. Bhai Dyala said that you did not kill him but you killed the royal clans of Babar from whole Hindustan and your whole family will get vanished from here. Bhai Dyala was brother of Bhai Mani Singh<sup>78</sup>. Hearing these words from Bhai Dyala, Aurangzeb said that either you read Kalma and accept Islam or you will be also sentenced to death as Bhai Mati das<sup>79</sup>.

Bhai Dyala chanted Waheguru-Waheguru and said that it would my good luck if I got a chance to get martyrdom as Bhai Mati das. Bhai Dyala said that after death I will give statement of witness for your cruel and corrupt deeds. The King was very irritated and ordered to give death to Bhai Dyala by tying his hands and feet with rope and put him

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75. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Bhasha Vibhag, Punjab, Patiala, 2011, P-746.

76. Piara Singh Padam, *Sankhep Sikh Itihas*, Singh Brothers, Amritsar, 2000, P-46.

77. *Sikh Itihas Vicho Chonviya Sakhiya*, 1-6, Sikh Missionary College, Ludhiana, 2000, P-63.

78. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Bhasha Vibhag, Punjab, Patiala, 2011, P-746.

79. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Bhasha Vibhag, Punjab, Patiala, 2011, P-747.

to boiling water<sup>80</sup>. He was in extreme pain but he did not cry in pain and was continuously chanting Jap Ji. At the end, he left his body and died. Before leaving his body, he prayed that, O Guru Arjan! Earlier you were martyred in the reign of Jahangir, please keep my ignominy<sup>81</sup>. Mughal Emperor again asked Guru to accept Islam religion as he thought that even if Guru changed his mind by seeing the painful deaths of his two Sikhs but he didn't know that Guru himself came to him to get martyred. Now Bhai Sati das was brought in front of Guru. Bhai Sati das was brilliant scholar of Farsi language. In jail whenever Guru spoke bani, Bhai Sati das used to write his bani<sup>82</sup>. He was also asked to accept Islam but he refused to do so. The King then ordered to cover his body in cotton and then set him on fire. In this way, he was martyred in front of Guru<sup>83</sup>.

Now again Guru was requested to accept Islam. Moreover, they also said saints always think of others and you should also accept Islam, so that, every Hindu will be safe of this torture. This would be the biggest charity<sup>84</sup>. Guru replied that air and water can change their nature but a person who always supports truth would never change his nature. The King tried to threaten him by saying that he will regret if he did not accept Islam. Mughal Emperor also lured Guru by offering him very highly respected saint's designation as well as control over whole Punjab. He believed that except this there is nothing like luxuries and comfort and also told Guru to not to lose this offer<sup>85</sup>. Guru replied that duties are much more important than these luxuries and comforts. These luxuries did not go with us after death. However, deeds did for our duties are always with us before and after death. That's why he chose his duty rather than any comfort.

These high status society, designations, luxuries, comforts, etc. are all non valuable. Guru said him that you have provided by this royal status by God to serve people<sup>86</sup>. The emperor is like a gardener and the people of his kingdom are like his garden. The king, who tortures his

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80. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-83.

81. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Bhasha Vibhag, Punjab, Patiala, 2011, PP-746,747.

82. Kesar Singh Chibbar, *Bansavali Nama*, Punjab University, Chandigarh, 1972, P-90.

83. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-84.

84. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Bhasha Vibhag, Punjab, Patiala, 2011, P-743.

85. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Bhasha Vibhag, Punjab, Patiala, 2011, P-744.

86. Sewa Daas, *Parchiya Sewa Daas*, Bhasha Vibhag, Punjab, Patiala, 1978, P-92.

people, goes to hell and has to really pay hard for it. The one who goes against the rules of God commits the biggest sin<sup>87</sup>. You harass the people and in return, you will also be definitely punished for this. Everyone have right to adopt any religion he want. Every religion has its own importance but the main motive of every religion is same that is betterment of manhood. The religion which tortures and discriminates people can never be considered as religion. Allah did not like such kind bad deeds. Guru also said that it is your illusion that you will vanish Hindus from Hindustan and only Muslim religion remains alive<sup>88</sup>. By doing such bad deeds neither Allah will be happy on you nor can you save yourself from going to hell. The Brahmins came to me for help as they were very upset by your deeds and I promised them that I will save your religion by sacrificing my head. You do your duty and I will perform my duty<sup>89</sup>. By hearing all this, the King showed his real face<sup>90</sup>. He strictly ordered Guru to either accept Islam or show any wonder or get ready for martyrdom<sup>91</sup>. Guru said that neither he will accept Islam nor will show any wonder as it is against the teachings of Guru Nanak.

At the end, he gave order that, Guru's head should be separated from his body. On 11 November, 1675 in Chandni Chownk, Delhi Guru was martyred<sup>92</sup>. The cruel emperor placed high security around the body of Guru Tegh Bahadur. In the crowd announced that if there is any Sikh of Guru present here takes his body away. Nevertheless, all Sikhs were afraid of the high security and did not dare to do so<sup>93</sup>. Bhai Jaita discussed about this incident in his book Sri Gur Katha in the following way:

*Hindwani Jim kio kukaja/  
prabh sivkal kau aaveh laja/*

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87. Giani Gian Singh, *Twarikh Guru Khalsa, Part-1*, Bhasha Vibhag, Punjab, Patiala, 2011, P-750.

88. Bhai Santokh Singh, *Gur Pratap Suraj Granth, Part III*, ed. Kirpal Singh, S.G.P.C. Amritsar, 2018, P-443.

89. Koer Singh, *Gurbilas Patshahi Dasvi*, ed. Shamsher Singh Ashok, Punjabi University, Patiala, 1968, P-58.

90. Bhai Santokh Singh, *Gur Pratap Suraj Granth, Part III*, ed. Kirpal Singh, S.G.P.C. Amritsar, 2018, P-419.

91. Taaran Singh, *Guru Tegh Bahadur Jeevan, Sandesh Ate Shahadat*, Publication Bureau, Punjabi University, Patiala, 1999, P-46.

92. Satbir Singh, *Sada Itihas, Part 1*, New Book Company, Jalandhar, 2004, PP-352,353.

93. Gurmukh Singh, *Bhai Jaita Jeevan Te Rachna*, Literature House, Amritsar, 1994, P-26.

*aapan kau neh sikh bakhane/  
sab sikh ram bhagat pramane*<sup>94</sup>

This was the condition of the Sikhs and Hindus present there that time. They denied of being Guru's Sikhs<sup>95</sup>. Guru Gobind Rai was in Anandpur during that time. Rangretta Jaita and his father Sada Nand were given order by Gobind Rai to bring the severed head and body of Guru and also said that he will be very thankful to them. They both then took this responsibility<sup>96</sup>. There was heavy rain and thunderstorm that day.

Bhai Jaita, Bhai Sada Nand and his uncle Bhai Aagya Ram reached Raiseena at Kalyana's inn in Delhi. Here they planned how to bring the head and body of Guru Tegh Bahadur<sup>97</sup>. They were discussing that how they will complete their task under such a tight security. Secondly, if they took the body and head of Guru, emperor will notice and we could not take his head and body to Anandpur<sup>98</sup>. Bhai Sada Nand then said that he has lived his life so; he asked them to replace Guru's head and body with his head and body and reach Anandpur to Guru Gobind Rai. He also said that my head is nothing in front of his blessings (bhala)<sup>99</sup>. No Muslim soldier will be suspicious if body will be placed for body. The cremation of body of Guru will be done in the inn of Kalyana. They finalised this plan. It was a windy dark night. There was heavy rainfall and thunderstorm that night<sup>100</sup>. The mughal force sat at one side to save them from heavy rainfall. According to the plan, Bhai Jaita, Bhai Sada Nand and Bhai Aagya Ram started moving towards Chandni Chownk. The incident of bringing the severed head of Guru from Delhi to Anandpur by Bhai Jaita can be seen in many historical sources but many historians have different opinions regarding the trunk of Guru<sup>101</sup>. Some historians follow the opinion of Giani Gian Singh (Book- Pracheen Panth Prakash), who wrote that the trunk of

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94. Bhai Jaita, *Shri Gur Katha*, P-16.

95. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-150.

96. Sewa Das, *Parchiya Sewa Das*, ed. Ganda Singh, Language Department, Punjab, Patiala, 1978, P-94.

97. Gurmukh Singh, *Bhai Jaita Jeevan Te Rachna*, Literature House, Amritsar, 1994, P-26.

98. Niranjan Arifi, *Rangretteyan Da Itihas*, Literature House, Amritsar, 2009, P-243.

99. Mathli Sharn Gupt, *GuruKul*, Bhasha Vibhag, Punjab, Patiala, 1973, PP-41, 42.

100. Sohan Lal Suri, *Umdatt-Ut-Twarikh*, G.N.D.U., Amritsar, 1976, P-74.

101. Niranjan Arifi, *Rangretteyan Da Itihas*, Literature House, Amritsar, 2009, PP-259, 260.

Guru Tegh Bahadur was carried by Lakhi Shah Wanjara<sup>102</sup>. However, the surprising point is that, from year 1675 (year of martyrdom) to 1874, Lakhi Shah Wanjara or Lakhi Rai has not been discussed in any historical sources. Giani Gian Singh is the first person who discussed Lakhi Shah Wanjara in his book *Panth Prakash* but he also not clearly discussed about him. This book was published in 1874; Whereas Guru was martyred in 1675. That is why; it is very surprising to write the name of Lakhi Shah Wanjara approximately after 200 years<sup>103</sup>. Giani Gian Singh writes in his book *Panth Prakash* that:

*Bhai Jaita sees Guru ka lai anandpur aayio/  
bhai uday lakhi so mill gur tan dah krayeo*<sup>104</sup>

Nevertheless, the next book written by Giani Gian Singh named *Twarikh Guru Khalsa* in 1897, in this he briefly writes that during that time in the evening Lakhi Wanjara was taking his 700 ox from Narnaul to Fort<sup>105</sup>. When he finished his work, he took his all ox and came to Chandni Chowk and then security stood at side as they were scared of such a number of oxen. He only with the discussion and help of Bhai Uday carried the trunk of Guru by placing the trunk on ox. Other oxen were moving in constantly in a slow manner. From Delhi four koh (chaar koh), he reached his village Rakabganj. He cremated the trunk of Guru in the outskirts of his village. Everyone has different views but many individuals opine that disappearance of Guru's trunk was any wonder<sup>106</sup>. If we examine the contemporary sources about martyrdom and dead body of Guru Tegh Bahadur like the poets of Guru Gobind's court named Kavi Senapati in his book *Shri Gur Sobha* written in year 1711<sup>107</sup>, Kavi Kankan's book naming *Sankshep Das Guru Katha* written in 1699<sup>108</sup>.

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102. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-181.

103. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, PP-181, 182.

104. Giani Gian Singh, *Panth Prakash*, Bhasha Vibhag, Patiala, 1970, P-170.

105. Piar Singh, *Guru Tegh Bahadur Farsi Sarot*, G.N.D.U, Amritsar, 1976, P-14.

106. Giani Gian Singh, *Twarikh Guru Khalsa, Vol-1*, Bhasha Vibhag, Punjab, Patiala, 2011, PP-756-757.

107. Kavi Senapati, *Shri Gur Sobha*, (*Guru Tegh Bahadur Farsi Sarot*), ed. Piar Singh, G.N.D.U, A.S.R, 1976, P-14.

108. Kavi Kankan, *Sankshep Das Gur Katha*, ed. Kirpal Singh, Khalsa Samachar, A.S.R, 1960, PP-58, 59.

Sewa Das in his book “Parchiya Sewa Das” in year 1741<sup>109</sup>, Kavi Koer Singh’s “Gur Bilas Patshahi Dasvi” in 1751<sup>110</sup>, Bhai Sewa Singh’s “Shaheed Bilas Bhai Mani Singh” in 1750-51<sup>111</sup>, Rantan Singh Bhangu wrote his book named “Pracheen Panth Prakash” in 1769<sup>112</sup>, Sukha Singh’s book “Gur Bilas Patshahi Das” in year 1797<sup>113</sup>, Saroop Das Bhalla’s “Mahima Prakash” in 1776<sup>114</sup>, Khuswakt Rai wrote “Twarikh Sikhan” in 1811<sup>115</sup>, Sohan Lal Suri, Umdatt-Utt-Twarikh in 1822<sup>116</sup>, Bir Singh Ball’s Singh Sagar, 1827<sup>117</sup>, Bhai Santokh Singh written “Gur Pratap Suraj Granth” in 1843<sup>118</sup>, “Ibratnama” written by Alaudin in 1849<sup>119</sup>, Tarikhe Punjab wrote from 1872 to 1875 by Kanaiya Lal<sup>120</sup>, in all these books “Lakhi Wanjara” is not been mentioned.

Only Giani Gian Singh wrote about Lakhi Wanjara in his books named Panth Prakash in 1874 and Twarikh Guru Khalsa in 1897. In this way, many writers used the name of Lakhi Wanjara by reading the books of Giani Gian Singh. If any person named Lakhi Wanjara exists then all the contemporary sources written before the year 1874 would definitely mention about him.

Tota Ram has different opinion regarding this incident and writes in his book that garbage pickers carried the trunk of Guru Tegh Bahadur to Ibrahim Garden in Rakabganj

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109. Sewa Das, *Parchiya Sewa Das*, ed. Ganda Singh, Language Department, Patiala, 1978, P-94.  
 110. Kavi Koer Singh, *Gur Bilas Patshahi Dasvi*, ed. Ganda Singh, Punjab Itihas Adhiyan Vibhag, Punjabi University, Patiala, 1968, P-58.  
 111. Sewa Singh, *Shaheed Bilas Bhai Mani Singh*, ed. Giani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, PP-60, 61.  
 112. Ratan Singh Bhangu, *Pracheen Panth Prakash*, ed. Jit Singh Sital, Sikh Itihas Research Board, S.G.P.C., Amritsar, 1984, P-68.  
 113. Bhai Sukha Singh, *Gurbilas Patshahi Dasvi*, ed. Gursharn Kaur Jaggi, Bhasha Vibhag, Punjab, Patiala, 1989, P-65.  
 114. Bhai Saroop Das Bhalla, *Mahima Prakash, Vol-II*, ed. Gobind Singh Lamba, Bhasha Vibhag, Punjab, 2003, P-716.  
 115. Khushwakt Rai, *Twarikh Sikhan, (GuruTegh Bahadur Farsi Sarot)*, Piar Singh, Guru Nanak Dev University, Amritsar, 1976, P-79.  
 116. Sohan Lal Suri, *Umdatt-Ut-Twarikh, (Farsi Sarot)*, ed. Piara Singh, Guru Nanak Dev University, Amritsar, 1976, PP-94, 95.  
 117. Bhai Vir Singh Ball, *Singh Sagar*, ed. Krishna Kumari, Publication Bureau, P.U., Patiala, 1998, PP-40, 41.  
 118. Bhai Santokh Singh, *Gurpratap Suraj Granth*, ed. Kirpal Singh, S.G.P.C., Amritsar, P-609.  
 119. Alaudin, *Ibratnama, (Guru Tegh Bahadur Farsi Sarot)*, ed. Piara Singh, Guru Nanak Dev University, Amritsar, 1976, P-113.  
 120. Kanaiya Lal, *Twarikh-E-Punjab*, Publication Bureau, Punjabi University, Patiala, P-32.

in cremated it<sup>121</sup>. Actually, these garbage pickers were Bhai Jaita and his father Bhai Sada Nand as they were disguised as garbage pickers<sup>122</sup>.

Sohan Lal Suri writes in his book named Umdatt-Utt-Twarikh that son (Bhai Jaita) himself killed his father (Sada Nand) and replaced his body with Guru. Bhai Jaita then kept the body of Guru in chariot. After the martyrdom of Guru, not only the severed head was taken by Rangrettas but trunk was also taken by these Rangrette. In Sikh history the sacrifice by Rangrettas set the example. It is very important to highlight this sacrifice of Bhai Jaita in history because the glorious history of lower caste individuals is always suppressed by upper caste society<sup>123</sup>. Flambeau was burning on the boundaries of Red Fort. Priests of Jama Masjid went for sleep after the religious debate. On the roof of police station of Chandni Chownk, torchbearers were wandering by holding flambeau. Bhai Jaita and his father were standing in a narrow street trying to observe the circumstances. They both made plan and walked by the walls of houses of people and finally reached the place where the body and head of Guru was kept<sup>124</sup>.

Bhai Jaita hurriedly cut his father's head. So that the head and body of Guru will be replaced by the head and body of Sada Nand. The body of Guru was kept on the back of the horse by Aagya Ram on the dark and windy night. Such a sacrifice by Bhai Jaita in Sikh history is unforgettable as no one other than him made this kind of big sacrifice in history as he himself cut his alive father's head to replace it with Guru's head and body. He without wasting time wrapped the head of Guru in a cloth and started his journey from Delhi to Anandpur on foot<sup>125</sup>. The other side, Aagya Ram was constantly moving towards the trunk of Guru was cremated in the inn of Kalyana<sup>126</sup>. On Anandpur by saving himself from the tight security of Mughal Emperor. He chose different way to pass through in order to reach Anandpur without any hurdle because if he goes through Jarnaili road, he would have been caught and thus, would get failure in his task. He very carefully planned the secluded way through which he can reach Anandpur

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121. Tota Ram, *Gul-Ghast Punjab, (Guru Tegh Bahadur Farsi Sarot)*, ed. Piara Singh, Guru Nanak Dev University, Amritsar, 1976, P-116.

122. Jaswant Singh, *Guru Ke Bete, Jiwan Singh Vidyak Bhlayi Trust*, Chandigarh, 2001, P-189.

123. Gurmukh Singh, *Bhai Jaita Ji, Jiwan Te Rachna*, Literature House, Putli Ghar, Amritsar, 1994, P-12.

124. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Putli Ghar, Amritsar, 2009, P-255.

125. Maithli Sharn Gupt, *GuruKul*, Bhasha Vibhag, Punjab, Patiala, 1973, PP-41, 42.

126. Labh Singh, *Shiromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Parkashan, Chd, 1996, P-55.

easily. The path he chose was of dense forests, farms and rugged roads. He could not be satisfied until he fulfilled his promised he made to Guru Gobind<sup>127</sup>.

He started his journey from Rakabganj and reached *Majnu Tilla, VaJirabad* and then reached *Jagatpura* by moving on the Shore of Yamuna River. From Jagatpur he crossed Yamuna River. The flow of water was less in the river that time due to which it was easy to cross it. By passing through Jagatpura, he went through *Gopalpur, Sabapur, Khajuri, Katiya Garhi* and *Jasiigarhi* and then reached village *Loni*. This route was full of difficulties as this path was covered with thorny bushes. It was very difficult for him to travel on foot on dark and windy night with the severed head of Guru<sup>128</sup>. By travelling through these difficult and risky paths he crossed many villages like *Panchlog, Mandola, Dudakheda, Hasanpur Masoori, Ekda, Manikla, Katha, and Pali* from *Loni* and then reached *Baagpat*<sup>129</sup>. These all villages were situated near the Shore of Yamuna River. It was known as *Purana Baagpat*. That time in *Baagpat*, Baba Hazrat Sheikh Vaudeen was very popular and respected personality. This saint was not of orthodox nature. His followers were both Hindus as well as Muslims. The policeman of Chandni Chowk Delhi named Khwaja Abdulla was also the follower of this saint<sup>130</sup>. When he reached *Baagpat*, population of this village was very less, Krishanpal, a Hindu was also the follower this saint. With the orders of Baba Hazrat, Krishanpal gave shelter and food to Bhai Jaita. After resting for some time, Krishanpal helped Bhai Jaita in crossing Yamuna River on 12 November 1675 as per the orders of Baba Hazrat. Bhai Jaita went from Delhi to *Baagpat* which had distance of approximately 52km<sup>131</sup>.

When Bhai Jaita crossed Yamuna River on 12 November 1675, he then started his journey towards *Trawadi*. It was raining that time. Bhai Jaita made his aim to reach *Trawadi* that day at any cost. Devotee of Guru Ghar naming Deva Ram and his family was the residents of *Trawadi*<sup>132</sup>. From *Baagpat* he went through many villages *Gaddu, Palda, Paldi, Khevda, Bhalgarh, Nangal Khurd, Murthal, Daturi, Ladsauli, Badi Teha,*

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127. Sahib Singh, *Gur Itihas*, Patshahi 2 to 9, Singh Brothers, Amritsar, 2006, PP-342,343.

128. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-200.

129. Dalbir Singh, *Varyam Ekela*, Ragbir Rachna Parkashan, Chandigarh, 1987, P-49.

130. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-201.

131. *Gurudwara Patshahi Nauvi*, Tarawadi, Haryana.

132. Fouja Singh, *Guru Tegh Bahadur: Yatra Asthan, Paramprawa Te Yaadchin*, Punjabi University, Patiala, 1976, P-270.



*Bakarpur, Panchigujran, Kalyana, Paddi Kalyana, Paunti, Samalkhan, Karhans, Marthali, Chattipur, Khlela, Praladpur, Sewah, Panipat*<sup>133</sup>, *Molana, Haripur Khalsa, Kaimla Hari Singh, Kalhedi Barsat, Ghanroda, Bastana, Madhuvan, Combopura, Karnal, Chanjhedi, Dadupur, Samgarh*, and finally reached *Trawadi* in the evening on 12 November, 1675<sup>134</sup>. The distance from *Baghpat* to *Trawadi* was 85km. He rested here for two nights (12 and 13 November). Further, he began his journey early in the morning on 14 November 1675 towards *Ambala*<sup>135</sup>. He was very curious to reach *Ambala*. This great warrior reached villages *Injanthli, Barthal, Ameen, Pipli, Brada, Baben, Khanpur Koliya, Dugla Masana, Kharindva Mehroli, Kishangarh, Shahbad, and Markanda* from *Trawadi*. From here, he crossed *Markandi River*. *Bhai Jaita* with the severed head of *Guru* walked through many villages like *Navagaon, Jainpur Kalyana, Keski, Modhi, Mahodha, Ghasitpur*<sup>136</sup>, etc. and reached *Ambala* on 13 November, 1675<sup>137</sup>. He was extremely tired. He rested in the very peaceful atmosphere under the tree near the *Shore of Tagri River*. At this place, *Gurudwara Sat Sangat Sahib* is built. After resting he reached at the place in the evening where *Gurudwara Sees Ganj* is built at present. This *Gurudwara* was built in memory of *Guru's* severed head when he taken his head from here<sup>138</sup>. From *Trawadi* to *Gurudwara Sat Sangat Sahib*, he covered 61 km on foot. The distance between *Gurudwara Sat Sangat Sahib* to *Gurudwara Sees Ganj* is 2 km.

He entered *Ambala* through *Jagadri* gate and reached *Kaith Majri* to *Tuakall Shah* at the *Takiya*. *Julahe, Khatri, Ghumar, Muslims, Ramdasiye, Balsiki* and *Saini* used to live here. This village is known as *Kaith Majri* after the name of *Kaisya* who used to run court because he had lease deed of the time of *Akbar*. Here, he met *Peer Tuakall Shah Nakshbandi*. *Peer Tuakall Shah Nakshbandi* lived at the place of *Peer Gaib Shah Nakshbandi*. He was very devotee person towards god. Both *Hindus* and *Muslims* were his followers. *Peer Tuakall Shah* arranged shelter for *Bhai Jaita* near *Takiya* at *Bhai Ram*

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133. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-80.

134. Giani Nishan Singh Gaddiwind, *Shaheed Baba Jiwan Singh*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-72.

135. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhalayi Trust, Chandigarh, 2001, P-203.

136. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Vidyak Bhalayi Trust, Chandigarh, 2001, P-206.

137. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1996, PP-55, 56.

138. Labh Singh, *Sharomani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chandigarh, 1996, PP-55, 56.

Deva's home. He rested at his home that night. Bhai Ram Deva took care of the severed head of Guru whole night. Next morning (14 November 1675), he started his journey early in the morning towards Banood<sup>139</sup>. Bhai Ram Dev and his family made a platform where Guru's severed head was placed and lighted candle (Deepak) throughout their life. This whole family used to do simran by sitting near this place<sup>140</sup>.

After the death of Peer Tuakall Shah Nakshbandi, Muslims started torturing Hindus of *Kaith Majri*. Thus, they damaged their (Hindus) houses. Due to this, this place became uninhabited. This place was surrounded by Kikkar plant and hence, it was saved. Nowadays Gurudawara ManJi Sahib is present here<sup>141</sup>.

He started his further journey from *Kaith Majri* on 14 November 1675. He had crossed all dangerous areas till now. Now no one could doubt on him that what he was carrying. He was a very good planner. He planned not to go through the areas where Muslim population is more as he wanted to complete his mission safely to bring severed head of Guru to Anandpur respectfully. From here, he went through *Rajgarh, Tepla, Basma, Palaur, Choi Sahib, North East of Banood, Bassi-Is- Khan, Karala, Khijjargarh, Kanauj, AJijpur, Rampur, Chatt*, etc. and on 14 November 1675 he stayed at the place of Peer Dargahi Shah in *Nabha*<sup>142</sup>. He was given huge respect at this place. His resting arrangements were also done. Distance from *Ambala* to *Nabha* was 31 km. His steps were slow at this time due to tiredness. Despite this, he did not stop his journey. There was very dense forest. Peer Dargahi Shah was a devotee of Sikh Guru and recognised him<sup>143</sup>. That was the reason; he planned to stay at his place as it was safe for him.

Due to all these reasons, he came from *Banood* to this place. He came to Peer Dargahi Shah's place because *Banood* was heavily populated by Muslims. At the north of this village a new village was located named *Nabha*. This village was not present

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139. Fouja Singh, *Guru Tegh Bahadur: Yatra, Asthan, Paramprava Te Yaadchin*, Punjab Itihas Adhiyan Vibhag, Punjabi University, Patiala, 1976, P-272.

140. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-82.

141. Fouja Singh, *Guru Tegh Bahadur: Yatra, Asthan, Paramprava Te Yaadchin*, Punjab Itihas Adhiyan Vibhag, Punjabi University, Patiala, 1976, P-274.

142. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, P-53.

143. Labh Singh, *Shromani Jarnail Shaheed Baba Jiwan Singh*, Ragbir Rachna Prakashan, Chd, 1996, P-56.

at that time. That is why, Gurudwara present here is known as Gurudwara Nabha Sahib<sup>144</sup>.

Further, he started his journey in early morning on 15 November 1675 and reached *Fatehpur Madrha* by moving through *Dyalpur*, *Nadeyali*, *Kandala*, and *Budel*. Here, he rested for some time under Mulberry tree<sup>145</sup>. At this place, Sangata constructed "Gurudwara Sees Marg Patshahi Nauvi" (now in sector 34 Chandigarh) in the memory of Guru<sup>146</sup>. From here, they reached near *Kajhedi*. He stayed at this place for some time. At this place also, Sangata built "Gurudwara Sees Marg" (now in Sector 53) in the memory of Guru<sup>147</sup>. By passing through nearby Mohali, he crossed Rao River and went to *Balogi*, *Ballo Majra* and reached *Mundi khararh*. At this place also Gurudwara Sees Marg Patshahi Nauvi is built<sup>148</sup>.

In Khararh Muslim population was so huge, he decided to pass from the outskirts of this village and thus, crossed *Jainti Nadi Ki Rao* and reached village *Dao Majra*. Gurudwara is built at this place too. From here, he went through village *Sahodha*, *Lakhnaur*, *Padiala*, by passing from nearby *Chanalo* and from outskirts of Kurali's North East side, he crossed Seeswa River<sup>149</sup>. Population of Muslims in *Kurali* was also high. Moving through the villages *Bann Majra* and *Chatoli* and from *Bhago Majra* and *Chakla*, he reached *Bhagwantpur* and then *Rangeelpur*. After passing through village Bheora, he crossed river *Sadhrao* and reached *Kotla Nihang*<sup>150</sup>. From this village, he reached Khiaspur.

He wanted to reach Kiratpur with the severed head of Guru respectfully and safely. He did not bother for himself. What he bothers was that he wanted to take Guru's severed head to Anandpur with full respect. He did not go through Ropar because of high population of Muslims and secondly, government informers were

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144. Sukhpal Singh Shergill, *Itihas Bolda Hai*, Baba Jiwan Singh Nishkam Sewa Society, Amritsar, 2017, P-19.

145. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-213.

146. Gurudwara *Sees Marg, Patshahi Nauvi*, Sector 34, Chandigarh.

147. Gurudwara *Sees Marg, Patshahi Nauvi*, Sector 53, Chandigarh.

148. Gurudwara *Sees Marg, Patshahi Nauvi*, Mundi Kharar, Mohali.

149. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P-213.

150. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhlayi Trust, Chandigarh, 2001, P- 214.

on duty to receive information regarding the circumstances of that time. so, it was risky to go through Ropar.

From *Khyaspur*, he travelled through many villages such as *Mulakpur*, *Ahmadpur*, *Alipur*, and *Ghanoli*. After passing through these villages he crossed *Sirsa River* and reached *Sirsa Nangal*. From the west of *Bhartgarh*, he walked through *Beliya*, *Jhakhiya*, *Gardla*, *Bunga*, *Dadhi*, *Kalyanpur*, etc. and finally reached *Kiratpur*. From *Nabha Sahib*, *Kiratpur* is at the distance of 82 kilometres. He took breathe of relief after reaching here<sup>151</sup>. After reaching *Kiratpur*, he washed the severed head of Guru with rose water which was covered with leaves of neem. When Guru Gobind Rai got the news of Bhai Jaita that he had reached *Kiratpur* with the head of Guru Tegh Bahadur, people of *Anandpur* started mourning. Guru Gobind Rai then asked everyone to live in God's will. He (Guru) reached *Kiratpur* with *Mata Gujri*, *Mata Nanaki* and *masands*<sup>152</sup>.

Bhai Jaita himself handed over the severed head of Guru to Gobind Rai. Guru Gobind Rai hugged him tightly for the heroic act he performed by bringing the severed head of Guru Tegh Bahadur. Guru Gobind Rai awarded him with the title "Rangrette Guru Ke Bete"<sup>153</sup>. Gobind said in the entire assembly that now it is clear that why my father Guru Tegh Bahadur gave you the status of *Biri Murataba*<sup>154</sup>.

He was very impressed with the work of Bhai Jaita and asked him to ask for something more. It is also mentioned in the *Farsi sarot* that Bhai Jaita took the permission for taking bath in the *sarovar* as well as for *darshan* of *Amritsar Harimandar*. During that time, *Gurudwara* of *Amritsar* was under the control of "Mineyas". Only upper caste people like *Brahmans* and *Khatri*s were allowed to take bath in *sarovar*. Lower caste people were not at all allowed to enter there. In this way, *Mineyas* promoted *Brahmanism*

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151. Satbir Singh, *Iti Jin Kari*, New Book Company, Jalandhar, 2010, P-180.

152. Kavi Kankan, *Sankshap Das Guru Katha*, ed. Gurmukh Singh, Ragbir Rachna Prakashan, Chandigarh, 1991, P-59.

153. Bhai Santokh Singh, *Gur Pratap Suraj Granth*, ed. Kirpal Singh, S.G.P.C. Amritsar, 2018, P-31.

154. Harsa Singh Dhupia, *Lothnama*, (This Book is in very poor condition under the custody of Niranjana Aarifi Faridkot), PP-110-111.

in Guru Ghar and created differences among people<sup>155</sup>.

Guru said that from now onwards Rangrettas will be allowed to bath in sarovar and no one could refuse them for doing so. He also built a fort in the name of Rangretta in the south of Dukhbhanjni Beri. In this way, all rangrettas community got the opportunity to be known as children of Guru by the sacrifices and great jobs done by Bhai Jaita. The cremation ceremony of ninth Guru was first decided to perform in Kiratpur. But Bebe Nanaki said that my son himself established Anandpur city. So, according to this his cremation would be held there<sup>156</sup>.

Devotees of Kiratpur arranged palanquin. The head of ninth Guru was placed in it. Devotees were large in number just like a large nagar kirtan and were walking after the palanquin and were doing kirtan constantly<sup>157</sup>. This group of devotees reached Anandpur by passing through villages like *Baddal*, *Medla*, *Mataur* and *Lodhipur*<sup>158</sup>. When they all reached *Anandpur*, maternal Uncle Kirpal Chand bowed down to the Guru's head<sup>159</sup>. After this, devotees along with palanquin reached where Gurudwara Sees Ganj is situated at present and with full respect took it off from Bhai Jaita's head and placed it down. All devotees bowed to Guru's head.

On 16 November 1675 cremation ceremony was performed. Sandal wood was used as wood and the severed head was cleaned with rose water. According to the rituals of Guru, cremation was done by reciting Gurbani<sup>160</sup>. Guru Gobind Rai praised him for doing such a big task in front of all the people present there. In this gathering, the spy of Aurangzeb was also present. They informed mughal Emperor about the whole incident of Anandpur where a Rangretta took the head of Guru Tegh Bahadur from Delhi to Anandpur<sup>161</sup>.

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155. Sohan Lal Suri, *Umdatt-Ut-Twarikh*, (*GuruTegh Bahadur Farsi Sarot*), ed. Piara Singh, Guru Nanak Dev University, Amritsar, 1976, P-95.

156. Giani Gian Singh, *Twarikh Guru Khalsa*, Part-I, Bhasha Vibhag, Punjab, Patiala, 2011, P-757.

157. Bhai Sukha Singh, *Gurbilas Patshahi Dasvi*, Bhasha Vibhag, Punjab, Patiala, 1989, P-67.

158. Jaswant Singh, *Guru Ke Bete*, Shaheed Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-216.

159. Satbir Singh, *Iti Jin Kari*, New Book Company, Jalandhar, 2010, PP-180, 181.

160. Kesar Singh Chibber, *Bansawlinama*, ed. S.S. Kohli, Punjab University, Chandigarh, 1972, P-95.

161. Jaswant Singh, *Guru Ke Bete*, Shaheed Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-217.

The mughal emperor filled with anger. Aurangzeb's informers told him that the head in Delhi which was mistaken as Guru's head was actually the head of Bhai Jaita's father Sada Nand. He was very shocked after listening this.

Bhai Jaita was an honest and trusted Sikh of Guru Tegh Bahadur and Guru Gobind Singh. When ninth Guru took decision to sacrifice his life for the protection of Brahmin's religion at that time, Bhai Jaita accompanied him during his (Guru's) journey from Anandpur to Delhi on foot. While travelling towards Delhi, they went through many villages by preaching the teachings of Guru Nanak and by doing the welfare of the people. When they reached Agra, Guru was arrested there. Guru was held captive and was taken to the prison. He was not imprisoned along with Guru because Guru had ordered him to remain outside the prison. He was disguised as a Muslim janitor and kept his eye on the every activity of the Mughals. Many times he (Bhai Jaita) delivered the letters of ninth Guru to Gobind Rai from Delhi to Anandpur on foot and also used to bring replies to Delhi. Guru sent 57 Shaloks and 59 shabads through Bhai Jaita to Anandpur from prison. Moreover, Guru sent Bhai Jaita with the material of Guruship of Gobind Rai (a coconut, 5 paisa and tilak) from Delhi to Anandpur. In 1675, Guru Tegh Bahadur was martyred in Chandni Chownk Delhi. On the orders of Guru Gobind Rai, Bhai Jaita and his father Sada Nand went to bring the severed of Guru. Bhai Sada Nand's head was replaced with Guru's head and Bhai Jaita brought it to Anandpur. The body of Guru's was cremated in the inn of Kalyana which is situated in Rai Seena by the uncle named Agya Ram. By receiving the severed head of Guru, Gobind Rai honoured him by giving him the title of Rangrette Guru Ke Bete. In this way, Bhai Jaita made his community proud. His sacrifice for Guru Ghar is incomparable with anyone in the Sikh history.

## CHAPTER-4

### SHRI GUR KATHA

Bhai Jaita was not only a great warrior and General of Guru Gobind Singh but also a great historian and poet. He wrote a rare but authentic contemporary historical book named *Shri Gur Katha*. He wrote this book in poetic manner. Its language, diction and vocabulary are the same as used in famous book named *Dasam Granth* written by Guru Gobind Singh. The historical incidents written in this book shows that it was written in the last decade of 17th century<sup>1</sup>. This composition in *Sawaiye Sortha, Shabad, Kabit, Sirkhandi, Rola, Chaupai, Kundaliya, Rola, Adil* and used the most lyrical *Dohira*<sup>2</sup>.

It shows his command over languages like (Arbi, Urdu, Farsi, Sanskrit, Brij, Hindi, Gurmukhi etc.) and maturity in poetry and the manner in which it surfaced very late in public domain. It is not difficult to assume that he could have composed other works as well. But given the violent times in which a large heritage literature of the Sikhs was lost and flooded in Sirsa River. It is possible that his other important works (books) could have met a similar fate<sup>3</sup>.

Bhai Jaita's *Shri Gur Katha* is his tribute to Sikh Guru's, Sikhism and the tenth Guru Gobind Singh's activities in particular. This rare manuscript was gifted to be a famous musician and Kirtani named Kultar Singh, by the some Rangrette Sikhs of *Assam* state of India when they visited to that area in 1950<sup>4</sup>.

Later manuscript is of 18.1\* 11.45cms, presently in the custody of a famous writer Niranjan Singh Arifi of *Fridkot* Punjab (India). It carries 36 Folios (kind of leaves) brightly written unbroken line. It can be identified as the *Assam* Mazbhi Sikhs (Rangrette Sikhs)<sup>5</sup>.

A well known collector of Primary Sikh literature and manuscript named Giani Garja Singh also mentioned about this manuscript. He told about this manuscript to Gurmukh Singh a famous writer.

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1. Raj Kumar Hans, *Bhai Jaita's Epic Shri Guru Katha*, A New Mile Stone on the Sikh Literature, Hofstra University, New York, Oct. 2012 (A Paper), P-5.
  2. Gurmukh Singh, *Bhai Jaita Ji Jiwan Te Rachna*, Literature House, Amritsar, 2003, P-3.
  3. Neeti Singh, *Bhai Jaita's Shri Guru Katha*, Singh Brother's, Amritsar, 2015, P-14.
  4. Niranjan Arifi, *Rangrettian Da Itihaas*, Literature House, Amritsar, 2009, PP-355,356.
  5. Raj Kumar Hans, *Bhai Jaita's Epic Shri Gur Katha*, A New Mile Stone on the Sikh Literature, HofstraUniversity, New York, Oct. 2012, P-5.

In this epic the poet register himself with the name of Bhai Jaita 13 times and Jiwan Singh 5 times<sup>6</sup>.

The Katha open with an invocation, unfolds with *Ardaas*, sings of praises of tenth Guru in *Ustati* an immortal depiction of the personality and body features of Guru Gobind Singh in Chitra moves to martyrdom of Guru Tegh Bahadur, sacrifice of Bhai Jaita's father Bhai Sada Nand<sup>7</sup>. The convocation of Guru Gobind Singh in deewan at *Damdama* and conferring of new identity of Singhs onto the five beloved narrates a story of Bhai Jaita's rescuing a Brahmin's wife; forcefully retained by a Turks (Muslim), the orthodox nature of king Aurangzeb, moves onto the machinations of hilly king Bhim Chand resulting in Guru Gobind Singh moving to *Paonta* and construction of Fort, provide a fair and eye witnessed incident of battle of *Bhanghani*, bring the Guru back to *Anandpur* soon thereafter, where a new Khalsa Panth was launched. The epic also describes the qualities and form of the new Singhs with an explicit mention of *Panj Kakaar* (kirpaan, kach, kada, kes, and kangha)<sup>8</sup>.

*None of the earlier historical sources, not even the late 18th century talks of panj Kakaar.*

Even since the Singh Sabha's authoritative sanction to the Guru's injunctions in this respect in the last quarter of the 19th century, it has occupied the attention and energy of the Sikh scholars to find academic answers to the opaqueness about such a central issue in the sources<sup>9</sup>.

In an exhaustive analysis of these sources and also of their 20th century interpretation W.H. McLeod (a famous historian and writer) while accepting the possibility of the five items have been worn by the *Khalsa*, Sikhs since the earliest days of the order reaches a conclusion that there is no evidence that Guru Gobind Singh decreed the *Five kakaar* land promulgated at the inauguration of the khalsa<sup>10</sup>. One wish he had seen and studied *Shri Gur katha* as well clears the fog with his mind.

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6. Neeti Singh, *Bhai Jaita's Shri Guru Katha*, Singh Brother's, Amritsar, 2015, P-15.

7. Giani Nishaan Singh Gaddivind, *Shaheed Baba Jiwan Singh Jeevan Te Rachna Te Viakhya*, Chattar Singh Jiwan Singh, Amritsar, 2008, P-119.

8. Gurmukh Singh, *Bhai Jaita Ji Jiwan Te Rachna*, Literature House, Amritsar, 2003, P-3.

9. Niranjana Arifi, *Rangretian Da Itihaas*, Literature House, Amritsar, 2009, P-377.

10. W.H. McLeod, *Sikhs of the Khalsa*, Oxford University Press, London, 2003, P-217.



The Katha concludes with two sections exceptional quality on *Amrit Bidhi* and *Rahit*. A deep reading of Shri Gur Katha throws light at the event of the creation of Khalsa in two phases rather than a single event as far understood.

The first phase is a pre-Bhangani battle call! By the Guru to the Sikhs from far and wide to come with war material for an assembly at *Anandpur* and the conferring the title of Singh to the five Sikhs who came forward to give their lives in the dramatic convocation<sup>11</sup>. That was apparently done to infuse a new spirit in the Sikhs to prepare them for the impending wars. But that seems to have been just a beginning of the process with not many assuming the title of Singhs as is clear from the names of Sango Shah and Jeet Mall, the close relatives of the Guru; who were killed in the battle of *Bhanghani*<sup>12</sup>. Undoubtedly, even Bhai Jaita had not yet become a Singh<sup>13</sup>.

Having tested the success of the experiment in the battle field of *Bhanghani* and back in *Anandpur*, the Guru thinks of then launching the new Panth of Khalsa with an elaborate Amrit (*Khande Baatte Da Paul*) ceremony. Though Bhai Jaita talks of *Rahit Maryada* (Code of Conduct) explained to the assembled in the first phrase. He stresses the Institution of the Khalsa with the initiation of by *Amrit Ceremony*. It is this stage when Bhai Jaita became Bhai Jiwan Singh<sup>14</sup>.

In this Epic he had also described the *Panj Baanis* (JAPU, JAAP, SAWAIYE CHAUPAI, ANAND) which were read out during *Amrit* ceremony (*Khande Baatte Da Paul*)<sup>15</sup>.

In this Epic he also narrated the *Sikh Rahit* i.e. the code of Conduct for better life of Sikhs after the Babtist; This *Rahit* part is closing section of *Shri Gur katha*. A paraphrasing of ten quatrains is persecuted here to have a complete picture of the Gurus Injunctions<sup>16</sup> Bhai Jaita's *Shri Gur Katha* opens with the praise of God.

### SHRI GUR KATHA

*Krit (writter) Bhai Jaita.*

### EK OMKAAR SHRI SATGUR JI KI FATEH HA

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11. Raj Kumar Hans, *Bhai Jaita's Epic Shri Gur Katha*, A New Mile Stone on the Sikh Literature, Hofstra University, New York, Oct 2012, PP-7, 8.

12. Giani Garja Singh, *Sikh Itihasik Khoj*, Gurmukh Singh Brothers, Amritsar, 2010, P-139.

13. Kavi Sewa Singh, *Shaheed Bilaas Bhai Mani Singh*, Giani Garja Singh, Punjabi Saahit Academy, Ludhiana, 1961, P-65.

14. Bhai Jaita's, *Shri Gur Katha*, Manuscript, P-28.

15. Bhai Jaita's, *Shri Gur Katha*, Manuscript, PP-32, 33.

16. Gurmukh Singh, *Bhai Jaita Ji Jiwan Te Rachna*, Literature House, Amritsar, 2003, P-35.

As I (Jaita) composed Shri Gur Katha

*The God is free from the circle of birth and death which does not have any shape and colour. He even did not have any name and any caste and is not comparable with anything. He (God) is free from all the bonds of relations such as Father, Mother, son, etc. He neither dies nor have any particular caste. He is beyond the endless cycle of the creations. Only with fully consciousness one can see the real and unexplained beauty of God. He is immortal, formless and self created. He is in the form of light<sup>17</sup>.*

Above paragraph is very important in historical purpose. Here we can see that Guru Gobind Singh's in his most popular, book *Dasam Granth* writes in same manner. It proves that both books were written in same period almost and very important<sup>18</sup>.

*He writes in next Sawaiya that the beloved Sikh is one who listens to the teachings of his Master. He thinks over the teachings of Master by obeying this, he gets free from lie, sorrow, and from the fear of death. Then he (Sikh) feels God within himself. He achieves the real truth of life in this way, with the blessing of his master; he gets free from all the doubts of life. When Holly Word takes place in the mind of a Sikh, ego in him vanishes. He gets true knowledge of life; he gets free from all the tensions of past Future and present by obeying the teachings of his master. With the true love with his Master and he gets rid of useless superstitions and worships the real God.<sup>19</sup>*

Here he describes the teachings of Guru Gobind Singh .Here he also throws the light on Society and useless spiritual rituals of Hindu Smaj (Brahmins)

*O Guardians of poors, O Patron to the poor, no one can find your actual limit on the earth, space and nine worlds there are different creatures in which he exists in the form of light. O Lord! How can I know you as not even sages, brave warriors and munnies did not know you? Most popular, Vedaas, Katebas, Puran and Kuraan also did not provide the true knowledge about God.*

17. ਆਦਿ ਨ ਅੰਤ ਨ ਰੂਪ-----

-----ਜੋਤਿ ਸ੍ਰੀ ਪਦਮਾਪਤਿ ਵੇ ਹੈਂ ॥

Bhai Jaitals, *Shri Gur katha*, Manuscript, P-1.

18. Guru Gobind Singh, *Dasam Granth*, ed. Giyani Narain Singh, Bhai Chattar Singh Jiwan Singh, Amritsar, 1994, P-59.

19. ਗੁਰ ਸਿੱਖ ਗੁਰ ਉਪਦੇਸ਼ -----

-----ਭਰਮ ਗਇਓ ਜਪਿਓ ਹਰਿ ਰਾਇਆ ॥

Bhai Jaita's , *Shri Gur katha*, PP -1, 2.

In above stanza he describes that the truth is not in four *Vedas, Katebas, Purans* and *Kuraan*. In very practical manner he said the truth is in the heart of the Guru (Master). How deeply practical he was.

He describes in this sawaiya that true is action, true endeavor, Dharma is true, and scripture are also true. Life is true and death is also true. The different ways of life (kinds creatures) also truth. Name of the God is truth; truth is the method of life. Time is true and who did not bound in time is also true. True the truths unexpressed I praised to be thy creation true and praise the eyes that behold it.

There is no life without water, so in the womb there is no real knowledge<sup>20</sup>. Just as there is no mind without thought. There is no life without real thinking (self awareness). Thoughts precede the birth of all life. The mother and guardians of all living things are thoughts. So thought are fuels of the living heart. All thoughts sprout from the soil, the earth we know as mother, person knows the day as birth and for him night is like death. The whole world plays the game day and night. Karma is the basic reason of human death and birth. Those people who worship the God under the supervision of real master birth crosses this cycle of birth and death. They take across their families' too<sup>21</sup>.

#### ARDAAS

Many times a person takes birth as insects, animals and other creatures. And many times nurtures his family as male and female .Often, a person dies in the womb of mother and did not even see the face of mother. Than many times take birth but born as handicapped. O God! Bless me with thy name So that this precious life would not be wasted<sup>22</sup>.

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20. ਦੀਨ ਦਿਆਲ ਕ੍ਰਿਪਾਲ -----

-----ਗਿਆਨ ਨਾ ਹੋਹਿ ਹੈਂ ॥

Bhai Jaita's, *Shri Gur Katha*, P-2.

21. ਜਿਵ ਚਿੰਤਨ ਬਿਨ ਚੀਤ-----

-----ਪ੍ਰਵਾਰ ਤਰਾਨੈ ॥

Bhai Jaita's, *Shri Gur Katha*, P-3.

22. ਕੀਟ ਪਤੰਗ ਬਹੁ ਬਾਰ-----ਨ ਜਨਮ ਅਕਾਰਥ ਜਾਇ ॥

Bhai Jaita's, *Shri Gur Katha*, P-3.

*Protect father and mother family as well as son and his mother as well son and his mother. Defend those to whom I love as well as protect those also who are my enemies. O God, safeguard them who remained with me for some time and also protect those who left me midway.*

*O Lord! Protect those who remained with me in my youth time and sang hymns in the praise of God. Protect those teachers who gave me education in my child hood. Take care of those enemies who further became my friends. Save those fake friends who further stood by my enemies<sup>23</sup>.*

In above lines he spreading light on those historical facts when before *Bhanghani* Battle Peer Budhu Shah a great devotee of Guru Gobind Singh requited 400 Mughal Pathans in Gurus army just on his own responsibility who were withdrawal by king Aurangzeb. But there 400 Mughal Pathaans deceived Guru by collaborating rival kings of mountains. In these lines Bhai Jaita is depicting about such trickster friends and besides this also praying for their goodness<sup>24</sup>.

*Oh God! Please bless those buffalos and cows who gave us a sense of satisfaction by providing us milk. Protect those cattle be keepers who earned by doing hard work. Save those forest trees which gave us fruits and flowers. Secure those foods that creatures of sea and land eat.*

*Oh God! Protect all the creatures of earth, lake and mount Meru. Protect them in water on land: in sky and even in storms. Protect the ox, fragrance and smells. Safe guard the rising of sun and sunset. Also protect the all season's kind and cruel forms.*

*Oh Lord! Protect all the sky, world water bodies, whole earth or universe: Also protect moon and sun who obeys you. Protect that darkness due to which light is liked by us. Ocean of kindness graces us all with thy Gaze. Cut the vicious cycle of Jaita, and liberate.*

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23. ਖਿਤ-ਮਾਤ ਕੁਟੰਬ ਕਉ -----

-----ਅਰਿ ਸੌਂ ਮਿਲ ਜਾਇ ॥

Bhai Jaita's, *Shri Gur Katha*, P-4.

24. Bhai Sukha Singh, *Gur Bilas Patshai 10*, Bhasha Vibhag, Punjab, 1989, P-107.

Here he describes the Omnipresence of God. He is seeing to God in Universal. He describes his name as Bhai Jaita here. Often time's we took birth in form of birds and animals.

*Often time's birds, animals lived in the sky and in water. Many times a person came in this world as a tree. Now Jaita came under the supervision of real master and bless me forever.*

His mean to say that with the grace<sup>25</sup> of Master (Guru) he became out-rid of the birth and death and all these type of creations. Here Bhai Jaita describes his name second time.

*Jaita told, under the shelter of God all the tasks are of completed. In elegant state and glowing visage: keep thou my honor Lord.*

Here he describes the important historical event of Guru Ships in Sikh religion. He started this Gurship from first Guru Nanak. He told first Guru Nanak merged into Second Guru Angad Guru Angad passess his enlightenment to third Guru Amardass. This enlightenment was further transferred to fourth Guru Ramdass.

Guru Ramdass transferred this light to Guru Arjun (Fifth Guru) for the betterment of this world. The narrator also describes the nature and adjectives of fifth" Guru Arjun Dev. He also explained that how Guru Arjun Dev compiled the holly book *Guru Granth* Guru Arjun Dev consolidate the whole Baani which was collected by first Guru to fourth Guru.

*Sixth Guru Hargobind is the God without any kind of doubt, who gave relief to many poor an unhappy people from their poverty. Those who worshipped sixth Guru were not been teased by Yama<sup>26</sup>.The person who saw the sixth Guru fills with calmness and his soul gets enlightened*

25. ਪ੍ਰਭ ਰਾਖੁ ਲੇਹੁ ਮਹਿਖਨ-----

-----ਜਲ ਥਲ ਤਲ ਰਹਾਏ ।।

ਬਹੁ ਬਾਰ ਭਏ -----

-----ਜਨ ਸਰਨ ਅਨੰਤ ਰਖੈਲਾ ।।

Bhai Jaita's, *Shri Gur Katha*, PP-4, 5.

26. ਜਯਤਾ ਪ੍ਰਭ ਸਰਣਾਗਤੀ -----

-----ਰਾਖੁ ਲੇਹੁ ਪ੍ਰਭ ਲਾਜੁ ॥

ਪ੍ਰਤਿਕ ਜੋਤ ਅਨਾਹਤ-----

-----ਹਰ ਗੋਬਿੰਦ ਜਿਨਿ ਰਖੁਰਾਈ ॥ Bhai Jaita's, *Shri Gur Katha* , P-6.

*This Guru was the great warrior and saint, who protected the religion and karma of the people.*

Above paragraph is very important for historical purpose. Here writer explains about Sixth Guru Hargobind nature and affection with poor people.

*Here writer describes that by folding my hands - with showing respect I bow before Har Rai seventh Guru who led me to envision the creator and his creation divine Maya (Ilusion) failed to impress the man whose devotion lay in God's hand. Those who worshipped Harkrishan Eighth Guru were away from all the hurdles of life. Guru Harkrishan is the holly soul and by seeing him a person got salvation.*

*Ninth Guru Tegh Bahadur is Immortal. He is the one who enlightened coward people with conscience. He told both men and woman that, hell and heaven both are equally same. The words he taught were actually been practically done by him without any kind of fear. He gave the message to society by sacrificing his head<sup>27</sup>.*

Bhai Jaita explained the history that the Sixth Guru issue Gur Gaddi to Seventh Guru Har Rai and after that it was received by 8th Guru Harkrishan. After Eighth Guru, Gurgaddi issued to Ninth Guru Tegh Bahadur also know as a *Hind Di Chadar* who was the owner of special nature. Guru Tegh Bahadur taught to people that do not scared from other people and not to scare anyone. A part of this in this paragraph Guru Tegh Bahadur sacrifices for oppressed people has been described.

*No one other than Guru Gobind Singh was incarnated. He raised in a trice a twig to the skies and the heavens he brought to earth. In an instant he up lifted the humble and erased the split level of low- high. He was the one who was very kind to poor people and who finished the bad people in the battle field.*

In this paragraph writer explains the historic events by using Gurugadi to Guru Gobind Singh after the martyrdom of Ninth Guru Tegh Bahadur.

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27. ਕਰ ਜੋਰ ਬੰਦੇ-----

-----ਜਿਨ ਖੇਤ ਰਹਾਈ ॥

Bhai Jaita's, *Shri Gur Katha*, P-7.

*The Writer describes here about the tenth Guru. Who gave life to dead people and filled energy in the weak hearted people. He is the one who converted the jackals to lions and raised the giant victory call. He filled with the feeling of bravery in the sparrows that further killed the Hawks. Hail the Guru Gobind Singh, Hail the Master Gobind.*

He is describing the nature of Guru Gobind Singh. He is giving us most important historical facts that Guru Gobind Singh had revolutionary ideas. He turns scared people into courageous one. This paragraph shed some light on that period of Muslim ruler's Aurangzeb atrocities of forcibly changing religion. For which he prepared weak and panic people to pick up weapon to tackle the oppression. It was the historical incident about Guru that part of nature when, to put courage in weak people; Bhai Jaita insist his poets to write poems of (Beer Ras) and then sung from Dhadies(Singers) to that kind of people, which make important change scared people's nature.

*In this stanza he pray to God that kindly gives me the vision through which I can see everyone equally. Bless me with such a vision by which I can see a King, poor, beggar and animals all equally. Through this vision, I can see the light of God in all creations i.e. insects, flies, rocks, bird, etc. In the same way, I can understand all the difficult things through your blessed sight; with the kindness of real master, every Gursikh is being protected. The real master does very difficult tasks i.e. to vanish all the bad qualities from the Sikh by filling with the good qualities<sup>28</sup>.*

He explains here about his younger brother Sangta, who was much closed to Baal Gobind Rai in childhood. They both spent their childhood in Patna (Bihar). They both were attached to each other and their bond of love for each other is as Balraam and Lord Krishna. He is describing here that Baal Gobind Rai and his younger brother Sangta both played and swam in the river Ganga.

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28. ਸ੍ਰੀਤਕ ਸੁਰਜੀਤ ਕੀਏ-----

-----ਤਉ ਮਨਮੋਹਨ ਨਦਰਿ ਕਰੇ ਰੀ ॥

Bhai Jaita's, *Shri Gur Katha* , P-8.

This paragraph explain us very important historical event that in the childhood of Guru Gobind, he played with his younger brother named Sangta: Who later sacrificed his life in *Chamkaur di Garhi*; this is very important historical Information provided by Bhai Jaita<sup>29</sup> .

*They met (Sangta and Gobind) and hugged each other as they emerged from the fog of countless births. They did not bother about rituals. They achieved true education from Guru. Arrows and Guns were their friends in childhood to vanish the evils.*

Here writer is throwing the light on that historical event of the childhood period of Guru Gobind and Sangta<sup>30</sup> . These lines also explain about the nature of Guru Gobind as a Sant Sipaahi; which is a very important historical resource.

*The art of music they learnt from the bards and mastered the nitty gritty of the Administrative, Guru gave them games of war, intentions was to win. Those who broke the principles of war were punished.*

In this paragraph, writer shed some light on Guru Gobind's childhood plays that Guru learn every type of strategy and he punished the culprit in his own court in childhood.

*A master among masters found Guru Gobind all fears of the mind removed at the existence of his holly feet. He removed all the sorrow from hearts and heart was renewed and healed. Beneath the canopy of the Guru's grace, the blessed Guru Sikh lives Sikh sink in the holy word given by the Guru and mind of the Sikh becomes pure. The true Guru enlightened the light in the mind of his Sikhs.*

### **Portrait of the Kalgidhar (Guru Gobind )**

*O King of the Kings, you are the ocean of kindness like in the sky the moon appears differently beautiful and attractive among the group of stars. Thick long black hair coiled and turbaned in a Dastaar. His face radiates brilliance and sheer beauty. His forehead wide as an elephant, sweeping long lashes, his nose, ears are so beautiful and attractive.*

29. ਸੰਗਤਾ ਗੋਬਿੰਦ ਮੀਤ ਪਟਨਾ-----  
-----ਨੀਤ ਗੁਰ ਸੰਗਤੇ ਭਯੋ ॥

Bhai Jaita's, *Shri Gur Katha* , PP-8, 9.

30. ਕੰਠਹਿ ਮਿਲਹਿ ਅਤੀਤ ਕੇ -----  
-----ਇਨ ਕੇ ਹੋਇ ਰਹੇ ॥

Bhai Jaita's, *Shri Gur Katha* , P-9.



*Eyes of the Guru like twin flowers of Lotus<sup>31</sup>.*

In this part writer gives very important and historical information which is not given by any poet, writer and historian yet. Bhai Jaita elaborates about a special kesri (orange) turban which Guru Gobind tied on his black, heavy hair. Because till date there is not any kind of explanation of Guru's appearance like this. The writer explained about Guru Gobind Singh's complete physical structure in that simple way that reader can easily imagine his personality and appearance. The writer has not explained it only on the basis of imagination infect, he witness it daily. No doubt, any painter can draw the portrait of Guru Gobind Singh without explanation of Bhai Jaita.

*Ruddy as a pomegranate his blossoming visage. His teeth white as pearl, as the Himalayas a handsome beard and moustache complete his lunar halo his face.*

*His whole body structure looking like a monarch of cosmic realm. Lotus eyes of the master, sweet voice and his youngness attracts everyone. His shapely strong shoulders and very attractive neck shape is very beautiful like sandal. His long and strong arms supple and taut and legs just like the trunk of an elephant. His hands, thumbs, fingers of iron. His enemies get scared from his extra ordinary gesture.*

*He has a big heart and his feet like Lotus flowers. By seeing them the King of flowers is pleased<sup>32</sup>.*

*He (Guru Gobind) has a slim limbed, strong of build and strong thighs. My Lord, merciful and accomplished. The quality of soft and sweet spoken is in him. However foes were afraid from him Guru Gobind is Saint among saints. He has vigorous body. His enemies get finished by his gaze. Many great warriors with guns and arrows tremble from the war field when Guru comes. The enemies did not dare to come in front of him. Guru's*

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31. ਬਿਦਿਆ ਗੀਤ ਸੰਗੀਤ-----

ਦ੍ਰਿਗ ਸੁੰਦਰ ਸਰੋਜ-----

-----ਨਾਕ ਕਾਨ ਮਨ ਭਾਤ ਹੈ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-9, 10.

32. ਸਥਲ ਕਮਲ ਕਪੋਲ-----

-----ਨਿਹਾਲ ਫੂਲਰਾਜੀ ਨਖਨਾਤ ਹੈਂ ॥

Bhai Jaita's , *Shri Gur Katha*, P-10.

*thunderous war cry spills doom in ears adversary, while for his disciples and Sikhs he spoke very gently and sweetly just like parrot.*

*Oh the ocean of forgiveness, the one who heals the problems of sufferers. He has four qualities like war, intellectual, right knowledge and wisdom. He sweetly smiles in the gatherings of the Sikhs. He feels very happy and satisfied for nurturing and takes care of earth. His eyes are as deep as ocean. His mind is full of patience just as planet earth. Jiwan Singh is deeply in Guru's love. I bow before thy O dear King. I bow to Lion Singh of Singhs, and his love for Guru just like the bee's love for the flower to prepare honey. Therefore, I place myself as offering at the Guru's feet<sup>33</sup>.*

Here the writer explains the adjectives of Guru Gobind Singh's nature, his strategy of war in field. These are historical facts about Guru Gobind Singh. This was live explanation by writer.

*He (Guru Gobind) is looking like a great warrior and valiant being. He is composer of World, my heart and mind like him very much. King of the Kings and Saint of the Saints. Oh master, with your glance Sikhs get a sense of satisfaction. He is the main support to earth; he is giving light to sky. Great warriors bow their heads in front of him. With the flash of sword and fatal tip of arrows, the Guru has arrived to awaken the slumbering blind people of Hind (Hindustan).*

*There is no one alike him, either a true friend, donor, or bestower. Equipped with sword , dagger, spear, scimitar, the Guru wears a lance, riffle, axe, armour when the poor and distressed people came in the shelter of the master, then Guru feel their pain in his heart. I saw him in this condition when Guru move forward to finish the sorrows of people and then I declare this by playing the Nagara (war drum) with the command of Guru<sup>34</sup>.*

This paragraph is historically very important. This clarifies about the most important historical fact that Bhai Jaita was the drummer (Nagari) of Ranjit Nagara. He is very expert

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33. ਉਰੂ ਦੁਬਰ ਤਨ ਪੀਨ-----

-----ਮਧੁ ਪਾਵਲਿ ਲੁਭਾਇ ਹੈਂ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-10,11.

34. ਸੂਰਨ ਸੁਰਾਨੀ ਛਬਿ-----

-----ਨਾਗਰ ਨਗਾਰਹਿ ਤਬਹਿ ਚੇਟ ਹਉਂ ਲਗਾਉਂ ਹੂੰ ॥

Bhai Jaita's , *Shri Gur Katha*, P-11.

to beat drum by understanding Guru's indications in different forms. This Ranjit Nagara was beaten in different form in different signs of activity i.e. when Guru went for hunting the sound release from the drum is quite different and when there are loud noises lines inform the drum is beaten in different ways. Moreover to start war and to scare rivals there is different sound released by Drummer Bhai Jaita.

*I have never found an ocean of tolerance. A person with very big heart like Gobind Singh. I am yet to discover another like him. His heart is filled with truthfulness, mercifulness and forgiveness. He has sword in his hands and God's name on his Lips. Unsullied by attachment, ego; hypocrisy, greed, ego and hatred, His enemies became his friends by seeing him and started worshipping Guru Gobind.*

*Those who came in the shelter of Guru Gobind received the fruit of their heart desires. Those who visit him with strife ridden hearts, meet death in battle or have transformed and now are his followers. There is no warrior equal to Guru Gobind in this earth. His sparrows to have battled with the hawks. I can't describe the glory of Guru which is across any boundary.*

In above lines writer tells that Guru Gobind Singh was expert to fill courage and determination in weak and scared people. They let them fight with brave generals. In this way it confirms the historical incident that Guru let the sparrow fight with hawks.

*The Guru is as nectar of whole life. He pardons the lowliest and the foul mouthed as sandal (Chandan) soothes the venomous viper.*

*He did salutation to Guru Gobind during the period of big war. Enemies were present on the all four sides. When Guru shot arrows on the enemies continuously like rainfall, the soldiers of hilly Kings were panicked. Five big warriors came forward in the battle field. They left their arrows to pulling the bows till ear. True Guru Pat upon my back I charged and controlled the enemy of the hilly Kings. I have killed all the five warriors. Great warrior (Guru Gobind) became my friend. I came in the shelter of a true Guru. O Guru kindly accepts me<sup>35</sup>.*

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35. ਜਯਤੇ ਮਚਾ ਘੋਰ-----

-----ਮੋਕਉ ਰਘੁਰਾਈ ॥

Bhai Jaita's , *Shri Gur Katha*, P-12.

Above said paragraph is historically very important. Because in this paragraph writer explains the eyewitness view of *Bhanghani* battle: This is historical and reliable information regarding war of Guru Gobind with the Kings of hilly areas. In these lines we also know that Bhai Jaita played a very important role in the battle of *Bhangani* and battle and after won this battle Guru has encouraged to Bhai Jaita<sup>36</sup>.

*Now I have come in the shelter of a True Guru. How Maya (illusion) can traps me now. God bless the people and finish their all sorrows; pain. True Guru is the main protector and he is the great warrior. With his kind attention the whole world crosses the river of Countless births. A true Guru with his attention kills the ego. I won the five of the enemies in (Kaam, Krodh, Lobh, Moh, Hankaar) in my physical state of body with the holly word given by the Guru. Now with the blessing of Satguru, Jaita become undoubtful; fearless. O God kindly stay in my heart.*

In above paragraph writer introduce his name as "Jaitá". He also explain the conditions" and life about turning point of a devotee with the grace of Guru (Master). *Conditions of Hind (Hindustan) is very poor, please someone come to abolish the sorrows of Hind. Then the pray of these poor people was listened by God who was in Baikunth with the desire of God; Tegh Bahadur came as Guru and gave the religious fragrance to the world.*

In this paragraph he is explaining India's pitiful conditions during Mughal King Aurangzeb regime<sup>37</sup>.

*The crafty and wicked have twisted the meaning of truth and insulted the God. Mother, father did not do partiality with their children and God have not given the caste and pound of monarchy. God is not present in temples and Macca (Kabba). Some people believe that God lives in east, south, west or north directions<sup>38</sup>.*

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36. Sewa Singh, *Shaheed Bilaas Bhai Mani Singh*, ed. Giyani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, P-65.

37. ਸਤਿਗੁਰੂ ਕੀ ਸਰਣਾਈ -----

-----ਜਗ ਭੀਨੀ ਭੀਨੀ ॥

Bhai Jaita's , *Shri Gur Katha*, P-13.

38. ਦੂਰ ਵਿਦਗਧ ਕਿਛ-----

-----ਪ੍ਰਭ ਕੀਨ ਖਨਿ ਹੈਂ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-13,14.

*Some people (religious) believe that God lives in Tree and River (and they worship the God in this form). God lives in the grave some believe this. Some people think that God lives in stone in the form of (Murti) or in fire. Some people think that he exists in galaxies while other people believe that he lives in the sky, heaven earth and hell; But the God lives in water, earth and wind. The Lord Reigns all over the sustaining creations. Without his light all world will look ugly and waste. All goals achieved when I replaced my father Bhai Sada Nand's head with the holy Head of Guru Tegh Bahadur. Now Guru's face has changed all the courtiers said. O, Guru kindly save me from the hell just like you saved me from the army of Kings. O the protector of the earth Guru Tegh Bahadur gives your Darshan to all Sikhs<sup>39</sup>.*

This important paragraph gives us a very important and authentic information of such event about cutting head of his live father named Bhai Sada Nand , and then changing it with the swear Head of Guru Tegh Bahadur after martyrdom in *Chandni Chowk Delhi*. It proves this historical fact that Bhai Jaita has sacrificed his father head to escape the severed head of Guru Tegh Bahadur<sup>40</sup>.

*The Darshan of the true Guru is supreme. That is a very big task to vanish the mind with the holy word which is given by Guru. The door of a true Guru is very high (Big). Guru's Darshan is very pure. Guru's words are very sweet. This is a great achievement of accompanying Guru. The existence of Guru gives calmness. The name of Guru very beautiful. The holly feet of Guru save monarchy, if the dust of the feet of Guru blesses my forehead than man can come out of the race of birth. O Satguru, kindly give your kind attention to the "Jaita" and bless me that my life and death takes place in your holy feet.*

*I surrender to the real Guru who saved me with his kind hand. The real master is a complete divine power who can solve the mystery of life. The real Master makes us reside the name of the God what he want! Other to do, he can make them do. Satguru is great warrior and brave who start the sound of holy word in human body. He kills the internal five enemies' i.e. (Kaam, Krodh, Lobh, Moh, Ahankaar) of human being.*

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39. ਕਹਾਂ ਪ੍ਰਭੂ ਤਰੁ ਅਰ-----

-----ਸਿਸਟ ਨਹਿ ਸੁਹਾਤ ਹੈਂ ॥

Bhai Jaita's , *Shri Gur Katha*, P-14.

40. Kavi Kakan, *Sankshep Das Gur Katha*, ed. Gurmukh Singh, Raghbir Rachna Parkashan , Chandigarh, 1999, PP-58, 59.

*The real master not hates anyone. He has not hatred for anyone in his heart. A true Guru see everyone equally and beloved of good and bad ones. He gives the sound of God. I bow to thee; I bow at thy feet. O Guru suffused in truth thou who have upheld Jaita's dignity<sup>41</sup>.*

Here the writer of this manuscript writes his name Jaita. He describes his name as Bhai Jaita Sixth time in this manuscript.

*On seeing the holy severed head of Guru (Tegh Bahadur) both men and women were very upset. As the fire (anger) has rent their soul. The body felt warm with grief. In the minds of the Guru Sikhs, anger was born as if poisoned trees had grown inside. Now the whole life is worthless. The Turks (Mughals) have burnt (destroyed) them physically as well as mentally<sup>42</sup>.*

Here writer he describes the historical event of martyrdom of Guru Tegh Bahadur. He is throwing light on very significant event when Bhai Jaita arrived at Kiratpur with the severed Head of Guru Tegh Bahadur. Here he describes that by watching the severed head of Guru Tegh Bahadur people started crying then Guru Gobind Singh asked them to stop crying. It describes that no incident could make Guru Gobind emotional<sup>43</sup>.

*By seeing the sadness and sorrows of the Sikhs, Guru Gobind addressed them to remove all grief and sorrows from your mind because it destroys the willpower. All Munnies and Rishies advised that pull out the grief and sorrow from your heart and mind. Practice it again and again. The writer says that the Hindus have done very bad deeds and Sikh devotees of Guru feel shame. They did not show themselves as Sikh of Guru whereas they shows themselves as devotees of Lord Ram (to save themselves they hide their identity of Guru's Sikhs)<sup>44</sup>.*

41. ਭਲਾ ਭਲਾ ਭਲਾ-----

----- ਗੁਰ ਪੂਰੇ ਪੈਜ ਰਖਾਈ ਜੀਉ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-14,15.

42. ਸੀਸ ਨਿਹਾਰ ਕੈ ਗੁਰੂ ਵਰ-----

----- ਤੁਰਕਨ ਦੀਓ ਜਲਾਏ ॥

Bhai Jaita's , *Shri Gur Katha*, P-16.

43. Kavi Kankan, *Sankshep Das Gur Katha*, ed. Gurmukh Singh Raghbir Rachna Parkashan , Chandigarh, 1999, P-59.

44. ਤਪਤ ਸਿਖੁਨ ਕਉ ਦੇਖ ਕੈ-----

-----ਰਾਮ ਭਗਤ ਪ੍ਰਮਾਨੈ ॥

Bhai Jaita's , *Shri Gur Katha*, P-16.

Here writer explain the whole incident of Martyrdom of Ninth Guru at Chandni Chowk. When Guru Tegh Bahadur's head was cut off in crowd. Here poet also describe Guru Gobind Singh's internal condition in very effective manner than that how Guru Tegh Bahadur sacrificed to escape the Hindu religion and there Hindus refused their identity as a Guru's devotees.

*If someone talks about love i.e. if someone describes the true love between the Guru and Sikh he should show the love just as my father (Sada Nand) love towards Guru. He (Sada Nand) cut off his head on the feet of Guru that's why true love of a follower toward his Guru is being discussed here.*

In the above said lines writer depicts about the gossips in Guru Darbaar at Anandpur that how some Sikhs felt jealous by seeing close relation of Guru Gobind Singh and Bhai Jaita.

*O Jaita, the true, Guru has ferried across the Rangretta Master is like 'Paras' stone (mystical stone that is believed to convert base metal to Gold) who gave us a unique identity and made Rangrette his own sons.*

Here writer describes that when he handed over the severed head of Guru Tegh Bahadur to Guru Gobind Rai then Guru Gobind Rai hugged him tightly for the heroic act he performed by bringing the severed head of Guru Tegh Bahadur and tenth Guru awarded him with the title of "Rangretta Guru ka Beta".

*Why did Sikhs of Delhi turn away from the Guru? Why they did not accept the Guru? Why those devotees did not feel shame after behaving like this? Why the Turks did not recognized the Sikhs? Why youngsters kept on listening everything like rocks and why they did not show anger or reacted angrily? Why their strong arms became weak? Why they did not realized their responsibilities<sup>45</sup>?*

In above said lines we come to know about scared condition of Hindus during the martyrdom of Guru Tegh Bahadur. Because Bhai Jaita is explaining only those matters which Guru discussed only with their faithful Sikh Bhai Jaita.

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45. ਕਾਰੇ ਦਿੱਲੀ ਵਾਲੇ ਸਿਖ -----

----- ਕਰਤੱਵਜ ਨਹੀਂ ਜਾਨਯੋਂ ॥

Bhai Jaita's , *Shri Gur Katha*, P-16.

*By thinking about this Guru decided that now I will hand over the weapons to the Sikhs to compete. His Sikhs will be pure and complete Sikh by outlook. He will be good moral character. I will make him aware, awaken and a good warrior. He will be differently identified among millions of people. I will decorate my Sikh in a complete and beautiful way. My Sikh will be a true friend of needy and poor people. I will give them the Knowledge of politics and the art of governance<sup>46</sup>.*

*Satguru took many days to think over it in Damdama. There he burnt some grass and Ghee together. The flame of fire was very high. Guru waved his uncovered sword in air. After this Guru commenced his departure from Damdama by singing Jai Tegh Jai Tegh<sup>47</sup>!*

This paragraph is very much important in historic point of view because most of historians write that before doing war with hilly emperor, Guru Gobind perform lot of worship activities to please God and Goddess. But Bhai Jaita explained the reality that after the martyrdom of ninth Guru; Gun Gobind discussed about this for many days then he collected some grass over these and fires it. At this time, he was making strategy that how Hindus could be departed from Muslims.

*When Guru's mother, family and the Sikhs asked him, He replied Jai Tegh, Jai Tegh (Jai Sword). He told the Sikhs will now be sage - soldiers, enlightened. He wrote the Hukamnaamas and sent to all four sides to Sikhs to asking them to come. He gave the directions in the Hukamnaamas to Sikhs that they should come along weapons, clothes and horses<sup>48</sup>.*

In above lines the writer is spreading the light on very significant historical event when Guru Gobind Singh sent many Hukamnaamas to Sikhs in different regions. Those Hukamnaamas had orders that whenever any Sikh comes to visit Guru at Anandpur they should bring weapons and good breed of horses for purpose of war against bad people.

46. ਯਾਗੀ ਸੁ ਬਿਚਾਰ ਗੁਰ-----

----- ਬੋਧ ਕਰਵਾਂਊਂਗੇ ॥

Bhai Jaita's , *Shri Gur Katha*, P-17.

47. ਕੇਤੇ ਦਿਨ ਦਮਦਮਹਿ -----

-----ਜੈ ਤੇਗੰ, ਜੈ ਤੇਗੰ ਗਾਯੇ ॥

Bhai Jaita's , *Shri Gur Katha*, P-17.

48. ਜਬ ਕਿਫ ਮਾਤ -----

-----ਸੰਗ ਆਨੈ ਇਹੈ ਬਤਾਯੇ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-17,18.



*The Sikhs come and gathered in Damdama. Satguru was also present in that gathering. Guru Gobind pulled out his sword from scabbard and asks in whole gathering of Sikhs that who is the real Sikh in all of you. Who will give me his living head for save the religion? Than a Sikh stood up by folding his hands and was glad to do so<sup>49</sup>.*

In the above paragraph, writer is indicating on that historical event when Guru Gobind Rai gathered a congregation Sikhs at *Anandpur*. He drew his sword, according to the Sikh tradition, and then asked for volunteer from those who gathered someone willing to sacrifice his head. Daya Ram resident of *Lahore* went inside the tent to sacrifice his head.

*O protector of the poors, ocean of the mercy; please accept my head and fulfill my desire. Master holds his hand and made him sit in a tent. Satguru again came in the gathering and asked for one more head. Again a Sikh came forward by folding his hands and said I want to do this.*

Here writer describes about the most historical event that now second Sikh who came forward for sacrifice his head was Dharam Dass from Delhi.

*Satguru hold his arm and made him sit in tent too like the Satguru took five Sikhs along with him and made them sit in tent. Guru remained in the tent for the very long period of time and did not come outside. The gathering of the Sikhs sitting outside started gossiping that Guru has killed all the five.*

Here writer describes about the five Sikhs who were Daya Ram, Dharam Dass, Himmat Rai, Mohkam Chand and Sahib Anand. The five panj Piyare of Guru Gobind. *Gradually the fake Sikhs began to depart one by one. Some of them still lingered. They sat in the hope of saving face to savage their bond with the Guru. Some real Sikh sat within like offering five at his lotus feet not a scream escaped them during the slaughter. This time when the Guru emerged with him were five Sikhs the honoured. He led them and sat them upon a platform, raised for the occasion and decorated.*

In above said lines writer represents the whole event of establishment of Khalsa Panth in 1699 in front of us and beside this, also representing the poor psychology of people gathered there.

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49. ਆਇ ਜੁਰੇ ਦਮਦਮਹਿੰ-----

----- ਉਰ ਹਰਖ ਮਨਾਯੋ ॥

Bhai Jaita's , *Shri Gur Katha*, P-18.

Bhai Jaita depicts, very clearly that some people were going out from that gathering and some were thinking that how they can be good in the front of Guru. These were some people of that kind who were waiting for their turn with peace instead of being scared. After that Guru Gobind comes out from tent with those Five Sikhs who went in the tent and came out in the different type of dress<sup>50</sup>.

*Satguru (Guru Gobind) came and sat and began to address the assembled. He spoke about the norms and code of conducts for Sikhs (Rahit kurahit). He explained the Rahit kurahit (Code of Conduct). By seeing the different brightness on the five Sikhs, other Sikhs were confused. How did the Sikhs come back alive? Illusions started taking place in those minds. The shameless become more shameless by developing doubts in their minds because they failed to comprehend the greatness of the Guru's act.*

He is describing about that historical event in this paragraph when, Guru take out five Sikhs. He explained to people about good and bad deeds, according to which Sikh have to live their life. It was the most important historical event of history which made lot of changes in Sikh's life. ! Their unique dressing, way of living, follow up of new Code of conduct and different recognition came to exist.

*Dashmesh (Tenth Guru) love all his Sikhs. Those who saw him were blessed and in bliss.*

*Real Master Calling, Let's Go, Let's go to Anandpur early at dawn how blessed I am to meet him<sup>51</sup>.*

*Humbly the Gursikh anoints with the dust his brow. By staying in the company of Sat guru real knowledge can be gain. By doing the service of Guru and his followers as a devotee become pure. A disciple cross the river by doing the service of Guru.*

*O Real Master, please give me the Parsaad of your company the (Sat sang). O God, please make me dust of the feet of Master with your blessings to stay enemies in battle field. On the path of truth let me die as martyr for faith.*

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50. ਦੀਨ ਦਿਆਲ -----

-----ਕਉ ਸਿੰਘ ਸਜਾਯੋ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-18,19.

51. ਬੀਚ ਸਭਾ ਮਹਿ -----

-----ਮਾਰੀ ਦਾ ਦੀਦਾਰ ਹੋ ਗਿਆ ॥

Bhai Jaita's, *Shri Gur Katha*, P-19.

*Faith, chaste action, charity, ritual baths. All these and purpose of hand held guns and swords. I have perceived shield axe, dagger, spear, and a spotless shroud, with these I am at peace in bliss. The sword and the whistling Scimitar in victory are saints and Comrades. I hope that I could recognize him as the Saint of Saints and recognize him as the testimony of victory. With the blessings of this Saint when I enter the war and win it with his power.*<sup>52</sup>

*You are my sword, you are my axe and you are my gun too. On thy strength rests triumph and Jaita's win too. Here writer point himself as Jaita. He is describing his name here seventh time.*

*The evil minded fled Turks abducted Brahmin's women, defiled their faith, harassed the priests and the Saints.*

*By speaking word "Waheguru" I pulled my sword and in battle I have killed to the evil Turk.*

*After Brahmin lady was rescued, I brought her to the Guru's Court, the Guru arranged return to her spouse.*

*O king of Anandpur please don't be late. Give me commend to vanish the Turks. O reverend Satguru, give me only this boon that after the victory I could see your holy face*<sup>53</sup>.

In these above line writer describing that important historical event when Guru spent two months in *Anandpur*. A Brahmin named Devki Dass came to Guru Darbaar (Court) and prayed that 'Doaaba Pathaan' sardaar (leader) had kidnapped his newly married wife. On that time, The Bhai Jaita told Guru that he is ready to complete this task. After getting permission from Guru, Bhai Jaita reached there and after punishing to the Pathan and escaped Brahmin's wife and came back to Guru.

52. ਗੁਰ ਸਿੱਖ ਧੂਰ -----

-----ਜੁਧ ਜਿਤੇ ਮਾਨ ਹੂੰ ॥

Bhai Jaita's, *Shri Gur Katha*, PP-19, 20.

53. ਤੇਗ ਤੂ ਹੀ -----

-----ਜਯਤੇ ਕੀ ਜਯਕਾਰ ॥

ਬਿਖ ਨਾਰੀ ਹਰ ਲੀਨ -----

-----ਹਨੂ ਤੁਰਕ ਕਉ ਜਾਇ ॥

ਹੇ ਸਤਿਗੁਰੂ ਕਾਰਨ -----

----- ਤਉ ਮੁਖ ਪੇਖੂੰ ਤੋਹਿ ॥

Bhai Jaita's, *Shri Gur Katha*, PP-20, 21.

Guru Gobind Singh hand over this Brahmin lady to his husband Pandit Devki Dass. This incident has narrated in many Primary sources too.

*Sitting in the lap of swords I feel no sadness and depressed. The Lord of liberation is controller of hills and heavens.*

*In all three worlds, a philanthropist and a war hero earns renown. The one who dies and take birth who know them.*

*Jaita says fight in the ground of war is my real duty. Those who run away from the battle field that person lose everything like integrity and faith.*

Above lines depicts about writer's perfections in battle skills. Also elaborate his belief that how should a great warrior has to be. This paragraph describes very clearly that Bhai Jaita was a very brave, reliable general. Beside this expert in battle skill and he was a person who never deceived and run away from the battle field.

*Filled with rage pride Bhim Chand (Hilly King) spoke roughly by picking up his eyebrow. With eyes like iron barrel, lips parted as snake poisoned in flames. The Guru's heart is calm and vast as ocean waters. He remained constant with the grace of God. He called the assembly of the Sikhs and all Sikhs warriors instantly got ready.*

In these lines he explain the enviously of Hilly King leader Bhim Chand. The kind of Hills Bhim Chand felt Jealous from the royal life style of Guru Gobind. Guru had, predicted about this so, before any delay he called a meeting of Sikh warriors, so that next could be taken.

*Listen the diplomacy of Aurangzeb that Islaam would be religion of whole country where as the Hindu lived in huge number, he offered the butter of bribe for converting them to Islaam. When they refused the bribe, he used tactics such as threats and terrors to convince them. But when wealth and terror all failed then the order was to erase the Brahmins.*

Bhai Jaita describe that it was time when Mughal King Aurangzeb was doing atrocities<sup>54</sup>. Due to his orthodox nature he was terminating the Hindu religious into Islam which was against the principles of Sikh religion. Aurangzeb became restless by hearing

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54. ਖੜਗ ਗੋਦ ਮਹਿ ਔ -----

-----ਨਿਜ ਅੰਤ ਨਿਬੇਰਾ ॥

Bhai Jaita's, *Shri Gur Katha*, PP-21, 22.

about name and fame and living status of Guru Gobind. With this intention he forced hilly Kings to finish the Guru.

*Gobind held Nishan (Flag) and spoke Hari (God). He gave the command when speeches and activities of Guru spread all the four directions then Aurangzeb was filled with Jealous and anger. Aurangzeb adopted the evil policy and threatened to hilly Kings that you have to kill Guru Gobind otherwise yours end will come.*

*The hilly Kings have discussed that although the religions of Guru Nanak is for welfare but we should show that way which could save the dignity of Hilly Kings - They thought seriously how they frame false allegation to Guru Gobind. Guru realized the name of God and Guru actually did this for welfare.*

Here writer describes about mountain Kings that it was not intention of Guru that would set up a battle with mountain empower. There war was forcefully imposed on Guru by King Aurangzeb and hilly kings.

*When no reason was found to fight; the hilly kings' created the issue of Drum Ranjeet Nagara). Don't beat the drum so loud because to it creates such a horrible voice. Go somewhere else to take rest and hunting now take away all the problems of hilly things and move to another place.*

When Hilly Kings did not find any other blame then they send message to Guru to not to beat (Ranjeet Nagara) Drum nor hunting in their areas. If he wants to do; so he had to perform these types of activities anywhere else.

*Guru perceived in his heart the intension the Kings. He understood the diplomacy of the Kings. He understood that war drum and hunting did not disturb them. They have malice intension in their hearts. But Guru has only thought of God in his mind. With trumpeting, the elephants and fan fare immense, the Guru towards the king of Nahan decamped<sup>55</sup>.*

Now Gobind Singh understood that Hilly Kings were wanted to send him out on siege of King Aurangzeb. However, Guru had never been teased to them. Guru realized

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55. ਗਿਰਿ ਈਸਨ ਸੁਨੇ-----

-----ਉਠੀ ਗਜ ਗਾਜਨ ਕੀ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-22,23.

that now Hilly Kings got fraud in their mind and they wanted to set up war. Guru Started walk an elephants to Nahan hills because he did not want war<sup>56</sup>.

*Raja Medhni Parkash (King of Nahan) was filled with joy by hearing the news. He rushed to meet Guru on the banks of Yamuna, where such a beautiful place Paonta is situated. Repeatedly the King bowed and touched the feet of Guru and said how blessed he is to find. Guru as his friend al his territory. He surrendered all thing what he had. He gifted the throne to Guru. He gifted all the forests of his territory to Guru for hunting.*

He discussed about the King of Nahan named Medhni Parkash was felt extremely happy when he come to know that Guru Gobind had come to his territory. He was friend of Guru that's why he welcomed him. Moreover he was also the enemy of mountain Kings and he better knew that if there was start up a battle between them then he could take the benefit of Guru's army.

*The Guru settled in Paonta itself and made strategy for future. He constructed the fort for fort for security. Some Turks soldiers to whom Aurangzeb had expelled were brought to the Guru. Shah Badrudeen, Kale Khan, Bhikhan Khan and other disbanded folk arrived and rubbed the Guru's feet*

This paragraph is very important on historic point of view because from about these lines we came to know about the events of the battle of *Bhanghani* near *Paonta*, between Guru and Hilly Kings. The main thing is that writer was the presented at that time. He tells us that Bhikhan Khan and Badarudeen Khan who were expelled from the army of Aurangzeb after that they were joined to Guru's army.

*Now Aurangzeb felt in his mind that Guru Gobind is not afraid of him. Now if he cut iron with iron not a grain of blame would fall on him. Thinking all about this Aurangzeb wrote a letter to Bhim Chand defeat thou in the battle to Guru and pass this letter to Bhikhan Khan*<sup>57</sup>

In these lines writer is describing about the diplomacy of Aurangzeb that how he became restless by Guru Gobind's activities and he did not take it good to do direct battle

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56. Mohinder Kaur Gill, *Bhai Jaita Gur Ka Beta*, Vijay Publisher, New Delhi, 1998, PP-95,96.

57. ਨਹਿ ਨੀਤ ਅਨੀਤ-----

-----ਭਿਖਨ ਖਾਨ ਦਿਲਾਯੋ ॥

Bhai Jaita's, *Shri Gur Katha*, PP-24, 25.

with Guru that's why due to diplomacy he planned a Conspiracy with hilly Kings to weaken the strength of Guru.

*With a large army Bhim Chand marched and laid around fortress Paonta a siege. The fool did not know the Guru's desires to wage a war at the gates of Bhanghani, Bhikhan, Hayaat and Nazabat Khan deceived the Guru and joined Bhim Chand. The Gur Sikhs determined the victory in their hearts and killed the army of king like the messenger of death attacked them.*

He narrated the eye witness incident of battle of *Bhanghani*. The hilly King Bhim Chand moved Nahan with a large army to attack Guru Gobind Singh. Bhikhan Khan, Hayaat Khan and Nazabat Khan who were expelled from the Mughal army they rejoined Bhim Chand again. But here the writer describes that the Sikhs of Guru had full of confidence for their victory.

*Infusing panic and plunder in battle with lightening skill, the Guru released arrows by stretching up to his cheeks. He killed the Turks as well as Garhwal, Handuri, Kehloori states (hilly arms). Sango Shah and Jeet Mall (Cousin of Guru) both benefited Guru in this battle. It was appearing just like a young lady in red dress. In this way the ground was covered with blood<sup>58</sup>.*

In above Paragraph writer, describes the Bhangani's historical account of the battlefield, referring to Guru Gobind is unique and mature techniques of shooting arrows proves that the Guru showed the full essence of battle. The author is referring to the historical event when the army generals of the *Garhwalia, Handuria, Kahluria* states (hilly Kings) were killed in this battle by the army of Guru. Enemies were slaughtered so that the whole earth was red with blood.

*There were heaps of flesh and corps in all your sides in the field of battle. The crows the kites hover, the hyenas, and the Jackals and lick. Vaidis were doing treatment of injured soldiers. Soldiers do not attack on them even by mistake<sup>59</sup>.*

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95. ਬਹੁ ਰਾਜਨ ਸੈਨ -----

-----ਮਹਿੰ ਸ਼ੋਣ ਦਿਸਾਰੇ ॥

Bhai Jaita's , *Shri Gur Katha*, P-25.

96. ਚਾਰ ਦਿਸਾ ਸ਼ੋਣਤ-----

-----ਭੂਲਹਿ ਸੇ ਪ੍ਰਹਾਰ ॥

Bhai Jaita's , *Shri Gur Katha*, P-26.

*The soldiers were attacking on each other just like an ironman dealt hard blows on the hard metal. Radiance is clearly is seen on faces of brave warriors whereas, the coward soldier's faces were ashen grey. Iron fell upon iron just like black clouds thunders with huge sound. Guru attacked with arrows just like a farmer used to cut hits Crops. Shah Badrudeen, Kirpal Dass, Kale Khan are friends of Guru dealt and rained such mighty blows that mounds of the deeds were raised life of grain harvested and heaped in a field. Many soldiers of the Hilly Kings were killed in the battle and betrayed Pathans were killed by the Sikhs too. When Guru shot Bhim Chand with an arrow then all ran from the battle field in fear.*

The writer describes that in this battle Guru's beloved Badrudeen Shah, Kirpal Dass, Kale Khan, relatives Sango Shah and Jeet Mall showed of the essence of their bravery and inflicted heavy losses on the enemies. The thankless Pathans were killed by Guru's army. The Guru shot the arrow at Bhim Chand (the Chief of hilly Kings) and enemy's forces fled the battle field with panic.

*There is bliss in mind with memory of God Warriors brave great warriors sang in the praise of God. God gave command to find a new faith in this world. Give everyone the nectar of life (Amrit). Give them immortal life with this a nectar. He took ten births and given ten names ferry the human lot Satguru walked on earth. Blessed with the inherits of ten saints. Guru Gobind started a new faith (Khalsa Panth) in this world. He took light from all the ten Guru's and filled into the new Panth. Since this Khalsa Panth become immortal, Yama (God of Death) cannot come nearby Khalsa.*

Here the author gives a vivid description of Guru's thought after the victory of Bhangani the Guru has decided that he will convert their weak people in to lions. Here we are talking about the historical turning point of giving a new look to Sikhs by introducing Amrit Paan. The writer Bhai Jaita is describing that in this way the separate Panth which started from Guru Nanak was transformed into a practical form through the tenth Guru Gobind Singh and became a beacon for different identity at Sikhism. Earlier in India, through Hinduism, Vedaas, Puraans, Smrities etc, The Brahmin were entangled in weak thorn. It became so weak and helpless that the Mughal pushers took away to their daughters, sisters, wife forcefully<sup>60</sup>.

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60. ਅਸ ਬੀਰ ਪੈ ਬੀਰ-----  
PP-26, 27.

-----ਦੰਡ ਨਾ ਨੇਰੈ ਆਯੋ ] Bhai Jaita's , *Shri Gur Katha*,



*Guru Gobind Singh started new faith (Panth) to give calmness to people. With this all the hurdles created by Yama are vanished and they meet God very soon. Those who listen the teachings of Guru. He got freedom from the rituals like Yagya, Pilgrimage, Yogic practices. Know Jiwan Singh (Bhai Jaita) became fearless to stay in the feet of Guru Gobind Singh.*

*Guru told now protects the needy and poor people. He (Guru) spoke these words from his own mouth. Do not waste time to enter into the battle of field. Take your life as servant of people. Devotee your life in the service of the poor people. Where other warriors feel afraid of going to battle field, there Sikh warriors come for fight and become immortal. Wedded to dharma (truth) a Sikh will always be. He shall put out Adharma (lie) from the roots and extinguish it. Saints, religious heads, ardent devotees were initiated with Amrit, and the ceremony was thus accomplished. Then he said to take Amrit, yours bond will be removed. O son give your head (mind) as a present to Guru. Drink the holy nectar (Amrit) from the eyes of Guru. After this Guru told the code of Conducts (Rahit Kurahit) for Sikhs and he gave them mantra of Waheguru<sup>61</sup>.*

There was nothing that these weak and followed out masses could do Guru Gobind to fill their conscience, devised a plan to create a new nation to fight against oppression. In a nation where after drinking Amrit fear anxiety will not come close to Sikh. Guru Gobind decided to lose the rosary from the hands to Hindu and hold the sword and turn foxes into a Lion but this does not mean that the Guru lost the rosary in the hands of Hindu closed the door of their religion and pushed them to become oppressors religion is to be ready to be martyred in the battlefield for protection of poor by sacrificing one's life. The Guru greeted everyone who came to him. Bhai Jaita describes the (Rahit Kurahit).Guru gave to the Sikhs the mantra of Waheguru.

*The giver of breath, protector of life, my Guru. He always comes to save his son. Guru is one who wins the battle and kills all the enemies (bad habits). He shines over the Anandpur like sun. He is the creator of Singhs and giver of initiation. The father is sitting*

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61. ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ-----

-----ਗੁਰੂ ਮੰਤ੍ਰ ਦੀਉ ॥

Bhai Jaita's , *Shri Gur Katha*, P-27.

among his sons just like the stars in the sky. Rishi, Munnies, Siddh, Budh, warriors win the battle with the bless of Guru's feet<sup>62</sup>.

*Jaita son of Gobind took initiation in Anandpur city. Real Master (Guru Gobind) has given initiation to meet the internal sound are consideration (Shabad Surat). Master has done such a divine act and makes the real King to the poors.*

*Impure became pure with the initiation (Amrit Paan). Since that time this new faith (Khalsa Panth) became unique and popular in this world. Since that time the Panth has achieved the freedom from anxiety, sorrow, rage and extreme feeling. He made the Sach Khand and Anandpur equal. The children of God merged into God and they praising of God with singing.*

*O Lord, bless Jiwan Singh that in devotion I may surrender whole body, mind and wealth to thee.*

*To serve the Guru, the mind and body become healthy. God has removed all the evils from the body of Jiwan Singh.*

*Mild fragrance from the tree of Kadam fans the Guru and gives him solace. Guru addresses the warriors, brave soldiers who sat in front of Guru that has given his sun light of spirit and outlook to them. You received the respect to abolish the pride of caste. Those Sikhs who will involve in the rituals of Brahmins will not be able to see Guru's actual grace<sup>63</sup>.*

Here the writer is talking about the most important turning point of his life, he describes the Sikh-Guru relationship has really begun. He writes that the Guru gave no place to miracles in their life.

He denies all rituals like idol worship, worships of God. Goddess, Shrines etc. The building of Sikhism built on the foundation of (Shabad- Surat) Yog (the combination of

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62. ਸਾਸ ਕੇ ਦਿਵਈਆ-----

-----ਪਗ ਧੂਰ ਪਾਤ ਹੈ ॥

Bhai Jaita's , *Shri Gur Katha*, P-28.

63. ਨੰਦਪੁਰ ਸਹਰ ਗੋਬਿੰਦ ਕੇ-----

----- ਜਸ ਗਾਨ ਕੀਓ ਰੀ ॥

ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਕਰ ਦੀਜੀਏ-----

-----ਬਿਖ ਸਗਰੇ ਰੋਗ ॥

ਮੰਦ ਸੁਗੰਧ ----- ॥

-----ਦਰਸਨ ਵਚਿੰਤ ਹਾਈ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-28, 29.

consciousness and Mantra). He writes that in *Anandpur* Bhai Jaita initiated by Guru Gobind Singh and shown the true Path of (Shabad- Surat) Yog. Bhai Jaita came into Guru's shelter. Here the author states that the Guru inspire his disciples to rise above the pride of cast and serve to the humanity without any discrimination. That is to say, Sanatan Religion (the origin of Hinduism) in which Brahmana had adulterated for his own selfishness is taught by him to abolish all these beliefs, rituals and customs.

*That is the real Sikh of Guru who accepts that, the light of God is in every person without any kind of discrimination. Those who tell the right action alone is a measure of one's silk. Those who disregards creed or caste. Sikhs have to protect the needy and poor people. Sikhs have to know the evil hearts people. When there would be need to stand against sin, they have to understand that sword of truth and sword is the true light of God. From both sides war commenced, both armies clashed with fatal intent. The warriors with turret, stripes do war with same and bow stripers have left their arrows horribly. Guru-Garh! Fired the guns and spit thunder, some have surrounded by enemies in Anandpur. In fright the cowards flood while the brave in battle shone in colors of courage.*

Here the writer throws the light on most important historical event of the first battle of *Anandpur*. After the failure in the battle of *Nadoun* the Governor of Lahore felt really shamed. In this battle Alif Kan a Chief of the Mughal Army ran away. He wanted to take revenge for this disrespect from Guru. He sent a huge army to *Anandpur* for attack. In this attack unlimited amount of arrows and bullets started shooting from both sides. In this battle Guru succeeded. This victory brought huge confidence in Sikhs.

*Attachment with the son and wife man feels anxiety in his own mind. When he does not think about the name of God. Who chanting the name of God is always free from fear and anxiety and save him<sup>64</sup>.*

*Abandoning the Guru which way will he go the will fed regret that ran away from the battle of field to save their life<sup>65</sup>.*

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64. ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਕਾ -----

-----ਚੇਤਈ ਰਾਖਨਗਾਰੁ ਬਚਿੰਤ ॥

Bhai Jaita's , *Shri Gur Katha*, P-29.

65. ਬੇ- ਮੁਖ ਗੁਰ ਤੇ ਹੋਇ-----

-----ਗੁਰ ਤਜ ਕਰਨ ਤਕਸੀਰ ॥

Bhai Jaita's , *Shri Gur Katha*, P-30.

Here he narrates about the fourth battle of *Anandpur*. When a huge army of Aurangzeb and Twenty Two hilly Kings attacked on *Anandpur*. Bhai Jaita describes here that in this tough battle of *Anandpur* Bhai Maha Singh and other 39 Sikhs left Guru Gobind for saving their lives.

People do not love the Guru who is alive and exist before them. How they can love them who are in disappear form.

The issues are not solved with gossips. It is removed with the true thoughts. With the pure actions the God can be found. Without the blessings of Guru there is no love and without love there is no fire of love. Without fire of love there is neither humanity nor the surrender of false ego.

*Maya (illusion), Moh (attachments) are main causes for sadness, don't ever succumb to them in your mind. Real Sikh of Guru always fights with the anger, greed, and false pride. Desire is so powerful which even teases the saints too. But it lies in the feet of true Sikh of Guru. Guru invented the holy word and with the help of this a Sikh converts the evil of ego. With this kind of practice he is free from the fear of Yama. To live in the company of true Guru he has to cut the trap of births and deaths. Jaita has got the company of real master and now he crossed the sea of Life and death<sup>66</sup>.*

*Whenever any problem comes then your initiation gives us happiness. The one who is left by the friends and family then God always stand with him. Where the darkness of ignorance is thy name "Hari" brings light. When the ocean rages in a whirl, then by chanting the name of Hari man steers to safety. Where a horrible fire exists the name of Hari Cools the blaze and is very helpful.*

In above lines writer is describing the ideology of Sikh religion. He is describing here the values of initiation that how Guru helps the disciple on every step.

*The Sikh's service is the highest of the high and purest of pure. The reduce of master purifies the whole body. The Guru's service makes friends of foes. The Guru Sikh service is ultimate religion. The sewa of Guru is a holy act. To serve the Guru the mind*

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66. ਜੋ ਪ੍ਰਤਖ ਹਦੂਰ-----

-----ਸੰਤ ਜਨਾ ਸੰਗ ਤਰਿਓ ਰੇ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-30, 31.

*becomes pure, all sins vanishes. The one who do this service is very lucky person. One's sleeping luck wakes up.*

*With the service of real Master freedom can be found. Sorrow does not touch the soul. Jaita with the service of Master face of the Sikh brightens up. The service of the Guru helps the Sikhs to solve the mystery of life<sup>67</sup>.*

*God has five high places and five get the respect in the Lord's court. Kirpaan, Karha, Kes, Kachh, Kangha established as the "five kakaars" with five kakaars Guru killed the five Evils (Kaam, Krodh, Lobh, Moh, Ahnkar) from there five Sikhs. There is no secret in this. These five kakaars are very much liked by Guru.*

Here Bhai Jaita discuss about the main pillar of the Sikh religion also known as Panj Piyare (Panch Permeshar) (Panchayat) Guru has given full rights to these Panj Piyare who can give Command to Guru also. Here the writer is describing the five kakaars (five sign) for identify the Sikh.

#### Amrit Bidhi

*Come forth thou that seek initiation by Amrit. Five noble Sikhs have been chosen among them. These five noble Sikhs took bath with hair and wore new dress. New blanket had been spread and all five Sikhs sat on this blanket in "Bir Asana". An iron basin was placed on the blanket and all the five Sikhs focused on it.*

This is very important historical information given by Bhai Jaita. He explained all steps which were taken by Guru Gobind Singh at the time of Amrit Paan. He discussed about the whole method of "Amrit Bidhi". He was presented in that ceremony. He says that five noble Sikh Daya Singh, Dharam Singh, Himmat Singh, Mohkam Singh and Sahib Singh. Now the Panj Pyare gather around the bowl kneeling in (Bir Asana) to prepare the holy nectar called as "Amrit".

*Ensure that aspirant has been worn, the five kakaar (Symbols) now pour some water and add sugar coins (Pattashe) into the sacred iron bowl, asked them to sit on blanket in "Bir Asana". With a dagger the first one stirs, Sugar, coins with Concentration.*

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67. ਜਹਿ ਮੁਸਕਲ ਅਤਿ -----

-----ਸੇਵਾ ਤਰੀਐ ਭਉਜਲ ॥

Bhai Jaita's , *Shri Gur Katha*, P-31.

*He recites as he stirs the scripture Jap Ji. On their hand they hold over the blessed iron bowl<sup>68</sup>.*

Here he narrated the event of Amrit Paan. He says, after the thorough inspection of five kakaar of the seekers. Now Panj Pyaares gather around the bowl keeling in “Bir Asana” to prepare the holy nectar called as “Amrit”. One of the Panj Piara pores clean water into a iron bowl and adds Crystallized sugar Coins (Pattashe) and start dissolves it with the double edged iron sword and recite the path of Jap ji.

*His four fellow friends join in over the basin they extend their hands and speak the five Baanias (Jap, Jaap, Sawaiye, Chuapai, Anand) the nectar is prepared. Then take the sweet water five times in their eyes and hair each time.*

*With each sip of the Amrit chants Waheguru ji ki Fateh(Victory of truth). All other Singhs who have gathered for Babtism ingest Amrit from the same bowl and then the Rahit - Kurahit (the sacred Sikh Code of Conduct) tell them. Than after doing the Ardaas they should serve the parshaad. After that all Singhs should have to eat in the same bowl without any discrimination ceremony there<sup>69</sup>.*

He depicts the event of Amrit ceremony here. The other four join in their hands extended over the iron bowl to concentrate the Amrit. Each of the five stirs the sugar into the water while reciting the five scriptures (Jap, Jaap, Sawaiye, Chuapai, Anand) one by one along with chanting the five Baanies they are consecrating the Amrit. One of the panj Piare dips a hand into the bowl and pours the Amrit into the cupped hands of the initiate saying “Waheguru ji ka khalsa, Waheguru ji ki Fateh”.Bhai Jaita clearly explained the five Baains. At the end of ceremony everyone who is gathered for initiation must eat the Parshaad from the same iron bowl thus omitting any discrimination among Sikhs.

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68. ਪਾਂਚ ਬਡੇ ਪ੍ਰਭ-----

-----ਦੂਸਰ ਹਾਥ ਧਰੀਜੈ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-31, 32.

69. ਪਾਚਹੁੰ ਮਹਿ ਚਾਰ ਸੂ-----

-----ਐ ਪਾਨ ਕਰਾਵੈ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-32, 33.

## Rahit

*Now listen the code of Conduct for Singhs by Guru. He should meditate and think about the holy name of Hari and he should keep battle with eternal enemies in mind. Whenever any needy person comes to his door, he should leave his comforts and help them to come out of their sorrows. He should not think about his cast and should see him as a son of God. He should not indulge in Brahmins rituals and got freedom with the help of Guru's teachings<sup>70</sup>.*

Shri Guru Katha became very significant sources of Sikh history as it is the only trusted contemporary sources available which clearly explains the Rahit Maryadha (Code of conduct) introduced by Guru Gobind for every Amrit Dhaari Sikh.

*The Singhs should put on the weapons on their body with Loving care as symbols of Lord. Without weapons make them cowards. The light of the third eye vanished without weapons. Celibacy truth, restraint, patience are weapons. Swords, Khanda are the name of God.*

*Singh should neither tamper with hair nor do shaving blades near anywhere. With the complete outlook, Singh should put on his Dastaar (Turban). They should not pierce nose and ears. When a Singh (Lion) will meet another Singh they have to say Waheguru ji ki Fateh. A Singh should feeds to needy and hungry person first and then he should feed himself.*

*Singh should keep himself away from smoking pipe, halaal, hashish, and tobacco. He should not even do friendship with person who uses tobacco. He should sacrifice red clothes and tobacco snuff. He should always have a company of nice persons and should accompany those who are not Singhs. He should only love his wife and regard rest of the women as mother. He can eat the meat in the shape of a Chatka not in Halaal manner.*

Here the writer gives us are very significant historical information that at the time of Amrit Bidhi ; Guru called to all Amrit Dhaari Sikhs that they can eat meat in the form of Chatka not in the shape of Halaal. Means to say Guru Gobind never prohibited to the Sikh to eat the meat. All Sikhs have a different view to regarding to eat the meat. But here Bhai Jaita has cleared the clouds that the Sikh can eat Chatka meat. There is no any type of prohibition.

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70. ਅਬ ਰਹਿਤ ਸੁਨਹੁ-----

-----ਪ੍ਰਾਪਤ ਮੋਖ ਦੁਆਰੇ ॥

Bhai Jaita's , *Shri Gur Katha*, P-33.

*A Singh should omit all the ritual offerings pooja token, prayer money, prophets, Fasts. He should quit all auspicious omens, black magic, Tantra, Superstition, Sacrificial fires; ceremonials of the dead, zodiac, Astrology are prohibited to Singhs. Falsehood, theft, Friendship, Cunning craft wager, slander and injustice should be dismissed by a Singh. Gambling is also prohibited<sup>71</sup>.*

*Trade is an ideal income for the Singhs. He should honestly earn his livings. Second best way to earn his livings is farming. Learn to live by thy labour of ten nails. A Singh should not engage as servant or slave.*

*Doing service as a warrior well suits to him. He should bow his head in front of one God and should not take interest in pantheon of Gods.*

*A Singh should not covet another's wealth or share even by default. He should learn to live by thy labour of ten nails; he should not tamper not with another assets.*

*He should stop attacking an unarmed man and should not stab another in the back. A Singh should not bow before mounds, cremation grounds, graves and engravings.*

*A Singh should not accept the food from a person who thinks himself a pompous. A Singh should not accept the parshaad from anyone other than his own at "Isht dev" because by doing this one can go astray. He become double minded who treat everyone's parshaad.*

*A Singh should eat less and sleep less. He should not eat out of greed, should not insult the food given by God. He should consume only that amount of food that is sufficient and suitable for his soul and body. All the gains are a sacred and pure he should consume food in proper clothes<sup>72</sup>.*

*A Singh should not mourn on anybody's death. Do not place the dead body on the floor but should be placed on a cot instead. He should know and understand that this all happens in the will of God. He can eat what to want to. He should not fling with that and thus, chant the Lord's name and sing his bliss.*

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71. ਸਿੰਘ ਸਸਤ੍ਰ ਸਜਾਇ -----

-----ਜੁਆ ਅਨਿਯਾਜ ਨਿਵਾਰੈ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-33, 34.

72. ਉੱਤਮ ਕਿਰਤ ਵਿਉਪਾਰ -----

-----ਪੋਸਾਕ ਹਮੇਸ ਜੀਮਾਵੈ ॥

Bhai Jaita's , *Shri Gur Katha*, PP-34, 35.



*Here Bhai Jaita is describing the ethical life for all Singhs who baptized by Guru. After thoroughly examine this manuscript written by Bhai Jaita. We reach on the result that without any kind of doubt, Shri Gur Katha is very essential from the historical point of view. On the top of it, it will help to vanish all the illusions<sup>73</sup>.*

In history, Bhai Jaita is only known for bringing the severed head of ninth Guru Tegh Bahadur from Delhi to *Anandpur* and thus, handing it to Guru Gobind. But through this research many other main qualities and mainly one main point had came out. Very few people know that Bhai Jaita was a brilliant writer also. In his book, “Shri Gur Katha” he gave the authentic sources of the time period of Guru Gobind and thus, shown the new way to researchers and historians. Shri Gur Katha was written in the last decade of 17<sup>th</sup> century. He briefly portraits the personality of tenth Guru Gobind Singh. By reading this, the reader can easily portrait the picture of Guru Gobind Singh comes into his mind. Moreover, the original Shri Gur Katha handwritten by Bhai Jaita is present. Due to this, it also becomes the very important source in the historical point of view. This is eye witnessed contemporary source which also depicts Amrit Bidhi and making of singhs by Guru Gobind on the holy place of *Anandpur*. Bhai Jaita briefly describes the Panj Kakkar (kanga, kachh, kada, kirpan, kes) i.e. worn by singhs during taking Babtism in his book. Furthermore, he discussed about the five banis (Jap, Jaap, Sawaiye, Chaupai, Anand), which is the primary source. Expect this source; none of the other sources give the authentic information about this.

In addition to it, he also explained the Rahit and Kuraihit that will be applied in one’s life after taking holy nectar (amrit) as per directed by Guru Gobind Singh. Without any kind of doubt, Bhai Jaita’s Shri Gur Katha is very important from the historical point of view. On the top of it, it will help to vanish all the illusions.

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73. ਸਾਸ ਨਬਰਿ ਕੋਇ-----

-----ਪ੍ਰਭ ਕੀਰਤ ਗਾਵੈ ॥

Bhai Jaita’s , *Shri Gur Katha*, P-36.

## CHAPTER-5

### ROLE OF BHAI JAITA IN SIKH HISTORY

Bhai Jaita (Jiwan Singh) was not just the poet who wrote the major events of the history in the form of poem named *Shri Gur Katha* (recognized by contemporary era) but also was a skilled horse rider, gunman, swordsman, timpanist of the war drum *Ranjit Nagara* and the chief General of the army of Guru Gobind.<sup>1</sup>

Giani Gian Singh wrote that Bhai Jaita (Jiwan Singh) participated in every war fought by Guru Gobind Singh but the war skills he showed in the wars from the year 1701 till 1704 is worth mentioning.<sup>2</sup>

He used to live in a forsaken feeling of separation after the death of ninth Guru Tegh Bahadur. But the love of the tenth Guru towards him again revived his mental state to optimism and joy. He was not just named as the son of Guru but in reality too he used to receive the love and respect like the son of Guru. He even appointed as the teacher of Sahibzada Ajit Singh because of his aptitude in all the weapons used in the war.<sup>3</sup> His efficiency in war used to make everyone happy. The biggest example of his skilled behavior in war that Guru Gobind Singh appointed him as the first timpanist of the *Ranjit Nagara*.<sup>4</sup> Shamsheer Singh Ashok also gives testimony in favor stating, “Guru Gobind Rai started his political career with great foundation further in his new built capital *Anandpur* he formed an army and built seven forts (*Anandgarh, Taragarh, Agamgarh, Lohgarh, Holgarh, Kesgarh and Fatehgarh*) and later on he built a biggest war drum which completed in the year 1741 with great efforts. The voice of the war drum used to feel till 50 miles and the forest and mountains in that range used to feel its echo on just one strike over it.

Bhai Jaita crowned timpanist of the *Ranjit Nagara*. He remained the timpanist of *Ranjit Nagara* from the year 1742 till 1762 for almost two decades and being a timpanist he also served in the army and his service towards Gurus can never be forgotten.<sup>5</sup>

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1. E.D. MacLagan, H.A. Rose, *A Glossary of the Tribes and Castes*, Language department, Punjab, 1910, P-76.

2. *Sikh Itihaas Vicho Chonviya Sakhiya*, Sikh Missionary College, Ludhiana, 2007, P-67.

3. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publisher, New Delhi, 1998, P-87.

4. Bhai Jaita, *Shri Gur Katha*, P-17.

5. Shamsheer Singh Ashok, *Mazbi Sikhian Da Itihas*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2001, PP-146, 147.

He was very skilled in swordsmanship that it was almost impossible to find anyone to match his caliber, who could hold the reins of the horse in his mouth and can use swords in both of his hands.<sup>6</sup>

On one side he was skilled in swordsmanship and on the other side he was well versed in aiming the guns. It is found from the history that Guru Gobind Singh had two guns *Naghni and Baghni* and he was skilled in aiming both the gun at the same time. Guru used to get very happy after seeing his skill.<sup>7</sup>

A renowned poet Bhai Santokh Singh mentioned this perfect gun aiming skill of Bhai Jaita in his book *Gur Partap Suraj Granth*.<sup>8</sup> Similarly, a courtier poet Kankan also mentioned in his book *Sankshep Das Gur Katha* about his skilled swordsmanship.<sup>9</sup>

Shamsher Singh Ashok wrote that Bhai Jiwan Singh (Bhai Jaita) was a skilled swordsman and archer and no one could compete with him. In similar manner Professor Rajkumar wrote in his research journal *Rangrete Guru Ke Bete* about him that he was on the famous general and scholar of Guru Gobind Singh. During the times of war the people with whom Guru Gobind Singh used to discuss the strategies of war Bhai Jaita was one of them.<sup>10</sup>

He was also the commander of the fort *Anandgarh*, where all the four Sahibjades of Guru Gobind Singh was born, which was constructed by Guru Gobind Singh himself. Guru Gobind Singh along with his family used to reside in this fort. The vault of this fort had surplus amount of weaponry. On the west side of this fort just adjacent to the wall of the fort Bhai Jaita used to reside with his family. Guru Gobind Singh had made the in charge of security of the fort to his loyal and intelligent Guru Ke Bete Bhai Jaita. On the west side of the fort *Anandgarh* adjacent to its wall there is a fortress and Gurudwara *Tapo Asthaan* is built in the memory of martyred Bhai Jaita.<sup>11</sup>

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6. *Sikh Itihaas Vicho Chonviya Sakhiya*, 1-6, Sikh Missionary College, Ludhiana, 2007, P-68.

7. Jaswant Singh, *Guru Ke Bete*, Jiwan Singh Viadhyak Bhalai Trust, Chandigarh, 2001, P-350.

8. Bhai Santokh Singh, *Gur Partap Suraj Granth*, Bhai Vir Singh, Language Department, Patiala, 1965, P-5866.

9. Kavi Kankan, *Sanshep Das Gur Katha*, ed. Gurmukh Singh, Ragbir Rachna Parkashan, Chandigarh, 1991, P-66.

10. Shamsher Singh Ashok, *Mazbi Sikhan Da Itihas*, Bhai Chatar Singh Jivan Singh, Amritsar, 2001, PP-146, 147.

11. Jaswant Singh *Guru Ke Bete*, Shaheed Baba Jiwan Singh, Vidyak Bhalai Trust, Chandigarh, 2001, P- 361.

After cremating the head of Guru Tegh Bahadur, Guru Gobind Singh asked him to narrate the story of ninth Guru's martyrdom in the presence of all his courtiers'.<sup>12</sup>. He narrated the whole story of martyrdom and cremation of the body of ninth Guru utterly to the tenth Guru. He told Guru Gobind Singh in a grave manner that the Sikhs of Delhi did not stand for their own Guru.

Guru Gobind Singh started thinking that why Sikhs did not show any anger in spite the fact that ninth Guru sacrificed his life to save their religion. They even refused to call themselves as Sikhs; did they surrender themselves in front of the oppression of Aurangzeb<sup>13</sup>

Did they not feel any shame doing this heinous act? Why Turks did not recognize Sikhs? Why did young people remain silent and why didn't they feel any anger in them? Why did their blood turn white? Why did they forget their main duty? After deeply analyzing these issues Guru Gobind Singh made a decision.<sup>14</sup>

He made a resolution that very soon he will give a new identity to his Sikh and he will be distinguished from the millions and he planned to give birth to Khalsa Panth.<sup>15</sup>

Bhai Jaita mentioned this change in his book stating that now Guru wanted to hand over weapons to Sikhs so that they can be turned to lions from wolves. The Sikh of Guru will be *Sabat Soorat* and fully disciplined, Along with getting mundane he will also receive holy education. He will be devoted towards his religion and will become a savior for the needy people. He will be friend of poor people and will teach him separate education.<sup>16</sup> With this decision Guru decided a full fledged plan to give a new identity to Sikhs who will be publically known as Khalsa. Firstly, he brought some changes in the promotion of Sikhism.<sup>17</sup>

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12. Gurmukh Singh, *Bhai Jaita Ji: Jiwan Te Rachna*, Literature House Putli Ghar, Amritsar, 1994, P-27.

13. Bhai Jaita, *Shri Gur Katha*, P-16.

14. Jaswant Singh, *Guru Ke Bete*, Shaheed Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P- 219.

15. Satbir Singh, *Iti Jin Kari*, New Book Company, Jalandhar, 2010, P-187.

16. Bhai Jaita, *Shri Gur Katha*, P-17.

17. Syad Muhammad Latif, *History of the Punjab*, Kalyani Publishers, Ludhiana, 1989, P-26.

At first, he strengthened the old tradition of *Langar* and *Pangat* in the Sikh religion.<sup>18</sup> Every human was equal in the eyes of Guru regardless whether they are pandit, shudras, King, servant, rich or poor. All of these people used to sit in queue and eat food (*Langar*). The mountain kings did not like this tradition of him because they wanted to prevail the caste system in the society.<sup>19</sup>

The second change brought by Guru Gobind Singh was by issuing *Hukamnamas* for Sikhs. In these *Hukamnamas* Sikhs were ordered to bring weapons and horses while visiting Guru to seek his blessings. After receiving these orders Sikhs started bringing weapons, horses and other precious items as gifts to *Anandpur*.<sup>20</sup> He appointed skilled workers in *Anandpur* who were trained in making weapons. They started making bows, arrows, swords, guns and other types of weapons in abundance. As soon as he started training of the army, he felt the need of more experienced soldiers and Bhai Jaita was the prominent one. The tenth Guru gave him the duty to train new soldiers in horse riding and weaponry<sup>21</sup>. He followed the orders of his Guru and with all the hardwork he started training of young soldiers in arrow shooting and gun shooting etc.<sup>22</sup> The king of Assam gifted Guru Gobind Singh a white elephant who was named Barsati and further a Sikh of Kabul gifted a marquee which was made of gold and silver<sup>23</sup>. This marquee was quite fascinating and none of the mountain king had such kind of canopy. The king of *Assam* Ratan Rai gifted a weapon to him which can be used for five multiple uses like *Pistol*, *Barsha*, *Sword*, *Kataar* and *Neja*<sup>24</sup>. Seven forts were built for the protection of *Anandpur*. To induce enthusiasm in the soldiers Guru Gobind Singh built *Ranjit Nagara*. The mountain kings started feeling jealous after seeing the luxuries of him. The leader of mountain kings Bhim Chand plotted a plan to send a letter to Guru for stop hunting

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18. Saroop Dass Bhalla, *Mehma Parkash*, Part-2, ed. Gobind Singh Lamba, Bhasha Vibhag, Punjab, Patiala, 2003, PP-761, 762.

19. Ratan Singh Bhangu, *Panth Parkash*, ed. Jit Singh Sital, Sikh Itihas Research Board, Amritsar, 1984, PP-72, 73.

20. Saroop Singh Kaushish, *Guru Kiyon Sakhiya*, Singh Brothers, Amritsar, 2003, PP- 94, 95.

21. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-95.

22. Sukha Singh, *Gur Bilas Patshahi 10*, Bhasha Vibhag, Punjab, Patiala, 1989, PP- 78, 79.

23. Giani Gian Singh, *Twarikh Guru Khalsa*, Part-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-793.

24. Koer Singh, *Gur Bilas Patshahi 10*, Punjabi University, Patiala, 1968, P-85.

and leaving *Anandpur*, which became a cause of stress in both parties<sup>25</sup>.

To alleviate this stressful situation the king of *Nahan* kingdom Medni Parkash invited Guru Gobind Singh for hunting and stay. He accepted his offer<sup>26</sup> and reached *Nahan* on 15<sup>th</sup> April 1684 with his Sikh followers. After carefully analyzing the region he camped in a beautiful peaceful place surrounded by mountains named *Paonta* adjacent to the banks of river Yamuna. He built a fort there whose foundation was laid down by the Ram Koer, ancestor of Baba Buddha<sup>27</sup> Guru along with his prominent Sikhs like Bhai Jaita started hunting in the dense forests of *Paonta*. It was the duty of Bhai Jaita to play *Ranjit Nagara* before going to hunting. When he used to play *Ranjit Nagara* with his complete force the heart of weak people starts to shiver in terror, all the animals and birds used to run in fear and whole of the forest used to fill with their noises. On the other side, the mountain kings were spreading rumours about the peaceful acts of Guru Gobind Singh to Aurangzeb. Who encouraged Bhim Chand to attack on Guru Gobind Singh with other mountain kings at Paonta?<sup>28</sup>

Bhai Jaita was the main counselor of Guru Gobind Singh and he counseled Guru Gobind Singh to plan the war at *Paonta*<sup>29</sup>. This statement is even testified by Giani Gian Singh in his book, *Twarikh Guru Khalsa* in which he mentioned that Guru Gobind Singh along with his advisors such as Jaita, Sahib Chand, Kirpal Chand, Lal Chand, Gulab Rai, Prohit Daya Ram, Jawahar, Udaa and Chandan Rai etc. made a plan to attack on the mountain kings from the front. The whole plan was designed.<sup>30</sup>

Guru Gobind Singh decided to attack at the place called *Bhangani*, which is 9Km far from Paonta at the bank of Gir River and was surrounded by mountains on the four sides. According to the plan soldiers were positioned at the mountain tops so that the enemy will be unable to return back. In spite of fact that 400 Pathans appointed on the

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25. Sewa Singh, *Shaheed Bhai Mani Singh*, Punjabi Sahit Academy, Ludhiana, 1961, P-61.

26. Saroop Singh Kaushish, *Guru Kiya Sakhiya*, Singh Brothers, Amritsar, 2003, P-93.

27. Saroop Singh Kaushish, *Guru Kiya Sakhiya*, Singh Brothers, Amritsar, 2003, P-94.

28. Bhai Jaita, *Shri Gur Katha*, P-24.

29. Kavi Sewa Singh, *Shaheed Bilas Bhai Mani Singh*, ed. Giani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, P-65.

30. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-827.

recommendation of Peer Budhu Shah betrayed Guru and joined the enemy<sup>31</sup> but the 100 Pathans of Kale Khan remained loyal to their word.

Peer Budhu Shah also came with his 4 sons and two brothers and brought 700 followers to help Guru Gobind Singh at *Paonta*. A mason of Kashi came to help Guru Gobind Singh with his two canons<sup>32</sup>. These canons proved to be very helpful in war. Five sons of the aunt of Guru Bibi Veero came to help him in the war namely *Sangho Shah*, Jeet Mal, Mohri Chand, Gulab Rai and Ganga Ram. Guru Gobind Singh left Bhai Koer and Kaale Khan at Paonta.<sup>33</sup>

On 18<sup>th</sup> September 1688 when Bhai Jaita played *Ranjit Nagara* that commenced the Bhanghani war. At that time the duty of timpanist was considered an important one who was given only to the army generals<sup>34</sup>. The 30,000 skilled army of mountain kings were about to fight with the 4000 Sikh army who were not skilled to fight in war. But they had the enthusiasm in their heart to fight the war and their morale was very high. He showed many talented war moves and did a lot of damage to enemies with his sword. Bhai Sewa Singh has mentioned in his book *Shaheed Bilas Bhai Mani Singh* about the heroism act of Bhai Jaita and other Sikhs and also mentioned that because of their valour Guru Gobind Singh was able to win this war. In this war the Sikh army defeated the well-trained army of mountain kings.<sup>35</sup>

Bhai Jaita has mentioned the eye witnessed status of the war in his book “Shri Gur Katha”:

*Jayante Macha Ghor Sangrama/  
SatGuru Ko Kiya Parnama/  
Chaar Disha Ripuyan Ki Sena/  
Satguru Chor Diya Mukh Baina/  
Satguru Moko Khadi Deeni/  
Ripuyan Ki Sena Nath leeni*<sup>36</sup>

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31. Sukha Singh, *Gurbilas Patshahi 10*, Bhasha Vibhag, Punjab, Patiala, 1989, PP-106, 107.

32. Gurmukh Singh, *Giani Garja Singh Di Itihasak Khoj*, Singh Brothers, Amritsar, 2010, P-133.

33. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-829.

34. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-223.

35. Kavi Sewa Singh, *Shaheed Bhai Mani Singh*, ed. Giani Garja Singh, Punjabi Sahit Academy, Ludhiana, 1961, P-65.

36. Bhai Jaita, *Shri Gur Katha*, P-12.

Bhai Jaita in this historical source wrote about the war of that time stating that how *Gharhwali, Tanjour, Kehloori* and disloyal Pathans were brutally killed in the war and they even ran away from battlefield. He wrote that in this war Guru patted on my shoulder and sent me to the battlefield and I overpowered the enemies.

In this deadly war the General Bhai Jaita fought the war remaining close to Guru Gobind Singh. He was by the side of brave Sango Shah when he died after killing Nazabat Khan. He cremated all the martyred Sikhs with great respect on the orders of Guru. The death of Nazabat Khan dispirited king Hari Chand and he started raining arrows on Guru Gobind Singh. The first arrow hit the horse, the second brushed against the ears of Guru and the third arrow hit his *Kamarkassa* which angered Guru<sup>37</sup> and he mentioned this incident in his Bani

*Jabe Baan Laageo, Tabe Ros Jaageo*

*Karang Lai Kamanag, Hane Baan Tanag||*<sup>38</sup>

At last Guru Gobind Singh defeated the enemies. Guru gave thousands of blessings to Bhai Jaita. A courtier meeting was held at Paonta in which Guru Gobind Singh gave *Saropa* and rewards to all the brave warriors to encourage them. He was also rewarded in this court meeting.<sup>39</sup>

History testifies that war of Bhanghani was important to Guru because this war was not with a single king but the congregation of all the mountain kings. The armies of Guru under the command of chief general like Bhai Jaita defeated the whole army of enemies, which lifted the morale of Sikh army.<sup>40</sup>

After winning the war of Bhanghani Guru started thinking of returning back to *Anandpur* from *Paonta*. He stayed at *Paonta* for about four and half year. *Anandpur* was deserted because Guru stayed out of it after such a long time. Guru started his journey from *Paonta* to *Anandpur* visiting many places such as *Kopal Mochan, Agampure,*

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37. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-101.

38. Saroop Dass Bhalla, *Mehma Parkash*, Vol-2, Bhasha Vibhag, Punjab, Patiala, 2003, P-820.

39. Giani Nishan Singh Gaddivind, *Shaheed Baba Jiwan Singh Jiwan Rachna Te Viaykhya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-81.

40. Niranjana Arifi, *Rangrettian Da Itihas*, Literature House, Putli Ghar, Amritsar, 2009, P-291.



*Chatrauli, Booriyan, Jagadhri, Golpura Bara, Khanpur, Manak Tabra, Raipur Rani, Lahar, Sadhora, Todha, Ambala, Nada sahib, Dhokali, Nabha, Madra, Shahpur, Kajheri, Khidrabaad, Ropar, Ghanoli and Kiratpur etc.*<sup>41</sup>

After defeating in the Bhanghani war the mountain kings felt humiliated and they were also feeling jealous in their heart. No one was ever able to defeat even one king and in this war all the mountain kings fought with a united front and yet they lost from the Guru and they started plotting a vengeance against him to take revenge against him.<sup>42</sup>

On the other side, Aurangzeb was continuously suppressing any rebellion that started against him, which cost him a lot of money, even the situation was worsened to the extent that the royal treasure was almost emptied.<sup>43</sup>

He ordered his Governors to collect *Khiraj* (Type of Tax). He sent the Governor of Lahore Dilwar Khan to collect Khiraj for 3 years from the mountain kings. Dilwar Khan asked the general of Jammu Mia Khan (Hifzula Khan) to collect these taxes, who further sent his nephew Alif Khan for the collection. Alif Khan started his journey towards Kangra with heavy army.<sup>44</sup> The king Kirpal Chand Katochiya joined hands with Alif Khan and told him that the leader of mountain kings is Bhim Chand if he can collect tax from him then other kings will also agree to pay the tax.<sup>45</sup>

King Bhim Chand wanted to seek help from Guru Gobind Singh but he felt he should first ask for forgiveness from him for the war of Bhangani. He reached *Anandpur* to seek Forgiveness for his actions.<sup>46</sup> After seeking forgiveness he requested Guru that Aurangzeb is coming towards us to collect the Khiraj but they had already spent a large amount of money in Bhangani war and they had left nothing to give him.<sup>47</sup>

Guru Gobind Singh asked him not to give any Khiraj money to Aurangzeb and Bhim Chand returned happily with the assurance that Guru will help him and Guru stated that according to Sikh culture we cannot deny helping anyone who comes to our house even if it is your enemy.<sup>48</sup>

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41. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-227.

42. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publisher, New Delhi, 1998, P-101.

43. Satbir Singh, *Sada Itihas*, Vol-1, New Book Company, Jalandhar, 2004, P-384.

44. Koer Singh, *Gurbilas Patshahi 10*, ed. Fauja Singh, Punjabi University, Patiala, 1668, P-101.

45. Saroop Dass Bhalla, *Mahima Parkash*, Volume-2, Bhasha Vibhag, Punjab, Patiala, 2003, P-821.

46. Kesar Singh Chhibbar, *Bhansvali Nama*, Punjab University, Chandigarh, 1972, P-125.

47. Bhai Sukha Singh, *Gurbilas Patshahi 10*, Bhasha Vibhag, Punjab, Patiala, 1989, P-120.

48. Syad Muhammad Latif, *History of Punjab*, Kalyani Publications, Ludhiana, 1989, P-264.

Mountain kings reached *Nadaun* to fight with the army of Alif Khan. *Nadaun* is a small town in district *Kangra Tehsil Hamirpur*, which is situated 20 miles from *Kangra* on the southeast direction. War of *Nadaun* was the first war between Guru and the army of Aurangzeb. On the one side army of Alif Khan was standing with the army of King Kirpal Chand Katochiya and on the other side Guru was ready with the army of Bhim Chand and other mountain kings.<sup>49</sup>

Guru ordered Bhai Jaita to play the *Ranjit Nagara* with double pace. When he played the drum the armies in the battlefield became alert to fight<sup>50</sup>. They started fighting with the royal army.

Unlimited amount of arrows and bullets started shooting from both sides. Guru was standing with the king Bhim Chand on the high mountain. The warriors of Guru camped on the right side and were continuously shooting towards enemies and they never missed a shot. Large amount of the enemy was killed<sup>51</sup> before the dawn.

Dalbir Singh mentioned in his book *Varyaam Ekela* that when Guru was standing on the mountain top with Bhim Chand inspecting the battlefield, then he sent Bhai Jaita with some soldiers to fight with the army from the front line, the king of Kangra Kirpal Singh Katoch who was the well wisher of Alif Khan<sup>52</sup> was confronted by Bhai Jaita in the battlefield. He hit him so hard that he was deeply injured with just one stroke<sup>53</sup>. The army of the enemy became terrified after watching his fight. After seeing the injured Kirpal Chand Katoch the morale of their army plummeted. Alif Khan was ready to run from there, when he anticipated his defeat he ran from the battlefield<sup>54</sup>. The army of the enemy scattered all over the place. Guru hugged Bhai Jaita shared the happiness for succeeding the war and patted his back.

The war of *Nadaun* was a historical war because after the defeat of Mughals in this war, Indians no more feared from the Mughals.<sup>55</sup>

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49. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-105.

50. Niranjan Arifi, *Rangretteyan Da Itihas*, Literature House, Amritsar, 2009, P-292.

51. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-855.

52. Dalbir Singh, *Varyaam Ekela*, Ragbir Rachna Parkashan, Chandigarh, 1987, P-69.

53. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-230.

54. Saroop Dass Bhalla, *Mehma Parkash*, Vol-2, Bhasha Vibhag, Punjab, Patiala, 2003, P-826.

55. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, P-857.

The Governor of *Lahore* felt really ashamed after hearing that Alif Khan ran away from the battlefield. He wanted to take revenge for this disrespect from Guru. Dilawar Khan sent his son Rustom Khan to *Anandpur* with a large army to attack Guru<sup>56</sup>. The enemy had a plan to attack on Guru and his army in the middle of the night and kills them. On 24 December 1691, the enemy camped on the banks of the river Barsati.

His well-wishers told the worker of Guru Bhai Alam Chand about the sudden attack on *Anandpur* by the army<sup>57</sup>. Alam Chand gave this information to Guru. Immediately Guru ordered Bhai Jaita to beat the *Ranjit Nagara* with double pace<sup>58</sup>. As soon as he played the *Ranjit Nagara* the Sikhs from all sides started roaring with Bole So Nihaal, Sat Shri Akal<sup>59</sup>.

Guru made Bhai Jaita as the leader and headed the army towards Rustom Khan for fighting. He who was the General in the army of Guru took some soldiers with him and used the gorilla tact and attacked the enemy.<sup>60</sup> The weather was cold and it was drizzling. It was the army of Aurangzeb in the form of Rustom Khan. Guru gave the duty of defeating the enemies to the army of Rangrettas. He was the chief general in the army of these Rangrettas and his way of fighting sent a terror of shiver in the spine of enemies and they ran with their weapons, magazines and canons<sup>61</sup>. Guru has mentioned Rustom Khan as Khan in *Bachittar Natak*<sup>62</sup>. At Last, in this war Guru succeeded and during this attack the running of the enemy without even putting up a fight brought huge confidence in Sikhs because they defeated the royal army twice firstly in *Nadaun* and secondly in this attack<sup>63</sup>.

After running from *Anandpur* Rustom Khan spent the night at village *Bhalaan* and in the morning he ordered his army to vandalize and loot the villages of *Bharwa* and *Bhalaan*. The army followed the orders of this coward and vandalized the villages and later on he returned to Lahore.

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56. Satbir Singh, *Sada Itihas*, Vol-1, New Book Company, Jalandhar, 2004, P-385.

57. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-857.

58. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-113.

59. Bhai Sukha Singh, *Gurbilas Patshahi 10*, Bhasha Vibhag, Punjab, Patiala, 1989, P-124.

60. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-231.

61. Dalbir Singh, *Vareyam Ekela*, Ragbir Rachna Prakashan, Chandigarh, 1987, P-71.

62. Guru Gobind Singh, *Bachittar Natak*, S.G.P.C., Amritsar, 1954, P-10.

63. Niranjan Arifi, *Rangretian Da Itihas*, Literature House Putli Ghar, Amritsar, 2009, P-295.

In this way, the plot of sudden attack on *Anandpur* by the royal army was put into dust before even beginning by the General Bhai Jaita made the army run from the battlefield and which kind of trust Guru had on him, it is hard to believe that he had on his any other General.<sup>64</sup> When Rustom Khan reached *Lahore* after his defeat from the Sikh army to his father Governor Dilawar Khan, he felt really ashamed and was plotting for revenge.

On the other hand, they were encouraged by the General Hussain Khan who told them that success and defeat is a part of war and he will take the revenge of this defeat and he wanted to see if Guru will come to help the mountain kings, he decided to first attack the mountain kings and later on at *Anandpur* to take revenge from Guru. He asked for a little time from Dilawar Khan and made him believe that he will make him happy this time<sup>65</sup>.

The army General Hussain Khan was a brave and ferocious man. He first attacked the mountain kings and kings of *Garhwaliye* and *Bilaspuriye* gathered their army to fight him but the armies of mountain kings could not compete with the Hussain Khan. At last the king of *Bilaspur*, Ajmer Chand with his fellow mountain kings made a pact with Hussain Khan and agreed to join him to fight Guru<sup>66</sup>.

The army of Hussain Khan looted a lot of places. The mountain kings started feeling fear even from the name of Hussain Khan and his bravery made them believe that no one will be able to fight him<sup>67</sup>.

In spite Guru had helped mountain kings in the war of *Nadaun* and even made them realize but still they had a factor of jealous against Guru. On the other hand, the army of Mughals was already defeated by Sikhs twice. Because of these reasons both of these parties sent their army on March 1696, towards *Anandpur* to defeat Sikh army and to take their revenge<sup>68</sup>. The army of Hussain Khan had many Rangarh Rajputs. Guru wanted to teach them a lesson, he sent the army of Rangretas under the command of Bhai Jaita to fight them. He plotted such plan that Sikhs surrounded the army of Hussain Khan and other mountain kings from all four sides.

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64. Giani Nishan Singh Gaddivind, *Shaheed Baba Jiwan Singh, Jiwan Rachna Te Viaykhya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-85.

65. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-113.

66. Saroop Dass Bhalla, *Mehma Parkash*, Vol-2, Bhasha Vibhag, Punjab, Patiala, 2003, P-826.

67. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-858.

68. Mohinder Kaur Gill, *Bhai Jaita; Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-103.

The sounds of bullets spread in all four directions. He started shooting bullets from his guns *Naghni and Baghni* like rain drops. He aimed his *Baghni* gun at Hussain Khan and killed him, which made the royal army run in fear. This war mainly destroyed the existence of Muslim Rajput Ranghars. Finally, what Guru wished for happened and Sikhs became successful in this war<sup>69</sup>.

Now Guru started thinking in *Anandpur* that Sikhs have gained the knowledge of martial arts but now they should be given a separate identity so that they can be recognized from millions of people. He wanted to give a new identification to the religion started by Guru Nanak Dev. He understood that with time Hindu religion has just become a religious organization and time had made them coward and selfish. He wanted to build such organization whose followers will walk on the path of religion meanwhile will raise their voice against oppression<sup>70</sup>. The useless traditions, caste system, *Brahaminwad* had hollowed the Hindu religion and even weakened his followers. Because of this Guru made a plan to turn these cowards into brave warriors and Sant-Sipahi. He wanted to break the age-old tradition of caste system and made up his mind to give supremacy to poverty stricken people<sup>71</sup>. He wanted to provide equality to everyone and to fulfill his plan he chose the day of Vaisakhi in March 1699 and had a courtier meeting at Kesgarh (*Anandpur*)<sup>72</sup>. In this meeting Sikhs from all over the country came to attend. Guru had a placed a tent and when everyone was seated on their seats then he came from the tent with a sword and he addressed the Sikhs stating that he needs a head today and is there any warrior among you who could happily gave his head for the Guru<sup>73</sup>. After hearing these words many people shocked. He started thinking that their Guru had turned mad. Many Sikhs even ran from that place.

Meanwhile, first Sikh stood from the crowd who was Daya Ram, Khatri from Lahore. Guru took him inside the tent and came back with a blood-drenched sword, which surprised the crowd, and they started whispering<sup>74</sup>.

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69. Bhai Veer Singh Ball, *Singh Sagar*, ed. Krishna Kumari Bansal, Publication Bureau, Punjabi University, Patiala, 1998, PP-104, 105.

70. Syad Muhammad Latif, *History of Punjab*, Kalyani Publications, Ludhiana, 1989, PP-262, 263.

71. Piara Singh Padam, *Sankshap Sikh Itihaas*, Singh Brothers, Amritsar, 2000, P-51.

72. Bhai Ratan Singh Bhangu, *Panth Parkash*, Sikh Itihas Research Board, Amritsar, 1984, P-75.

73. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-879.

74. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, Singh Brothers, Amritsar, 2003, P-120.

Meanwhile, Guru demanded for the next head. In this way he asked for five head after Daya Ram, Bhai Dharam Das, Bhai Himmat Rai, Bhai Mohkam Chand and Bhai Sahib Chand presented their heads for the Guru<sup>75</sup>.

He took them inside the tent and after some time he brought them wearing different attire in front of the crowd. Everyone started feeling bad after seeing these five people alive.<sup>76</sup>

He dressed those five Sikhs and made them drink *Khande Baateda Paul*, which he made with his own hands. After drinking this *Khande Baate Ka Amrit* they got a surname of Singh.<sup>77</sup>

Guru performed another mystic thing he made all five of them to drink from single bowl and they all belonged to different religion<sup>78</sup>. After making them drink the Amrit he even drank the Amrit from all those five Sikhs and even he became Gobind Singh from Gobind Rai. Later on he called his four Sahibjade and Bhai Jaita<sup>79</sup>. He gave Amrit to Bhai Jaita and renamed him to Bhai Jiwan Singh. Guru proved by giving Amrit to his sons and Bhai Jaita together that he thinks him as his son<sup>80</sup>. In such manner Guru had given a lot of respect and love to him for his dedication towards Sikhism. Guru created such Khalsa Panth that people who were poor and poverty stricken became lords. The whole world was shocked seeing there such transformation<sup>81</sup>. Guru gave the responsibility of Togh (sword) and Deg<sup>82</sup>; in this way Guru established Khalsa.

Bhai Jaita (Jiwan Singh) witnessed everything with his own eye what was happening in the life of Guru. He had mentioned the eye witnessed ceremony of establishment of Khalsa Panth in his book *Shri Gur Katha* about the preparation Amrit, importance of five Kakaars (Kasha, Karha, Kangha, Kirpan, Kes), Rehat Maryada (how a Sikh should spend his life), the detail about the five Baanis (Scripures), he did a great deed in the historical point of view.<sup>83</sup>

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75. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, Singh Brothers, Amritsar, 2003, P-121.

76. Gurmukh Singh, *Bhai Jaita Ji Jiwan Te Rachna*, Literature House, Putli Ghar, Amritsar, 1994, P-66.

77. Bhai Jaita, *Shri Gur Katha*, P-19.

78. Diwan Daulat Rai, *Sahibe Kamaal Guru Gobind Singh Ji*, Gurmat Sahit Charitable Trust, Amritsar, 2001, P-45.

79. Dalbir Singh, *Varyaam Ekela*, Ragbir Rachna Parkashan, Chandigarh, 1987, P-77.

80. Shamsheer Singh Ashok, *Mazbi Sikhian Da Itihaas*, Chattar Singh Jiwan Singh, Amritsar, 2001, P-149.

81. Bhai Sukha Singh, *Gurbilas Patshahi 10*, Bhasha Vibhag, Punjab, Patiala, 1989, P-173.

82. Saroop Dass Bhalla, *Mehma Parkash, Vol-2*, Bhasha Vibhag, Punjab, Patiala, 2003, P-801.

83. Raj Kumar Hans, *Bhai Jaita's Epic Shri Gur Katha*, Paper for the Conference on Sikhism, Literature and Film, Hofstra University, New York, 19 Oct., 2012.

It became unbearable for the Mughal emperor that Guru Gobind Singh has become such powerful. He is able to defeat mountain kings and even the royal army. He thought that in the coming years it is possible that Guru will fight for the throne and will eventually become a headache for the emperor. He wanted to curb the popularity of him and sent his son Muazam (Bahadur Shah) with heavy army to attack Guru. Bahadur Shah took his army and started marching towards *Anandpur*. On his way he met Mir Munshi (Deewan Nand Lal) who told him about the popularity and fame of Guru. Bahadur Shah returned with his army without attacking Guru and sent a letter to his father Aurangzeb with different reasons.<sup>84</sup> Guru has mentioned this incident in his famous book of History *Bachittar Natak*. Moreover, Bhai Jaita was thrilled after seeing the dominance and strength of Guru Gobind Singh<sup>85</sup>.

On the other end, even mountain kings were under terror seeing the ever-growing strength of Guru. They requested Aurangzeb that the morale of Guru is growing day by day. His army is growing day by day. He has appointed many skilled Generals in his army because of this he don't consider Mughal emperor as his emperor. He considers himself as emperor and even lives his life as an emperor.<sup>86</sup>

Even Aurangzeb considered the increasing army vigor as a threat because Guru had defeated the royal army and the complete mountain army twice and due to these reasons he wanted to kill Guru. He had even listened to the incident of establishment of Khalsa Panth and Amrit Paan and he was annoyed with such activities of Guru and under any terms wanted to curb this growing power of Guru<sup>87</sup>.

As a result of this, he chose his skilled Generals Begh and Painde Khan to attack Guru, Mountain kings agreed to help the royal army in this fight.

Din Begh and Painde Khan commanding the royal army and with the help of mountain kings attacked Guru at *Anandpur* on August 1700. Bhai Jaita (Jiwan Singh) with Sahibjada Ajit Singh used to go out of the fort Kesgarh in a sudden move

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84. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-862.

85. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-105.

86. Bhai Ratan Singh Bhangu, *Panth Parkash*, Sikh Itihaas Research Board, Amritsar, 1984, P-88.

87. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-912.

they use gorilla tactic thus attacking the enemies and return back to the fort. In this way they did a lot of damage to the enemies.<sup>88</sup>

General Painde Khan who was considered a famous and powerful general came forward and asked Guru that there is no need of such bloodshed and we can both decide the end of war by fighting between ourselves. Guru agreed to his bet and Painde Khan asked Guru to attack first but Guru told him that he would not attack first so that you should not have any doubt left in your mind. General he shot an arrow towards the Guru, which passed brushing his ear, and later he attacked thrice which went in vain<sup>89</sup>.

Now Guru looked closely at Painde Khan and beside him Bhai Jaita was standing on his horse. Guru observed that Painde Khan has covered whole of his body with the iron shield and only his ears were visible so Guru aimed at his ears and shot his arrow which crossed his ears and passed through his skull from both sides<sup>90</sup>. Painde Khan fell on the ground and the other General Din Begh was also brutally injured in this war. The enemies ran in terror after seeing the condition of both Generals, on the other side, mountain kings wanted to break the door of Lohgarh fort and they sent a drunken elephant that had iron cover on his trunk with swords attached to it. Guru asked his Sikh Duni Chand to fight the elephant who ran in terror and later asked one of his brave Sikh Bachittar Singh who with his Barchaa attacked so hard on the head of the elephant that his iron cover broke and hit his head he returned back and on his way he did a lot of damage to the enemy camp.<sup>91</sup>

Now they decided to use deception. They wanted to avoid the shame and plotted a plan. Mountain king Ajmer Chand sent his courtier Wazir Chand to Guru with a proposal. He swore on the holy cow that if Guru leaves *Anandpur* for some days, mountain kings and royal army would not hurt them<sup>92</sup>. The environment of the *Anandpur* was polluted because the dead bodies of the warriors on all sides surrounded it. It was difficult for them to reside in such place. After consulting everyone and with the advice from Bebe

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88. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-308.

89. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-105.

90. Sahib Singh, *Guru Gobind Singh*, Singh Brothers, Amritsar, 2009, P-127.

91. Diwan Daulat Rai, *Sahibe Kamaal Guru Gobind Singh*, Gurmat Sahit Charitable Trust, Amritsar, 2001, PP-159, 160.

92. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-137.



Nanki Guru decided leave the fort of *Kesgarh* to *Kiratpur* on October 1700 after relying on the swore of mountain kings<sup>93</sup>.

Guru camped at five miles from *Anandpur* with his family and other Sikhs. At that time Bhai Jaita was also accompanying him with his family. Guru spent five days there in Simran (Chanting). He did not talk to anyone for five days and for that reason the place was named *Nirmohgarh*.<sup>94</sup>

Mountain kings broke there swore of holy cow and they followed Guru and attacked him. Bhai Jiwan Singh, Sahibjada Ajit Singh, Bhai Uday Singh and Bhai Bachittar Singh etc. fought bravely with the enemies. Bhai Jaita used his *Naghni and Baghni* gun and killed many soldiers of the enemy. He killed the enemy generals like Rakub Khan and Ali Mardan Khan<sup>95</sup>. The enemy started running and Guru was annoyed with the fact that mountain kings broke their promise and he returned to *Anandpur* with his family from *Nirmohgarh*. Some historic testaments verified that Guru never believed the promise of mountain kings but he agreed because Mata and other Sikhs pressured him. Mahinder Kaur Gill wrote in her book that Bhai Jaita followed the orders in the war of *Nirmohi* and played an important role in it<sup>96</sup>. From there Guru went to live with his friend Sulahi Chand, king of *Bhansali* on his request until the stress of war wears off and on the other side Sahibjada Ajit Singh went to *Anandpur* to renovate the fort of *Anandgarh*<sup>97</sup>. When king Ajmer Chand came to know that Guru went with very few Sikhs to *Bansaali* he started waiting for his return so that he could capture him on his return and bring him to Aurangzeb, fulfill to this mission he merged the Gujjars and Ranghars of *Kalmot* with his army and blocked the way of Guru<sup>98</sup>. But he did not know that the Singh who are accompanying him one of them is the chief General Bhai Jaita who is able to fight thousands at a single time<sup>99</sup>. Dalbir Singh had written in *Variyam Ikella* that Bhai Jiwan Singh defeated the enemies in this attacked and they ran in shame<sup>100</sup>.

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93. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-927.

94. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-929.

95. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-239.

96. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-112.

97. Bhai Santokh Singh, *Gur Partap Suraj Granth*, Vol-13, Bhasha Vibhag, Punjab, Patiala, 1992, P-5365.

98. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-140.

99. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House Putli Ghar, Amritsar, 2009, P-318.

100. Dalbir Singh, *Varyaam Ekela*, Ragbir Rachna Parkashan, Chandigarh, 1987, P-81.

On March 1702, the provost of Bassi Kalan Jabarjang Khan kidnapped the newly wed wife of the Brahmin Devi Das. Pandit Devi Das came to the court of the Guru weeping and requested for his help. Guru sent Bhai Jiwan Singh and Sahibjada Ajit Singh for his help.<sup>101</sup>

They took few soldiers with them and attacked on Jabarjang. They killed him with their arrows and rescued the wife of the Brahmin from the clutches of cruel Mughal and brought her to Guru. Guru returned the woman to his husband.

Bhai Jaita had mentioned this incident in his book *Shri Gur Katha* that when he heard the request of Brahmin he felt very angry and he immediately wanted to teach Jabarjang a lesson for his indecent act. He requested Guru to send him to punish the culprit Turk.

*Ab Bilamb Nah Kijiye, Nandpuri Ke Rai/  
Aayis Moh Ko Dijiye, Hun Turk Ko Jaaye//  
Bip Naari Ko Mukht Kar, Laaye Guru Darbaar//  
The Deeni Kartaar Ko, Deen Udaranhaar//*<sup>102</sup>

Guru reached *Anandpur* after winning the war of *Bhansali*. The king Ajmer Chand, leader of mountain kings joined hand with the Guru<sup>103</sup>. After some time Guru went to *Rwalsor*<sup>104</sup>. After staying there for some time he returned back to *Anandpur* where he spent a lot of time. Later, Guru went on a religious trip for promoting Amrit Paan. He promoted on the day of solar eclipse at *Kurukshetra, Jyotisar, Pahowa, Karaire* and many other villages like *Paival*. After finishing this religious trip he planned to return to *Anandpur*<sup>105</sup>. On his return he promoted Sikh religion in all the villages he crossed.

Even though mountain kings had compromised with Guru but they had not forgotten the enmity from their heart. The king Ajmer Chand had not forgot the enmity and was still plotting against Guru<sup>106</sup>.

The two generals of Mughal army Alif Khan and Sayid Begh were camping at *Chamkaur Vali*. The king Ajmer Chand bribed them with one thousand rupees per day if

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101. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, PP-966, 967.

102. Bhai Jaita, *Shri Gur Katha*, PP-20, 21.

103. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-943.

104. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-945.

105. Sahib Singh, *Guru Gobind Singh*, Singh Brothers, Amritsar, 2009, P-133.

106. Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 2004, P-411.

they agreed to attack on Guru <sup>107</sup> . When Guru was returning to *Anandpur* after completing his religious trip Bhai Jaita (Bhai Jiwan Singh) was accompanying him because he never left the side of Guru and he never trusted anyone for his security<sup>108</sup> .

The Mughal General Alif Khan and Sayid Begh surrounded Guru after reaching *Chamkaur*. Bhai Jiwan Singh and Sahibjada Ajit Singh did a lot of damage to them. Bhai Jaita used his guns *Naghni and Baghni*, which blew the heads of the enemies<sup>109</sup> . General Sayid Begh when saw the face of Guru in the battlefield dropped his weapons and became his follower. He gave away all his money he received from Ajmer Chand to Guru<sup>110</sup> .After watching this Alif Khan ran from the battlefield. In this sudden attack Mughal attackers had to run for their life and Guru succeeded. Guru returned to *Anandpur* with his few chosen Generals. Guru learnt that Ajmer Chand planned with other mountain kings and sent the enemy Generals against him.

When king Ajmer Chand and other mountain kings came to know that Guru knew about their plotting plan they were terrified<sup>111</sup> . They started feeling terror from the increasing popularity and the strength of Sikhs. They started thinking that Guru will punish the fraudulent mountain kings because of this fear they went to the Wazir Khan of *Sirhind* for help<sup>112</sup> . In this way, the king Ajmer Chand joined hands with many others apart from mountain kings such as Ramjan Khan, Sayid Khan, Haibat Khan, Nazabat Khan, Amir Khan, Din Begh, Ajim Khan and Painde Khan etc. their armies plotted a plan and attacked on December 1703 at *Anandpur*. They surrounded the *Anandpur* from all sides<sup>113</sup> .

Bhai Jiwan Singh (Bhai Jaita) who was fighting for Guru attacked Dina Begh and with just one blow injured him. Mughal generals Amir Khan and Haibat Ali Khan were also injured with the guns of Bhai jaita<sup>114</sup> . Ajim Khan and Painde Khan died in the hands of Guru. Saiyad Begh, the Muslim General who became the follower of Guru fought from

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107. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-14.

108. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-113.

109. Dalbir Singh, *Varyam Ekella*, Raghbir Rachna Parkashan, Chandigarh, 1987, P-84.

110. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, PP-965, 966.

111. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, P-967.

112. Bhai Sukha Singh, *Gurbilas Patshahi 10*, Bhasha Vibhag, Punjab, Patiala, 1989, P-289.

113. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-967.

114. Giani Nishan Singh Gaddivind, *Shaheed Baba Jiwan Singh Jiwan Rachna Te Viaykhya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-100.

his side. Saiyad Begh was killed from the attack of the mountain king Hari Chand Guleria<sup>115</sup>.

When the general of the royal army Sayid Khan thought of fighting with Guru then he was shocked to see Guru in front of him suddenly. He was so influenced by the magnetism of Guru that with just the thought Guru completed his wish<sup>116</sup>.

Sikh army was moving back in the battlefield and at dawn they went inside the fort. Mughal army entered *Anandpur* and looted the city. After looting the city the royal army camped five miles from *Anandpur*<sup>117</sup>.

At the struck of midnight, when Mughal army was resting in the camp then Guru ordered Bhai Jiwan Singh (Bhai Jaita) to play *Ranjit Nagara* with double pace. He started playing *Ranjit Nagara* with double pace. The sound of *Ranjit Nagara* was so high that immediately Sikh army was ready to fight and its sound sent a shiver of fear in the spine of enemies<sup>118</sup>. Singhs cheered so loudly that the enemies did not fight any place to run, Mughals thought that there is a new army of Sikhs, which have, came to help them.

On the other side, the brave generals like Bhai Jaita and other Sikh army came out from *Anandgarh* fort and attacked enemies. The enemies started running and Sikhs killed many Mughal soldiers rest of them ran to Ropar to save their lives<sup>119</sup>.

The army under the command of Bhai Jiwan Singh followed the army till Ropar but they returned on the orders of Guru. When Wazir Khan, the commander of the Sirhind came to know about the miserable condition of the royal army he came to meet the mountain kings with a large army. Mughal army and the mountain kings once again surrounded *Anandpur* and this time the barrier was very strong.<sup>120</sup>

The Sikh army under the command of Bhai Jiwan Singh and Sahibjada Ajit Singh used to come out of the fort and started attacking on the army. The enemies were frustrated from these multiple attacks and they wanted to rest by moving backwards<sup>121</sup>.

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115. Bhai Santokh Singh, *Gur Partap Suraj Granth*, Vol-13, Bhasha Vibhag, Punjab, Patiala, 1992, P-5365.

116. Bhai Santokh Singh, *Gur Partap Suraj Granth*, Vol-13, Bhasha Vibhag, Punjab, Patiala, 1992, P-5745.

117. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-245.

118. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-308.

119. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-314.

120. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-153.

121. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-115.

Guru attacked the Mughals and the mountain kings with the help of Bhai Jiwan Singh (Bhai Jaita) and 4000 other Sikh army soldiers. They killed many oppositionist. The enemies were thinking about running from the battlefield and then suddenly the clouds turned the dawn into midnight and Sikh army were forced to return to the fort. Wazir Khan was informing everything to Aurangzeb.<sup>122</sup>

It was impossible to capture the strong forts in *Anandpur* like *Lohgarh*, *Taragarh*, *Holgarh*, *Fatehgarh* and *Anandgarh* etc. Secondly, the sound of *Ranjit Nagara* used to send shiver down the spine of enemy and they used to run in fear<sup>123</sup>.

During this war some Sikhs complained Guru that one of his Sikh Bhai Ghanyian gives water to the injured enemies and even put bandages on their injuries. Guru called Bhai Ghanyian to him and asked the reason for his actions then he replied that I see your face in every human being so I always provide water to you no one else. Guru felt contented after hearing his reply and asked him to continue his work<sup>124</sup>.

The barrier around *Anandpur* was increasing which was making it difficult to pass the groceries and the food for animals to reach *Anandpur*. Enemies turned the direction of water source of *Anandpur* towards them and now there was scarcity of food for the Sikhs inside the fort and they were living on some chickpeas.<sup>125</sup>

During that situation Bhai Jiwan Singh used to take small army with them and using the guerrilla tactics they used to attack on the grain reserve of the enemies and distribute them among other Sikhs. In this way he used to provide food and water to Sikhs.<sup>126</sup>

The enemies understood that there is scarcity of food inside the forts. They wanted that Guru should accept his defeat and surrender to the royal army. But Guru believed in the concept that one Sikh is powerful than more than one lakh Mughals and he could never surrender.

Sikhs showed their skills in this war such as Bhai Jiwan Singh, Bachittar Singh, Uday Singh, Sahibjada Ajit Singh, Sahibjada Jujhaar Singh, Bhai Daya Singh, Dharam Singh, Maan Singh, Mohkam Singh and Bhai sahib Singh etc.

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122. *Sikh Itihaas Vicho Chonwiya Sakhiya, Part 1-6*, Sikh Missionary College, Ludhiana, 2007, P-67.

123. Giani Nishan Singh Gaddivind, *Shaheed Baba Jiwan Singh Jiwan Rachna Te Viakhya*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2008, P-103.

124. Koer Singh, *Gurbilas Patshahi 10*, Punjabi University, Patiala, 1968, P-189.

125. Ratan Singh Bhangu, *Panth Parkash*, Sikh Itihas Research Board, Amritsar, 1984, P-89.

126. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-245.

The winters were approaching and even now the royal army was frustrated from this long barricade and the sudden midnight attacks of the sikhs<sup>127</sup>.

The Nawab Wazir Khan sent a letter to Guru through one of his soldier, which was stamped and signed by Aurangzeb. In this letter it was mentioned that the king promises Guru if he agrees to evacuate the fort then no harm will be done to him or his Sikhs. Guru was advised to vacate the fort by his mother and other Sikhs for the betterment of the sikhs<sup>128</sup>. But Guru knew about the fraudulent behavior of Mughals and other mountain kings because of that he was reluctant to vacate the fort this time. To justify his reluctance to other Sikhs he sent a carriage full of old clothes outside the fort and Mughals immediately attacked that carriage as if it's a piece of meat and Sikhs were shocked to see that<sup>129</sup>. In the frustration of hunger and thirst some Sikhs from Majha belt under the command of Maha Singh left the fort and wrote a letter to Guru (Bedawa) in which it was written that, They are no longer the Sikhs of their Guru.<sup>130</sup>

Guru even told the remaining Sikhs in the fort that if they love their life they can also write a Bedawa and are allowed to leave the fort. Sikhs joined their hands in front of Guru and said since the day they have become Sikhs they have dedicated their heads for Sikhism.

They said to Guru that death inevitable and will surely come to every human being so why would they leave him and live the life of an atheist. They don't want to ruin the work they had done till date for him. They said that if they have dedicated their head for their Guru they will die in his feet and upon hearing their statement Guru felt contented and said that Khalsa will flourish day by day<sup>131</sup>. Mughal army didn't harm the Sikhs while leaving the fort because they wanted to send a message that they will not harm those who will vacate the fort. Now Sikhs included Mata Gujri with them and they were concerned about the lives of Sikhs and mata. Mata Gujri was also pressuring Guru to vacate the fort in order to save lives of Sikhs.

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127. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-967.

128. Ratan Singh Bhangu, *Panth Prakash*, Sikh Itihas Research Board, Amritsar, 1984, P-89.

129. Bhai Sukha Singh, *Gurbilas Patshahi 10*, Bhasha Vibhag, Punjab, Patiala, 1989, P-289.

130. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P- 1003.

131. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-1004.

Guru started contemplating the situation and he thought that if Sikhs die due to hunger and thirst in the fort everyone would think that because of the stubbornness of their Guru they lost their precious lives.

The barrier around *Anandpur* remained till 7-8 months. The residents of *Anandpur* were miserable because of hunger and thirst<sup>132</sup>.

The courtier of Guru, the poet in his court wrote about the condition of that time:

*Is Hi Bhant Kayi Din Gaye/ Nagar Lok Taake, Sab Bhaye//  
Dar Ke Aage Kari Pukara/ Ann Bina Jeo Jaaye Hamara//  
Dekho Yeh Hawal Ab Bhayo/ Rahe Haad Maas Udd Gayo//  
Bina Bhojan Jiwan Ab Naahi/ So Bhi Jai Hai Saanjh Subhahi//*

On 20 December, 1704 Guru started his journey towards Ropar with his four Sahibjadas, Mata Gujri, Mata Sahib Deva, Mata Premo (mother of Bhai Jaita), Raj Kaur (wife of Bhai Jaita) and his sons Bhai Sukha Singh, Bhai Sewa Singh, Bhai Gulzar Singh, Bhai Gurdial Singh and Bhai Jiwan Singh and some other chief Sikhs with their luggage and Granth loaded on bullock carts<sup>133</sup>. During this shivering cold 500 other Sikhs were also accompanying the family of Guru. They were slowly moving towards *Ropar*<sup>134</sup>.

Guru and Bhai Jaita with the all-family members had just reached *Shahi Tibbi* near *Kiratpur* when the Mughal army had reached there following them.<sup>135</sup>

Bhai Uday Singh commanded almost 50 Sikhs and went to stop the enemy. All the Sikhs in this regiment included Bhai Uday Singh were martyred fighting against the enemies. Meanwhile, the caravan of Guru reached near Sirsa Nangal. Gurudwara Tir Sahib has been built on that place.<sup>136</sup>

River Sirsa was flooded because of the continuous rainfall from some days. Sikhs were trapped between the flooded river on their one side and the army of enemy on their back. They wanted that Guru and his family should cross the river safely and it was a difficult task.

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132. Giani Gian Singh, *Twarikh Guru Khalsa*, Bhasha Vibhag, Punjab, Patiala, 2011, P-999.

133. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-153.

134. Kavi Senapati, *Shri Gur Sobha*, ed. Ganda Singh, Punjabi University, Patiala, 2001, P-120.

135. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-119.

136. Shamsher Singh Ashok, *Mazbi Sikhan Da Itihaas*, Bhai Chattar Singh Jiwan Singh, Amritsar, 2001, P-151.

Guru sent Bhai Jaita and Sahibjada Ajit Singh to cease the enemies. During the fight enemies surrounded Sahibjada Ajit Singh at that time Bhai Jaita held the reins of the horse in his mouth and holding swords in both hands he started fighting with the enemy thus rescuing him from the enemies safe and sound<sup>137</sup>.

Bhai Sumer Singh has mentioned the bravery of Bhai Jiwan Singh during the war that occurred near the banks of river Sirsa.<sup>138</sup>

Saroop Singh Kaushish has mentioned about the bravery of Bhai Jiwan Singh in his book *Guru Kiya Sakhiya*. He wrote, “The mountain kings returned home basking in the glory of their success”. Turk army came to Ropar from Shahi Tibbi and on the other side Guru first sent Mata Gujri with his two little Sahibjade Jorawar Singh, Fateh Singh along with two servants across the river and later he himself crossed the river and he gave 100 Sikhs to *Bhai Jiwan Singh Rangretta* ordering him to cease the royal army at the banks of River Sirsa.

His arrows brought a windy storm in the middle of the day. All the Sikhs fought bravely with the Turk army and didn't loose their will power<sup>139</sup>.

Even Giani Kartar Singh Klaswalia has mentioned about the bravery of Bhai Jiwan Singh in this war in his book *Dusht Daman Parkash*:

*Jiwan Singh Hori Agge Roki Khare||  
Vairi Jor De Naal Atkayi Rakhe||  
Val Nadi Na Kise Nu Hon Ditta||  
Dakke Aggon Toofaan De Laayi Rakhe||<sup>140</sup>*

During this chaos of crossing the river many Sikhs, women and children were drowned in the river. In this war of Sirsa mother of Bhai Jiwan Singh and his two sons Bhai Gulzaar Singh and Bhai Gurdial Singh were martyred. Many precious things and religious books were also drowned in that river.<sup>141</sup>

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137. Bhai Santokh Singh, *Gur Pratap Suraj Granth*, Vol-13, Bhasha Vibhag, Punjab, Patiala, 1992, P-5866.

138. Bawa Sumer Singh, *Guru Pad Prem Parkash*, Matba Aftab, Lahore, Punjab, 1882, P-403.

139. Bhai Saroop Singh Kaushish, *Guru Kiya Sakhiya*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, P-153.

140. Giani Kartar Singh Klaswalia, *Dusht Daman Parkash*, Vol-12, Chattar Singh Jiwan Singh, Amritsar, 1993, PP-, 600, 601.

141. Labh Singh, *Shromani Jarnail Baba Jiwan Singh*, Ragbir Rachna Parkashan, Chandigarh, 1996, P-63.



Sewa Singh, son of Bhai Jiwan Singh fought bravely in this war. Twarikh Guru Khalsa has a mention of brave fight of Sewa Singh at the banks of River Sirsa.

When the war begun, Bhai Jiwan Singh, Bhai Bachittar Singh, Bhai Mohkam Singh, Bhai Uday Singh, Bhai Alam Singh, Bhai Maan Singh etc. showed gallantry in the war. Sahibjada Ajit Singh was also fighting in this war.<sup>142</sup>

In this way, Bhai Jaita and Bhai Uday Singh had stopped the enemies till the time Guru and his family had not crossed the river. Finally the caravan of Guru successfully crossed the flooded River Sirsa. In this chaos the family of Guru was divided into three parts. In the first part Guru along with Sahibjada Jujhaar Singh whom had minor injuries and about 50 Sikhs reached Kotla Nihang Khan near *Ropar*.<sup>143</sup> In the second section wife of Guru, Mata Sundri, mother of Khalsa Sahib Kaur and the wife of Bhai Jiwan Singh, Raj Kaur with Bhai Mani Singh went towards *Delhi*<sup>144</sup>. In the third section Mata Gujri Along with younger Sahibjadas Jorawar Singh and Fateh Singh stayed on the bank of the River Sirsa in the Hut of Kume Mashki. In the memory of that incident Gurudwara Pariwaar Vichora has been built on that place. Gangu, who was the cook of Guru, took Mata Gujri and Sahibjadas to his village *Saheri (Morinda)* later he deceived them and got them arrested<sup>145</sup>. Meanwhile, Bhai Jaita had killed all the enemies while Guru and his family crossed the river. Later he also crossed the River Sirsa with his elder sons Bhai Sukha and Bhai Sewa Singh. They met Guru at Kotla Nihang Khan. Nobody came to help Guru here the village was full of cowards. It is written in the historic stories that someone taunted Guru that they can live in the brickyard but Guru did not responded and moved forward.<sup>146</sup>

When the horse of Guru stepped in the brickyard its land turned cold. In the present times they have the footprints of the horse and Gurudwara Batha Sahib is built on that place. Bhai Jiwan Singh (Bhai Jaita) had reached a divine place. He was contemplating all that was happening in the surrounding but was just following the orders of Guru. When the

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142. Giani Gian Singh, *Twarikh Guru Khalsa, Vol-1*, Bhasha Vibhag, Punjab, Patiala, 2011, PP- 417, 418.

143. Bhai Santokh Singh, *Gur Partap Suraj Granth, Vol-13*, Bhasha Vibhag, Punjab, Patiala, 1992, P-5868.

144. Giani Nishan Singh Gaddivind, *Shaheed Baba Jiwan Singh Jiwan Rachna Te Viaykhyas*, Chattar Singh Jiwan Singh, Amritsar, 2008, P-103.

145. Ratan Singh Bhangu, *Panth Parkash*, Sikh Itihas Research Board, Amritsar, 1984, P-91.

146. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-120.

brickyard turned cold, it shocked people<sup>147</sup>. Principal Satbir Singh had written that Guru had spent the night of 20<sup>th</sup> December at *Ropar*. They spent the whole day of 21<sup>st</sup> December at *Ropar* and the Pathan of Kotla Nihang Singh had protected him risking his own life but didn't allow anyone to touch him<sup>148</sup>.

After the arrival of Sahibjada Ajit Singh and Bhai Jiwan Singh Guru made the next strategy discussing with Nihang Khan. He went to Chamkaur with his fellow Sikhs, Sahibjada Ajit Singh and Bhai Jiwan Singh camped in a garden over there<sup>149</sup>.

The Mughal emperor Aurangzeb sent a letter to the Nambardaar Chamkaura and in that letter he was ordered that as soon as Guru arrives at *Chamkaur* he should be held captive and immediately informed about it<sup>150</sup>.

When Guru reached the garden of *Chamkaur* then that Jimindar came there and started flattering Guru. He thought that Guru is the fugitive of Mughal Empire and Mughals had spent millions of rupees in barricading the *Anandpur*, if he becomes successful in capturing Guru then his work will be monumental than the King of Sirhind and the complete army of the mountain kings. Till date no one has ever succeeded in successfully capturing Guru alive. If he becomes successful may be the Mughal emperor will appoint him as a Governor of some district. He had such king of deceit in his mind and went to Guru and asked his permission to bring him to his fort and serve him. After his multiple requests, Guru went to his fort. When Guru and his Sikhs were resting in the fort he immediately locked the main entrance of the fort and informed the ruler that Guru Gobind is in his fort and he had captured him, after getting the information the emperor immediately surrounded the fictile fort at *Chamkaur*<sup>151</sup>.

Guru understood that he has been deceived and at that time he had just 40 Sikhs with him the fort. Guru in his famous book *Zafarnama* mentioned that 40 Sikhs were present in the fort<sup>152</sup>. Guru encouraged the Sikhs and told them that they should handle the situation with bravery and patience. In that situation it was dangerous to go out of the

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147. Mohinder Kaur Gill, *Bhai Jaita Guru Ka Beta*, Vijay Publishers, New Delhi, 1998, P-121.

148. Satbir Singh, *Purakh Bhagwanta*, New Book Comapany, Jalandhar, 1986, P-178.

149. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-255.

150. Koer Singh, *Gurbilas Patshahi 10*, Punjabi University, Patiala, 1968, P-189.

151. Kavi Senapati, *Shri Gur Sobha*, ed. Ganda Singh, Punjabi University, Patiala, P-123.

152. Guru Gobind Singh, *Zafarnama*, ed. Piara Singh Padam, Singh Brothers, Amritsar, 2003, PP-40,48.

fort because Mughals had barricaded all four sides of the fort. It is found in the history that 10 lakh soldiers were surrounding the fort and on the other side Guru had 40 Sikhs.<sup>153</sup>

At first Guru gave the duty to Bhai Jiwan Singh to go out of the fort and break the lock of the main entrance. He hastily went outside the fort and with his bullet broke the lock and immediately locked the door from inside.<sup>154</sup>

Mughal army started shooting bullets at the fort but when there was no fire in return they decided to climb on the wall of the fort in order to reach inside.<sup>155</sup>

Guru posted group of eight Sikhs on all the four sides of the fort and two Sahibjadas, Bhai Jiwan Singh, Panj Pyare and Guru were standing on the porch to monitor the situation<sup>156</sup>.

Under the command of Wazid Khan the many generals who were barricading the fort were Nahar Khan, Haibat Khan, Gani Khan, Ismail Khan, Usmaan Khan, Sulnaan Khan, Khwaja Khijjar Khan, Jahan Khan, Nazib Khan, Mia Khan, Dilawar Khan, Sayd Khan, Jabardast Khan and Gulbegh Khan etc.

When Nahar Khan held a ladder against the wall of the fort and he had just raised his head then a Guru immediately shot an arrow, which pierced his head. Later, when Gani Khan tried then Guru used his Gurj and slathers his head. When the third General Khawaja Khijjar Khan saw the death of his two friends he hid and didn't have the courage to go near the wall. After the death of two Generals Mughals dropped the idea of getting close to the fort. After receiving the order from Guru Bhai Jiwan Singh started play the *Ranjit Nagara*. He used his guns *Naghni and Baghni* to kill many enemies<sup>157</sup>. Sikhs started raining bullets and arrows towards them.

At dawn, Mughal army stopped fighting and started resting. Sikhs were also getting devoid of weaponry. They decided to go out and fight in the group of five. Next day *Ranjit Nagara* was played. Under the orders of Guru five Sikhs were sent to battlefield to fight with the enemies.<sup>158</sup>

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153. Bhai Santokh Singh, *Gur Partap Suraj Granth*, Vol-13, Bhasha Vibhag, Punjab, Patiala, 1992, P-5871.

154. Niranjan Arifi, *Rangrettian Da Itihas*, Literature House, Amritsar, 2009, P-314.

155. Bhai Vir Singh Ball, *Singh Sagar*, Publication Bureau, Punjabi University, Patiala, 1998, P-127.

156. Jaswant Singh, *Guru Ke Bete*, Baba Jiwan Singh Vidyak Bhalai Trust, Chandigarh, 2001, P-255.

157. Bhai Ratan Singh Bhangu, *Panth Parkash*, Sikh Itihas Research Board, Amritsar, 1984, P-97.

158. Bhai Santokh Singh, *Gur Partap Suraj Granth*, Vol-13, Bhasha Vibhag, Punjab, Patiala, 1992, P-5873.

These five Sikhs fought bravely with the enemy and later were martyred in the battlefield. In this way all the groups were dead in the fight. Sahibjada Ajit Singh and Jujhaar Singh were also martyred during this fight.<sup>159</sup> Sikhs decided among themselves and asked Guru to vacate the fort but he denied it. Sikhs wanted that Guru should continue the fight against injustice after getting out. They ordered Guru in the form of Panj Pyaare that he should leave the fort. Guru couldn't deny the orders of Panj Pyaare he had to agree them.<sup>160</sup>

Sikhs made a plan that the clothes and Kalgi of a Guru should be put on someone else and he should be seated on the porch to create a misconception in the minds of Mughals so that enemies should think that Guru is present in the fort and thus he can be safely sent outside.<sup>161</sup>

Guru gave his clothes and his Kalgi to his chief General *Rangrete Guru Ke Bete* Bhai Jiwan Singh and ordered him that he should continuously fire so that the enemy should not come close to the fort<sup>162</sup>. At the struck of midnight, Guru took two Sikhs with him and came from the fort. In the morning Bhai Jiwan Singh sat on the place of Guru wearing his clothes and Kalgi. Sometimes he used to fire on enemy and only few Sikhs were left in the fort with him. He created an illusion in the minds of enemy by playing Nagara and shooting arrows on them<sup>163</sup>.

Some historians wrote that before leaving Guru gave his clothes and Kalgi to Sant Singh and some wrote it was given to Sangat Singh. According to the courtier of the Guru Kavi Senapati, Sant Singh was martyred in the fight before Guru left the fort.<sup>164</sup>

Similarly, Sangat Singh was also mentioned in the history and even a case was filed in the Punjab and Haryana high court regarding him. High court ordered the scholars of Punjabi University Patiala, Punjab University Chandigarh and Guru Nanak Dev University Amritsar to submit a report with regards to this matter. On the basis of this report the respect high court dismissed the fact of Bhai Sangat Singh. The file number of

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159. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-1016.

160. Giani Gian Singh, *Twarikh Guru Khalsa*, Vol-1, Bhasha Vibhag, Punjab, Patiala, 2011, P-1017.

161. Bhai Bhagat Singh, *Gur Bilas Patshahi 6*, Publication Bureau, Punjabi University, Patiala, 1997, P-815.

162. Kavi Kakan, *Sankshep Dus Guru Katha*, ed. Gurmukh Singh, Raghbir Rachna Parkashan, Chandigarh, 1991, P-66.

163. Ratan Singh Bhangu, *Panth Parkash*, Sikh Itihaas Research Board, Amritsar, 1984, P-91.

164. Kavi Senapati, *Shri Gur Sobha*, ed. Ganda Singh, Punjabi University, Patiala, 1967, P-122.

this case in High Court is: 6356/2013-title Shaheed Bhai Sangat Singh Welfare Association village *Talniya Tehmat Fategharh Sahib* Vs State of Punjab. In reality that attire and Kalgi was given to safely send the Guru out of the fort it was not the sign of successor.<sup>165</sup>

In this way Bhai Jiwan Singh was fighting against enemies from the fort. His fellow Sikhs were also martyred fighting with the enemy. Bhai Jiwan Singh was fighting alone in the fort. When his bullets were finished he started using the arrows to cease the enemy from coming to the fort.

On 23<sup>rd</sup> December, 1704 Mughal army attacked with heavy weaponry and arrows and killed Bhai Jaita.<sup>166</sup>

Mughal army was overjoyed because they thought they killed Guru Gobind Singh. Wazid Khan took the head of Bhai Jiwan Singh who was decorated with Kalgi to the emperor. Jaibnisha, the daughter of Aurangzeb verified that head, who removed their misconception that head is not of Guru Gobind Singh. Aurangzeb was deeply annoyed from the failure of mountain kings and Wazid Khan.<sup>167</sup>

In this way, Bhai Jiwan Singh showed a tremendous love for his Guru and even got his family martyred walking on teachings of Guru. There is no one in history who can compete with the sacrifices made by him because of these sacrifices a person who was born in Shudra caste got a blessing of naming him *Rangrette Guru Ke Bete* which made him famous in the history forever.

Bhai Jaita was an expert sword fighter, horse rider, and the gunner. He was also the commander of Fort *Anandgarh*, chief General of Guru Gobind, and timpanist of Ranjit Nagara and weaponry instructor of Sahibjada Ajit Singh. He belonged to the lowest caste of the society but Gurus cleared all kinds of discriminations and treated everyone equally. They gave chance to take knowledge to everyone. After the martyrdom of Guru Tegh Bahadur, Gobind Rai started the training of coward sikhs to fight against the persecution. In *Anandpur*, he started taking the weapons that we used in war as presents. Sikhs were being taught the war skills. Kings of hilly regions were scared due to

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165. CRP No: 6356/2013, Punjab & Haryana High Court, Chandigarh, PP-130, 131.

166. Giani Gian Singh, *Guru Dhaam Sangram*, Chandigarh, 1998, P-233.

167. Bhai Sukha Singh, *Gurbilas Patshahi 10*, ed. Gursharn Kaur Jaggi, Bhasha Vibhag, Patiala, 1989, P-329.

the activities of Guru Gobind. They were very jealous of Guru Gobind and began the war with him. Under the supervision of Guru, Bhai Jaita played very important role as the timpanist of Ranjit Nagara (war drum), and as the chief General of army he contributed much in *Bhangani*, *Nadaun*, *Anandpur's* first, *Jang Husaini* or *Bajrood*, *War of Nirmohi*, *Bansawli* or *Klamot's* war, *Anandpur's* second, third and fourth war, *Shahi Tibbi*, *Sirsa* and war of *Chamkaur*. Giani Gian Singh, Kavi Kankan, Bhai Jaita's book *Shri Gur Katha*, Bhai Santokh Singh, Bhai Koer Singh, Bhai Sukha Singh, Saroop Das Bhalla, and Saroop Singh Kaushish, etc writers wrote about this in their books. At the end, Bhai Jaita was the only Sikh left in the *Chamkaur Di Garhi* with the Guru Gobind's *Kalgi* and *Poshaka* as the blessings of Guru Gobind. He martyred while fighting.

After the war of *Bhangani* and *Nadaun*, on 13 April 1699, Guru Gobind established *Khalsa Panth* in *Anandpur*. After this, he asked *Panj Piyare* to baptize him as *Khalsa* and his name changed from *Guru Gobind Rai* to *Guru Gobind Singh*. And also Bhai Jaita was baptized with *Sahibjade* and thus, he also became *Bhai Jiwan Singh* from *Bhai Jaita*.

## CONCLUSION

Here we will discuss about the main conclusion of the entire research. We all knew the study of History is not the answer, but the means of finding the answers for our time. The most important object to researcher and the field of the study are the facts. Facts are the main skeletal structure to history and without them: there would be nothing to build history on. Here we are discussing about Punjab holds the remarkable place in India. It is also known as Home Land of Sikhs. Its physical, Social, Economical and Religious conditions are always attracted to the invaders- the weather of Punjab varies from extreme freezing winters to extreme hot in summers. Due to two monsoons there were different seasons throughout the year, which adds to the beautification of the land during that time the main crops were maize, wheat, barley, sugarcane, beans, chickpeas, sesame seeds and rice etc. The fertile Land of Punjab used to provide a lot harvest. Due to its geographic location northwest pass river used to help in import and export. This import and export business was between Iran, Afghanistan and other mid eastern countries.

King Babar got impressed from the wealth and luxury of Punjab and he mentioned in his book *Tuzk-e-Babari*. Apart from farming the other occupations, which helped in smooth running of the village were carpenter, ironsmith, potter and tailor etc.

Accordingly the villagers used to meet their daily needs from everyday supplies. Ultimately Punjab was a sound state in terms of economics. The Political environment during 16th century was very pitiable. Lodhi's were the emperor in *Delhi*. Punjab was divided into various parts to ease organization. These parts were *Lahore, Multan, Jalandhar, Deepalpur* and *Sirhind*. All these parts had appointed Governor. In spite of the rules of whole country Lodhies mostly focused to attain power in the Punjab region but they failed to gain control on all over Punjab.

Before defeating to Ibrahim Lodhi in the battle of *Panipat*, Babar first attacked on Lahore and burned looted unto completely the whole city into and Guru Nanak Personally witnessed all the pity conditions of people. He narrated and opposed the Kings that who were killing the people. He says "The duty of the kings is to serve and protect people. They did not obey their duties. After Babar, Himayun, Akbar, Jahangir and Aurangzeb

became rulers of the country: The great king Akbar choose the path of religious harmony

and even gifted a place of Land named *Chak Ramdas* to fourth Guru Ram Dass. But after the death of Akbar, his son Jahangir was appointed as king. His ears were poisoned by some bad people against Guru Arjan Dev ji (fifth Guru) and with the order of King Jahangir, Guru Arjun Dev ji were martyred. Then Aurangzeb sat on the throne. He was a hard core Sunni Muslim. He took an oath to make whole Hindustan a Muslim country and will host a Haidari Flag all over India.

The Society of the Punjab was divided into two main parts and sub parts. Hindu and Muslim were the main parts of society. Because of the emperors of that time belonged to the Muslim community that's why they had lot of respect in the society. All the high officials were Muslims. Muslims were divided into two categories like Shiya, and Sunni. But on the ground of society they divided into Sardaar, Iktadaar, Ulma, Ameer, Malik and Sheikh etc. lower class of Muslim belonged to workers servants and cobblers. History gave us many examples that many slaves during that time not only got their freedom but also reached to higher position. Second most populated category of India was Hindu. There were four castes found in the Hindus. They were Brahmin, Kshatriya, Vaishya and Shudras.

These caste systems of the Hindu society was eating the Humanity and was making it hollow .According to this the Brahmins were on the top and - they thought themselves of being the purest one. They had high power in the society. They only had the right to read and chant the religious holly Books. They created a society in which any ceremony would not be completed without Brahmins. Then comes Kashatriyas. All the provincial work was under them but at that time they failed to protect the realm and even the country from invades.

The third category is Vaish. They did everything with the orders from Kashatriyas and Brahmins. The fourth order in the social caste category was Shudra. In the all social structure these Shudra's were devoid of all human rights. They were high in number than any other category and because of the social structure they were kept out of social network created by people of high class.

These Shudras were the original residents of Punjab who lost battle from Aryans. Previously they were called Dravids, Dasyu, and Dass Anarya etc. The Dravids used to live on the land of Sapt Sindu Punjab in a famous renowned city civilization. This high civilization is known as Sindhu or Harrapha civilization in History. When Aryan comes to this civilization and attracted to this rich culture civilization they decided to live there.



The Aryans wrote many Vedas, Purans and Smrith etc. They started caste system in social structure.

When Akbar became a king he introduced Din-E-Illahai in all regions. Under the effect of this new concept people started creating relations and brotherhood with each other. It was encouraged to make such relations and an inter caste marriages. The children of these inter caste parents were Rangarh and further their children were called Rangrete in the Indian Society.

Similarly Bhai Jaita became famous Rangreta name. No doubt previously this word was used for hatred and resentment but later on because of the Sikh Gurus preaching of peace and harmony and even accepting all poverty tricken and Shudras in religion and these people were considered equals among others without any discrimination. Many saints like Kabir, Ramanand, Ravidas, Guru Nanak and Sheikh Farid etc. condemn the rules and regulations; rituals created by Brahmins and raised their voice against the caste system. They preached that all mankind are equal. Guru Nanak collected the followers of this spur and created a foundation of new religion is undivided Punjab called it as Sikhism. After Guru Nanak, Sikhs followed the next nine Gurus and their principles. To eradicate the caste System all Sikh Guru's condemn idol worshipping and started the ritual of Langar and Pangat. It was about eating food making everyone sit in a row on the ground with no discrimination of caste, creed and religion.

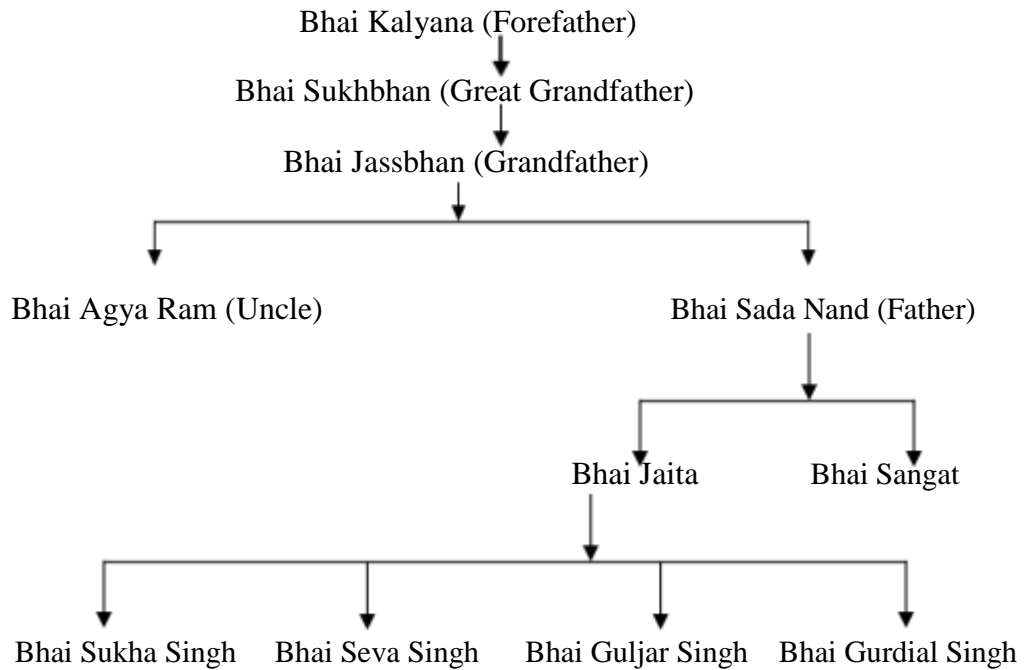
So, Bhai Jaita was born in lower Shudra caste who brought the Swear Head of ninth Guru Tegh Bahadur on foot from Delhi to *Anandpur*. Bhai Jaita rewarded by 10th Guru Gobind Singh with the name of Rangrete Guru ke Bete. He was martyred by keeping his life on stake thus making a special place forever Rangrete with Honour. No doubt if he had not brought the severed head of Ninth Guru, the moral of Sikhs would have plummeted. Thus he made an important contribution to the establishment of the Khalsa by Guru Gobind Singh.

As we know that the old ancestor of Bhai Jaita and whole family of this hero, created a immortal history in the Sikh religion by serving the Sikh Gurus from Guru Nanak to Guru Gobind Singh even by giving so many sacrifices of their family. No doubt in the hierarchy of the society, his family considered the lowest oruntouchable caste but in Sikh Religion this family has created a glorious history by showing their devotion and gallantry towards Gurus and Sikhism. Bhai Jaita's (Jiwan Singh) forefather Bhai Kalyana holds an important place in the Sikh history. He was dear to Bhai Buddha ji, they both had taken naam daat from Guru Nanak Dev. Bhai Kalyana was a knowledgeable man.

When the fifth Guru Arjan Dev started the process of building golden temple Amritsar, then he sent Bhai Kalyana to kingdom Mandi for promoting Sikh religion and for bringing wood for the construction process. He followed the orders of his Guru with full discipline and along with that he taught the king of *Mandi* Hari Sen about the teachings of Guru Nanak Dev because he was following the useless traditions of the Brahmin culture and he brought him to the fifth Guru. This research shows that the forefather of Bhai Jaita was beloved to Gurus. When because of some snitchers Jahangir asked the sixth Guru Hargobind to come Delhi then before leaving Guru gave orders to some of his trustworthy Sikhs to take care of Darbaar sahib Amritsar and Bhai Kalyana was among those Sikhs. He also constructed a city name Rai Nangal near Patana which was later named as Kathu Nangal because of the major population in that city was of Kathu Randhawa. There was a famous inn in Delhi built in the memory of him. Bhai Sukh Bhaan, the son of Bhai Kalyana used to run that inn by teaching music there and by chanting kirtan to the devotees in the morning and evening. Further Bhai jasbhan, son of Sukh Bhaan was also a scholar of music and he also used to chant kirtan. Bhai Jasbhan was mention in the Hukamnama written by the eight Guru Harkrishan. Bhai Jasbhan had two sons Aagya ram and SadaNand. Aagya ram was the uncle of Bhai Jaita and SadaNand was the father of Bhai Jaita. He was one of the prime Sikh of ninth Guru. Bhai Sada Nand was married under the orders of ninth Guru. It mentioned in the five hukamnamas of Guru Tegh Bahadur. Bhai Sada Nand had two sons Bhai Jaita and Bhai Sangta. Bhai Sangta was of same age of Guru Gobind Singh and they used to play together. He was martyred a day before the martyr of Bhai Jaita in the war of Chamkaur on 22 December 1704.

Bhai Jaita was born on 2nd September in the year 1661 at Patna (capital of Bihar). His father name was Sada Nand and mother was Bibi Lajwanti (Premo) he used to play with Gobind Rai(Guru Gobind )during his childhood days because of that they both had a special bond. He received a lot of blessing and love from Ninth Guru Tegh Bahadur, Bebe Nanaki, Mata Gujri and Mama Kirpal Chand. He obtained all his childhood education from the same teacher of Guru Gobind .So he became a best Horse Rider, sword fighter, best shooter, best hunter, swimmer and sailor, etc. He learned Arabi, Brij, Hindi, Sanskrit, Gurmukhi, and Farsi languages. He got married to Bibi Raj Kaur and they had four sons ( Bhai Sukha Singh, Bhai Sewa Singh, Bhai Gulzar Singh and Gurdial Singh) .His elder sons Bhai Sukha Singh and Bhai Sewa Singh was martyred in the war of Chamkaur sahib and the younger sons Bhai Gulzaar Singh and Gurdial Singh was martyred on the banks of Sirsa in fighting with enemies after their sudden attack.

Accordingly, this research highlights the great work done by the ancestors of Bhai Jaita and his family and also their obeisance towards Sikh Gurus from which we were ignorant from all these times. He was being prepared for big task which he has proven later, so his forefather, Grand father, mother, Brother, wife, uncle, and four sons including Bhai Jaita almost 6 Generations all and followed the enlightened path of Sikhism tills last breath. Here we mentioned the name of forefather, Grandfather, father, brother and his four sons :-



As we have already discussed that Mughal Empire Aurangzeb was an orthodox Sunni Muslim. He had such an orthodox mind that he even ordered to his Governor's to demolish all the temples and the schools preaching of Hindu religion. He was performing

the act of proselytism by forcing people to change their religion to Islam. Religious Conversions by King started from Kashmir. He thought if these Brahmin Scholars of Kashmir accept Islam then it will be easy for him to convert the whole Indian nation into Islam.

A delegation of Kashmiri Brahmins reached *Anandpur* to meet Guru Tegh Bahadur and told their whole story. He told these Brahmins to go to Aurangzeb and tell him that the Guru of Hindu religion is in *Anandpur* and his name is Tegh Bahadur. If

Aurangzeb can make him convert his religion then the whole Hindu community will convert to Islam.

When Aurangzeb heard this message he immediately summoned Guru Tegh Bahadur to appear in his capital Delhi. He took this five prominent - Sikhs with him and Bhai Jaita was among these five Sikhs and reached Delhi on foot from *Anandpur* promoting Sikh religion on his way. King order to arrest Guru Tegh Bahadur and should be brought to Delhi, he was held captive in an old mansion. Bhai Jaita was not imprisoned along with him. Because Guru Tegh Bahadur ordered him that he still had a very important task to complete and he used to clean the jail every day under the disguise of a Muslim Jamandaar. In Jail Guru Tegh Bahadur wrote 57 Shaloks because of the unfatigued and energized behavior of him, Guru Tegh Bahadur sent him to *Anandpur* three times on foot so that's way he brought the 57 Shalokas and 59 words that were written in prison to *Anandpur* .By bringing those 57 Shalokas and 59 words to Gobind Singh he played an important role in the completion of wholly Sikh religion book Guru Granth. He used to bring the letter from ninth Guru to *Anandpur* and then brought the answer back to *Delhi*.

Guru Tegh Bahadur also sent him with the material for the ceremony of & Guru Ship of Gobind Rai which included a coconut and 5 paisa to *Anandpur* he handed over this material in the hands of Bebe Nanaki, Mata Gujri and Mama Kirpal Chand. In this way, he played a significant role in Guru Ship of Guru Gobind Singh. Aurangzeb advertised on whole of the *Delhi* that the Guru of the Hindu religion (Peer of Hindu) is going to be executed. Ninth Guru was brought to *Chandni Chowk* and on the orders of Aurangzeb his head separated from his body. Mughal emperor passed the order that the head and the body should be kept in the round about itself and everyone should see to what happens to people who did not obey his orders.

Bhai Jaita was watching this incident carefully. Father of Bhai Jaita Sada nand, Uncle Agya Ram, Bhai Udai and Bhai Gurdial were also in that gathering. They made a plan on how to carry the body and head of Guru.They came to conclusion that if they take the head and the body the emperor will notice so the head and body of ninth Guru will be replaced by the head and body of Bhai Sada Nand (Jaita's father). Bhai Jaita removed the head of Bhai Sada Nand (His father) and replaced it with ninth Guru's head. The body of Guru was kept on the back of the house Bhai Agya Ram (Jaita's uncle) and cremated in the Kalyane di Dharmshala. Bhai Jaita wrapped the head of Guru Tegh Bahadur on a piece of clean cloth and started his journey towards *Anandpur* from Delhi on foot. It was

the windy night, He passed through many jungles, zigzag ways, ups and down and villages before finally reaching Kiratpur. He took this hard route to reach *Anandpur* from Delhi because many agents of Mughal emperor were present there who can leak the information about the head of Guru Tegh Bahadur and he will get caught. After reaching Kiratpur he presented the head of Guru Tegh Bahadur to Guru Gobind Singh. Guru Gobind was impressed to see this kind of devotion Bhai Jaita. He awarded him with the Glorious Title of *Rangrette Guru ke Bete* (Rangrettas are the real sons of Guru). Guru was also given an award of taking a bath and care taken of the holy water Sarover of *Golden Temple Amritsar* and building a tomb there in the name of Rangrette. So no other example could be found in history like him.

Later on Bhai Jaita also wrote the book named *Shri Gur Katha*. This book is a gem from the historical point of view. This book is an authentic source of contemporary history of the Ninth and Tenth Gurus. The manner in which it surfaced very late in the public domain It is not difficult to assume that he could have composed other works as well. But during various battles and well wars, several Sikh literature works were lost, so it is considered that his other work might have met for similar fate. *Shri Gur katha* is very similar to Dasam Granth in terms of language, vocabulary and diction. Multiple words of various languages such as Farsi, Urdu, Bridge, Hindi, Sanskrit, and Gurumukhi have been successfully used by Bhai Jaita. A well known collector of primary Sikh literature and historical manuscript named Giani Garja Singh also mentioned about this manuscript. None of the earlier sources not even the late 18th century talks of *Panj kakaar* (kirpan, kada, kacha, kes, kangha), Even since the Singh Sabha's authoritative sanction to the Gurus injunctions in this respect in the last quarter of the 19th century it has occupied the attention and energy of the Sikhs scholars to find academic answers to the such a central opaqueness about such central issues in the sources. In an exhaustive analysis of these other sources and also of their 20th century interpretation world famous Historian and writer named W.H. McLeod while accepting the possibility of the five items have been worn by the khalsa Sikh's since the earliest days of the order reaches a conclusion that there no evidence that Guru Gobind Singh decreed the *Five kakaar* and promulgated at the inauguration of the khalsa. One wish he had seen and studied Bhai Jaita's manuscript *Shri Gur katha* as well clears the fog with mind. The *katha* opens with *Ardaas* sings of praises of tenth Sikh Gurus in *Ustati* he portrait the personality of Guru Gobind Singh in Chitra, moves to martyrdom ninth Guru, sacrifice of his father Bhai Sada Nand, a story of Bhai Jaita's rescuing a Brahmin's wife forcefully retained by a Turk, the

orthodox nature and conspiracies of the king Aurangzeb. The convocation of Guru Gobind Singh in deewan at Damdama" (*Anandpur*) and conferring of new identity of Singhs and the Five beloved, move onto the machinations of hilly king Bhim Chand" resulting in Gurus moving to Paunta (Himachal Pardesh) and construction of Fort, provide a fair and eyewitness picture of battles of Bhangani and *Anandpur*, bring the Guru back to *Anandpur* soon thereafter, where a new khalsa Panth was launched. *Amrit* ceremony *Khande Baate da Paul* Names of panj kakaar, Panj Bannies, Rahit Maryada, method of preparation of Amrit. This rare manuscript was gifted to a famous poet of Punjab Saadu Daya Singh Aarif's son Giyani kultar Singh, who was an accomplished Musician by the Assam Sikhs Rangrette Sikhs in one of his kirtani Jathas visited to that area in 1950. This authentic manuscript presently under the custody of a famous writer Niranjan Singh Arifi who lives in *Faridkot* city of Punjab.

As we know that Bhai Jaita was the army general of Guru Gobind Singh. He was the timpanist of the Ranjit Nagara Drum, the person who taught fauji skills to Sahibjada Ajit Singh and the best gunner of the Guns *Naghni- Baghni*. The chief commander of the Anandgarh fort where Guru Gobind Singh used to live with his family. In every fight that Guru Gobind Singh fought he played an important role .These battles were Banghaani, battle of *Nadhoun*, battle of *Anandpur*, battle of Hussaini or Bajrooh, II battle of *Anandpur*, battle of *Nirmoh*, battle of *Bansaali*, *Kalamot*, III battle of *Anandpur*, IV battle of *Anandpur*, battle of Shai Tibbi, battle of *Sirsa* river and most famous battle of Chamkaur (where he sacrificed his life). The overall contribution of Bhai Jaita in Sikh history is valuable Great and Immortal.

Unequivocally, his sacrifice cannot be matched anywhere in the History. Till date in many areas of Punjab such as Malwa and Majha rangrettas reside and thrive and they are living their life following the rules and regulations of Sikh religion. Today they are known as Majbi Sikh. Malwa and Majha area in Punjab are the major resident areas of this population. But because of many political, economical, religious and social reasons they are not treated as equals. Indisputably, after Amrit sanchaar Guru Gobind Singh tried to remove the difference among caste but it still exists at some point in Sikh religion. The biggest reason behind it is not following the path laid by our Guru and the orthodox thinking of our society. In short, *Guru ke bete* did not receive the status in the society which tenth Guru gave them. In Sikh religion even after Amrit Paan they are called as Majbi Sikh moreover they are even kept separate from other castes. The people from shudras caste who did not adopt Sikh religion were called Balmikis and Chammar

(Ravidasyie) they did not live according to the Sikh religion. Shudras who did not follow Sikh nor Balmiki they are referred as *choore* and they were disgraced by calling that. Because of the orthodox nature of the society some people refer these Majbi Sikhs as *Choore* to degrade them. The Indian government has recently passed a law where calling someone as *Choor*a will be punished and even fined however, they still are the sufferer of the discrimination of the society. Even the government has never taken initiative to uplift their living standards they only use them as their vote banks. They neither have the provision of gaining education nor for any job opportunities on the other hand, the Government has started a scheme where these people are provided with free food and grocery making them further handicapped so that they don't work. Indisputably, the making of our constitution is true to the proverb elephant has two set of teeth- one to show off and the other to chew with. These Shudras are those people who developed the Harappa civilization in Sindhu Ghaati and showed the world about the urban civilization at that time they were called Das and Anarya. Since that time, they were kept as servants as the Shudras caste. They were kept devoid of all the basic human rights and since they were not given education their mental capability has not evolved since then and they have made up their mind as becoming servants. As a result of that, the civilization which was responsible for the development of such a great urban civilization of the world were remained ignorant of the education and their mental development halted and Brahmins made them believe that god is solely responsible for their condition in the society. Thus, by these methods they halted their thinking capacity even government makes some rules for their betterment but implementing them properly is still a problem because they don't want them to rise in their life because if these people rise in their life they will lose their vote bank which is their largest vote bank in Punjab. Thus, they make various strategies to drop their life status. Because of the poverty these people send their children to work to run their families due to that their children even remain devoid of education which arises a notion that the offspring of a slave will remain a slave and this sick thought has degraded their life because of that they are neither receiving education properly nor they are able to fill their tummies properly. The affluent people of the society wants to curb their thinking power completely and because of that they have made these people addicted to different drugs; firstly by giving away free of cost and when they become addicted to it and doesn't have money to purchase it they make them their dealers to sell those drugs. When these drugs are caught then these innocent and addicted people are sent to prison but the real master mind stays away from bars. The government claims that

they have reserved seats for them in education and employment sector to uplift their life but they are not given those chances to avail those offers because they have discriminated these people since centuries and these people have developed a mentality that they will remain slave forever. To curb this thought process government should stop giving them food and grocery free of cost in spite of that they should take some actions for their overall growth so that these people can come out of their slave mentality. This caste has been left out since centuries and it is uttermost important that they should be given equal rights as other castes. We all should do our part to curb this dark corner of the society by following the path laid down by our saints and Gurus only then we will become the responsible citizen of this society. If it is important to depict the truth about the life history of a great person such as Bhai Jaita then the intellect and literate members of our society should understand that these people are not less than any other human beings.

Today some Majbi Sikhs and Balmikis are living a happy life but still there is a population of this community residing in villages and towns who is working hard to even earn their bread and butter. The people of this community who are educated and are working on good positions should also do some efforts to uplift their brothers and sisters and develop a good living standard for them. There are very few people belonging to this society who go to government schools and are able to complete their education till high school and further the percentage even drops who are successful in achieving a college degree. Even those who achieve a degree lack of confidence which a convent educated student always possess because they are unable to converse in English and they cannot compete with the convent or private educated students thus they left behind even while getting employed. The political parties use their uneducated and unemployed status as their vote bank and even increase the discrimination for them among other castes just for their own benefit. The history reveals that Dr. B. R. Ambedkar was greatly influenced by Budh religion and later by the theories of Sikh Gurus of equal rights for everyone and even told his millions followers to follow Sikh religion. Before adopting Sikh religion he talked to the Sikh leader of that time that he wants to adopt Sikh religion with his followers. That Sikh leader answered him according to his knowledge that if he adopts Sikh religion because he belongs to a lower caste he will be called as Majbi Sikh. Dr. B. R. Ambedkar felt disappointed after hearing his answer and he with his followers adopted Budh religion in an open ground. In short, if a scholar such as Dr. B. R. Ambedkar was influenced by the teachings of Sikh Gurus then why these Sikh leaders are still promoting the caste system which were demolished by the Sikh Gurus? Why a Sikh cannot just be a



Sikh why is he still trapped in the caste system? This is something to give a deep thought about. This is the only reason why the history of Bhai Jaita (Bhai Jiwan Singh) has not brought in front of the people because he belonged to a lower caste and they forgot about his talent, qualities and the sacrifice he made for the Sikh religion. The motive of this research is to bring into the limelight the merits and achievements of this great personality in front of the readers and give him the applause he deserves. We are proud of the history that Bhai Jaita created because of his talent and his achievements and he did not made his lower caste as a hurdle in the path of serving his Guru and even was blessed by Guru with a title *Rangrete Guru ke Bete*. Mostly in whole of the Punjab except Doaba region mainly Malwa and Majha youngsters have made small clubs or organizations in every village in the name of Bhai Jaita and they are putting a lot of effort to save the history of this great unsung hero. These organization or club members should not remain focused just till their vote banks but they should do works without any discrimination which was the true teaching from the life of Bhai Jaita and by doing so they can even gain respect from the rest of society as well. All of this can only be possible if each one of us will broaden our mindset.

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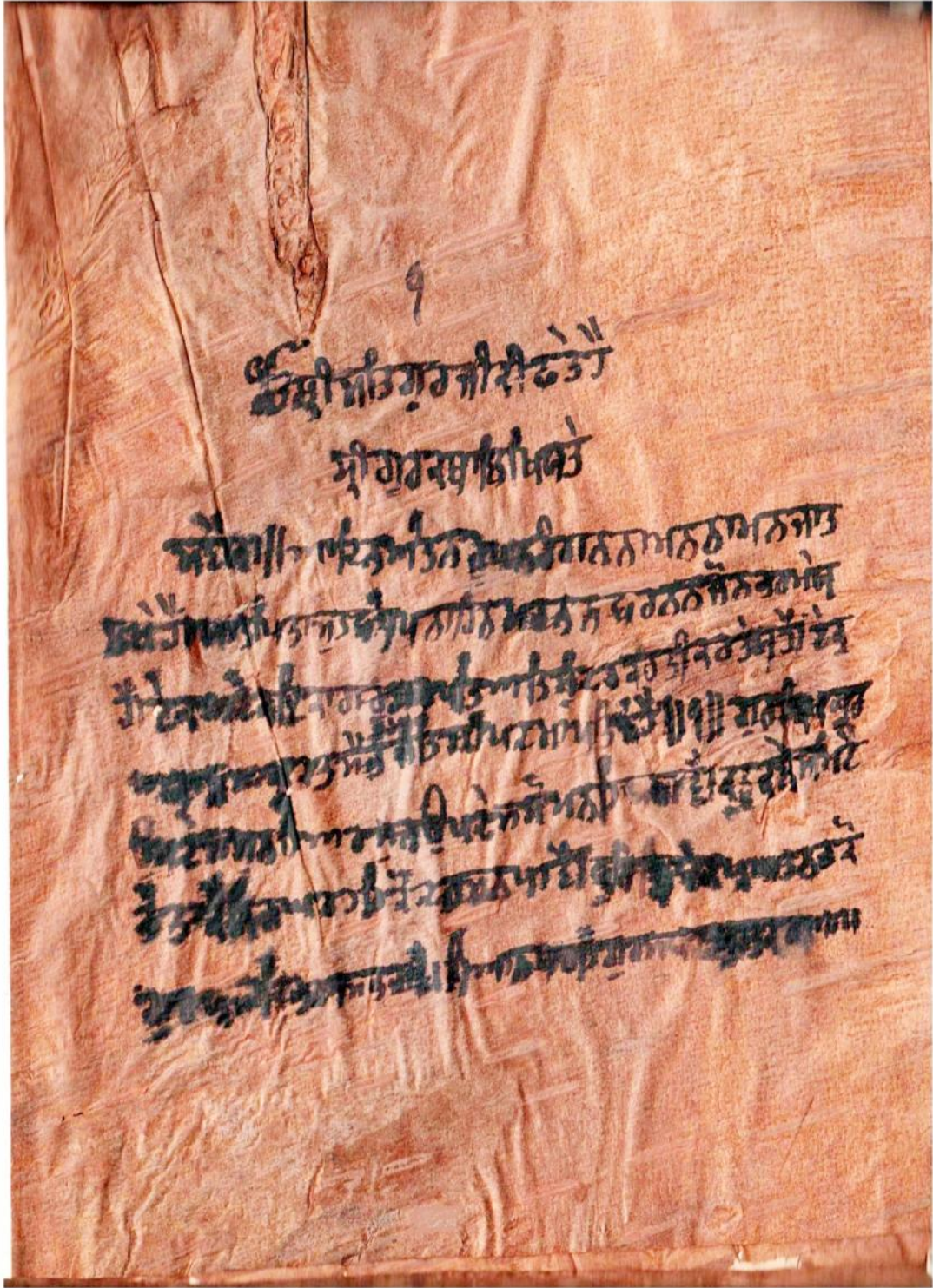
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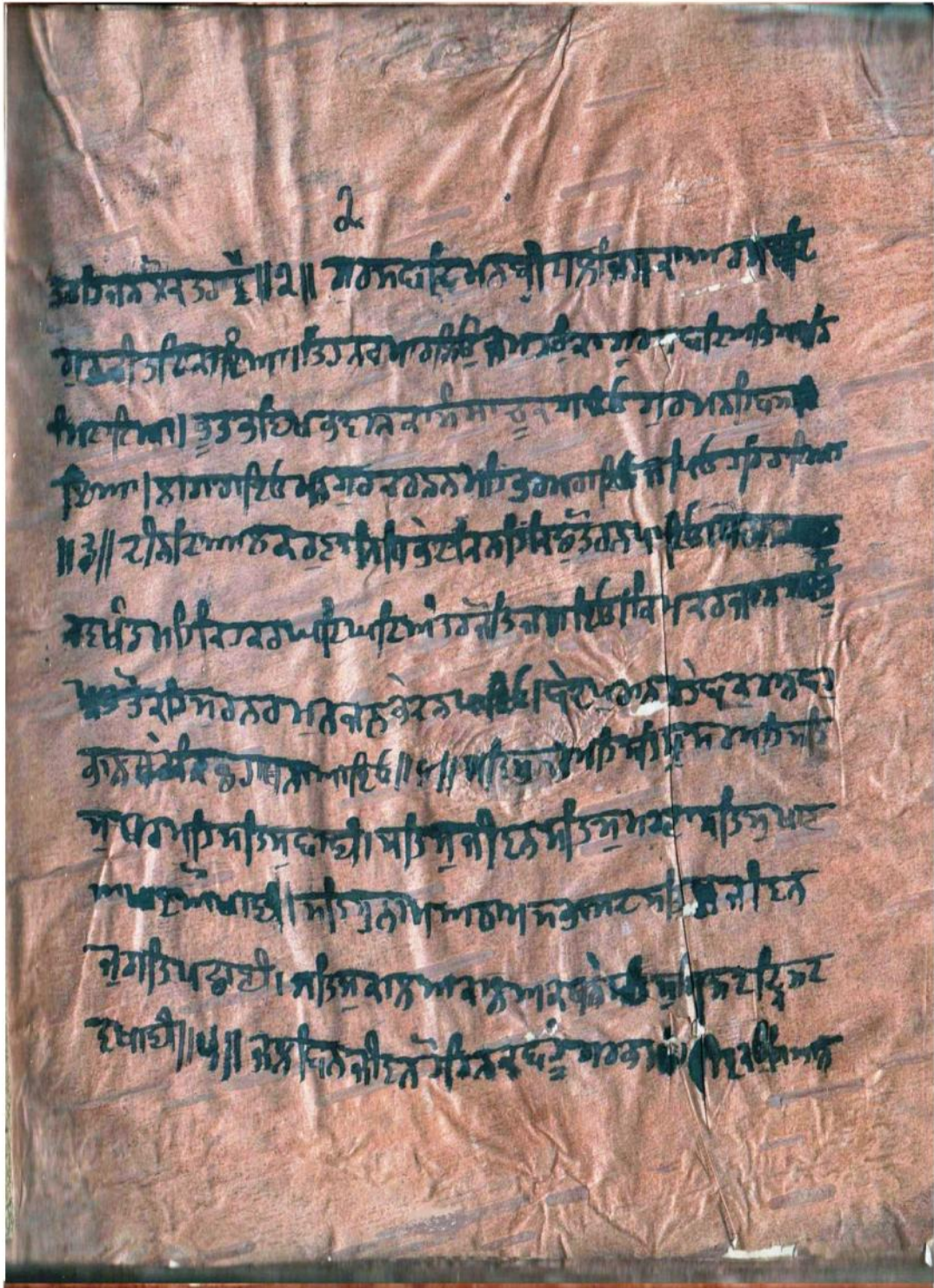
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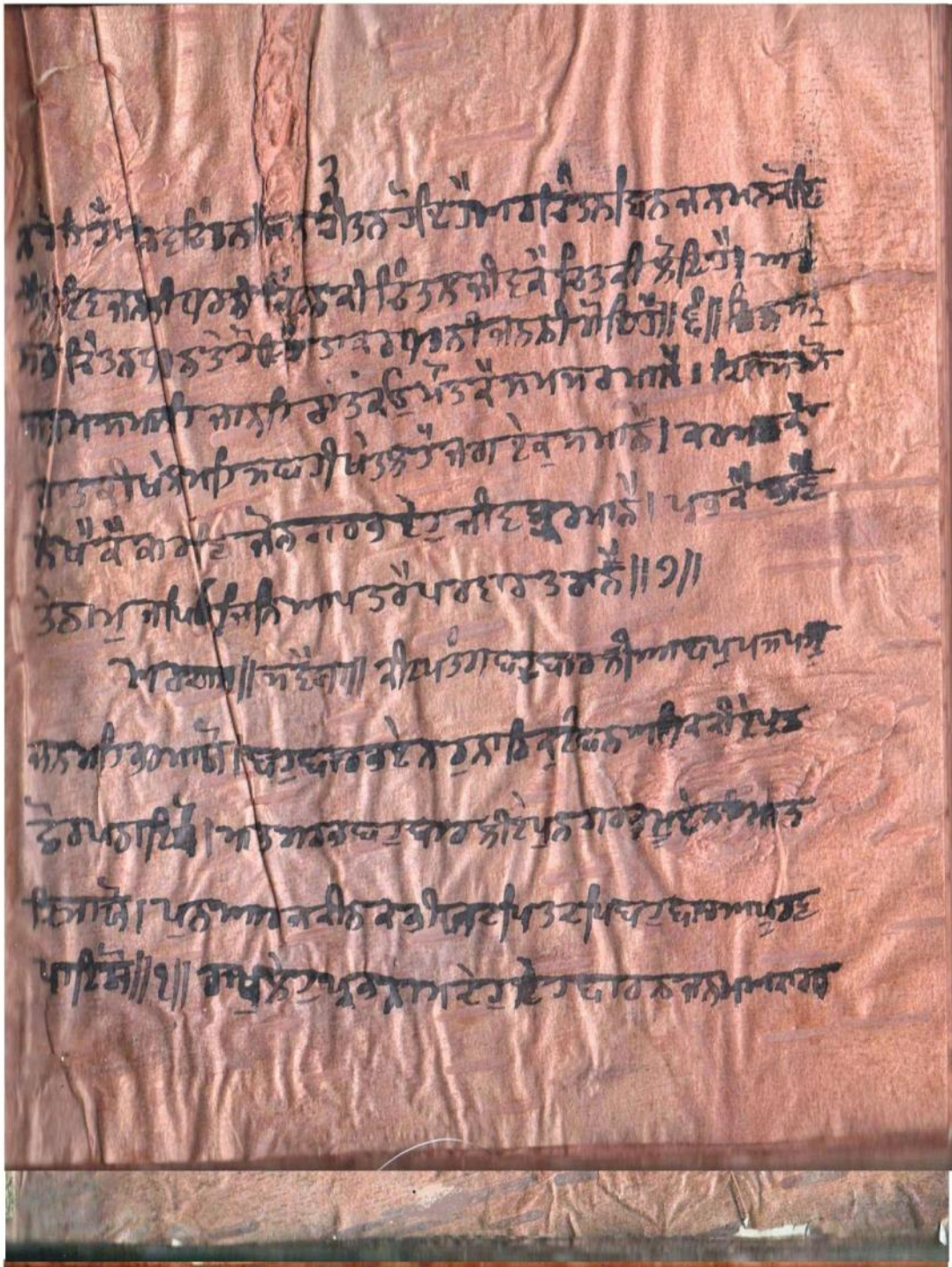


1. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-1.

On this page Bhai Jaita mention about the abstract God which cannot be explained by anyone.



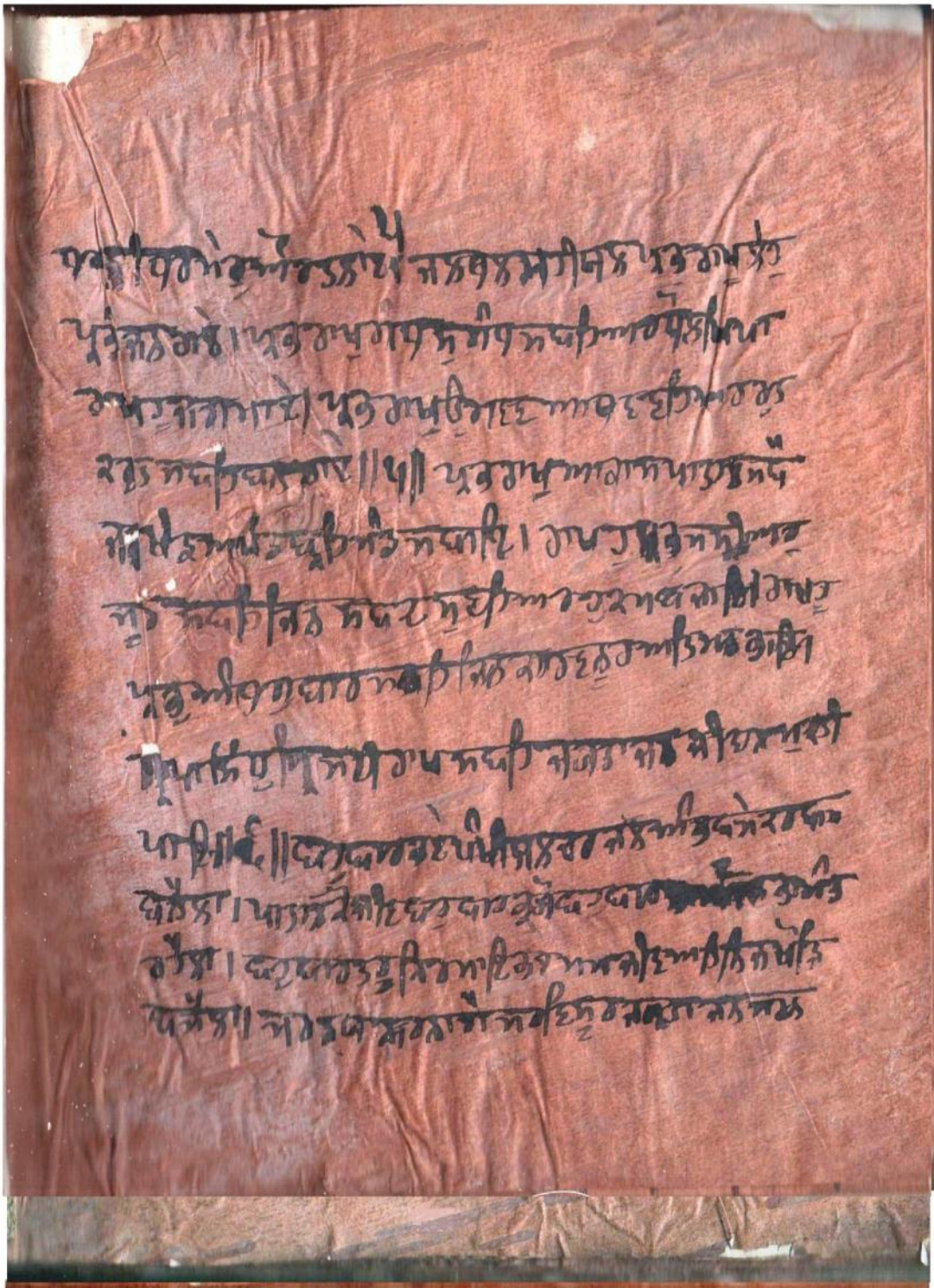
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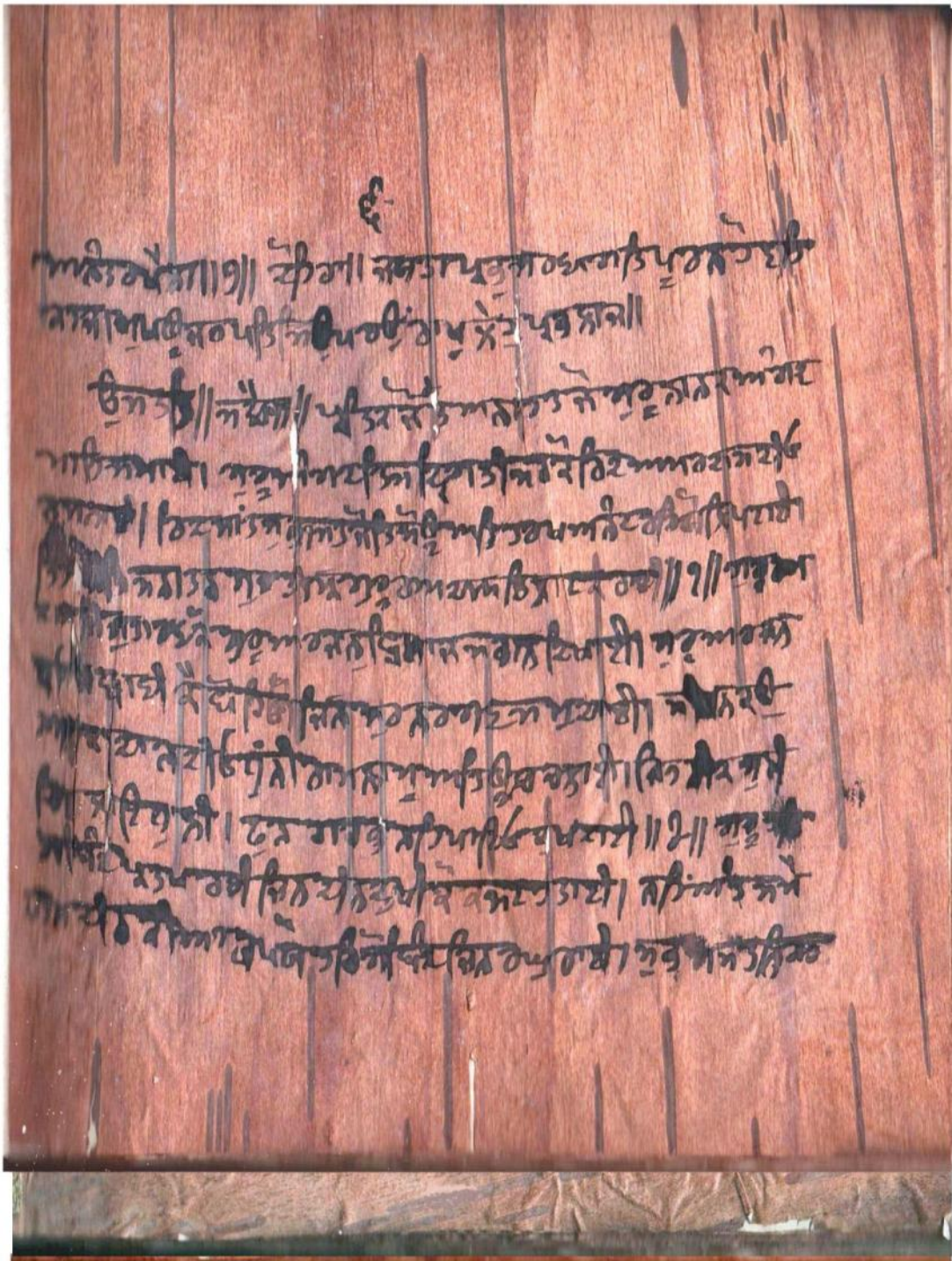
3. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-3.

On this page Bhai Jaita prays for the welfare of whole humanity.



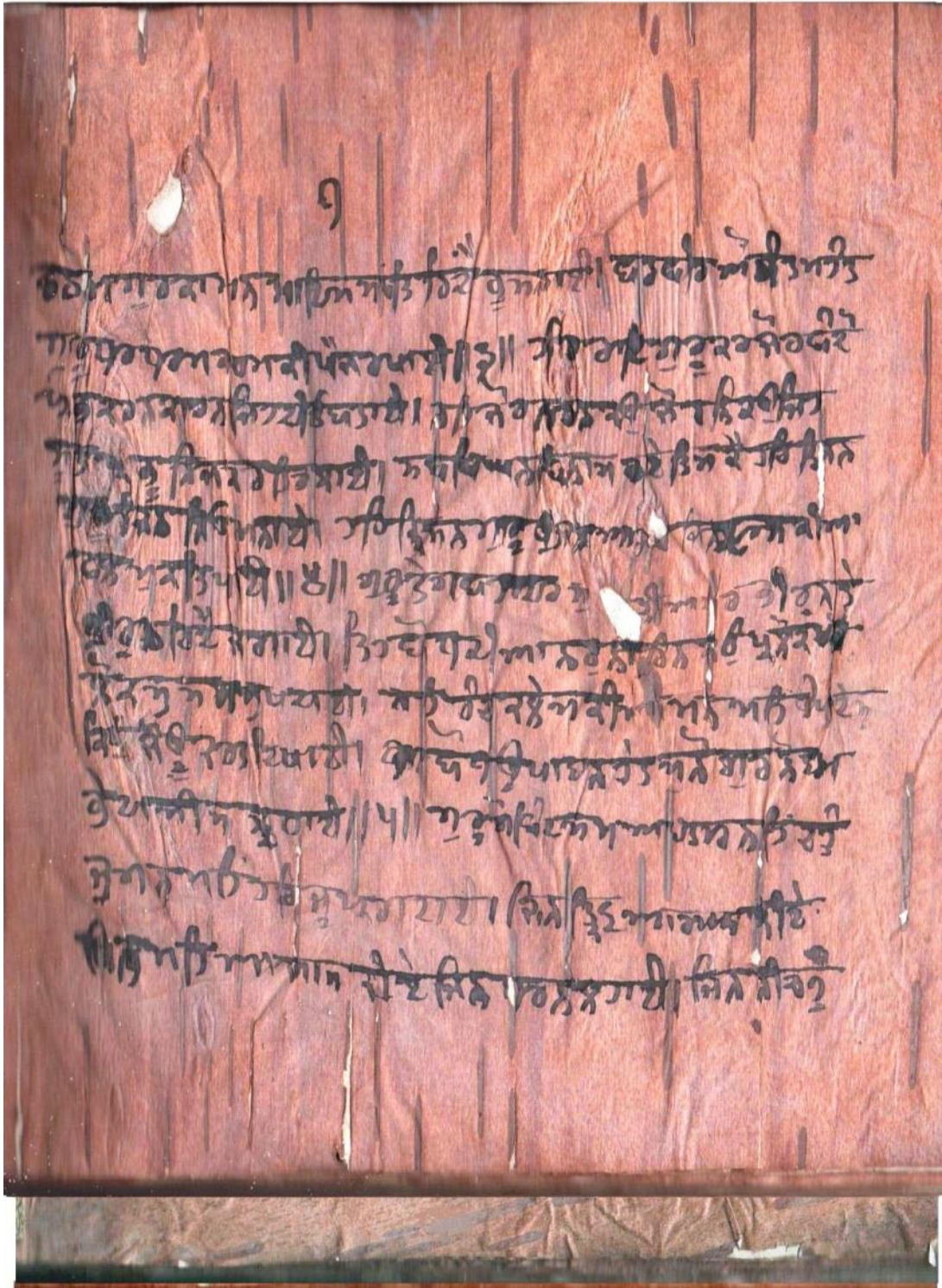


5. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-5.



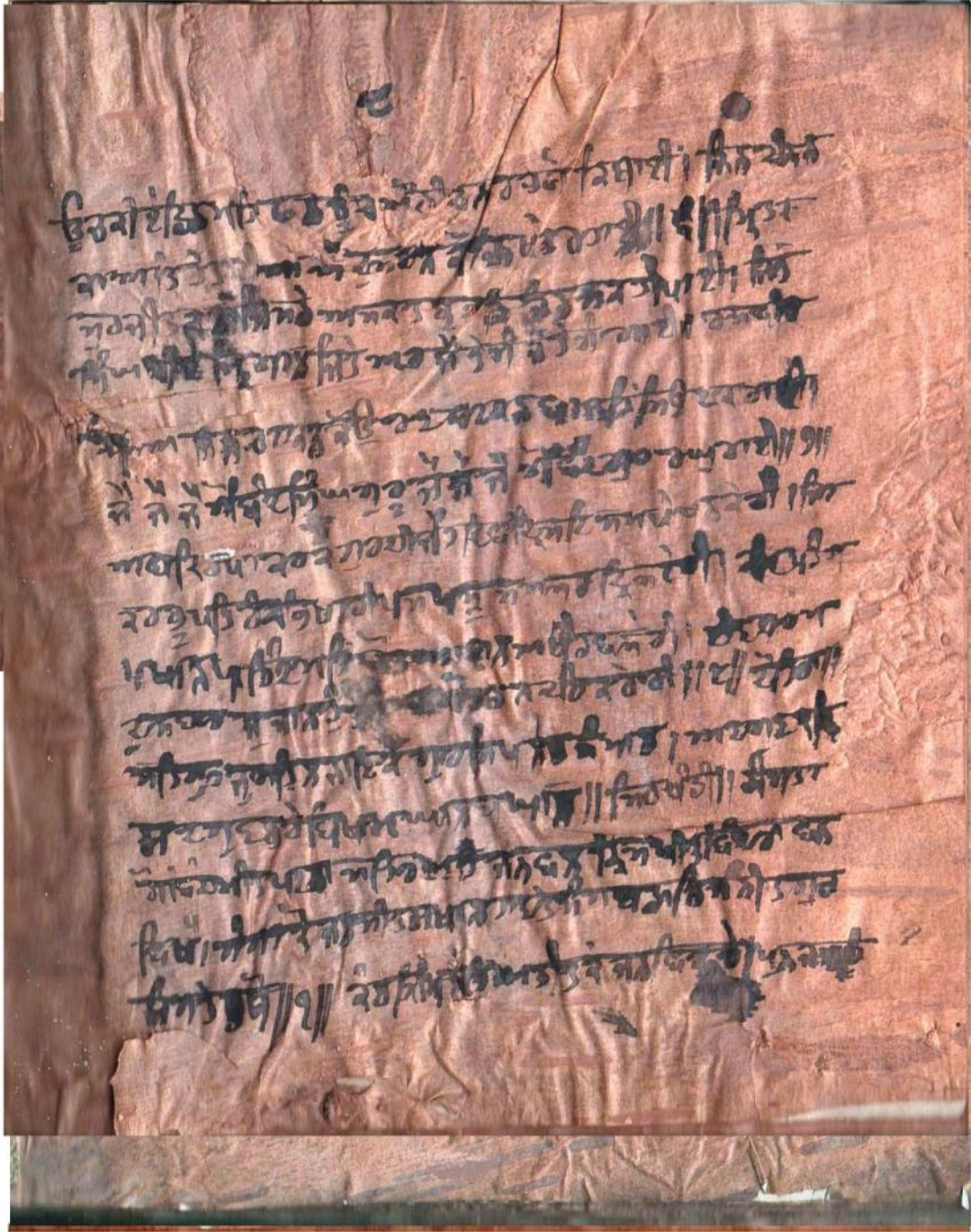
6. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-6.

On this page Bhai Jaita tried to depict the different nature of Sikh Gurus (Guru Nanak to Guru Hargobind).



7. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-7.

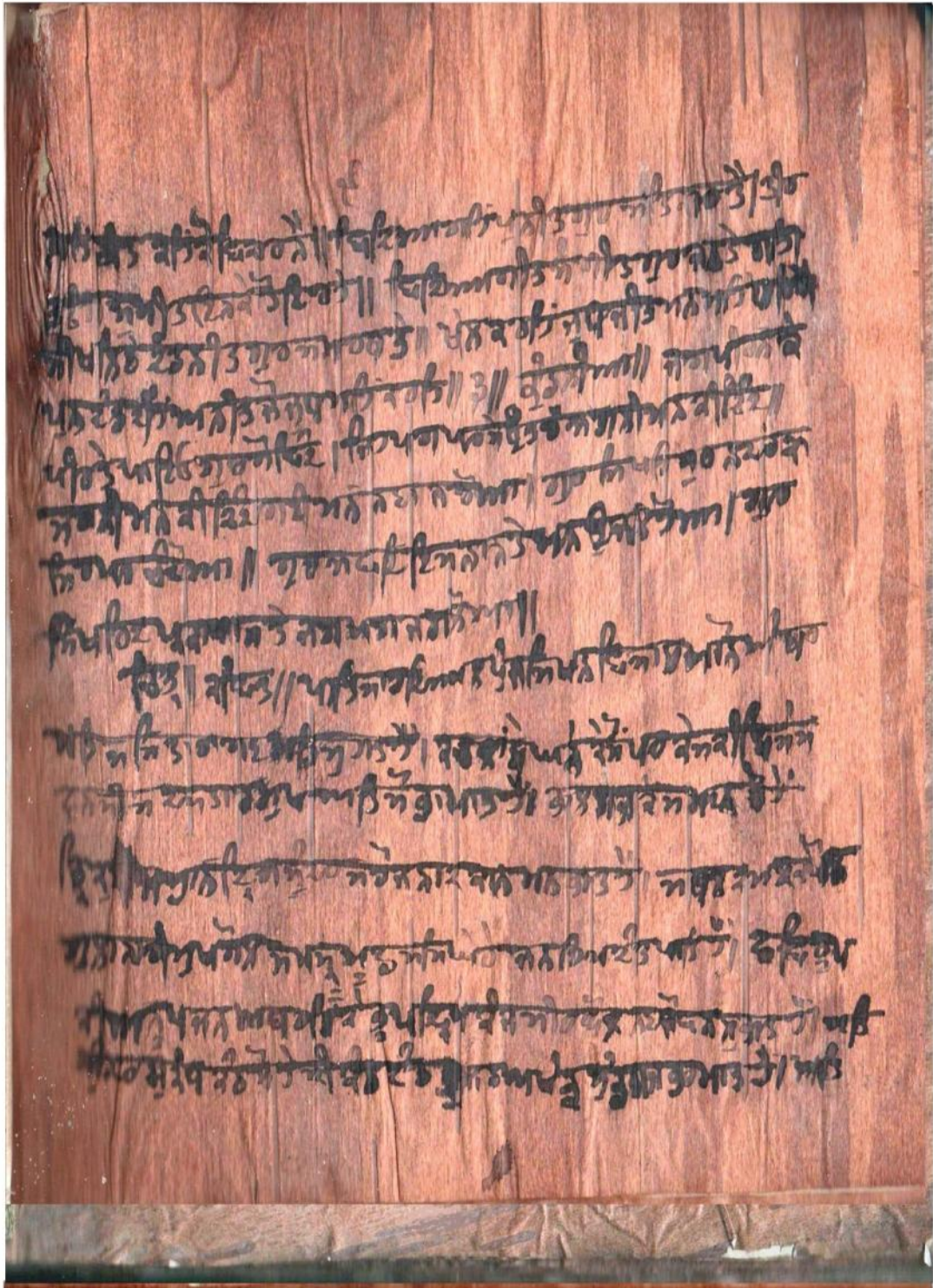
On this page Bhai Jaita explained the nature and excellence of Sikh Gurus ( Har Rai , Harkrishan,Guru Tegh Bahadur and Guru Gobind Singh).



8. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-8.

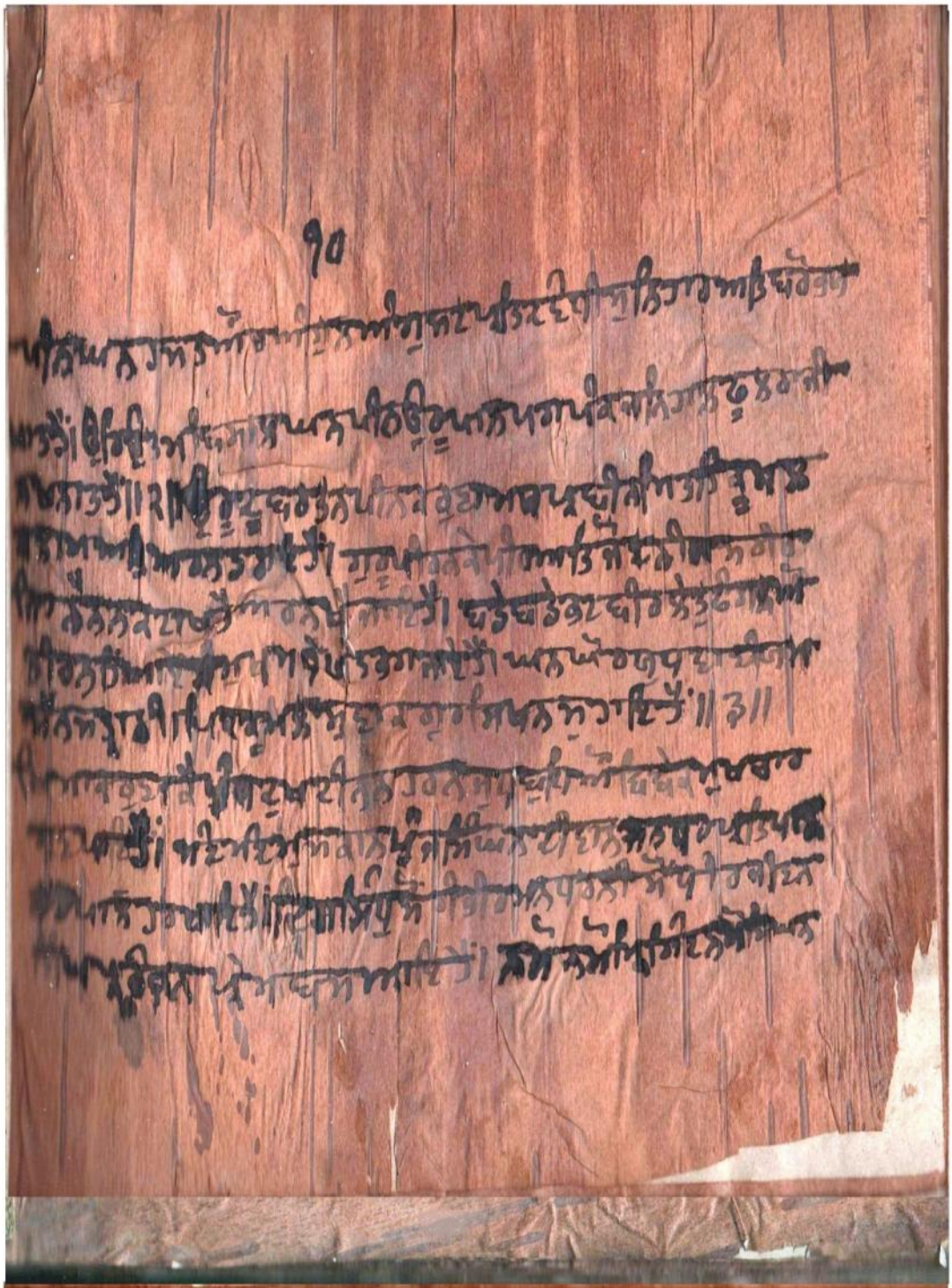
Here Writer described about Amrit Bidhi. In Amrit Bidhi writer narrates about the whole method of Amrit Bidhi in 1699. He describes how Guru Gobind Singh prepared the nectar and which method was adopted by him.





9. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-9.

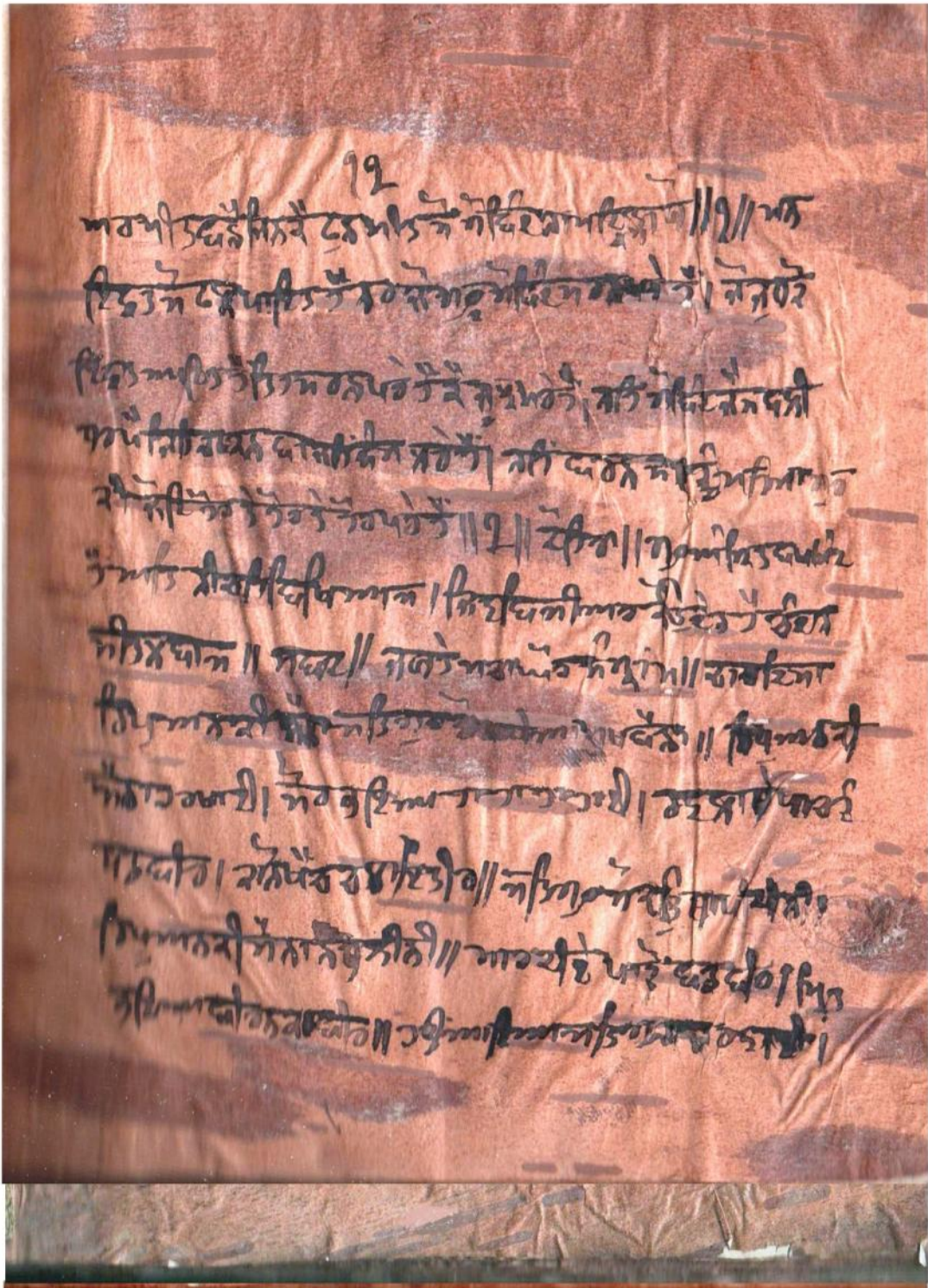
In this page the writer has described about the whole features and composition of the body of Guru Gobind Singh which is incredible depiction by the writer.



10. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-10.

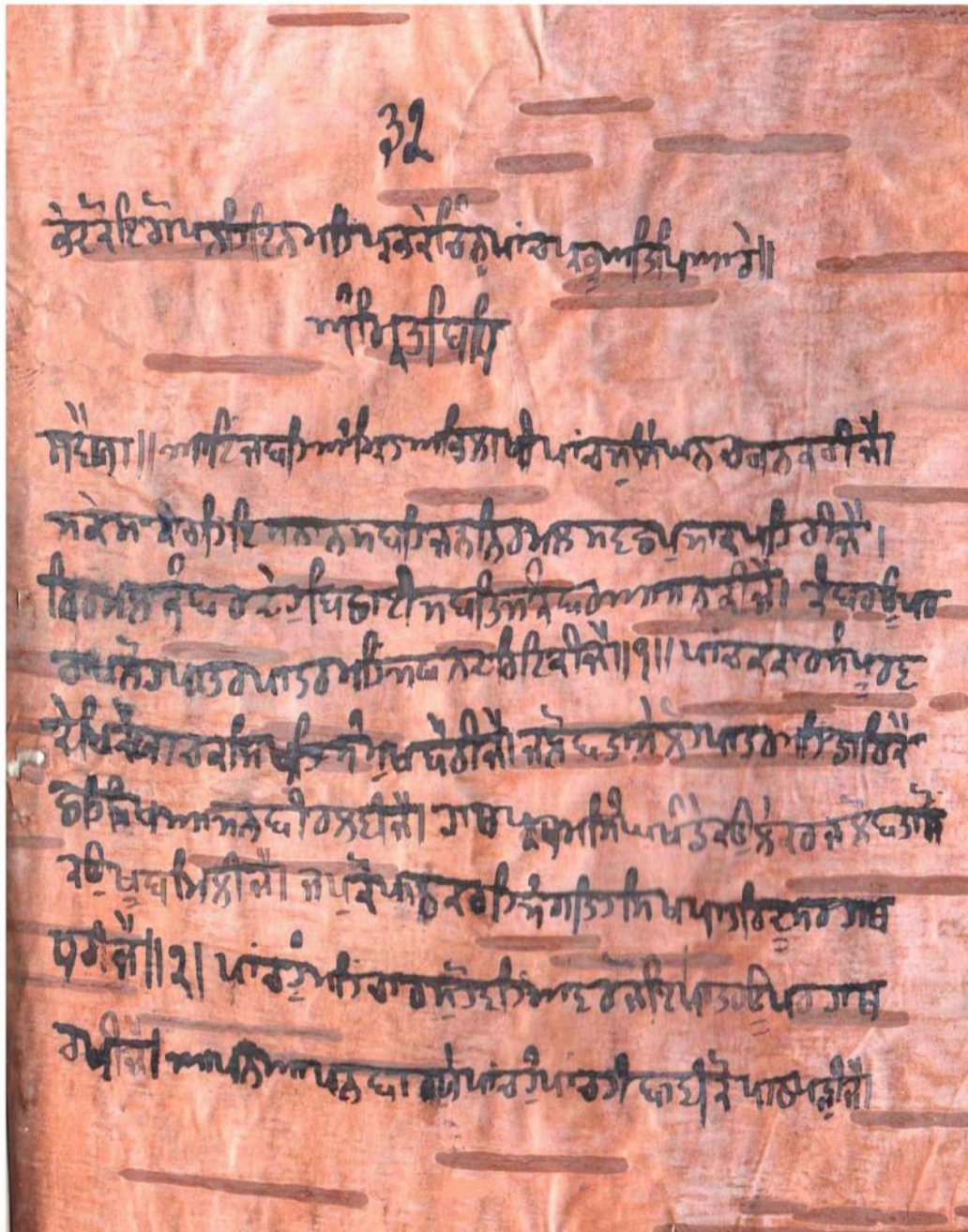
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 ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸਮੁੱਚੇ ਚਰਿਤ੍ਰੇ ॥ ੪ ॥ ਬ੍ਰਹਮ ਚਰਿਤ੍ਰੇ ਚ  
 ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸਮੁੱਚੇ ਚਰਿਤ੍ਰੇ ॥ ੪ ॥ ਬ੍ਰਹਮ ਚਰਿਤ੍ਰੇ ਚ

11. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-11.



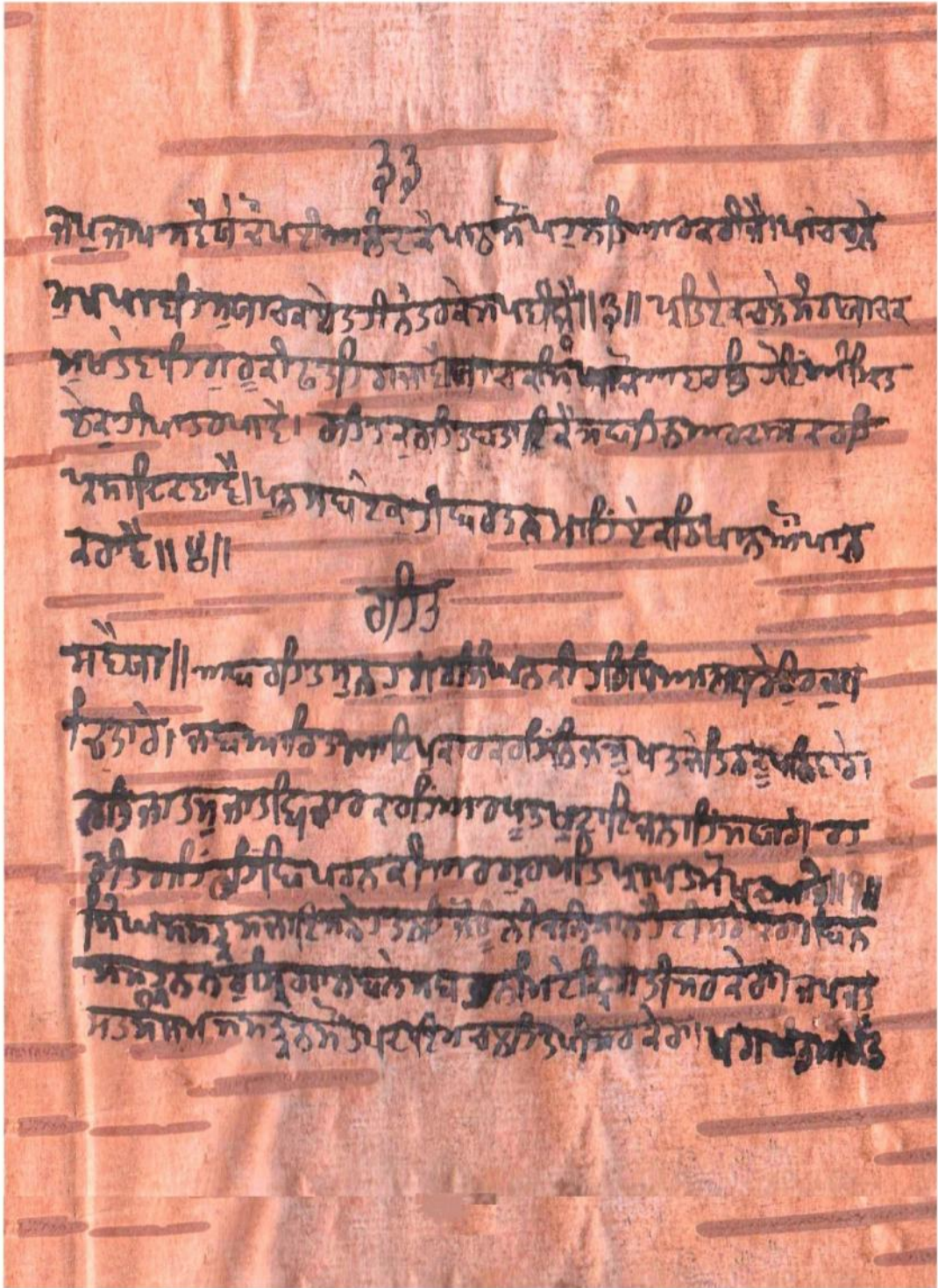
12. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-12.

Here Bhai Jaita describes about the event of the battle of Bhanghani.



13. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-32.

Here writer described about Amrit Bidhi. In Amrit Bidhi writer narrates about the whole method of Amrit Bidhi in 1699. He describes that how Guru Gobind prepared the nectar and which method was adopted by him. In this Amrit Bidhi first time mentions about the five Kakaars Kesh, Kangha, Karha Kirpan and Kachha.



14. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-33.

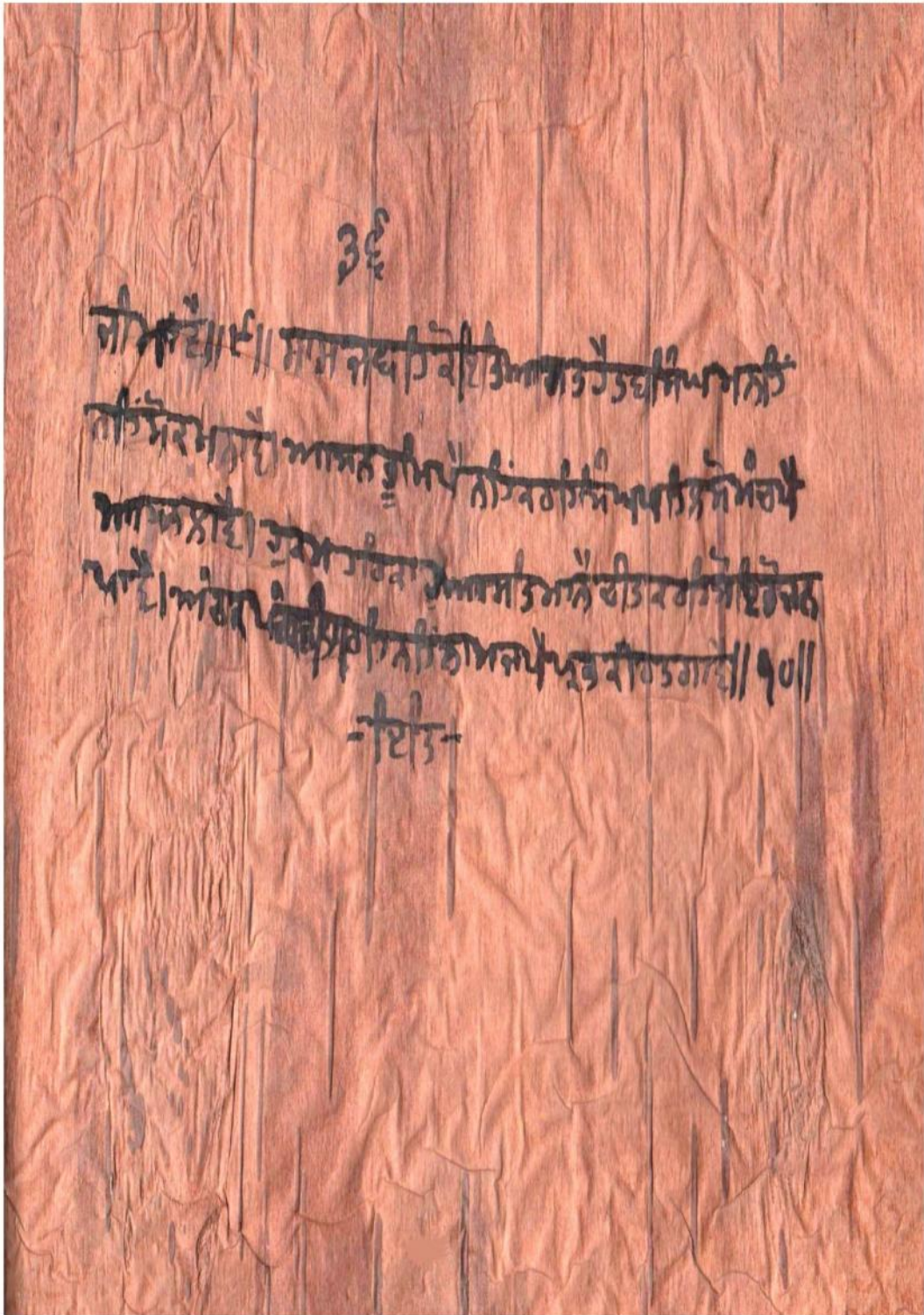
Here writer describes in detail about the code of conduct for Sikhs. When Guru Gobind Singh established Panth Khalsa he also explained about (five Baanies, Rahit and Kurahit).



दिगन्तवीसतिवैमि... दीवठभदौ। निपरपुं...  
 गे... मे...  
 न... ॥ ६ ॥ प...  
 दि... वि...  
 उ... र...  
 पु... न... ॥ ७ ॥  
 ये... म...  
 र... म...  
 न... म... ॥ ८ ॥  
 म... म...  
 पु... म...  
 उ... म...

16. Bhai Jaita's, Shri Gur Katha, Manuscript. N.D. P-35.



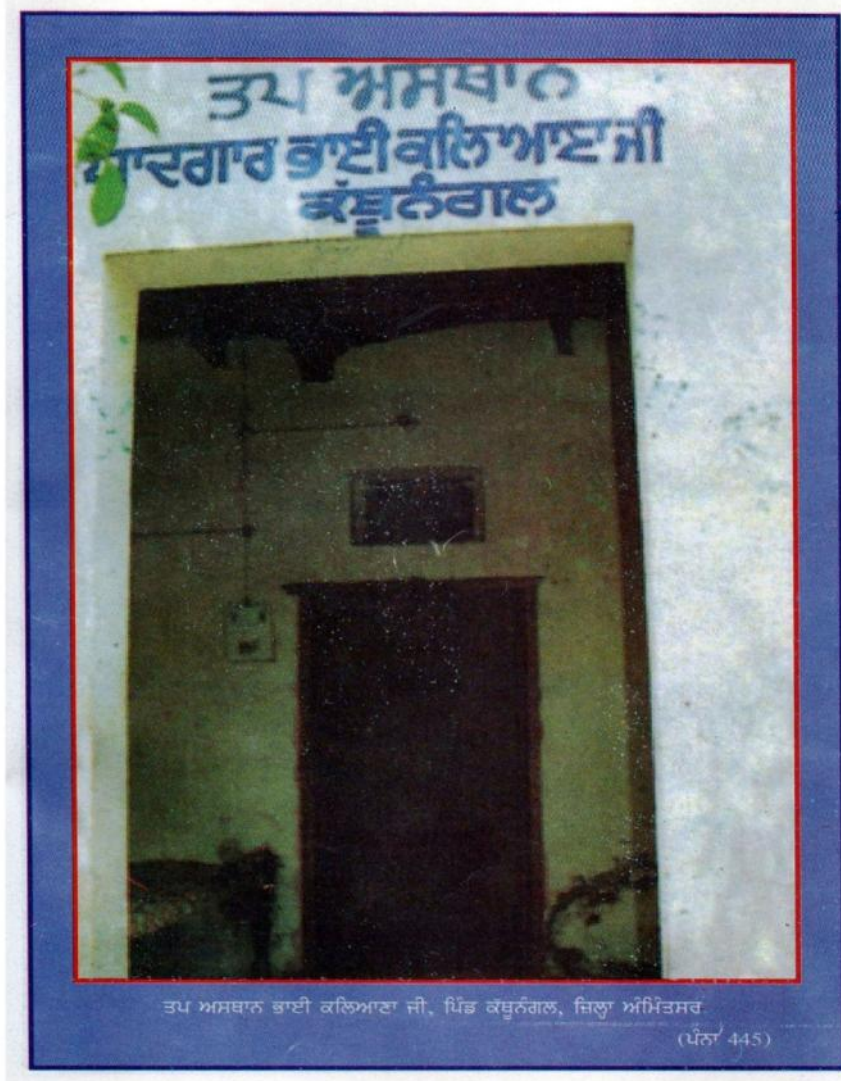


੩੬

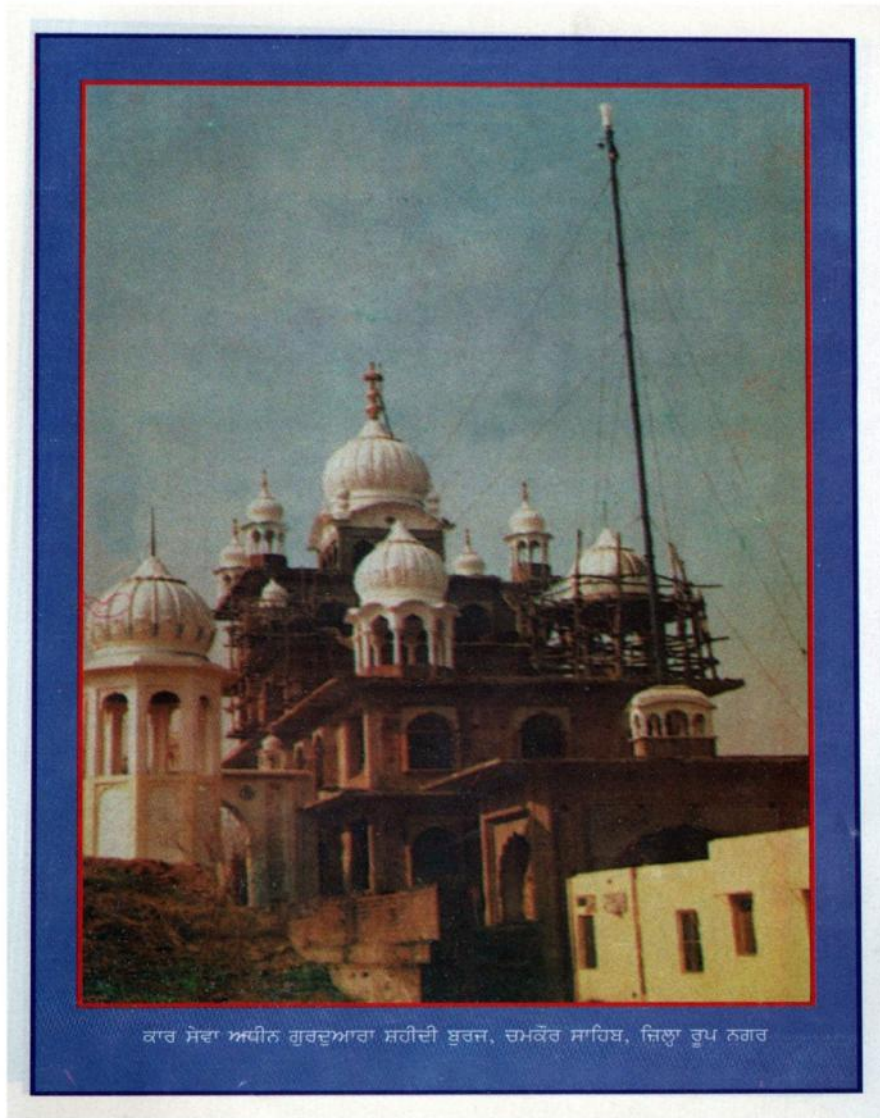
ਜੀ ਮਨੋ ॥੬॥ ਸਮ ਨਦੀ ਵੇਦਿ ਤਿਸਾਗੁ ਤੈ ਭੀ ਮਿਖ ਮਨੀ  
ਨਿੰ ਮਰ ਮਨੋ ਆਜਨ ਗੁਮਿ ਪੈ ਨਿੰ ਵਰ ਸਿੰ ਮਿਖ ਪਨਿ ਮੇ ਮਰ ਪੈ  
ਸਮ ਮਨੋ ॥ ਗੁਰ ਮ ਗੰ ਵਾ ਗੁਰ ਮ ਤ ਮ ਨੇ ਚੀ ਤ ਵ ਰ ਸਿੰ ਮਿ ਖੋ ਸ ਨ  
ਪਾਏ ॥ ਅੰਗੁਰ ਮਿ ਖੋ ਪ੍ਰੀ ਤਿ ਨਿ ਠਾ ਮ ਲ ਪੈ ਪੁ ਰ ਵੀ ਰ ਤ ਗ ਏ ॥੧੦॥

-ਇਤ-

17. Bhai Jaita's, *Shri Gur Katha*, Manuscript. N.D. P-36.

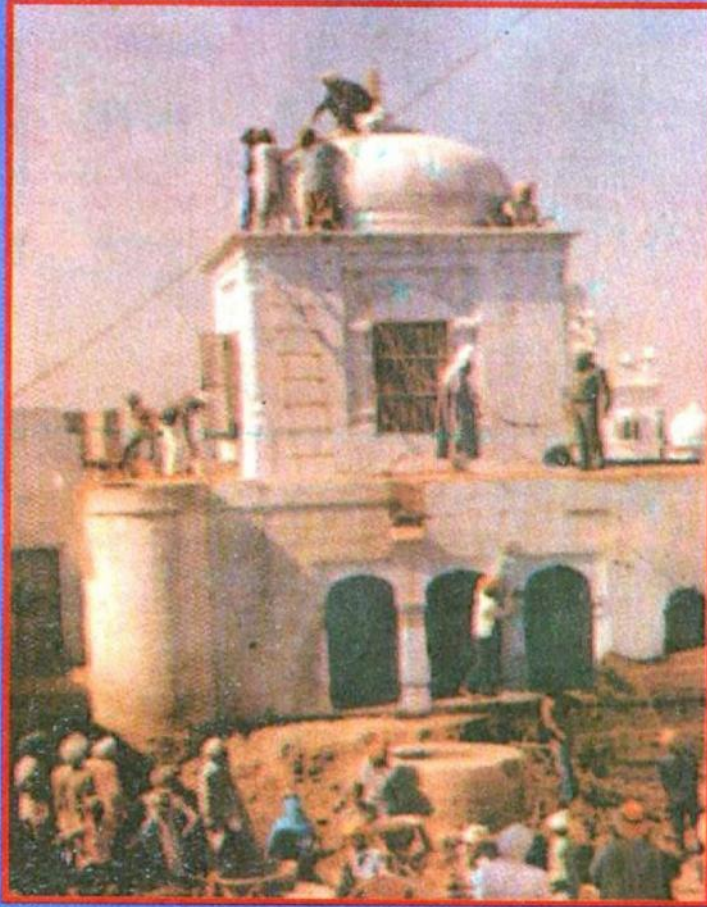


18. This is the meditation place of Bhai Kalyana forefather of Bhai Jaita. It is situated in village Kathu Nangal, district Gurdaspur.

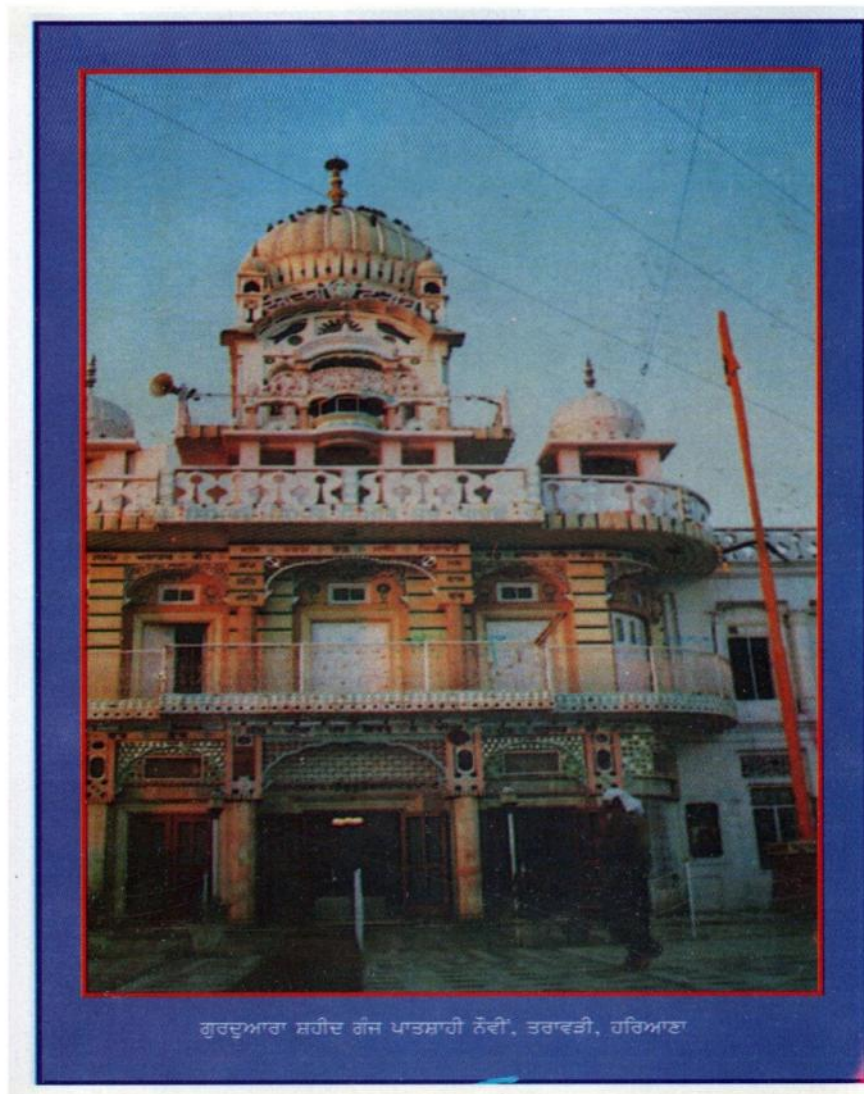


19. This place (Gurudwara) belongs to the Garhi of Chamkaur where Bhai Jaita martyred in the battle of Chamkaur on 23 December, 1704.

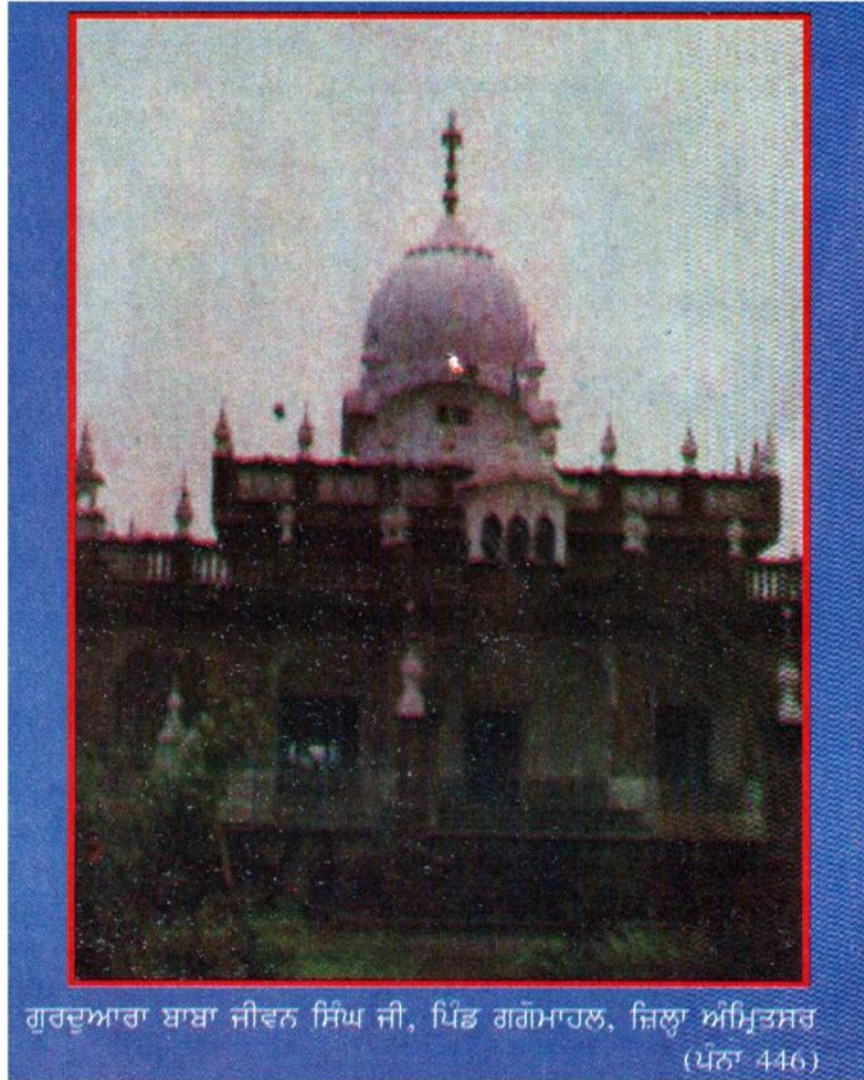
ਪ੍ਰਾਚੀਨ ਗੁਰਦੁਆਰਾ ਸ਼ਹੀਦੀ ਬੁਰਜ, ਚਮਕੌਰ ਸਾਹਿਬ, ਜਿਲ੍ਹਾ ਰੂਪ ਨਗਰ  
(ਪੰਨਾ 451)



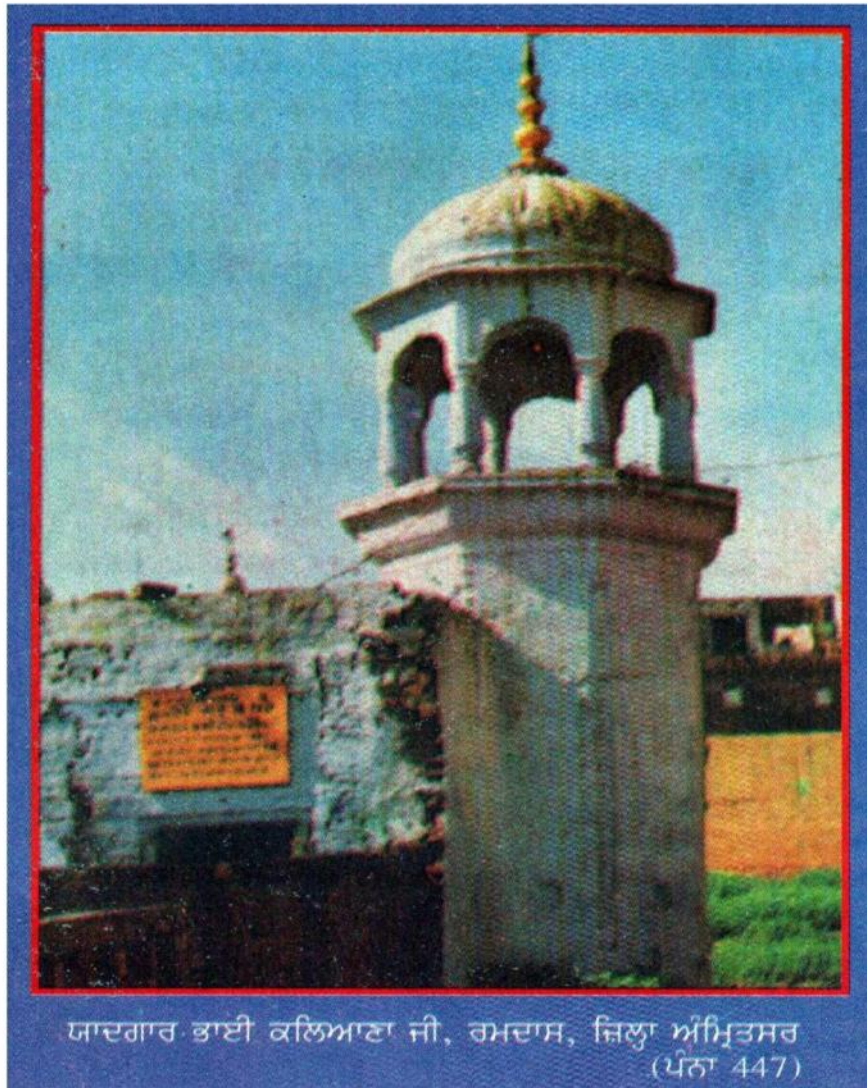
20. This is the place which is also known as Chamkaur di Garhi Where Guru Gobind Singh fight with  
Lakhs of Mughals with a few Sikhs.



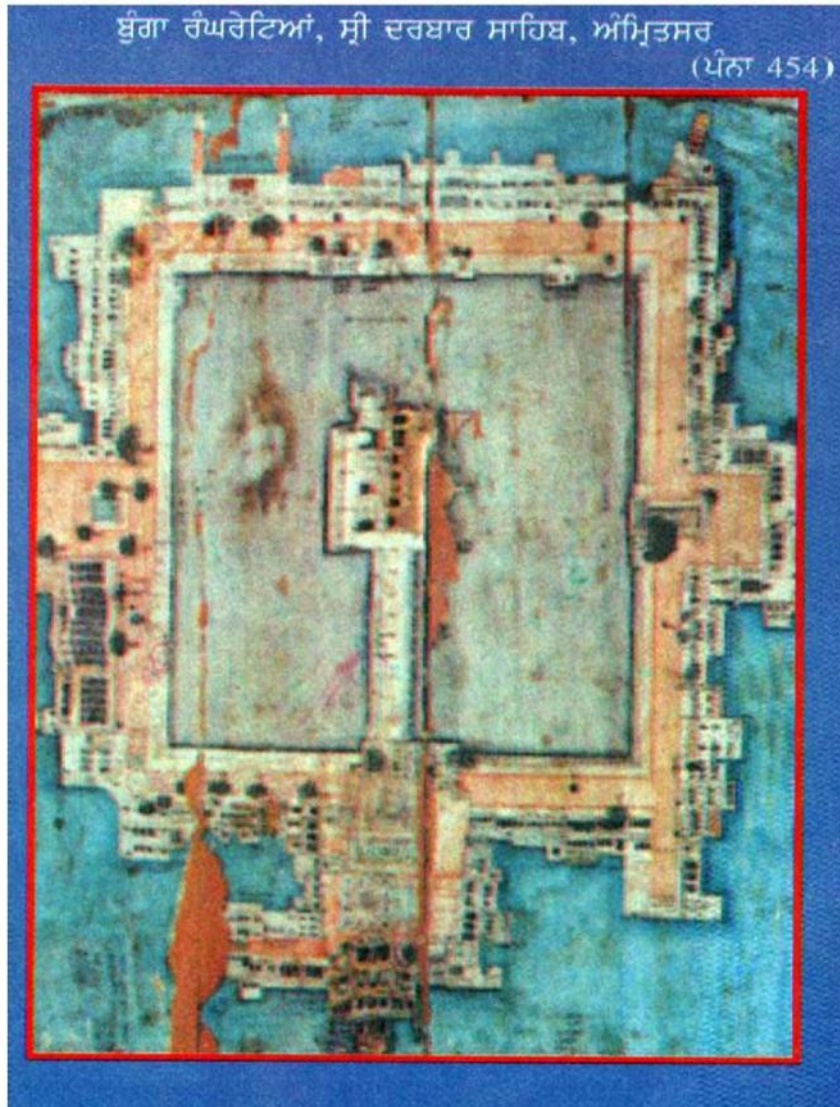
21. This place belongs to Guru Tegh Bahadur. Where after the martyrdom of ninth Guru, Bhai Jaita had stayed in Tarawadi with severed head of Guru Tegh Bahadur.



22. This place belongs to Bhai Jaita. This place falls in village Gaggomahal district Amritsar. This village was established by ancestors of Bhai Jaita.



23. This place belongs to the forefather of Bhai Jaita named Bhai Kalyana. Here Bhai Kalyana and Baba Buddha were lived together. It is situated in village Ramdas, district Amritsar.



24. This is the ancient map of Golden Temple, Amritsar where Bunga of Rangrettas is situated near Dukh Bhanjani Beri.





ਗੁਰਦੁਆਰਾ ਬਥਾਨ ਗੜ੍ਹ ਸਾਹਿਬ, ਕੀਰਤਪੁਰ ਸਾਹਿਬ, ਜ਼ਿਲ੍ਹਾ ਰੂਪ ਨਗਰ (ਪੰਨਾ 213)



ਗੁਰਦੁਆਰਾ ਸੀਸ ਗੰਜ ਸਾਹਿਬ, ਚਾਂਦਨੀ ਚੌਕ, ਦਿੱਲੀ (ਪੰਨਾ 171)

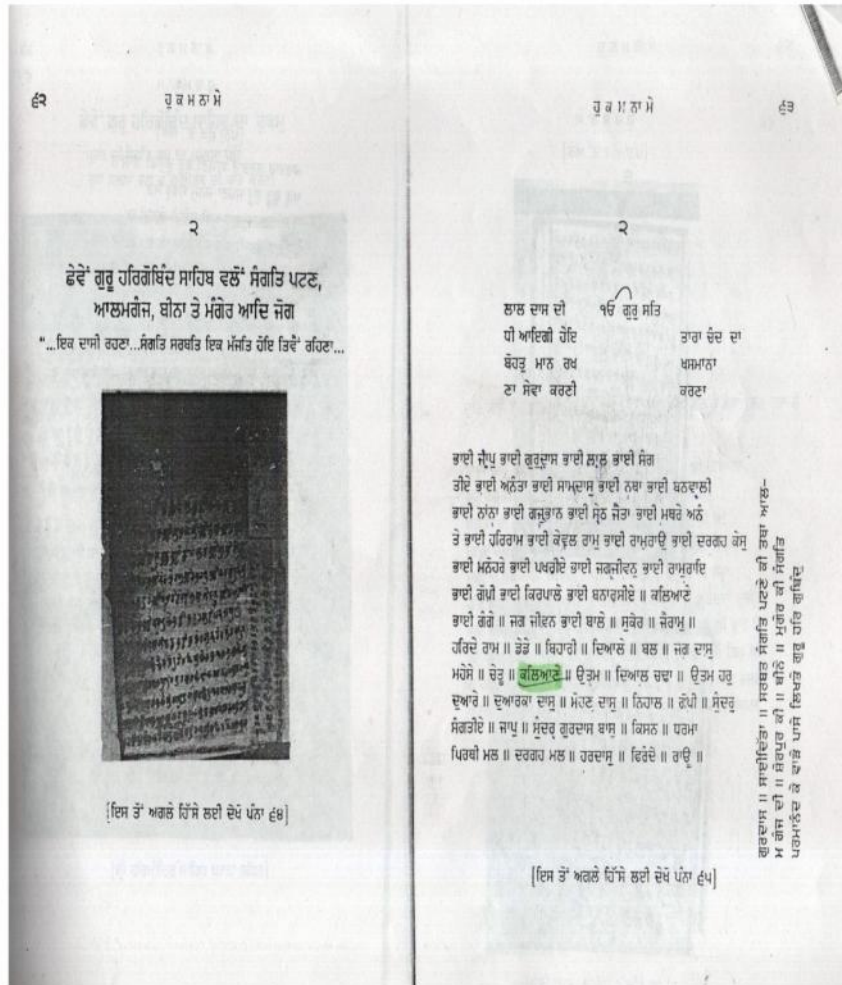
25. This place (above Image) is called Bbaangarh. Bhai Jaita reached here with severed head of ninth Guru from Delhi. Gobind Rai received the severed head of ninth Guru from Bhai Jaita on this place.
- This place (below Image) is called Gurudwara Sees Ganj which is situated in Delhi. Ninth Guru got martyred on this place.



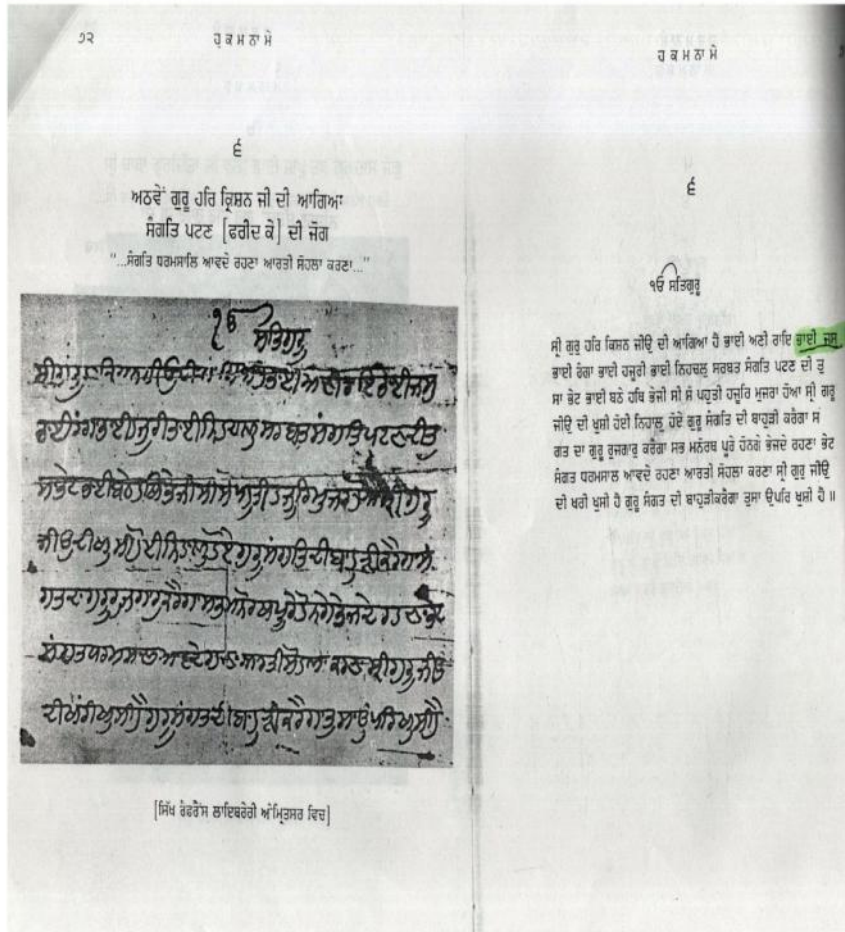
26. This place (above Image) is called Rkaab Ganj which is situated in Delhi. On this place the crimation of ninth Guru's body was done. This place (below Image) is called Sees Marg. Bhai Jaita stayed here while taking severed head of ninth Guru from Delhi to Anandpur..



27. This place is related to Bhai Jaita (Baba Jiwan Singh Rangretta). It is situated in Kathu Nangal, district, Gurdaspur, Punjab.

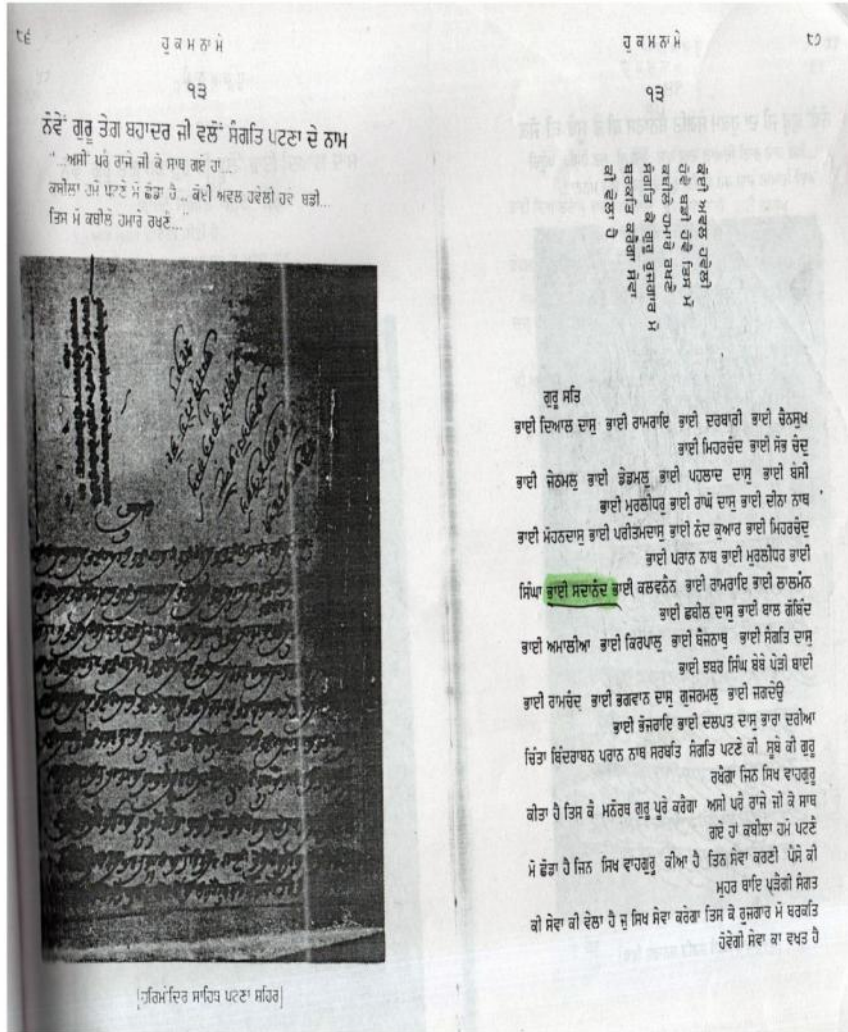


28. The above Hukamnaama is written by Guru Hargobind Sahib to the Sikhs of Patan, Aalamganj, Beena and Munger. In this Hukamnaama sixth Guru has written the name of Bhai Kalyana who is ancestor of Bhai Jaita. This Hukamnaama is available in Sikh Reference Library, Amritsar.

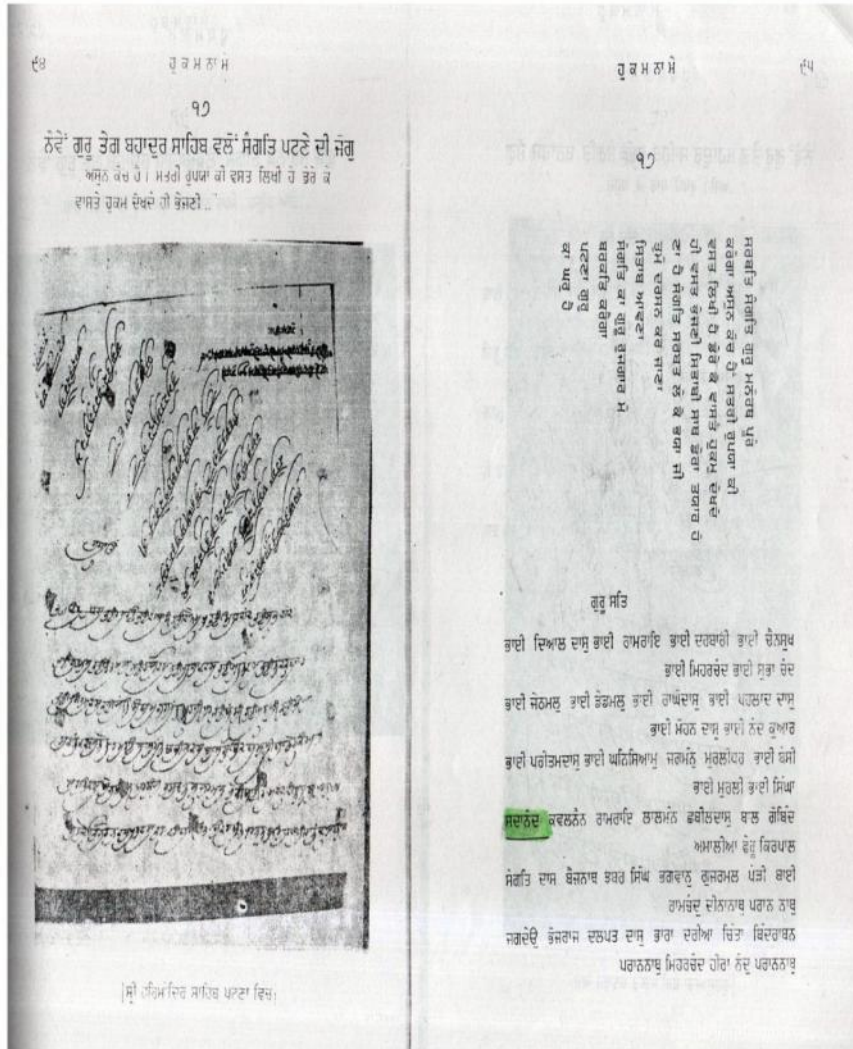


29. The above Hukamnaama is written by eighth Guru Harkrishan Sahib to the Sikhs of Patan, (Farid Ke).

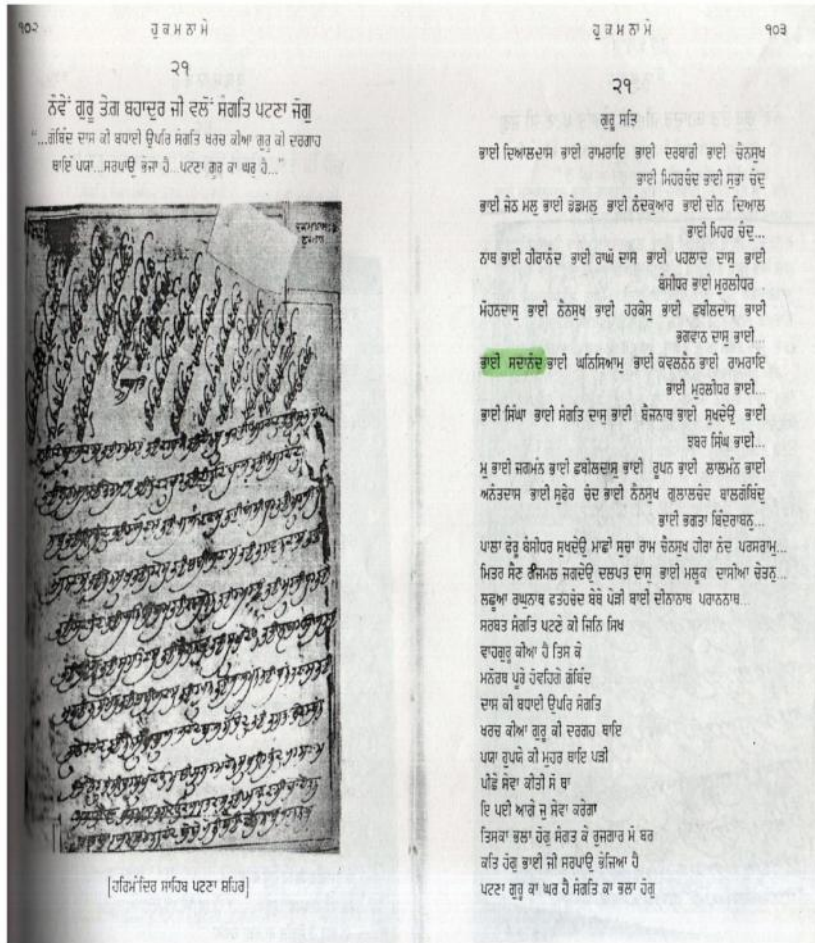
In this Hukamnaama Guru has written the name of Bhai Jaita's grandfather Bhai Jasbhan . This Hukamnaama is available in Sikh Reference Library, Amritsar.



30 The above Hukamnaama is written by ninth Guru Tegh Bahadur Sahib to the Sikhs of Patan, in this Hukamnaama Guru has written the name of Bhai Sada Nand who is the father of Bhai Jaita. This Hukamnaama is available in Gurudwara Harmandir Sahib, Patna (Bihar).

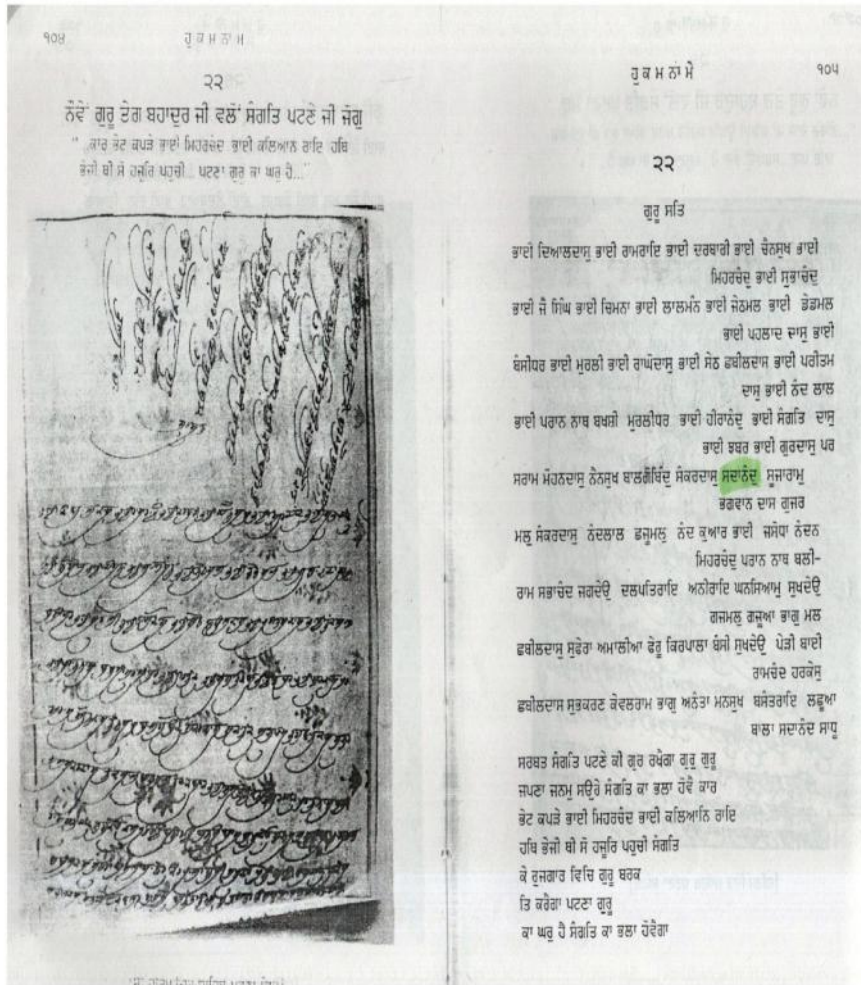


31. The above Hukamnaama is written by ninth Guru Tegh Bahadur Sahib to the Sikhs of Patan, in this Hukamnaama Guru has written the name of Bhai Sada Nand who is the father of Bhai Jaita. This Hukamnaama is available in Gurudwara Harmandir Sahib, Patna (Bihar).

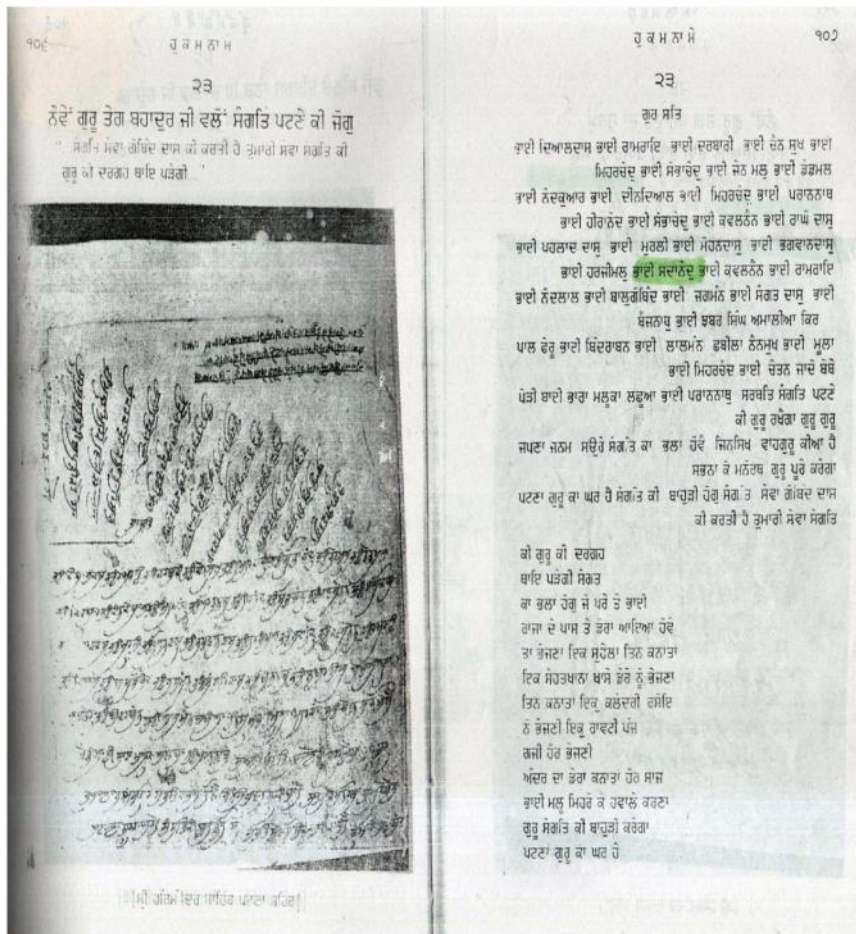


32. The above Hukamnaama is written by ninth Guru Tegh Bahadur Sahib to the Sikhs of Patan, in this Hukamnaama Guru has written the name of Bhai Sada Nand who is the father of Bhai Jaita. Hukamnaama is available in Gurudwara Harmandir Sahib, Patna (Bihar).

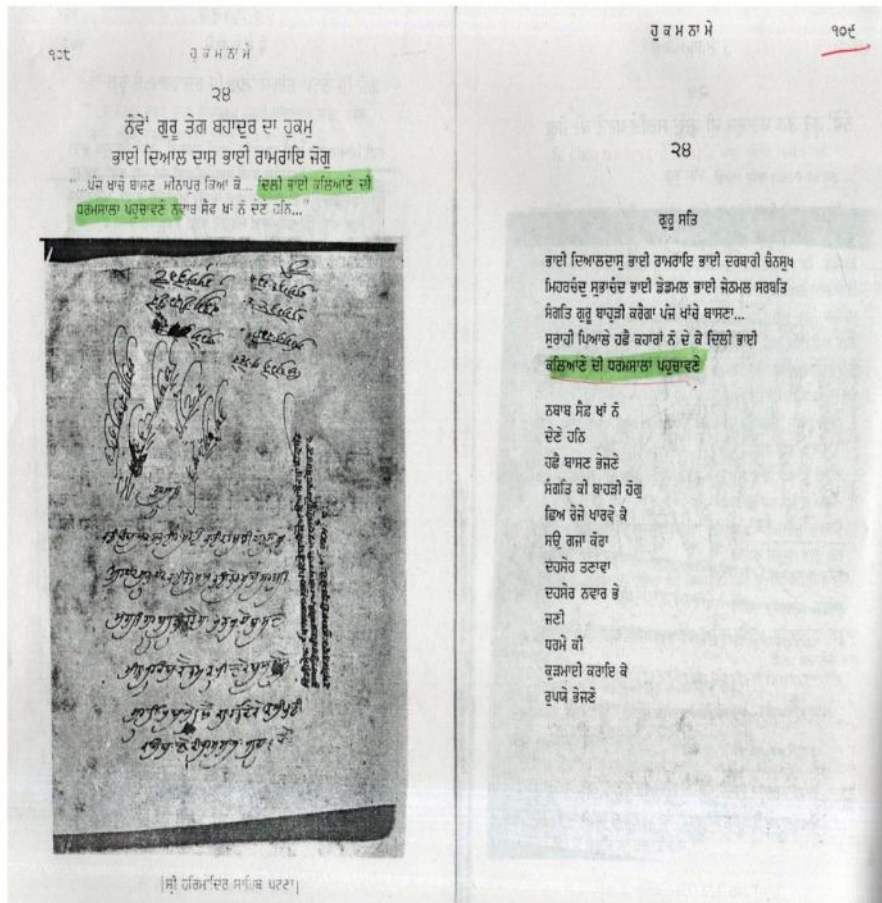




33. The above Hukamnaama is written by ninth Guru Tegh Bahadur Sahib to the Sikhs of Patan, in this Hukamnaama Guru has written the name of Bhai Sada Nand who is the father of Bhai Jaita. This Hukamnaama is available in Gurudwara Harmandir Sahib, Patna (Bihar).



34. The above Hukamnaama is written by ninth Guru Tegh Bahadur Sahib to the Sikhs of Patan, in this Hukamnaama Guru has written the name of Bhai Sada Nand who is father of Bhai Jaita. This Hukamnaama is available in Gurudwara Harmandir Sahib, Patna (Bihar).



35. The above Hukamnaama is written by ninth Guru Tegh Bahadur Sahib to Bhai Dyaal Das and Bhai Ram Rai. In this Hukamnaama Guru has written about the Dharamshaala of Bhai Kalyana who is the forefather of Bhai Jaita. This Hukamnaama is available in Gurudwara Harmandir Sahib, Patna (Bihar).

**RE-DISCOVERING THE HERO OF SIKH  
HISTORY BHAI JIWAN SINGH (BHAJAITA)**

*A Thesis*

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

**DOCTOR OF PHILOSOPHY  
IN  
HISTORY**

**BY**

**RAGINI SHARMA**

ROLL No: A156821007

**SUPERVISOR**

**Dr. Daljit Kaur Gill**



**UNIVERSITY COLLEGE OF BASIC SCIENCES AND  
HUMANTIES**

**GURU KASHI UNIVERSITY  
TALWANDI SABO (PUNJAB), INDIA**

**(2020)**

## CONCLUSION

Here we will discuss about the main conclusion of the entire research. We all knew the study of History is not the answer, but the means of finding the answers for our time. The most important object to researcher and the field of the study are the facts. Facts are the main skeletal structure to history and without them: there would be nothing to build history on. Here we are discussing about Punjab holds the remarkable place in India. It is also known as Home Land of Sikhs. Its physical, Social, Economical and Religious conditions are always attracted to the invaders- the weather of Punjab varies from extreme freezing winters to extreme hot in summers. Due to two monsoons there were different reasons throughout the year, which adds to the beautification of the land during that time the main crops were maize, wheat, barley, sugarcane, beans, chickpeas, sesame seeds and rice etc. The fertile Land of Punjab used to provide a lot harvest. Due to its geographic location northwest pass river used to help in import and export. This import and export business was between Iran, Afghanistan and other mid eastern countries.

King Babar got impressed from the wealth and luxury of Punjab and he mentioned in his book *Tuzk-e-Babari*. Apart from farming the other occupations, which helped in smooth running of the village were carpenter, ironsmith, potter and tailor etc.

Accordingly the villagers used to meet their daily needs from everyday supplies. Ultimately Punjab was a sound state in terms of economics. The Political environment during 16th century was very pitiable. Lodhi's were the emperor in *Delhi*. Punjab was divided into various parts to ease organization. These parts were *Lahore, Multan, Jalandhar, Deepalpur* and *Sirhind*. All these parts had appointed Governor. In spite of the rules of whole country Lodhies mostly focused to attain power in the Punjab region but they failed to gain control on all over Punjab.

Before defeating to Ibrahim Lodhi in the battle of *Panipat*, Babar first attacked on Lahore and burned looted unto completely the whole city into and Guru Nanak Personally witnessed all the pity conditions of people. He narrated and opposed the Kings that who were killing the people. He says "The duty of the kings is to serve and protect people. They did not obey their duties. After Babar, Himayun, Akbar, Jahangir and Aurangzeb became rulers of the country: The great king Akbar choose the path of religious harmony and even gifted a place of Land named *Chak Ramdas* to fourth Guru Ram Dass. But after the death of Akbar, his son Jahangir was appointed as king. His ears were poisoned by some bad people against Guru Arjan Dev ji (fifth Guru) and with the order of King Jahangir, Guru Arjun Dev ji were martyred. Then

Aurangzeb sat on the throne. He was a hard core Sunni Muslim. He took an oath to make whole Hindustan a Muslim country and will host a Haidari Flag all over India.

The Society of the Punjab was divided into two main parts and sub parts. Hindu and Muslim were the main parts of society. Because of the emperors of that time belonged to the Muslim community that's why they had lot of respect in the society. All the high officials were Muslims. Muslims were divided into two categories like Shiya, and Sunni. But on the ground of society they divided into Sardaar, Iktadaar, Ulma, Ameer, Malik and Sheikh etc. lower class of Muslim belonged to workers servants and cobblers. History gave us many examples that many slaves during that time not only got their freedom but also reached to higher position. Second most populated category of India was Hindu. There were four castes found in the Hindus. They were Brahmin, Kshatriya, Vaishya and Shudras.

These caste systems of the Hindu society was eating the Humanity and was making it hollow .According to this the Brahmins were on the top and - they thought themselves of being the purest one. They had high power in the society. They only had the right to read and chant the religious holy Books. They created a society in which any ceremony would not be completed without Brahmins. Then comes Kashatriyas. All the provincial work was under them but at that time they failed to protect the realm and even the country from invades.

The third category is Vaish. They did everything with the orders from Kashatriyas and Brahmins. The fourth order in the social caste category was Shudra. In the all social structure these Shudra's were devoid of all human rights. They were high in number than any other category and because of the social structure they were kept out of social network created by people of high class.

These Shudras were the original residents of Punjab who lost battle from Aryans. Previously they were called Dravids, Dasyu, and Dass Anarya etc. The Dravids used to live on the land of Sapt Sindu Punjab in a famous renowned city civilization. This high civilization is known as Sindhu or Harrapha civilization in History. When Aryan comes to this civilization and attracted to this rich culture civilization they decided to live there. The Aryans wrote many Vedas, Purans and Smrith etc. They started caste system in social structure.

When Akbar became a king he introduced Din-E-Illahai in all regions. Under the effect of this new concept people started creating relations and brotherhood with each other. It was encouraged to make such relations and an inter caste marriages. The children of these inter caste parents were Rangarh and further their children were called Rangrete in the Indian Society.

Similarly Bhai Jaita became famous Rangreta name. No doubt previously this

word was used for hatred and resentment but later on because of the Sikh Gurus preaching of peace and harmony and even accepting all poverty tricken and Shudras in religion and these people were considered equals among others without any discrimination. Many saints like Kabir, Ramanand, Ravidas, Guru Nanak and Sheikh Farid etc. condemn the rules and regulations; rituals created by Brahmins and raised their voice against the caste system. They preached that all mankind are equal. Guru Nanak collected the followers of this spur and created a foundation of new religion is undivided Punjab called it as Sikhism. After Guru Nanak, Sikhs followed the next nine Gurus and their principles. To eradicate the caste System all Sikh Guru's condemn idol worshipping and started the ritual of Langar and Pangat. It was about eating food making everyone sit in a row on the ground with no discrimination of caste, creed and religion.

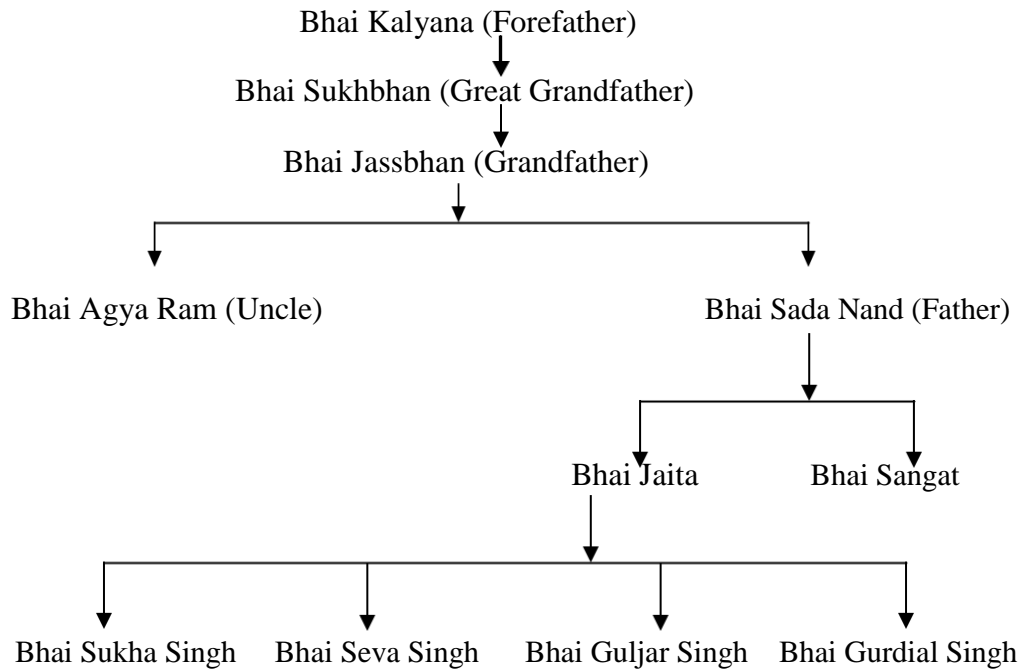
So, Bhai Jaita was born in lower Shudra caste who brought the Swear Head of ninth Guru Tegh Bahadur on foot from Delhi to *Anandpur*. Bhai Jaita rewarded by 10th Guru Gobind Singh with the name of Rangrete Guru ke Bete. He was martyred by keeping his life on stake thus making a special place forever Rangrete with Honour. No doubt if he had not brought the severed head of Ninth Guru, the moral of Sikhs would have plummeted. Thus he made an important contribution to the establishment of the Khalsa by Guru Gobind Singh.

As we know that the old ancestor of Bhai Jaita and whole family of this hero, created a immortal history in the Sikh religion by serving the Sikh Gurus from Guru Nanak to Guru Gobind Singh even by giving so many sacrifices of their family. No doubt in the hierarchy of the society, his family considered the lowest or untouchable caste but in Sikh Religion this family has created a glorious history by showing their devotion and gallantry towards Gurus and Sikhism. Bhai Jaita's (Jiwan Singh) forefather Bhai Kalyana holds an important place in the Sikh history. He was dear to Bhai Buddha ji, they both had taken naam daat from Guru Nanak Dev. Bhai Kalyana was a knowledgeable man. When the fifth Guru Arjan Dev started the process of building golden temple Amritsar, then he sent Bhai Kalyana to kingdom Mandi for promoting Sikh religion and for bringing wood for the construction process. He followed the orders of his Guru with full discipline and along with that he taught the king of *Mandi* Hari Sen about the teachings of Guru Nanak Dev because he was following the useless traditions of the Brahmin culture and he brought him to the fifth Guru. This research shows that the forefather of Bhai Jaita was beloved to Gurus. When because of some snitchers Jahangir asked the sixth Guru Hargobind to come Delhi then before leaving Guru gave orders to some of his trustworthy Sikhs to take care of Darbaar sahib Amritsar and Bhai Kalyana was among those Sikhs. He also

constructed a city name Rai Nangal near Patana which was later named as Kathu Nangal because of the major population in that city was of Kathu Randhawa. There was a famous inn in Delhi built in the memory of him. Bhai Sukh Bhaan, the son of Bhai Kalyana used to run that inn by teaching music there and by chanting kirtan to the devotees in the morning and evening. Further Bhai jasbhan, son of Sukh Bhaan was also a scholar of music and he also used to chant kirtan. Bhai Jasbhan was mention in the Hukamnama written by the eight Guru Harkrishan. Bhai Jasbhan had two sons Aagya ram and SadaNand. Aagya ram was the uncle of Bhai Jaita and SadaNand was the father of Bhai Jaita. He was one of the prime Sikh of ninth Guru. Bhai Sada Nand was married under the orders of ninth Guru. It mentioned in the five hukamnamas of Guru Tegh Bahadur. Bhai Sada Nand had two sons Bhai Jaita and Bhai Sangta. Bhai Sangta was of same age of Guru Gobind Singh and they used to play together. He was martyred a day before the martyr of Bhai Jaita in the war of Chamkaur on 22 December 1704.

Bhai Jaita was born on 2nd September in the year 1661 at Patna (capital of Bihar). His father name was Sada Nand and mother was Bibi Lajwanti (Premo) he used to play with Gobind Rai(Guru Gobind )during his childhood days because of that they both had a special bond. He received a lot of blessing and love from Ninth Guru Tegh Bahadur, Bebe Nanaki, Mata Gujri and Mama Kirpal Chand. He obtained all his childhood education from the same teacher of Guru Gobind .So he became a best Horse Rider, sword fighter, best shooter, best hunter, swimmer and sailor, etc. He learned Arabi, Brij, Hindi, Sanskrit, Gurmukhi, and Farsi languages. He got married to Bibi Raj Kaur and they had four sons ( Bhai Sukha Singh, Bhai Sewa Singh, Bhai Gulzar Singh and Gurdial Singh) .His elder sons Bhai Sukha Singh and Bhai Sewa Singh was martyred in the war of Chamkaur sahib and the younger sons Bhai Gulzaar Singh and Gurdial Singh was martyred on the banks of Sirsa in fighting with enemies after their sudden attack. Accordingly, this research highlights the great work done by the ancestors of Bhai Jaita and his family and also their obeisance towards Sikh Gurus from which we were ignorant from all these times. He was being prepared for big task which he has proven later, so his forefather, Grand father, mother, Brother, wife, uncle, and four sons including Bhai Jaita almost 6 Generations all and followed the enlightened path of Sikhism tills last breath. Here we mentioned the name of forefather, Grandfather, father, brother and his four sons :-





As we have already discussed that Mughal Empire Aurangzeb was an orthodox Sunni Muslim. He had such an orthodox mind that he even ordered to his Governor's to demolish all the temples and the schools preaching of Hindu religion. He was performing

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the act of proselytism by forcing people to change their religion to Islam. Religious Conversions by King started from Kashmir. He thought if these Brahmin Scholars of Kashmir accept Islam then it will be easy for him to convert the whole Indian nation into Islam.

A delegation of Kashmiri Brahmins reached *Anandpur* to meet Guru Tegh Bahadur and told their whole story. He told these Brahmins to go to Aurangzeb and tell him that the Guru of Hindu religion is in *Anandpur* and his name is Tegh Bahadur. If Aurangzeb can make him convert his religion then the whole Hindu community will convert to Islam.

When Aurangzeb heard this message he immediately summoned Guru Tegh Bahadur to appear in his capital Delhi. He took this five prominent - Sikhs with him and Bhai Jaita was among these five Sikhs and reached Delhi on foot from *Anandpur* promoting Sikh religion on his way. King order to arrest Guru Tegh Bahadur and should be brought to Delhi, he was held captive in an old mansion. Bhai Jaita was not imprisoned along with him. Because Guru Tegh Bahadur ordered him that he still had

very important task to complete and he used to clean the jail every day under the disguise of a Muslim Jamandaar. In Jail Guru Tegh Bahadur wrote 57 Shaloks because of the unfatigued and energized behavior of him, Guru Tegh Bahadur sent him to *Anandpur* three times on foot so that's way he brought the 57 Shalokas and 59 words that were written in prison to *Anandpur* .By bringing those 57 Shalokas and 59 words to Gobind Sigh he played an important role in the completion of wholly Sikh religion book Guru Granth. He used to bring the letter from ninth Guru to *Anandpur* and then brought the answer back to *Delhi*.

Guru Tegh Bahadur also sent him with the material for the ceremony of & Guru Ship of Gobind Rai which included a coconut and 5 paisa to *Anandpur* he handed over this material in the hands of Bebe Nanaki, Mata Gujri and Mama Kirpal Chand. In this way, he played a significant role in Guru Ship of Guru Gobind Singh. Aurangzeb advertised on whole of the *Delhi* that the Guru of the Hindu religion (Peer of Hindu) is going to be executed. Ninth Guru was brought to *Chandni Chowk* and on the orders of Aurangzeb his head separated from his body. Mughal emperor passed the order that the head and the body should be kept in the round about itself and everyone should see to what happens to people who did not obey his orders.

Bhai Jaita was watching this incident carefully. Father of Bhai Jaita Sada nand, Uncle Agya Ram, Bhai Udai and Bhai Gurdial were also in that gathering. They made a plan on how to carry the body and head of Guru.They came to conclusion that if they take the head and the body the emperor will notice so the head and body of ninth Guru will be replaced by the head and body of Bhai Sada Nand (Jaita's father). Bhai Jaita removed the head of Bhai Sada Nand (His father) and replaced it with ninth Guru's head. The body of Guru was kept on the back of the house Bhai Agya Ram (Jaita's uncle) and cremated in the Kalyane di Dharmshala. Bhai Jaita wrapped the head of Guru Tegh Bahadur on a piece of clean cloth and started his journey towards *Anandpur* from Delhi on foot. It was the windy night, He passed through many jungles, zigzag ways, ups and down and villages before finally reaching Kiratpur. He took this hard route to reach *Anandpur* from Delhi because many agents of Mughal emperor were present there who can leak the information about the head of Guru Tegh Bahadur and he will got caught .After reaching Kiratpur he presented the head of Guru Tegh Bahadur to Guru Gobind Singh. Guru Gobind was impressed to see this kind of devotion Bhai Jaita. He awarded him with the Glorious Title of *Rangrette Guru ke Bete* (Rangrettas are the real sons of Guru). Guru was also given an award of taking a bath and care taken of the holy water Sarover of *Golden Temple Amritsar* and building a tomb there in the name of Rangrette. So no other example could be found in history like him.

Later on Bhai Jaita also wrote the book named *Shri Gur Katha*. This book is a gem from the historical point of view. This book is an authentic source of contemporary history of the Ninth and Tenth Gurus. The manner in which it surfaced very late in the public domain It is not difficult to assume that he could have composed other works as well .But during various battles and well wars, several Sikh literature works were lost, so it is considered that his other work might have met for similar fate. Shri Gur katha is very similar to Dasam Granth in terms of language, vocabulary and diction. Multiple words of various languages such as Farsi, Urdu, Bridge, Hindi, Sanskrit, and Gurumukhi have been successfully used by Bhai Jaita. A well known collector of primary Sikh literature and historical manuscript named Giani Garja Singh also mentioned about this manuscript. None of the earlier sources not even the late 18th century talks of *Panj kakaar* (kirpan, kada, kacha, kes, kangha), Even since the Singh Sabha's authoritative sanction to the Gurus injunctions in this respect in the last quarter of the 19th century it has occupied the attention and energy of the Sikhs scholars to find academic answers to the such a central opaqueness about such central issues in the sources. In an exhaustive analysis of these other sources and also of their 20th century interpretation world famous Historian and writer named W.H. McLeod while accepting the possibility of the five items have been worn by the khalsa Sikh's since the earliest days of the order reaches a conclusion that there no evidence that Guru Gobind Singh decreed the *Five kakaar* and promulgated at the inauguration of the khalsa. One wish he had seen and studied Bhai Jaita's manuscript *Shri Gur katha* as well clears the fog with mind. The katha opens with *Ardaas* sings of praises of tenth Sikh Gurus in *Ustati* he portrait the personality of Guru Gobind Singh in Chitra, moves to martyrdom ninth Guru, sacrifice of his father Bhai Sada Nand, a story of Bhai Jaita's rescuing a Brahmin's wife forcefully retained by a Turk, the orthodox nature and conspiracies of the king Aurangzeb. The convocation of Guru Gobind Singh in deewan at Damdama" (*Anandpur*) and conferring of new identity of Singhs and the Five beloved, move onto the machinations of hilly king Bhim Chand" resulting in Gurus moving to Paunta (Himachal Pardesh) and construction of Fort, provide a fair and eyewitness picture of battles of Bhangani and *Anandpur*, bring the Guru back to *Anandpur* soon thereafter, where a new khalsa Panth was launched. *Amrit* ceremony *Khande Baate da Paul* Names of panj kakaar, Panj Bannies, Rahit Maryada, method of preparation of Amrit. This rare manuscript was gifted to a famous poet of Punjab Saadu Daya Singh Aarif's son Giyani kultar Singh, who was an accomplished Musician by the Assam Sikhs Rangrette Sikhs in one of his kirtani Jathas visited to that area in 1950. This authentic manuscript presently under the custody of a famous writer Niranjan Singh Arifi who lives in *Faridkot* city of Punjab.

As we know that Bhai Jaita was the army general of Guru Gobind Singh. He was the timpanist of the Ranjit Nagara Drum, the person who taught fauji skills to Sahibjada Ajit Singh and the best gunner of the Guns *Naghni- Baghni*. The chief commander of the Anandgarh fort where Guru Gobind Singh used to live with his family. In every fight that Guru Gobind Singh fought he played an important role. These battles were Banghaani, battle of *Nadhoun*, battle of *Anandpur*, battle of Hussaini or Bajrooh, II battle of *Anandpur*, battle of *Nirmoh*, battle of *Bansaali*, *Kalamot*, III battle of *Anandpur*, IV battle of *Anandpur*, battle of Shai Tibbi, battle of *Sirsa* river and most famous battle of Chamkaur (where he sacrificed his life). The overall contribution of Bhai Jaita in Sikh history is valuable Great and Immortal.

Unequivocally, his sacrifice cannot be matched anywhere in the History. Till date in many areas of Punjab such as Malwa and Majha rangrettas reside and thrive and they are living their life following the rules and regulations of Sikh religion. Today they are known as Majbi Sikh. Malwa and Majha area in Punjab are the major resident areas of this population. But because of many political, economical, religious and social reasons they are not treated as equals. Indisputably, after Amrit sanchaar Guru Gobind Singh tried to remove the difference among caste but it still exists at some point in Sikh religion. The biggest reason behind it is not following the path laid by our Guru and the orthodox thinking of our society. In short, *Guru ke bete* did not receive the status in the society which tenth Guru gave them. In Sikh religion even after Amrit Paan they are called as Majbi Sikh moreover they are even kept separate from other castes. The people from shudras caste who did not adopt Sikh religion were called Balmikis and Chammar (Ravidasyie) they did not live according to the Sikh religion. Shudras who did not follow Sikh nor Balmiki they are referred as *choore* and they were disgraced by calling that. Because of the orthodox nature of the society some people refer these Majbi Sikhs as *Choore* to degrade them. The Indian government has recently passed a law where calling someone as *Choor*a will be punished and even fined however, they still are the sufferer of the discrimination of the society. Even the government has never taken initiative to uplift their living standards they only use them as their vote banks. They neither have the provision of gaining education nor for any job opportunities on the other hand, the Government has started a scheme where these people are provided with free food and grocery making them further handicapped so that they don't work. Indisputably, the making of our constitution is true to the proverb elephant has two set of teeth- one to show off and the other to chew with. These Shudras are those people who developed the Harappa civilization in Sindhu Ghaati and showed the world about the urban civilization at that time they were called Das and Anarya. Since that time, they were

kept as servants as the Shudras caste. They were kept devoid of all the basic human rights and since they were not given education their mental capability has not evolved since then and they have made up their mind as becoming servants. As a result of that, the civilization which was responsible for the development of such a great urban civilization of the world were remained ignorant of the education and their mental development halted and Brahmins made them believe that god is solely responsible for their condition in the society. Thus, by these methods they halted their thinking capacity even government makes some rules for their betterment but implementing them properly is still a problem because they don't want them to rise in their life because if these people rise in their life they will lose their vote bank which is their largest vote bank in Punjab. Thus, they make various strategies to drop their life status. Because of the poverty these people send their children to work to run their families due to that their children even remain devoid of education which arises a notion that the offspring of a slave will remain a slave and this sick thought has degraded their life because of that they are neither receiving education properly nor they are able to fill their tummies properly. The affluent people of the society wants to curb their thinking power completely and because of that they have made these people addicted to different drugs; firstly by giving away free of cost and when they become addicted to it and doesn't have money to purchase it they make them their dealers to sell those drugs. When these drugs are caught then these innocent and addicted people are sent to prison but the real master mind stays away from bars. The government claims that they have reserved seats for them in education and employment sector to uplift their life but they are not given those chances to avail those offers because they have discriminated these people since centuries and these people have developed a mentality that they will remain slave forever. To curb this thought process government should stop giving them food and grocery free of cost in spite of that they should take some actions for their overall growth so that these people can come out of their slave mentality. This caste has been left out since centuries and it is uttermost important that they should be given equal rights as other castes. We all should do our part to curb this dark corner of the society by following the path laid down by our saints and Gurus only then we will become the responsible citizen of this society. If it is important to depict the truth about the life history of a great person such as Bhai Jaita then the intellect and literate members of our society should understand that these people are not less than any other human beings.

Today some Majbi Sikhs and Balmikis are living a happy life but still there is a population of this community residing in villages and towns who is working hard to even earn their bread and butter. The people of this community who are educated and

are working on good positions should also do some efforts to uplift their brothers and sisters and develop a good living standard for them. There are very few people belonging to this society who go to government schools and are able to complete their education till high school and further the percentage even drops who are successful in achieving a college degree. Even those who achieve a degree lack of confidence which a convent educated student always possess because they are unable to converse in English and they cannot compete with the convent or private educated students thus they left behind even while getting employed. The political parties use their uneducated and unemployed status as their vote bank and even increase the discrimination for them among other castes just for their own benefit. The history reveals that Dr. B. R. Ambedkar was greatly influenced by Budh religion and later by the theories of Sikh Gurus of equal rights for everyone and even told his millions followers to follow Sikh religion. Before adopting Sikh religion he talked to the Sikh leader of that time that he wants to adopt Sikh religion with his followers. That Sikh leader answered him according to his knowledge that if he adopts Sikh religion because he belongs to a lower caste he will be called as Majbi Sikh. Dr. B. R. Ambedkar felt disappointed after hearing his answer and he with his followers adopted Budh religion in an open ground. In short, if a scholar such as Dr. B. R. Ambedkar was influenced by the teachings of Sikh Gurus then why these Sikh leaders are still promoting the caste system which were demolished by the Sikh Gurus? Why a Sikh cannot just be a Sikh why is he still trapped in the caste system? This is something to give a deep thought about. This is the only reason why the history of Bhai Jaita (Bhai Jiwan Singh) has not brought in front of the people because he belonged to a lower caste and they forgot about his talent, qualities and the sacrifice he made for the Sikh religion. The motive of this research is to bring into the limelight the merits and achievements of this great personality in front of the readers and give him the applause he deserves. We are proud of the history that Bhai Jaita created because of his talent and his achievements and he did not made his lower caste as a hurdle in the path of serving his Guru and even was blessed by Guru with a title *Rangrete Guru ke Bete*. Mostly in whole of the Punjab except Doaba region mainly Malwa and Majha youngsters have made small clubs or organizations in every village in the name of Bhai Jaita and they are putting a lot of effort to save the history of this great unsung hero. These organization or club members should not remain focused just till their vote banks but they should do works without any discrimination which was the true teaching from the life of Bhai Jaita and by doing so they can even gain respect from the rest of society as well. All of this can only be possible if each one of us will broaden our mindset.



## ABSTRACT

History is the study of the human past as it is described in written documents left behind by humans. The past, with all of its complicated choices and events, participants dead and history told, is what the general public perceives to be the immutable bed rock on which historians and archaeologists stand. But as purveyors of the past, historians recognize that the bedrock is really quicksand and the bits of each story are yet untold, and that what has been told is colored by the conditions of today. While not untrue to say that History is the study of the past, when it happened and how it happened. Indian history shows us the typical caste systems in the society.

From ancient period, in 15<sup>th</sup> and 16<sup>th</sup> century the caste system got dominance in Punjab. The system of castism also affected the Economical, Political, Social, religion system of the Punjab. This system was mainly divided into four castes these were Brahmins, Kashatriyas, Vaish, and Shudraas. In this caste system Brahmins considered themselves the superior. The whole structure of society depended on the Brahmins.

I took my topic for search work in history, about the oblivion hero and most trustworthy general of Guru Gobind Singh; named Bhai Jaita also known as Bhai Jiwan Singh Rangretta. I tried to make an attempt to move forward his great untold achievements honorable place and reward which he was really deserved in the Sikh history. Due to the castism Bhai Jaita did not get that honor which he was really deserved. Bhai Jaita was belonged to the Shudraa caste. The whole dynasty of Bhai Jaita lived their whole life in service of Sikh Gurus and according to the teachings of Gurus.

When Guru Tegh Bahadur got martyred in Chandni Chowk Delhi, Bhai Jaita took the severed head of ninth Guru without taking any fear of Aurangzeb's army and reached to Guru Gobind Singh at Anandpur.

This thesis divided into six chapters. The first chapter is about the historical background in which fully described about the geographical - political, economical, social and religious features of Punjab in 15<sup>th</sup> & 16<sup>th</sup> century. For this purpose I have used many historical sources of different languages i.e. Punjabi, English, Hindi, Persian, Farsi, Urdu etc.



In Second Chapter I have described about Bhai Jaita's forefathers, parents, brother, his marriage, wife and four sons. In this chapter I have described the services of forefathers of Bhai Jaita towards Sikh Gurus. Sikh Gurus described the forefathers, uncle and father of Bhai Jaita in their Hukamnamaas. There is also the description of the origin of Khokher and Rangretta.

The third chapter is the description of ninth Guru Tegh Bahadur martyrdom and the role of Bhai Jaita - In the beginning of this chapter first described the reasons behind the martyrdoms of ninth Guru. Then description about the hiking of Bhai Jaita with Guru Tegh Bahadur from Anandpur to Delhi. I have also described that after the imprisonment of ninth Guru, Bhai Jaita went Anandpur several times to deliver the letters, 57 Salok and Dohira to Guru Gobind. Besides that he also delivered the things for Gurgadi (Guruship i.e. Panj paisa, Nariyal, Tilak) etc. from Delhi to Anandpur.

After the martyrdom of ninth Guru, how Bhai Jaita killed his father and replaced his head and trunk with the body of ninth Guru, and then took Guru's severed head to Anandpur and hand over to Guru Gobind Singh. Guru Gobind rewarded him with the glorious title of "Rangrette Guru ke Bete".

In this chapter also described the historical event in which Guru Gobind Singh gave permit to all lower castes bath in holy pond of Golden Temple, Amritsar. Before this the people of lower caste did not allowed to bath in holly pond. This holly pond was the under Meenas.

The fourth chapter has description about the manuscript written by Bhai Jaita. Name of this most important source of contemporary history is *Shri Gur Katha*. In this manuscript he described about all ten Gurus, their nature, the wars of Guru Gobind, Bhai Jaita's father sacrifice, and martyrdom of Guru Tegh Bahadur, establishment of Khalsa Panth, Amrit Paan, Five Kakaars, five Baanies and Rahit Kurahit etc. I have this reliable original manuscript.

The fifth chapter described about the role of Bhai Jaita in Sikh history, on which he played an important role of army General of Guru Gobind Singh in different wars with hilly kings and Mughals. Beside this it also describes about the war drum (Ranjeet Nagarha) Bhai Jaita played the role as a timpanist and he was the main chief Commander of the fort of Anandgarh. He was an excellent Gunner, Archer, swordsman and equestrian. In this chapter also described that Bhai Jaita was the teacher of Sahibjada Ajit Singh in the martial art.

Here also give the description that how Bhai Jaita's four sons got martyrdom in different wars. At the end of fifth chapter the war of Chamkaur Garhi also described. Guru Gobind Singh gave his cloths and Kalgi to Bhai Jaita to mislead the Mughal army It is about how Bhai Jaita in this war fought with enemies until the end and got martyrdom.

In conclusion we described about the origin and history of the Shudraas. Their current political, social, economical and religious condition also described. There are some suggestions to improve their condition. In this chapter also described that there are so many clubs and N.G.O's on the name of (Bhai Jiwan Singh) Bhai Jaita in every villages of Punjab. There structures and working areas also described.

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## **LIST OF PUBLICATIONS FROM THE THESIS**

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## GLOSSARY

1. **Aab :-** Water.
2. **Ardaas :-** An Ardaas is an invocation or prayer to Lord.
3. **Amrit :-** It is a nector.
4. **Anahad :-** It's a sound which is not produced by physical concussion. It is a state of ecstasy.
5. **Ai-ne-Akbari: -** It is an Abul Fazal's famous book in which mentioned Punjab as Panjnad.
6. **Anand :-** A Baani of Guru Amardas.
7. **Adil :-** It is similar to Chhand.
8. **Amrit Bidhi :-** It is a nectar ceremony for a Sikh who has been initiated into the Khalsa.
9. **Baani :-** Baani is the collection of teachings of Ten Sikh Gurus and bards.
10. **Bir Asana :-** The posture of a warrior with his left knee raised and the right knee touching the ground.
11. **Bachittar Natak :-** The name of a play which is written by Guru Gobind Singh.
12. **Brahmanwaad :-** It refers to a social system, where a small privileged section of society, through the difference means control Economics and Political powers.
13. **Choti Kat :-** This word used for specially Brahmins.
14. **Chhand :-** A verse is writing arranged in lines which have rhythm and which often rhyme at the end.
15. **Chaupai :-** A quatrain which means a poem or verse of a poem contains only four lines.
16. **Choore :-** A Shurdas who did not follow Sikh or Balmiki religion.
17. **Chak Ramdas :-** A name of gifted land to Forth Guru Ramdas by King Akbar.

- 18. Dastaar :-** A turban which is compulsory to put on head by every Sikh.
- 19. Degambers :-** These people were the parts of Jainism, who don't wear any clothes on their body and remained naked.
- 20. Din-E-Illahi :-** Akbar propounded a new syncretise religion in which encouraged inters caste marriages.
- 21. Dravids, das or dasya :-** These were the other name of Shudras who were in reality the original residences of Punjab and founder of Harappa civilization.
- 22. Dukh Bhanjni Beri :-** It is a name of Holy Pond which cures the many diseases. It is in Golden temple, Amritsar.
- 23. Dohira :-** A binary which means a poem or verse of a poem contains only two lines.
- 24. Dasam Granth :-** A name of Holly Book which is written by Guru Gobind Singh.
- 25. Gur Parap Suraj Granth :-** This was the name of book of a renowned poet Bhai Santokh Singh in which he mentioned the perfect skills of Bhai Jaita.
- 26. Guru Kiya Sakhiya :-** A book name of Saroop Singh Kaushish, in which he mentioned about the bravery of Bhai Jiwan Singh.
- 27. Gursikh :-** A Sikh who is made by Guru Gobind Singh through the Amrit Bidhi.
- 28. Hari :-** The name of Lord.
- 29. Hukamnamas for Sikhs :-** These were written messages for Sikhs issued by Sikh Gurus.
- 30. Haidari Flag :-** A green coloured Muslims religious Flag.
- 31. Janam Ashtmi :-** A birthday of Lord Krishna is celebrated on this day.
- 32. Jalok :-** He was the son of the Morya King Ashoka who was a follower of Shiv Mat.
- 33. Jap :-** A baani of Guru Nanak Dev and also known as Japji.

- 34. Jaap :-** A baani of Guru Gobind Singh. x
- 35. Kalma :-** Kalma means Islamic declaration of faith.
- 36. Khiraj :-** A type of Tax, which was ordered by Aurangzeb for governors to collect 3 Years from the mountain kings.
- 37. Khande Baatte da Paul :-** The nector which is prepared in Iron bowl with the help of two sided sword at the time of Amrit Bidhi.
- 38. Khalsa Panth :-** It was made by Guru Gobind Singh for the new Sikhs to show them the path of Lord.
- 39. Karma :-** Karma is the deeds which are responsible for the Circle of human birth and death.
- 40. Kirpan :-** It is short or knife with a curved blade worn as one of the five distinguishing signs of the Sikh Khalsa.
- 41. Karha :-** It is an iron metal (Sarab Loh) bangle worn by Sikhs on right wrist one of the five distinguishing signs of the Sikh Khalsa.
- 42. Kesh :-** An uncut hair of the head.
- 43. Kangha :-** A little comb and carried by Sikhs.
- 44. Kachh :-** A Kachh is specially a short trouser traditionally worn by Sikhs as symbol of their religion.
- 45. Kundaliya :-** It is a six lines stanza consisting of a Doha followed by two Kavyas last foot of Doha is repeated as the first of the following couplet or Rolas.
- 46. Kabbit :-** It is similar to Chhand. It uses in Baani of Jap.
- 47. Langar and Pangat :-** This is a ritual of Sikhs made by Guru Nanak Dev, means all of human beings are equal and have to sit in line and eat food together without any discrimination.
- 48. Meenay :-** Meenay means scoundrels and declared by Guru Gobind Singh as one of the five Mel that a Sikh must avoid.
- 49. Mamti :-** A roof in the form of Dome.



- 50. Mokash :-** To release from the cycle of rebirth impelled by the Law of Karma.
- 51. Nishan Sahib :-** The Nishan Sahib is a Sikh triangular flag and the flag is hoisted on a tall flag pole, outside most Gurdwaras.
- 52. Nagini and Baghni :-** There were the name of two guns of Guru Gobind Singh.
- 53. Panj Baani's :-** It is a name of five scriptures which were read out during Amrit Bidhi.
- 54. Panj Kakkar :-** These are the artefacts that a Sikh will wear on their and represent their personal journey to attain oneness with Waheguru.
- 55. Pawansutt :-** A name of Lord Hanuman and Bhai Jaita compared to Pawansutt.
- 56. Quran :-** It's a name of Muslim holy book.
- 57. Rangretta Guru Ka Beta :-** It's the name of title which is given by Guru Gobind Singh to Bhai Jaita means real son of Guru.
- 58. Rahit :-** It is a closing part of Shri Guru Katha.
- 59. Rangarhs :-** The name of intercaste marriage couples.
- 60. Rahit Kurahit :-** The sacred Sikh code of conducts, which should be followed by Gursikhs.
- 61. Rahit Maryada :-** It's a code of conduct for Sikhs which is made by Guru Gobind Singh on the creation of Khalsa.
- 62. Rangrete :-** The Child of Rangarhs.
- 63. Ranjit Nagara :-** A war drum.
- 64. Rola :-** It is same to Chhand and it has 24 rhymes.
- 65. Shri Gur-Katha :-** It is the name of an epic which was written by Bhai Jaita.
- 66. Svetambaras :-** These were the second section of Jainism who used to wear only white attires and used to tie white cloth around their mouth.

- 67. Sabat Soorat :-** A Sikh does not cut the hair.
- 68. Sankshep Das Gur Katha :-** This was the name of book which is written by Guru Gobind Singh's courtier poet Kavi Kankan.
- 69. Sati :-** This is a tradition, in which a woman has to die, whenever her husband died, she has to burn herself with body of her husband.
- 70. Saadh-Bhasha :-** A language which is used by Bhai Jaita in poetic manner and its diction is the same as used in Dasam Granth and also known as common people's language.
- 71. Shastar :-** Hindu religious books.
- 72. Sawaiye :-** It is a form of poetry which is written in praise of someone in which every verse is one and quarter time the length of verse.
- 73. Shabad :-** A holy text that appears in Guru Granth Sahib.
- 74. Sorthha :-** It's a kind of Chhand and it is opposite of Dohira.
- 75. Shudra :-** Shudra is the fourth and lowest category of social caste system.
- 76. Sikh Rahit :-** A code of Conduct for better life of Sikhs.
- 77. Sirkhandi :-** The whole poem is composed in one stanza known as Sirkhandi.
- 78. Saropa :-** A kind of orange cloth which is given as honour to Sikhs.
- 79. Twarikh-Guru-Khalsa :-** This is the book of Giani Gian Singh in which he mentioned about the planning's of Guru to attack on the mountain Kings.
- 80. Tarik-E-Sher-Shah-Suri :-** The name of book in which the word Punjab is mentioned on high scale written by Abbas Khan Sherwani.
- 81. Tuzak-E-Jahangiri :-** The autobiography of the Mughal Emperor Jahangir.

**82. Tuzak-E-Babri :-**

This book was written by Babar in which he wrote about the happiness of Punjab.

**83. Ustati :-**

Praise (this is the part of Shri Gur Katha in which Bhai Jaita portrays the personality of Guru Gobind Singh).

**84. Zafarnama :-**

A letter which is written in Farsi language by Guru Gobind Singh to Aurangzeb.