

*English Section*



*Editor : Diljit Singh 'Bedi'*

**DAYS COMMEMORATING HISTORICAL EVENTS**  
**(16<sup>th</sup> May to 15<sup>th</sup> June)**

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- 16 May (a) The Sikhs attacked Lahore. Ahmed Shah Durani's Regent offered the Sikhs right to collect custom duty on all the goods coming from Multan side. The Sikhs rejected Durani's offer. (16-5-1764)
- (b) Akali Dal passed a resolution that only Amritdhari (baptised) Sikhs should be given job in Gurdwaras. (16-5-1939)
- (c) British "Cabinet Mission" released its report. Pakistan conceded. (16-5-1946)
- 17 May Sant Harchand Singh Longowal elected president of Shiromani Akali Dal. (17-5-1981)
- 22 May Kamagata Maru ship with Sikh passengers reached Vancouver (Canada). (22-5-1914)
- 23 May Sahibzada Ajit Singh led Sikh army to punish Ranghars of Nuh. (23-5-1699)
- 25 May Delegation of 16 Brahmins from Kashmir, escorted by Bhai Kirpa Ram Dutt, visited Chakk Nanaki and requested Guru Tegh Bahadur Sahib to help them against forcible conversion of Hindus by the Mughal regime. (25-5-1675)
- 26 May (a) Arrest of Sikh Guru Arjan Sahib. Guru Sahib imprisoned and tortured for three days. (26-5-1606)
- (b) Publication of Sikh papers, 'Akali' and 'Parbhat', stopped by government. All the employees arrested and sent to jail. (26-5-1960)
- 27 May Indiscriminate firing by police at Gurdwara Dukh Niwaran Sahib Patiala. (27-5-1984)
- 29 May Moghul emperor ordered charging Jaziyah at double rate from the Sikhs. (29-5-1711)
- 1 June (a) Maharaja Ranjit Singh got Koh-i-Noor diamond. (1-6-1813)
- (b) Seventh Shaheedi Jatha (group of martyrs) left Akal Takhat Sahib for Jaito. (1-6-1924)

- (c) Hindi and Punjabi made medium of instruction in the schools of Punjab. (1-6-1948)
- (d) Indian forces fired at Sri Harimander Sahib and killed 11 Sikhs. (1-6-1984)
- 2 June (Maharaja) Ranjit Singh captured Multan (after abortive attempts in 1802,1805,1807,1810,1812 and 1815). (2-6-1818)
- 3 June Indian army occupied the whole of the Sikh Homeland. Curfew imposed and undeclared Martial law promulgated. (3-6-1984)
- 4 June (a) Indian forces invaded Sachkhand Sri Harimander Sahib, Sri Darbar Sahib, Sri Amritsar and more than 36 other shrines. Thousands of Sikhs killed. All the Akali leaders arrested.(4-6-1984)
- (b) U.S.Congressmen condemned Indian atrocities on the Sikhs. (4-6-1987)
- 5 June Indian army's attack and killing of the Sikhs continued. Several Sikhs killed with their hands tied on their backs. Bomb thrown on the Sikh pilgrims after their arrest. (5-6-1984)
- 6 June (a) Indian forces occupied the Sikh shrines, archives, libraries, museums.Most of them were, later, set ablaze. (6-6-1984)
- (b) Several thousands Sikhs marched towards Amritsar to stop sacrilege. Hundreds of Sikh marchers were shot dead. Several thousand Sikhs, including women and small children were arrested. (6-6-1984)
- 7 June Sikh soldiers rebelled in protest against army attack on Sri Harimander Sahib, Sri Darbar Sahib, Sri Amritsar. Several Sikh soldiers killed, thousands arrested. (7-6-1984)
- 9 June (a) Baba Banda Singh Bahadur's son tortured to death, his heart pulled out and thrust into Banda Singh's mouth. Baba Banda Singh cut limb by limb. Several other Sikhs too were killed the same day. (9-6-1716)
- (b) Martyrdom of Bhai Tara Singh of Wan (Amritsar). (9-6-1726)
- 10 June (a) 8th Shaheedi Jatha (Group of martyrs) left Akal Takhat Sahib for Jaito. (10-6-1924)
- (b) The Sikhs took out huge procession at London, New York and in the Capitals of all the major countries throughout the world to protest against attack on Sri Harimander Sahib. (10-6-1984)

- 11 June The Sikh soldiers left army barracks at Ramgarh to protest against the attack on Sri Harimander Sahib, Sri Darbar Sahib, under 'Operation Blue Star' and began march to Amritsar. (11-6-1984)
- 12 June (a) "Khalsa Akhbar" launched by Professor Gurmukh Singh and Giani Jhanda Singh. (12-6-1886)
- (b) The Sikh procession at Delhi fired at by police. Harbans Singh and three others were killed and several were injured (some of them died later). (12-6-1960)
- 13 June Master Tara Singh became the president of Shiromani Gurdwara Parbandhak Committee. (13-6-1936)
- 14 June Dr. Ganda Singh returned Padam Sri Award to Govt. of India as a protest against invasion of Sri Darbar Sahib by the Indian army. (14-6-1984)

## **Appeal**

*The devotees are requested to bring the 'PAVAN BIRS' of Sri Guru Granth Sahib (Old ones for SASKAR) 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).

### **Reasons for leaving Anandpur for Paonta**

Soon after this incident, Raja Medini Parkash of Nahan invited the Guru Ji to visit him. The Guru Ji accepted the offer and left for Nahan. Guru Ji himself says "After this I left Anandpur and reached the city of Paonta (a place in Nahan state) situated on the bank of Jamuna and saw and partook various activities.<sup>1</sup> The Guru Ji does not give any details regarding the reasons that led him to decide to leave Makhwal. It is, therefore, necessary to search for the causes. The Sikh Sakhi Kars are of the view that because he incurred displeasure of Bhim Chand on account of his refusal to loan the trained Prasadi elephant to Raja Bhim Chand, on the occasion of his son's betrothal to the daughter of Fateh Shah of Garhwal, he had to leave Anandpur. The view of the Sikh chroniclers does not sound convincing. First if we accept this view, we will have to believe that the Guru's stay at Paonta was nominal which is incorrect in view of the relics of Paonta and Nahan tradition. The betrothal of Ajmer Chand, the son of the Raja of Bilaspur seems to have taken place in 1682, after the visit of Duni Chand of Kabul and Rattan Rai, a Chieftain of Assam and the battle of Bhangani was fought in 1688 suggesting that the marriage was performed in 1687 i.e. to say five years after the betrothal-the fact which is not believable in the light of the Sikh chronicler's records suggesting it again and again that marriage was performed not long after betrothal ceremony. Hence the linking of 'Elephant episode' with the retirement of the Guru to Nahan is not historically correct.

Nevertheless, the relations of the Guru Ji with Bhim Chand were not happy the reason of which can be found in the inter-State politics of hill states. When Guru Tegh Bahadur Sahib was invited by Raja Dip Chand to settle at Makhwal, which was within his territory, he was motivated to detach the Sikh Guru and the Sikhs from their close friendship with the chief of Hadur. Dip Chand died in 1667 and Bhim Chand who was a minor succeeded to him. Some years even after the death of Guru Tegh Bahadur Sahib, the existence of Guru's headquarters, one at Makhwal and the other at Kiratpur, did not create any problem.

The rulers of Hadur and Kahlur remained indulgent towards the Sikhs, particularly

after the martyrdom of Guru Tegh Bahadur Sahib at Delhi in 1675. Within a few years, however, two new factors came into operation, Kirpal, the maternal uncle of Guru Gobind Singh Ji adopted the martial interests of Guru Gobind and Makhawal began to give the appearance of an armed camp. The Guru's movements between Makhawal and Kiratpur, which hitherto had appeared to be an ordinary thing, were looked upon with suspicion by Bhim Chand who was now coming to manhood. Besides this mutual rivalry between the ruler of Hadur and Bhim Chand began to re-appear which for some time past were relegated to background under the strain of the danger of the Mughal Imperialism. Apprehensive of the close ties between the chief of Hadur and the armed Sikhs of the young Guru Gobind Singh Ji, Bhim Chand demanded an un-equivocal declaration from Guru Gobind Singh that be recognised the temporal lordship of the Chief of Kahlur and of him alone. Bhim Chand, in the pride of youth, threw all caution to the winds and treated the young Gobind and his maternal uncle Kirpal Chand in a cavalier fashion. He insisted on the Guru Ji recognizing his authority in a manner that was both shabby and insulting. He not only demanded tribute as an over-lord which none of the Sikh Gurus had paid till then but insisted on being presented with the things of his choice which the Guru rightly refused to give. Considering the refusal as a challenge to his authority, Bhim Chand now attacked the Guru Ji but was beaten back. The unexpected conflict as it was not followed by any understanding between the victorious and the defeated began a period of extreme tension for Kirpal. In this stage of suspended hostilities constant clashes between the Guru's men and Bhim Chand's soldiers were inevitable. Such state of affairs went a long way in taking the decision of shifting the head-quarter to Paonta. Another consideration also played its part so far as the decision of shifting the headquarter was concerned.

Guru Tegh Bahadur 's martyrdom took place in 1675 and it was too much to expect from the bigot Aurangzeb to leave Guru Gobind Singh Ji untouched especially when Ram Rai and his henchmen who had easy access to the court and the person of Aurangzeb were hostile towards him, In view of this, the Guru Ji decided to select some place other than Anandpur for his abode where he should find ample peace and opportunity to give a shape to his plans. He selected Paonta for this purpose which commanded advantages over Anandpur. In the first instance, Paonta was farther from Sirhind, the nearest Mughal centre of power as compared with Anandpur. Secondly, it provided a natural fortress and because of its difficult environs, it was well-nigh inaccessible. No wonder, the Guru Ji built a fortress thereat. The fortress was built by the followers of the Guru in twelve days in 1685. A township grew round it. He lived at Paonta for three years, during this period his activities touched all aspects of life. He continued the task of the work of self-improvement through means more than one.

### **Notes and References**

1. Bachitar Natak by Guru Gobind Singh Ji.

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