

*English Section*



*Editor : Diljit Singh 'Bedi'*

**DAYS COMMEMORATING HISTORICAL EVENTS**  
**(16<sup>th</sup> August to 15<sup>th</sup> September)**

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- 20 August Sant Harchand Singh Longowal shot dead in Sherpur Village, (Sangrur)  
(20-8-1985)
- 27 August Shiromani Gurdwara Parbandhak Committee decided to launch  
morcha for liberating Gurdwara Sahib at Daska, Distt. Sialkot.  
(27-8-1931)
- 28 August General House of Shiromani Akali Dal approved Anandpur Sahib  
Resolution, (1973). That is called 'Anandpur Sahib Resolution these  
days. (28-8-1973)
- 1 Sept. (a) Shiromani Gurdwara Parbandhak Committee sent a special Jatha of  
25 members to start Akhand Path at Gurdwara Gangsar Jaito.  
(1-9-1923)
- (b) Bhai Bachitar Singh defeated a drunk elephant and Bhai Udhai  
Singh Chopped off the head of hill chief Kesri Chand in the battle  
of Lohgarh.  
(1-9-1700)
- 2 Sept. Immediately after "Operation Blue Star" in 1984 the World Sikh  
Convention, called by the five head priests excommunicated Giani Zail  
Singh and Butta Singh (the then President and Cabinet Minister  
respectively). (2-9-1984)
- 6 Sept. (a) Giani Dit Singh, one of the chief of Singh Sabha Movement passed  
away. (6-9-1901)
- (b) Gurdwara Teja Kallan Distt. Gurdaspur came under the Panthak  
Control. (6-9-1922)
- 10 Sept. Sardar Karam Singh, a renowned Sikh Historian, passed away.  
(10-9-1930)
- 13 Sept. (a) Orders declaring Shiromani Gurdwara Parbandhak Committee and  
Shiromani Akali Dal as unlawfull bodies were withdrawn by the Pun-  
jab government.  
(13-9-1926)
- (b) Master Tara Singh led the first *Shaheedi Jatha* of Akalies for the  
Daska Morcha. (13-9-1931)

- 14 Sept. (a) Nawab Zabita Khan Ruhela baptised and named Sardar Dharam Singh as he was much impressed by the high character of the Khalsa. (14-9-1777)
- (b) Raja Sher Singh Attari declared war against the British Rule in Punjab. He was son of Raja Chattar Singh. (14-9-1847)
- 15 Sept. (a) Baba Budha ji passed away. His pyre was lit by Guru Hargobind Sahib ji at Ramdas town in district Amritsar. (15-9-1631)
- (b) Maharaja Sher Singh, Kanwar Partap Singh and Raja Dhian Singh Dogra, beheaded by Ajit Singh and Lehna Singh Sandhanwalia. (15-9-1843)

## *Appeal*

*The devotees are requested to bring the 'PAVAN BIRS' of Sri Guru Granth Sahib (Old ones for SANSKAR) to Sri Guru Granth Sahib Bhawan, Gurdwara Ramsar Sahib complex near Gurdwara Shaheed Ganj Baba Deep Singh Ji 'Shaheed' only instead of Sri Akal Takhat Sahib. This has been decided to facilitate the 'SANGAT' for the Holy Sri Guru Granth Sahib (Newly published) are available at the same venue.*

*-Guru Panth Da Das-*

*Secretary,  
Shiromani Gurdwara Parbandhak Committee,  
Amritsar.*

In continuation with the last edition:

**SRI GURU TEGH BAHADUR SAHIB JI  
(1621-1675)**

*-S. Surjit Singh 'Gandhi'*

We are taking pleasure while publishing these contents from the book '*History of the Sikh Gurus*' by S. Surjit Singh Gandhi former Head of Sikh History Research Board (SGPC).

**Muslim orthodoxy Shaikh Ahmed Sirhindi**

The cause of orthodoxy had been continually buttressed by the great traditionalist Abdul-huqq al-Dihlvi and others. However, the greatest figure in the reaction against Akbar's religious policy and mystic's religious syncretism was Shaikh Ahmed of Sirhind (1564-1624) who, arguing from mystic experience itself against the atheism of Ibn Arabi' recalled Muslims to a fresh realization of the religious value of traditional observance. His followers were known as Naqshbandis. Shaikh Ahmed laid emphasis on two things: (i) Submission of laws, precepts and traditions (ii) distance from innovations. (Rafi-i-Bidat). He reprobated the use of reason, in matters of faith, and held the opinion that if reason were sufficient the Great philosophers who had adopted reason as their guide should not have fallen in the melting pot of error. His theme was "as the mode of reason transcends the mode of sense and, therefore, whatever is not perceived through the senses is apprehended by reason, in the same way the mode of prophecy transcends the mode of reason, for whatever cannot be apprehended of reason is known through prophecy and whatever transcending the mode of rational devotion does not demonstrate the divine truth, is a denial of the mode of prophecy." According to him he who wants to be a philosopher must belong to the company of Satan and, therefore, he will be a loser and will be disappointed. He believed "God sends his message through prophets in regard to His essence and attributes and in regard to actions whether they were in agreement with or against His Will." As the prophet is the vehicle of God's commands, obedience to him is equivalent to obedience to God. It follows that the true believers must conform in thought, word and deed to the injunctions of practices of the prophet. It was on this ground that he condemned all types of innovations. Shaikh's condemnation of innovation was all-comprehensive and knew no exception. Shi-ism was an innovation which was worse than infidelity. It was, therefore, necessary to refrain from associating with the Shias. Shaikh Ahmed was fiercely hostile

towards the Hindus, whom he regarded as infidels and considered nothing more pleasing to God than their humiliation and disgrace. He looked upon "the realization of the poll tax (Jazia) as a means of helping continuity and scorn upon infidels." He was unhappy over the Muslims adopting Hindu manners and customs-marriage ceremonies, funeral observances etc. Shaikh Ahmed declared them wholly reprehensible and worthy of rejection. He desired that the Muslims should live like the Arabs of the time of the Prophet, and should refuse to assimilate any of the ways of the vast majority of the non-Muslim inhabitants of India. In short, according to him, purification of faith through Quran and Hedith, as interpreted by the just and right-minded Ulerna, a strict adherence to law and abandonment of all innovations, were the main principles of Islam which it was the bounden duty of all Muslims to follow. The Shaikh worked hard to propagate his views. He corresponded extensively with many prominent men and influential nobles belonging to different walks of life, and made every effort to propagate his views among them. His correspondents" included Khan-i-Khanan Sikandar Khan Lodi, Mahabat Khan, Khani-Azam, Murtza Khan, Shaikh Farid Bukhari, Khan-i-Jahan, Qilich Khan, Sadr Jahan etc. Evidently, he, through these great personalities, acquired influence in the Court of Jahangir and no wonder his influence played great part in building the psych of Jahangir and then propelling him to order the execution of Sri Guru Arjan Dev Ji, the fifth Guru of the Sikhs. Murtaza Khan the Governor of the Punjab who put into execution of the order of Jahangir was a devout follower of the Shaikh Ahmed Sirhindi.

The waxing influence of the Sunni party on the court waned to a great extent when Jahangir was awakened to the political imperative of keeping the non-Muslims particularly the Hindus with them. The influence of Nurjahan who was a votary of Mian Mir, the Sufi saint of Qadirya Order having full belief in liberal attitude towards the Hindus and other non-Muslims was also no less important for the dawn of new awareness on Jahangir. But the Shaikh did not relent and according to Dr. Tara Chand despite the action taken against him by Jahangir, Shaikh Ahmad's mission spread. The Shaikh died in A.D. 1624-5. The work was taken by his son, Masum, who took upon himself the work of the dissemination of the views of his father. He achieved wonderful success in his mission.

On Shah Jahan's accession to the throne, Masum redoubled his activities, probably because he was aware of the religious propensities of Shah Jahan, He was very successful in his mission and through his vigorous propaganda reaped a rich harvest of converts. Among his adherents was Aurangzeb who attended his lectures while he was the governor of Multan. Masum also grew fond of the prince and on the eve of his pilgrimage to Mecca predicted that in the struggle for the throne Aurangzeb would be victorious. He addressed a letter to Aurangzeb when he was appointed to lead the Imperial forces against Balkh, in

which he expatiated upon the virtues of holy war (Jehad).

Muhammad Musum's son, Shaikh Saif-ud-din (B. 1639-40) was adopted by Aurangzeb as his preceptor and guide.

**Orthodoxy had its full play during Aurangzeb**

In this way, the orthodox mode of thinking had its full play during Aurangzeb's reign., who under its influence, tried hard to translate Shaikh Sirhind's ideas into action. Incidentally, these actions seemed to serve the political purpose as well. Aurangzeb could justify the murder of his brothers and the imprisonment of his father on ground of his plans to promote the cause of Islam. Moreover, by stopping the entry of the Hindus into government service, he could oblige the Muslims on a large scale in which fact secured the purpose of creating Muslim vested interest and of encouraging the Muslim orthodox reaction.

**Remarks of Ikram and Rashid**

The remarks of S.N. Ikram and S. A. Rashid are very pertinent in this respect. They say "Shaikh Ahmed Sirhindi contributed largely to the swing of the pendulum from Akbar's' heterodoxy to Aurangzeb's vigorous ultra-heterodoxy rather than a return to Babur and Humayun's policy of Laissez faire. The rhetoric and appeal of Shaikh's letters kindled religious fervour and resulted in a religious revival which took sometime to bear fruit which completely altered the history of this sub-continent."

**Aurangzeb's religious policy acme of orthodoxy**

Aurangzeb, after ascending the throne, hastened to convince the orthodox Muslims in the empire of their having backed the right horse. He began with puritanic measures. In the second year of his reign he discontinued the celebration of Nauruz (first day of the Solar year). A few years later, music and dancing were prohibited. Jharokha Darshan was discontinued on the ground that it smacked of human worship. Severe punishments were awarded for anything that was construed by the theologians as violating the spirit and even letter of Islam. Permissible length of the beard was fixed at four fingers and offenders against this order were penalized.

But most of these restrictions were of a general nature and covered all communities. Non-Muslims were singled out for discriminatory treatment in four specified fields: public services, construction and repair of temples, conversion and taxation. Regarding the discrimination of the Government towards the Hindus in services, the remarks of Shri Ram Sharma are pertinent. He says that "towards the end of Aurangzeb's reign there was a small number of Hindus occupying the mansabs of 1000 and above, than the number of similar mansabdars towards the end of Shah Jahan's reign. But the decrease in number becomes still more significant when we take into account the increase in the total number

of mansabdars which rose accordingly in the reign of Aurangzeb. In 1657 under Shah Jahan there were 8000 mansabdars in all, whereas in 1690 the number of mansabdars had risen to 14556 .... the percentage of the Hindus in the higher ranks of the state services could not have been more than 50 percent of what it was towards the end of Shah Jahan's reign."

Besides this, a carefully planned attack was launched prohibiting the construction and repair of temples. Even before Aurangzeb, in the reign of Jahangir and Shah Jahan, there were several instances of destruction of temples, but then these occurrences were generally part of military operations. In 1659, the year of his coronation, he ordered that "no new temple should be allowed to be built although it was decided 'according to our common law' the standing temples should not be, demolished."

The Emperor became more and more aggressive with the passage of time. In A.D. 1666, the stone railing of the famous Keshav Rai temple of Mathura was raised to the ground by Imperial orders. In April 1669, he issued a general order for the destruction of all schools and temples of Hindus. "Orders were now sent to the governors of all the provinces that they should destroy the schools and temples of the infidels and put an end to their educational activities as well as the practices of the religion of Kafirs.<sup>1</sup> It was followed by the demolition of the temples on a large scale. In August 1669, the temple of Vishvanath at Banares was demolished. The temple of Gopinath in Benaras too, was destroyed about the same time. An attempt was also made to destroy the Shiva temple of Janganwari in Benaras, but the idea was somehow given up for the time being.

Similar destructions were ordered in the various Rajput States, Ajmer, Ujjain, Bengal and other provinces of the Empire.

Lest the order should go amiss, strict administrative measures were taken. He appointed officers in all the subdivisions and the cities of the Empire to enforce the regulations of Islam with the destruction of Hindu places of worship as one of their chief duties. The Qazis were actively associated with the new policy.<sup>2</sup> The officers were told that reports of destruction of temples would be looked upon as authentic only if they bore their seal and attestation.<sup>3</sup>

### **Notes and References**

1. Muraqat-e-Abul Hasan 202 as cited and translated by Sri Ram Sharma, The Religious Policy of the Mughal Emperor (New York, 1962, p. 130).
2. S.S. Bal. Awakening the oppressed. Guru Tegh Bahadur's role and its reason Article published in Sikh Review, Guru Tegh Bahadur's Martyrdom Tercentenary Number.
3. Muraqat-e- Abul Hasan 202, by Sri Ram Sharma op cit., p. 130.

*Cont...*



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**Shiromani Gurdwara Parbandhak Committee,**

Teja Singh Samundri Hall, SRI AMRITSAR.

No. 50007

Date. 06. 08. 2016

✓  
**Shri Pushpa Kamal Dahal 'Prachanda' Ji,**  
Hon'ble Prime Minister, Government of Nepal,  
Singhdarbar, Kathmandu,  
Nepal.

Subject:- **Heartiest Felicitations.**

Respected Sir,

Shiromani Gurdwara Parbandhak Committee (SGPC), Sri Amritsar, is the apex religious representative body of the Sikhs across the globe. The undersigned, being the President of the SGPC, extend heartiest congratulations on your impressive victory on being elected as the Prime Minister of Nepal.

On this occasion, I would like to extend you a warm invitation to visit Sri Darbar Sahib (Golden Temple), Sri Amritsar, the supreme temporal seat of the Sikhs to seek the blessings of the Almighty. I send my best wishes to you and pray to the Almighty for your every success and wisdom in discharging the important responsible duties of your position. I am confident that the trust placed in you by the citizens of your country will inspire you to continue important efforts in promoting the unity of your country, leading it on the path of prosperity, further well-being and security for your people.

The bearer of this letter, S. Pritam Singh, President, Gurdwara Sri Guru Singh Sabha, Kathmandu, is very close to me. Kindly extend him all help and cooperation in the matters related to the Sikh community.

Regards,

**(Avtar Singh)**  
President,  
Shiromani Gurdwara Parbandhak Committee,  
Sri Amritsar.



**Avtar Singh**

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President,  
Shiromani Gurdwara Parbandhak Committee,  
Sri Amritsar.

D.No. 24220

Dated : 6<sup>th</sup> August, 2016

Sh. Rajnath Singh  
Hon'ble Home Minister,  
Government of India, New Delhi.

**Subject :** Harassment and humiliation being metted out to the Sikhs in the Valley.

Dear *Shri Rajnath Singh ji*

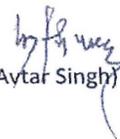
It has been brought to my notice by Sikh Organizations of Jammu and Kashmir that the Sikh Community living in the Valley is feeling very unsafe, and living under threat and coercion. There they are being pressed and forced to come out of their houses and establishments and raise slogans in favour of Pakistan. All this is absolutely unpleasant, un-called for and hence is not acceptable.

I will hasten to add that during the floods and the ensuing misery faced by the Kashmiries in very recent year, the Sikh Community extended all help to the suffering Kashmiries by providing food, clothing and medicines besides other help. and this was applauded by everyone including the Government.

In the present situation we request for your immediate intervention in this issue, so that the Sikh Community living in the Valley feel safe, secure and are not forced to indulge in any activity which is against the national interest.

We expect a very prompt action please.

Yours truly

  
(Avtar Singh)

Copy to:

1. Ms. Mehbooba Mufti Sayeed, Chief Minister, Jammu and Kashmir.
2. His Excellency, Governor of Jammu & Kashmir, Srinagar.