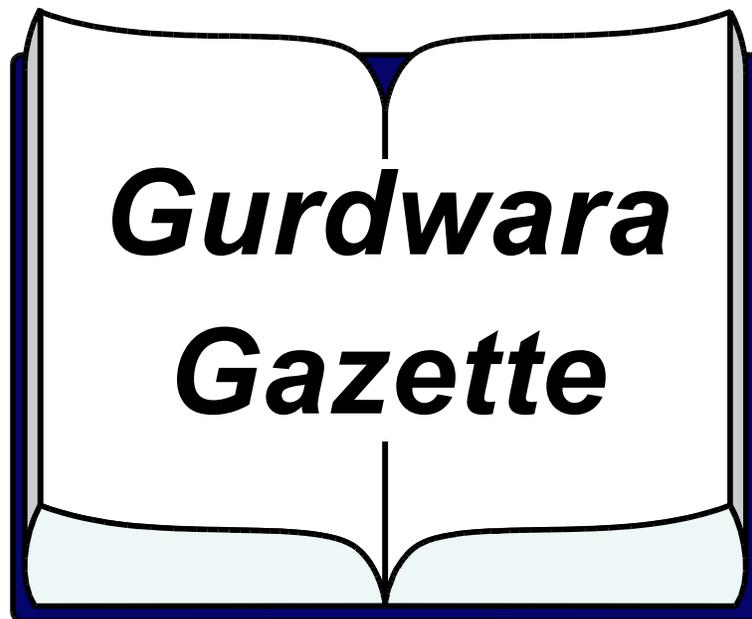


English Section



Editor : Diljit Singh 'Bedi'

DAYS COMMEMORATING HISTORICAL EVENTS
(16th February to 15th March)

16 February	The British Government announced formation of a committee to draft an act for the management of Gurdwara. (16-2-1921)
17 February	The Sikhs took over control of the shrines at Mukatsar. (17-2-1923)
18 February	Battle of Guler, Bhai Lehna (brother of Bhai Mani Singh), Bhai Sangat Rai and Bhai Hanumant (son of Bhai Sangat) and others embraced martyrdom. (18-2-1696)
20 February	More than 150 Sikhs killed at Gurdwara Nankana Sahib by Mohant Narainu and his hired men. The martyrs included Bhai Lachhman Singh Dharowali, Bhai Dalip Singh, Bhai Waryam Singh etc. (20-2-1921)
21 February	(a) Government handed over the control of Shri Nankana Sahib to the Sikhs. (21-2-1921)
	(b) Shaheedi Jatha fired at by the police forces at Jaito. More than 100 killed and about 200 injured. (21-2-1924)
	(c) Canadian Shaheedi Jatha offered arrest at Jaito. (21-2-1925)
25 February	Birth of Sahibzada Baba Fateh Singh Ji. (25-2-1699)
27 February	(a) Guru Har Rai Sahib was annoited as 7th Guru. (27-2-1644)
	(b) The Indian British Government hanged six Babbar Akalis in Lahore Jail. (27-2-1926)
3 March	Guru Hargobind Sahib immersed with divine light. (3-3-1644)
5 March	Establishment of Khalsa College at Amritsar (5-3-1892)
6 March	188 Sikh prisoners released from Jodhpur jail. (6-3-1989)

9 March	Anglo Sikh Treaty.	(9-3-1846)
10 March	Dewan Lakhpat Rai, a Mughal General ordered the murder of more than one thousand Sikhs, Bhai Subeg Singh and Bhai Shahbaz Singh were executed on wheels.	(10-3-1746)
11 March	The Sikh army hoisted Sikh Safron Flag at the Red Fort Delhi under the command of S. Jassa Singh Ahluwalia, Baba Baghel Singh and Jassa Singh Ramgarhia.	(11-3-1783)
12 March	S. Udham Singh killed Michael O 'Dwayar, the former governor of the Punjab (during Jallianwala Bagh Massacre to be 13-4-1919) at London.	(12-3-1940)
14 March	Martyrdom of Akali Baba Phula Singh.	(14-3-1822)

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 GOBIND SINGH JI
(1666-1708)

-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).

Growth of Nationalism

It was significant from another respect also, as, for instance, it generated among the people the longing for social freedom and ascendancy. Evidently, this pattern of society was more congenial for the dormant energies to awaken with the result that the new confidence and new aspirations began to articulate the people-obviously the precondition for progress. Moreover, as the accent of the programme of the Khalsa was to transcend the artificial barriers on the basis of caste, creed, race and region, the field was prepared for the sapling of nationalism to strike root.

Culmination of Sikh-Guru Relationship

Moreover, the Khalsa marked the culmination of the Sikh-Guru relationship. The Guru's regard for the Sikhs was an old thing but with a great difference. Guru Gobind Singh expressed his feelings about the Khalsa in one of the Hazare Shabads in which his appreciation for them is juxtaposed with his decision to do his best for them.¹

"All the battles I have won against tyranny
I have fought with the devoted backing of these people
Through them only have I been able to bestow gifts
By their kindness, the store houses have been filled
I owe my education to them
By their kindness were the enemies killed
I owe my glorious existence to them
Otherwise ordinary men like me are found in millions
Service to them is pleasing to me
I do not enjoy serving any other people
Giving gifts to them is meritorious

Gifts to them prove fruitful in the next life
Praiseworthy is this, all other gifts are futile.
My wealth, my body, my soul. my head,
All that is in my house is dedicated to them."

The consideration of the Guru for his Khalsa should not be interpreted as a personal affair; it should be interpreted in terms of the mission of the Guru. Just as the Guru in his own eyes was the chosen instrument of God for restraining men from senseless acts- so his Khalsa were the willing agents for working out that mission. Thus the Khalsa was the team of mankind always at war for destroying the evil and protecting righteousness.

The completion of the evolution of Sikh Sangat

In addition to it, the Khalsa marked the completion of the evolution of the Sikh Sangat. In the beginning, Sangat was merely a religious gathering of devotees functioning more or less in isolation. Gradually, there occurred an increase in its functions and the isolation of one from another was lessened by the forging of common links, such as the preparation of scriptures, the building up of certain religious centres, institutions of Manjis and Masands as the agencies of the central leadership and assertion of the principle of the supremacy of the Guru. With the foundation of the Khalsa, the net-work of semi-integrated Sangats was fully integrated. The investing of the Khalsa with supreme powers later on marked the completion of the historical process long underway.

Symbolized determination to complete the social and religious revolutions

Besides this, the Khalsa symbolized in itself the determination to complete the social and religious revolutions inaugurated by Guru Nanak, "The successors of Guru Nanak had guided these revolutions with great devotion and ability. Yet there were some lapses to be seen at the time of Guru Gobind Singh's accession. The creation of the Khalsa was not merely an endeavour to integrate the members of this community, it was also a powerful bid to carry to completion his predecessors' revolution in the field of social and religious life." The code of conduct prescribed for the newly created Khalsa was so devised as to impose a strict discipline on the Sikhs to ensure firm coherence and commitment on their part to the lofty ideals of Sikhism.

A few new doctrines

With the creation of the Khalsa, a few new doctrines were established. The first doctrine was the doctrine of the theocratic democracy by his selected, not elected, five representatives of the people from amongst thousands of devotees from all over the country while the second was the doctrine of collective responsibility by authorising the five beloved only in the presence of the holy Granth to assume authority implicitly to be obeyed by the whole community.

Khalsa, a great vehicle of revolution

Still from another point of view, the new order was significant. It marked the period of important beginnings. By the Guru's reforms, and under the impact of their dynamic and magnetic leadership, the Sikh community was not only strengthened but also converted into a great vehicle of revolution. Cunningham writes that 'the last apostle of the Sikhs effectually roused the dormant energies of a vanquished people and filled them with a lofty though fitful longing for social freedom and national ascendancy, the proper adjuncts of that purity of worship which had been preached by Nanak.' In the words of Narang "Though he (the Guru) did not break the shackles that bound his nation, he had set their souls free and filled their hearts with a lofty longing for freedom and ascendancy. He had broken the chain of make-believe sanctity attached to the lord of Delhi and destroyed the awe and terror inspired by Muslim tyranny." The Khalsa accepted the challenge of the powerful Mughal Empire and embarked upon a national struggle of liberation.

POST-KHALSA PERIOD

First Battle of Anandpur,

The immediate effect of the creation of the Khalsa was to strike consternation among the hill chiefs who saw in the activities of the Guru a potent threat to their own religion and power.

The Guru, as a matter of fact, wanted place for his new-born Khalsa to grow and to organise, but the Hill Chiefs found in the Guru's mission and reforms something fundamentally different of what they held. After the creation of the Khalsa, one of the first acts of the Guru was that the Sikhs be baptised according to new rites with the result that they, in a large number, began to come to Anandpur to pay their homage to the Guru. A crowd of the baptised Sikhs, surcharged with the egalitarian spirit and disengaged from orthodox way of living, always ready to combat the evil seriously alarmed the hill chiefs. It is, therefore, not surprising that the Guru's continued presence in their midst was considered a direct challenge to their feudal order and their orthodox ways of living.

Besides this, the Hill Chiefs and particularly Bhim Chand of Kahlur had very serious grievances against the Guru. The increasing number of the Sikhs who visited Anandpur created the problem of supplies. The Guru had no possessions besides Anandpur and its suburbs which he might call his own. and his main dependence was on the contributions of his followers. Since these rarely came in the shape of essential supplies, the followers of the Guru ji were constrained to raise them from the neighbouring villages who often opposed. This being so, at times, the Sikhs took supplies by force. The inimical attitude of Bhim Chand also added to the acuteness of the problem of the supplies with the

result that the Sikhs resorted to plunder on certain occasions. Thus the acuteness of the problem of taking supplies which necessitated the use of force so often soon created a state of affairs which the Hill' Chiefs could, by no means, ignore. 10.

Accordingly, a combination of the Hill Chiefs was formed, primarily at the instance of the Raja of Kahlur. A' message was sent to the Guru ji that he should either vacate Anandpur or pay the rent thereof. The Guru ji refused to do either and addressed himself to making preparations. He, on his part, issued fiats to his followers to join him at Anandpur to participate in the impending war.³ According to Dr. Bannerjee. many joined the ranks of the Guru ji. The Hill forces, instead of resorting to frontal attack, took to strategem. They laid siege to Anandpur (A.D. 1700) with a view to stopping all supplies and reinforcement in men to the Guru ji. But the Guru ji, well aware of their war tactics, at once ordered Ajit Singh to organise an attack on the Hill troops. The battle lasted for several days, and the hill chiefs became convinced that the victory was slipping off thier hands. In order to save their faces, they proposed to Guru ji on oath of a cow, that they would be friends with the Guru ji for all times to come, only if he left Anandpur for a while and came back later on. The Guru ji agreed to the proposal and the Guru ji left for Nirmoh, a village situated about a mile from Kiratpur and the first phase of the first battle of Anandpur ended for the time being.

Guru ji leaves for Nirmoh and comparative peace

During next two years that is to say, in 1701 & 1702, there was comparative peace but the trace could not change iteself into lasting peace. The villagers, obviously sensing the mood of the Government, went on creating the troubles for the Guru ji. As a result, there were skirmishes here and there and in one of them, Sahib Chand, the hero of the battle of Bhangani, Was killed. The frequency of skirmishes created atmosphere of tension, suspicion and distrust. Moreover, during the period, the Khalsa increased in strength manifold which made the hill rajas all the more panicky. The situation appeared hopeless to them. "When such news spread far and wide then the Rajas did feel in their hearts we have but ruled in vain, for Satguru's writ is respected everywhere." (Gur Sobha). The Kahlur chief decided to square up the issue once for all. He decided to get the aid from, his suzerain, the Mughal Government, and sent an envoy for the. purpose. It is not clear whether this appeal was made to Aurangzeb in the South or to Muazzam at Kabul or the Mughal Emperor at Delhi whether directly or through the Faujdar of Sirhind, In any case Mughal contingents arrived in due course at Sirhind to collaborate with its Faujdar who had been instructed to aid the vassal chief of Bilaspur against the Guru of Nanak Panthies, Both the armies combined themselves at Sirhind and then moved on to achieve the task.

Battle of Nirmoh

The Guru ji already abreast of the developments also made preparations to meet the attack of the allied forces on Nirmoh. In the beginning of 1702, we find him urging the Khalsa in the villages of the Punjab to go to Anandpur fully armed. Apart from retaining some of the Khalsa who would normally come to have his glimpse (darshan), he had invited daring men from several towns and villages, given them arms and enlisted them as his soldiers. The Guru's strategy was defensive but that of enemy was offensive. The allied armies attacked Nirmoh from one side while Bhim Chand made attack from the other. Their object was obviously to weaken the defence of the Guru ji. The Gujjars, probably of neighbouring villages who had suffered at the hands of the Khalsa joined hands with the invaders. The number of the allied forces was much larger than that of the Khalsa. In Sainapat's simile, the enemy surrounded Nirmoh as the stars around the moon. The contest lasted for about twenty four hours before the Khalsa could get respite from the enemy's vigorous attack. Ultimately Guru Gobind Singh was, constrained to evacuate Nirmoh, probably because of the use of cannon of the Mughal faujdar and led his Khalsa across the river Sutlej into friendly territory. But before they could cross the river, they were overtaken by the allies who were naturally keen to obstruct the passage.

The Guru in the territory of friendly chief of Jaswan

The Khalsa fought desperately for three to four hours and succeeded eventually in crossing the river into the territories of the Chief of Jaswan who was an old ally of Guru Gobind Singh. The Guru ji and his Khalsa went to the town of Basoli to the north of the river Sutlej.

After this, the Mughal troops returned to Sirhind with doubtful satisfaction of having achieved at a great cost the limited objective of expelling the Khalsa from the territories of Kahlur on the eastern side of the Sutlej.

Bhim Chand's attack on Guru ji - Battle of Basoli

But Bhim Chand who was elated with partial success considered himself strong enough to pursue the Guru single handed. He led an attack against the Guru but the Khalsa at Basoli were strong enough to repel the troops of Kahlur. Bhim Chand's men fled from the battlefield as the arrow flies from a stretched bow.

The Guru ji takes initiative

After this battle, known as the battle of Basoli, the Guru ji took initiative against Bhim Chand leading incursions into his territory on the north of the river Sutlej, He gradually moved towards Anand pur. At this time the Gujjars and Rangars of tile village Kalmot attacked a party of the Sikhs who had gone on hunting expedition.

Kalmot occupied by the Sikhs

The Guru, on being informed, ordered the Khalsa to teach them a lesson with the result that a bloody contest followed. The villagers were no match for the Guru's followers and they were soon compelled to eat an humble pie. The fortress of Kalmot was occupied by this time, and he with some Hill Chiefs, approached the Guru ji with the proposal for peace and the agreement was reached and the hostilities were called off.

The Guru ji was attacked at Chamkaur

Some time after, the Guru ji returned to Anandpur and therefrom went on a visit to Kurukshetra. While returning from there, he was suddenly attacked at Chamkaur.⁴ The attack, however, proved ineffective as the commander of the invading Mughal force was so much impressed by the Charismatic personality of the Guru ji that he gave up the very idea of attack.

Renewal of the hostilities

Two years and some days passed in this manner when again the old hostilities reappeared. The reasons were the same viz., the increasing prestige of the Guru ji, and the clashes as a result of the refusal to offer supplies to the Sikhs.

Second Battle Of Anandpur

Some Hill chiefs who could not tolerate the presence of the Khalsa at Anandpur arranged a formidable combination against the Guru ji and proceeded to attack Anandpur. They were welcomed by the cannon shot from the fort of Anandgarh. They decided to lay siege to the town instead of suffering heavy losses in an attempt to capture it by a direct assault. In that strategern also, they were foiled. They could not achieve any success against the sorties of the Khalsa horsemen whose shrewd tactics sufficiently harassed them. Consequently, the Hill Chiefs were left with the immediate alternative of retreat. Notwithstanding this, the Hill Rajas were determined to oust the Guru ji from the territory. They made preparations' on a large scale.

Gujjar and Rangars, participation

The Gujjars and Rangars who bore grudge with the Guru were incited to join the war against the Sikhs.

Troops from Lahore and Sirhind also take part

They harnessed their own sources with care and assiduity; they applied to the Mughal authorities⁵ and got the assistance of the troops from Sirhind and Lahore. The allies soon fell on Anandpur; but the Khalsa soldiers proved to be superior to them and the allies were driven out of Anandpur. Then the allies encircled the Sikhs on all sides and the great siege of Anandpur began.

The siege was planned in such a manner that all ingress and egress for both goods and persons were completely stopped. All supplies being cut off, the Sikhs were put to great hardships by hunger and thirst. Food position became extremely serious and the Sikhs were driven to undertake some dangerous expedients in order to relieve it. The Sikhs sallied out to snatch provisions from the besiegers, but they met only a partial success, and that too for some time after which the allies collected their stores at one place and guarded it night and day. The Sikhs resorted to direct assaults on the allies but they were worsted by the besiegers.

Sikhs in Distress

Having suffered extreme hardships, the Sikhs besought the Guru to evacuate the fort, but the Guru counselled them patience for some time more. The Sikhs insisted and there were signs of discontent. The Guru asked them to declare themselves. Forty of them signed a disclaimer (ਬੇਦਾਵਾ) and were allowed to go away.

Allies gave pledge for safe passage

When the enemy learnt of the distress in which the Sikhs and the Guru were placed at that time, they planned a different strategy to take advantage of the situation. They sent a message to the Guru suggesting that if he decided to abandon Anandpur, he would be allowed a safe passage. Their pledge of a safe passage was unreliable, since they planned to draw out the Sikhs from within the shelter of the township and attack them. The Guru sensed their secret motive when he received the message, and therefore did not accept the suggestion. But some of the Masands and the Sikhs who were under their influence insisted that the suggestion of the enemy be accepted and the township be abandoned.

Forty disclaimed the Guru

Forty of them were so vehement in their demand that they disclaimed Guru Gobind Singh as their Guru. Even then, when they found the Guru ji was not agreeable, they prevailed upon Mata Gujri to support their view-point.

Notes and References:

1. Grewal J.S. & Bal S.S.: Guru Gobind Singh, p. 122.
2. S.S. Bal & J.S. Grewal: Guru Gobind Singh, p. 124 .
3. Dr. I.P. Bannerjee : Evolution of the Khalsa, vol, II, p. 127.
4. The account is not present in Gur Bilas and Gur Sobha. It is available in Suraj Parkash.

It seems to be correct because it is well-entrenched in Sikh tradition.

5. We are not sure whether direct representation was made, but it is fairly certain that the Emperor had sent orders to the Mughal officials notably to Wazir Khan, the faujdar of Sirhind, Mirza Muhammad Harisi Ibratnama; S.H.R. 231.

Cont...



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੰਤਿਮ ਕਮੇਟੀ ਦੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 16-01-2018 (03 ਮਾਘ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 549) ਦੇ ਮਤਾ ਨੰਬਰ 80 ਦੀ ਨਕਲ:-

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਅੱਜ ਦੀ ਇਕੱਤਰਤਾ ਇਹ ਮਹਿਸੂਸ ਕਰਦੀ ਹੈ ਕਿ ਥੋੜੇ ਕੁੱਝ ਸਮੇਂ ਵਿੱਚ ਕੁੱਝ ਸਿੱਖ ਆਗੂਆਂ ਵੱਲੋਂ ਕੀਤੀ ਗਈ ਅਨੈਤਿਕ ਕਾਰਵਾਈ ਕਾਰਨ ਸਿੱਖ ਕਿਰਦਾਰ ਨੂੰ ਢਾਅ ਲੱਗੀ ਹੈ। ਇਸ ਨਾਲ ਸਿੱਖ ਨੌਜਵਾਨਾਂ ਅਤੇ ਬੱਚੇ-ਬੱਚੀਆਂ ਦੀ ਮਾਨਸਿਕਤਾ 'ਤੇ ਬੁਰਾ ਅਸਰ ਪਿਆ ਹੈ। ਇਤਿਹਾਸ ਅੰਦਰ ਸਿੱਖਾਂ ਦੇ ਕਿਰਦਾਰ ਦੀ ਮਜ਼ਬੂਤੀ ਦੀਆਂ ਉਦਾਹਰਣਾਂ ਅਤੇ ਉੱਚ ਨੈਤਿਕ ਗੁਣਾਂ ਕਾਰਨ ਪੂਰੀ ਦੁਨੀਆਂ ਅੰਦਰ ਸਿੱਖਾਂ ਦੀ ਵਿਲੱਖਣ ਸ਼ਾਨ ਸਥਾਪਤ ਹੋਈ ਸੀ, ਪਰੰਤੂ ਵਾਪਰੀਆਂ ਘਟਨਾਵਾਂ ਨੇ ਸਮੁੱਚੀ ਕੌਮ ਨੂੰ ਸੋਚਣ ਲਈ ਮਜ਼ਬੂਰ ਕਰ ਦਿੱਤਾ ਹੈ।

ਅੱਜ ਦੀ ਇਕੱਤਰਤਾ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ ਜੀ ਨੂੰ ਨਿਮਰਤਾ ਸਹਿਤ ਬੇਨਤੀ ਕਰਦੀ ਹੈ ਕਿ ਸਿੱਖ ਕਿਰਦਾਰ ਨੂੰ ਪਹਿਲਾਂ ਦੀ ਤਰ੍ਹਾਂ ਚਰਮ ਸੀਮਾ 'ਤੇ ਪਹੁੰਚਾਉਣ ਲਈ ਯਤਨ ਕਰਨ ਅਤੇ ਸਿੱਖ ਕਿਰਦਾਰ ਨੂੰ ਵਾਅ ਲਾਉਣ ਵਾਲੇ ਲੋਕਾਂ ਵਿਰੁੱਧ ਬਣਦੀ ਧਾਰਮਿਕ ਰਹੂਰੀਤਾਂ ਅਨੁਸਾਰ ਸਖਤ ਕਾਰਵਾਈ ਵੀ ਕਰਨ।

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ਦਫਤਰ:- **ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,**

ਤੇਜਾ ਸਿੰਘ ਸਮੁੰਦਰੀ ਚਾਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਨੰਬਰ **30319**

ਮਿਤੀ **23-1-2018**

- ਉਤਾਰਾ:
1. ਇੰਚਾਰਜ ਜੀ, ਸਕੱਤਰੇਤ, ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।
 2. ਇੰਚਾਰਜ ਜੀ, ਚੀਕਾਫਫ ਬੁੱਚ, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।
 3. ਇੰਚਾਰਜ ਜੀ, ਪਬਲੀਸਿਟੀ ਬੁੱਚ, ਸ਼੍ਰੋਮਣੀ ਗੁ:ਪ੍ਰ:ਕਮੇਟੀ।

(ਪਾਸ ਗਿਆਤ ਤੇ ਲੋੜੀਂਦੀ ਕਾਰਵਾਈ ਹਿੱਤ ਭੇਜਿਆ ਜਾਂਦਾ ਹੈ।)

(Handwritten signature)
ਰੂਪ ਸਿੰਘ (ਡਾ.)
ਸਿੱਖ ਸਕੱਤਰ,

ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ।