

English Section



Editor : Diljit Singh 'Bedi'

DAYS COMMEMORATING HISTORICAL EVENTS
(16th June to 15th July)

- 17 June Kar Sewa of the sarovar of Sri Darbar Sahib started. (17-6-1923)
- 18 June (a) First election of under 'Central Board' under the Gurdawara Act. (18-6-1926)
- (b) All Parties convention at Chandigarh demanded return of Punjab to Chandigarh. (18-6-1968)
- 19 June Gurdwara Bhai Pheru case decided in the favour of Sikhs by a judicial court. (19-6-1931)
- 22 June The Viceroy announced formation of Interim government for India, Sikh decided to boycott the Cabinet Mission. (22-6-1946)
- 26 June Painsa Khan and Adina Begh attacked Sri Anandpur Sahib. (26-6-1700)
- 27 June Death of Maharaja Ranjit Singh. (27-6-1839)
- 30 June House of Commons (U.S.A.) discussed Sikh problems. 204 members supported Sikh cause. (30-6-1989)
- 1 July Battle of Nangal Gujran. Baba Gurdita alongwith one hundred Sikhs, fought on the side of Himat Chand Handuri against the Pathan Chief of Ropar. (1-7-1635)
- 7 July S. Surjit Singh Barnala appeared at Sri Akal Takhat Sahib.(7-7-1988)
- 8 July Tara Singh Moga moved Gurdwara Bill in Punjab Legislative Council. (8-7-1925)
- 9 July (a) Gurdwara Bill passed an Act. (9-7-1925)
- (b) Akali Dal launched agitation agianst imposition of internal emergency by Indira Gandhi. (9-7-1975)
- 10 July The ban on Punjabi Suba Zindabad slogan withdrawn. (10-7-1955)
- 12 July Master Tara Singh demanded referendum of on the issue of Punjabi Suba. (12-7-1961)
- 15 July (a) Delegation of Khalsa Darbar met Gandhi at Lahore. Gandhi assured the Sikhs that Congress shall not accept any constitution that did not satisfy Sikhs. (15-7-1934)
- (b) Master Tara Singh demanded Sikh State and presented analogy of Isreal, If Isreal can be created for 10% Jews then why not for the Sikhs whose homeland is Punjab. (15-7-1945)



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).

War Between the Mughal forces and those of Assam

Soon after, the war between the Moghul forces and Assamese forces ensued, Raja Indra Daman Singh was in command of Assam¹ Army of the Ahom King Chakradwaj. The Moghuls pressed their opponents hard but the decisive victory was not easy to get because of the difficult mountainous terrain, insalubrious climate, and heavy torrents during the rainy season . which impeded the rapid movements of the Moghul forces, unacclimated to the climate and the hurdles of the terrain. Moreover, the Assamese were determined to fight to the last drop of their blood to keep Guhati, the seat of their culture and Government, under their control. However, as the Sikh tradition goes, the witchcrafts, or sorcery of Kamrup women could not have any effect on the Moghul² soldiers because of the presence of the Guru Ji in their camp. But the Guru Ji and his Sikhs did not participate in the battle. The assertion of Cunningham that the Guru Ji was fighting for Ram Singh or was employed by him is a pure fiction. Sri Guru Tegh Bahadur Sahib own letters give us clue about his movements.³

In the meanwhile, certain factors operated to bring about change in the moods of both the parties engaged in warfare. The reverses which the Ahom King had suffered, toned down his enthusiasm. Similarly, by now, the realities of situation had dawned on the Mughals also. Ram Singh was convinced that the attempt to have clear victory would mean a long drawnout and desultory warfare which was neither advisable nor practicable. Moreover, Ram Singh received a letter from his widowed mother to the effect that the Padshah (Aurangzeb) contrived the death of Kishan Singh by making him fight with the tiger,⁴ which naturally dampened nis spirit.

Negotiated Settlement

Sensing the change in the moods of the contending parties, Sri Guru Tegh Bahadur Ji strived for peace between the parties. His attempts brought fruit and a negotiated

settlement was arrived at. According to the agreed terms of peace, the old boundaries were to be maintained.⁵

Maund

In token of complete harmony, the Guru Ji invited the soldiers of both armies to join together and filling their shields with earth to raise a maund at Dhubri in memory of Sri Guru Nanak Dev Ji. At the foot of maund, there stands a Sikh Temple, known as Damdama.

While in Assam the Guru Ji also visited cooch Behar, Chander Bhanga, Kisen Ganj and Purnea.

The Guru Ji left Assam

The Guru Ji left Assam early in the year A.D. 1670. The Guru Ji took a route different from the one he had travelled during his onward journey on account of the former being shorter. This being so, he travelled in the direction of Patna via Bangaigaon, Siliguri and Katihar.

The Guru Ji was in hot haste to come to Punjab. The reason obviously was that during this period, there was a marked change in the socio-religious policy of Emperor Aurangzeb who adopted a much stiffer attitude towards the Hindus. On April 8, 1669, the Emperor, according to the Ma-a-sui-i-Alamgiri issued orders to all the governors of provinces "to destroy with a wilting hand the schools and temples of the infidels, and they were strictly enjoined to put an entire stop to the teaching and practising of idolatrous forms of worship." According to De Graff "In the month of January 1670, all the governors and native officers received the order from the Great Mughal prohibiting the practice of pagan religion throughout the country and bring down all the temples and sanctuaries of idol-worshippers in the hope that some pagans would embrace the Muslim religion⁶." While this general order of the Emperor was having its effect in the country, the Sikhs also, according to Mohammed Hashim Khafi Khan's Mutakhab-ul-dubab, "had their share that is Emperor Aurangzeb having received information about them had ordered their deputies to be turned out and places of worship to be destroyed". As it has been told by Mirza Inayatullah Ismi, in the Ahkam-i-Alamgiri "the Sikh temple in the town of Buriya, in the parganah of Khizrabad of the Sarkar of Sirhind had been demolished and a mosque had been raised On its site."⁷

Hurried return to the Punjab

Delhi

The Guru Ji did not pay visit to Patna for the obvious reason that he wanted to avoid delay. Instead, he sent Bhai Mati Das to bring his family to his camp. He, then, instructed his brother-in-law Kirpal Chand to take the family straight to Lakhnaur via Ayudhya, Lucknow Nanakmata and Hardwar, while he would join them at Lakhnaur having

seen Rani Pushpa Devi, mother of Raja Ram Singh at Delhi. Immediately all the family of Sri Guru Tegh Bahadur Ji including child Gobind Rai Ji left for Lakhnaur and according to Bhat Vahi Multani Sindhi they arrived at the place on the 13th September, 1670⁸ (Asu Sudi 9, 1727 BK.) The Guru Ji reached Delhi on 20th June 1670⁹ (22 Har, 1727 B.K.) and sojourned at Jaunpur, Ayudhya, Lucknow, Shah Jahanpur, Muradabad enroute. At Delhi The Guru Ji was waited upon by Rani Pushpa Devi and her daughter-in-law (wife of Raja Ram Singh) who made their obeisance, The Guru Ji informed that Raja Ram Singh had gained initial victories and would return shortly. On the way back to Delhi the Guru Ji was arrested by the Kotwal of Agra but was soon released when it was made clear that the earlier order for the arrested no longer stood valid because of the intercession of Raja Ram Singh.

Lakhnaur

Soon after, the Guru Ji left for Lakhnaur via Rohtak, Kurukshetra and Pahewa. The Guru Ji, at this time, was accompanied by Nawab Saif Khan who had been leading a hermit's life since A.D. 1669 and had met the Guru Ji either in Assam or somewhere on the way back. The exact date of the Guru Sahib's arrival at Lakhnaur is not available, but it is almost certain that on the day of Dussehra, he was at Lakhnaur. It was on this auspicious day that the hallowed child Gobind Rai Ji was seated on a cot and his elder maternal uncle Mehar Chand subhikhi performed Sirvarna and Dastar ceremonies.

After a short sojourn at Lakhnaur, the Guru Ji along with Bhai Dayal Das Ji and Bhai Sadhu Ram Ji left for village Malla to meet his elder sister Bibi Viro Ji. The Family, however, was instructed to stay at Lakhnaur till they were sent a message. From Malla, the Guru Ji proceeded to Bakala. shortly afterwards, he was joined by his family there. It is not possible for us to determine when the Guru Ji arrived at Chak Nanaki but this much we can say on the evidence of Shahid Bilas of Sewa Singh that on March 29, 1672. Sri Guru Tegh Bahadur Ji was definitely present at Chak Nanaki where Bhai Mani Singh Ji had the good fortune of paying his homage to the Guru Ji.

SECOND TOUR OF MALWA AND BANGAR

About the middle of 1673 A.D the Guru Ji left for extensive tour of Malwa and Bangar Desh. Details of the tour are not available but according to Sakhi Pothi, the Guru Ji spent nearly one and a half years on this tour. According to Santokh Singh, Gyan Singh of Twarikh guru Khalsa, and Sakhi Pothi, the Guru Ji visited thirty places but our findings are that he visited 104 places in Malwa and 24 places in Bangar. Exact account of anecdotes of his visit to different places is not known, yet a few have been recorded in Sakhi Pothi, Suraj Parkash and Twarikh guru Khalsa. Sri Guru Tegh Bahadur Sahib important halts were Dukh-niwaran, Mulowal, Sekha, Hadiaya, Sohiwal, Dhilwan, Dikhi Saifabad, Maisar

Khana, Ponderian, Alisher, Goga and Bhupali. Khiwa, Samaon Bhikhi, Khayala Maur, Talha Sahib and Talwandi Bhatinda, Sulisar, Bara, Bachhacha Gobindpura, Gaga, Gurne and Makrora.

Saifabad, Mulowal, Dhilwan, Khiva

At Saifabad, the Guru ji and his followers stayed for about four months. At Saifabad, the Guru ji thought it morally prudent in deference to the wishes of the chief of the place, Nawab Saif Khan. At Mulowal, the Guru ji made arrangements for the supply of wholesome water by getting 9 wells sunk. According to local tradition, the brackish water of the well that was there before the Guru ji got wells sunk, was made fresh and potable as if by a miracle. Triloka, the chowdhary of Sekha, did not pay heed to the Guru ji who cursed that the Sekha would suffer on account of the haughtiness and intransigence of its people. At Hadiya, the Guru ji was accorded hearty welcome. During his stay there, the Guru ji found that the village was in the grip of a terrific epidemic causing mortality by suffocation through the swelling of neck. They were asked to have a dip in the small pond¹⁰ close by the water of which had some medicinal qualities for the cure of that epidemic. The people of Dhilwan received the Guru ji with great reverence. The Guru ji liked the place and stayed here for several months, and as the tradition goes, the Guru ji made arrangement for the supply of 101 cows to the people to enable them to alleviate shortage of milk. In the village of Dikhi, Ali Sher and Bhupali, the local panchayat and those of neighbouring villages accorded hearty welcome to the Guru ji and made offerings to him. One of the persons who came to pay homage to the Guru ji was Chundhari Jagraj with whom the Guru ji was specially pleased and to whom the Guru ji asked to found a new village on a particular maund.¹¹ After Bhupali, the Guru ji camped at Khiva. A person named Singha served the Guru ji so much and with such devotion that the Guru ji blessed him. His fellow-villagers in token of the appreciation of his service to the Guru ji doubled his share in all customary distributory of the village community.

Notes and References

1. History of Assam by Sir E.D. Gait, page 155.
2. Anglo Assamese relation by S.K. Bhuyan,
3. Assamese Records are very clear about it.
4. Letter of Raja Singh's widow as quoted by Dr. S.K. Bhuyan,
5. E.A. Gait: History of Assam, p. 155
6. Refer to the Religious Policy of the Mughal Emperors by Sri Ram Sharma.
7. Refer to the Research Paper entitled "The Martyrdom of Guru Tegh Bahadur's by Dr. Ganda Singh.
8. Bhat Vahi Multani Sindi Khata Jalhanon Baluton Ka.
9. Bhat Vahi Talauda Pargana Jind.
10. The tank has been deepened and widened and a big fair is held every year.
11. Sakhi Pothi Sakhi 11, p. 14.

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