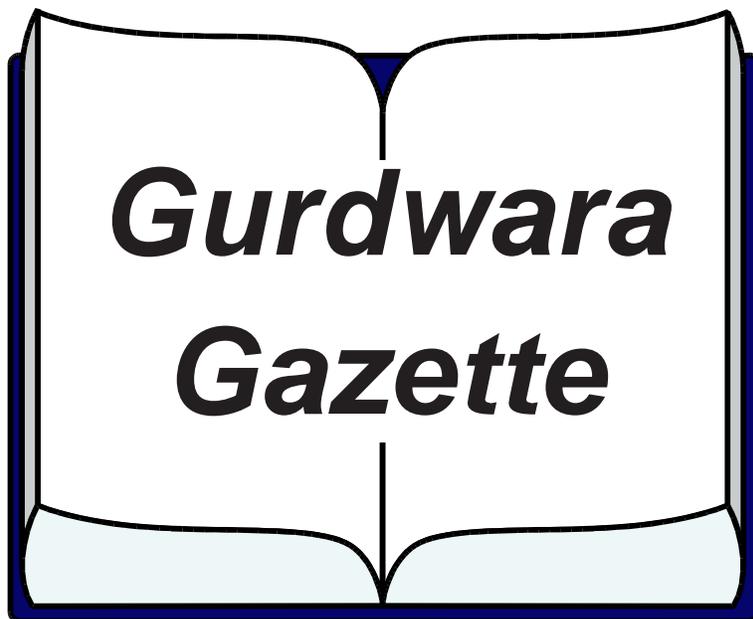


*English Section*



*Editor : Diljit Singh 'Bedi'*

**DAYS COMMEMORATING HISTORICAL EVENTS**  
**(16<sup>th</sup> October to 15<sup>th</sup> November)**

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- 16 Oct. Baba Banda Singh Bahadur born in Rajouri (Kashmir). (16-10-1670)
- 17 Oct. (a) The Sikhs defeated Ahmed Shah Durrani at Amritsar. (17-10-1762)  
(b) All Parties joined procession at Chandigarh for the return of Chandigarh to Punjab. (17-10-1969)
- 19 Oct. The Shiromani Gurdwara Parbandhak Committee decided to take over the keys of the treasury of Sri Darbar Sahib from Sardar Sunder Singh Ramgarhia. (19-10-1921)
- 20 Oct. (a) Sardar Jassa Singh Ahluwalia passed away. (20-10-1783)  
(b) Chief Khalsa Diwan formed a religious committee to finalise Sikh Rahit Maryada. (20-10-1910)  
(c) Dr. Gurbakhsh Singh, a member of the Caretaker Jatha of Akal Takht Sahib called Sarbat Khalsa for the formation of the S.G.P.C. (20-10-1920)
- 21 Oct. Poet/Historian Bhai Santokh Singh died. (21-10-1844)
- 22 Oct. (a) Sarbat Khalsa gathering at Akal Takht Sahib passed a Gurmata to punish Akil Das (Harbhagat Niranjania). (22-10-1761)  
(b) Anand Marriage Act (Act No. VII of 11.1909) became law. (22-10-1909)
- 24 Oct. Giani Kartar Singh resigned from the Punjab Cabinet to contest S.G.P.C. election. He formed Sadh Sangat Board. The mainleaders were Giani Kartar Singh, Gopal Singh Khalsa, Gen. Mohan Singh, Amar Singh Dosanjh, Basant Singh Moga etc. (24-10-1959)
- 25 Oct. (a) Raja Salahi Chand of Basali died. Guru Gobind Singh Sahib visited Basali to join his last prayer. (25-10-1702)  
(b) Martyrdom day of Bhai Dhanna Singh, a Babar Akali revolutionary, in an encounter with the Police. (25-10-1923)
- 27 Oct. (a) Guru Gobind Singh left Paonta Sahib for Anandpur Sahib. (27-10-1688)  
(b) Jathedar Darshan Singh Pheruman died after a hunger strike lasting seventy eight days. (27-10-1969)
- 28 Oct. Guru Gobind Singh Sahib left for Anandpur Sahib after spending a night at Kapal Mochan. (28-10-1688)

- 30 Oct. (a) Guru Gobind Singh Sahib left Talwandi Sabo for Nanded. (30-10-1706)
- (b) Chief Khalsa Diwan formed. Bhai Arjan Singh Bagrian elected its first President. (30-10-1902)
- 31 Oct. Bhai Beant Singh and Bhai Satwant Singh killed Indira Gandhi, the then Prime Minister of India, to avenge attack on Sri Darbar Sahib Amritsar and Akal Takht Sahib. (31-10-1984)
- 1 Nov. Punjabi Suba came into being. (1-11-1966)
- 2 Nov. Birthday of Maharaja Ranjit Singh. (2-11-1780)
- 4 Nov. Maharaja Kharak Singh died of slow poisoning by Dogras. (4-11-1840)
- 5 Nov. Maharaja Naunihal Singh murdered by Dogras. (5-11-1840)
- 7 Nov. British Government seized the keys of the treasury of Sri Darbar Sahib. (7-11-1921)
- 8 Nov. R.E. Egeraton, the Governor of Punjab wrote to Viceroy Lord Rippon advising him not to grant the control of shrines to a body emancipated from Government control. (8-11-1881)
- 9 Nov. Sardar Parkash Singh Badal released the Manifesto of Shiromani Akali Dal. It demanded near autonomy for Punjab (Defence, Foreign Affairs, Currency and Tele-communication with Centre and the rest with Punjab). (9-11-1989)
- 10 Nov. (a) Weekly Punjabi News Paper "Gurmukhi Akhbar" launched by Prof. Gurmukh Singh. (10-11-1880)
- (b) Bhim Sen Sachar the Chief Minister of Punjab apologized for Police entry into Sri Darbar Sahib complex on July 4, 1955. (10-11-1955)
- 11 Nov. (a) Martyrdom of Sri Guru Tegh Bahadur Sahib, Bhai Mati Das, Bhai Sati Das, Bhai Dyal Das. (11-11-1675)
- (b) Martyrdom of Baba Deep Singh and thousands of Sikhs at Amritsar. (11-11-1757)
- 12 Nov. Cremation of body of Sri Guru Tegh Bahadur Sahib, Bhai Lakhi Shah (Wanzara) at his residence [now Gurdwara Raqab Ganj] at Village Rasaina, New Delhi. (12-11-1675)



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).

### **WAR STRATEGY**

Even then, the Guru Ji was unnerved. He correctly anticipated the route that the Garhwal troops would follow and occupied a hillock to check Fateh Shah's march on Paonta, and established himself on an elevation which was of an immense advantage to him. The bulk of the reserve, with the hillock in between, was not visible to the rival commanders, thereby enabling the Guru Sahib's troops to undertake manoeuvres without the knowledge of the enemy. The Guru Ji, himself standing on an elevated ground, could clearly see the whole of the force on the other side. From the contemporary or semi-contemporary records which throw light on the battle it is difficult to comprehend clearly the way the two armies were deployed. However the impression that emerges is that both the armies were divided into units with separate leaders making their moves under their respective supreme commanders, Fateh Shah and Sri Guru Gobind Singh Ji. No elaborate war strategy was followed; 'units moved simply or in groups as directed till the leader was killed or the force felt exhausted. Then the combatants would run to the supreme commanders who would commission fresh men to take up the task.'

### **Budhu Shah Takes Part in The Battle.**

#### **Guru Sahib's Victory**

The battle commenced with great determination on both Sides. Immediately after, the five sons of Bibi Viro, Sangho Shah, Jit mal, Gopal Chand, Ganga Ram, and Mohri Chand organised an attack. They were ably backed by Brahman Daya Ram, Dewan Chand and the two Kirpal's, one the Guru Sahib's maternal uncle and the other an Udasi Mahant. Kirpal (Mahant) hit Hayat Khan on the head and killed the deserter. This was quickly followed by Sahib Chand's entry into the fray to kill the bloody Khan from Khorasan. At this juncture Pir Budhu<sup>1</sup> Shah along with his seven sons and 500 men arrived to add to

the small reserve that Gobind possessed. Upto this time Fateh Shah's side was on the defensive. Then Raja Gopal and Hari Chand launched vigorous offensive. The Guru Ji to counteract it, ordered Jit Mal and his men to advance. For some time, the Guru Sahib's prospects looked very bleak. At this crisis Jit Mal with his spear, struck Hari Chand who fell down senseless and had to be carried off the field. In the confusion, that followed Kesri Shah Jaswalia and Modhur Shah Dadwalia, two of the prominent Chiefs on Fateh Shah's side left the field with all their troops and Gaji Chand. of Chandel stood exhausted surprised and shocked. A general route was clearly in sight, but at this juncture, Hari Chand regained consciousness and immediately became alive to the duties of the leader. He recalled the hill troops and the Pathans and the last phase of the battle started. The Guru Ji sent Sangho Shah or Shah Sangram as the Guru Ji would call him later, to foil the offensive of Hari Chand. He fought hard, led his men well, killed Najabat Khan and many of his men, but only at the cost of his life. The Guru Ji who had not taken actual part in the fray was now strung to action. He moved forward, struck Bhikhan Shah on the face The blow was so' hard that Bhikhan fled from the field, leaving his horse behind, which was immediately despatched. Now began the great duel of bows and arrows with Hari Chand. The Guru Ji had a narrow escape three times, but, ultimately took aim and killed Hari Chand. The death of Hari Chand disarrayed the forces and they had a disorderly retreat The Guru Sahib's victory was complete.<sup>2</sup>

#### **The Guru Ji Honoured The Soldiers and Generals**

Shortly after, the Guru Ji went to the place where lay the dead bodies of Sangho Shah. Jit Mal and other brave Sikhs. . He ordered the slain on both the sides to be disposed of with great honour. The bodies of the Sikhs were cremated, of the Hindus thrown into the adjacent river and of the Muslims buried with all solemnity. The wounded were properly tended. On returning to the fort of Paonta Sahib, the Guru Ji held a darbar, bestowed robes of honour and other gifts upon the valient soldiers and generals. Pir Budhu Shah was offered fallen hair of the Guru Ji, a turban, a comb, and a certificate of appreciation. Those who kept themselves away from the battle were driven out of the place. As the Guru Ji himself says, 'He fostered the faithful and rooted out all the wicked.' (Bachittar Natak).

#### **Consequences of the Battle of Bhangani**

##### **Strengthened The Morale**

(A) The victory in the battle of Bhangani was of far-reaching importance. It strengthened the morale of the Sikhs. It led to new awareness on their part. They discovered themselves as well as the genius that the Guru Ji was. Their faith in the Guru Ji redoubled; many of

them arrogated supernatural powers to the Guru Ji. Since the Guru Ji did not acquire even an inch of territory or gained any advantage, whatsoever, the cause he championed received added strength. His fame spread far and wide with the result that the supply of arms to the Guru Ji increased and a large number of the persons offered themselves to be enrolled in the Guru Sahib's army.

**Kinetic Power of the ideology realised**

**Only the Men Soaked in Mission are dependable**

(B) The Guru Ji, on his part, felt convinced that the kinetic power of the ideology coupled with suitable organisation was more than a match for the massed might of the princes and the potentates, and when the ideology also happened to be armed in steel, the only language the tyranny understood and respected, it was a fateful marriage of spirit and sword. It also became clear to him, that mercenary soldiers, the persons surcharged with ideas other than his, would not do and he would have to depend upon on these persons who were soaked in the mission he upheld. This thing impelled the Guru Ji to have a fresh look on the whole issue of recruitment. No wonder it was probably because of the step the Guru Ji took in this direction that in future wars of the Guru Ji the desertions were well-nigh non-existent.

**Change in the attitude of the Hill Rajas**

(C) The hill rajas also viewed the whole issue afresh. No doubt, ideologically they were poles asunder from the Guru Ji, but goaded by their self-interest, they wanted rapprochement with the Guru Ji. This was particularly so in the case of Bhim Chand who, flushed in the exultations owing to his victory against the combined forces of Bushahr, Mandi and Kothai, had made plans to thwart the Mughal over-lordship, and thus to be relieved of the burdens of the annual tributes they had to pay to the Mughal Government. The Guru Ji who must have perceived that the Mughal rule 'under Aurangzeb at that stage was more dangerous as compared with their feudalistic tendencies, thought it prudent and politic to enter into agreement with Bhim Chand.

**Men of Letters rallied round the Guru Ji**

(D) The battle of Bhangani was important from another point of view also. The Guru Sahib's fame attracted poets, singers and thinkers to his court. All of them, under his directions, addressed themselves to the task of moulding Indian culture in such a way that it should articulate the people to be able to embark upon the plans of regenerating the society. Hence the Guru Ji made the people, fleshless and bloodless skeletons of the dead body of past India, realise that in their fingers were some priceless rings of jewels treasured up by their ancestors, and within the embrace of their stinking corpses were preserved a

good many ancient treasure-chests, Hitherto the people's psyche which was wrapped in layers after layers of obscurantism, fatalism and mysterious powers of gods began to understand that their own efforts and their will to resist tyrannies, even with the help of sword, would help them in ushering in a new era.

### **Agreement with Bhim Chand**

#### **Reached Anandpur**

All the same, the Guru Ji did not stay at Paonta for long. He soon entered into a regular agreement with Bhim Chand before moving to Anandpur.<sup>3</sup> While encamped at Laharpur on return to Anandpur via Sadhaura, he sent his army to Anandpur and stayed there with only a few followers. From there he ordered his men to go to Makhawal but himself proceeded to Taka and leaving Nahan entered the Ramgarh State and stayed at Tabra for more than a week. He then went to Raipur in response to the invitation of the Rani of that place. After this sojourn, the Guru Ji reached Anandpur.<sup>4</sup>

#### **Dr. Fauja Singh's views**

The Guru Ji did not allude to what made him leave for Anandpur. According to Dr Fauja Singh 'Anandpur was strategically a much better place than Paonta in the state of Nahan,' and that is why after about three years only, the Guru Ji had returned to Anandpur.<sup>5</sup> But this does not explain the whole thing. The attitude of the ruler of Nahan contributed a lot in arriving at the decision on the part of the Guru Ji. Medini Parkash not only remained aloof from the battle, which was as much his own as it was Sri Guru Gobind Singh Ji but also avoided seeing the Guru Ji after the battle. This thing sorely disappointed the Guru Ji. Thus sandwiched between Fateh Shah as his avowed enemy on one side and Medini Parkash, indifferent friend on the other, the Guru Ji was bound to rethink and reshape his policies. In the meanwhile, Bhim Chand's approach to the Guru Ji for reconciliation enabled the Guru Ji to clinch the issue He entered into agreement with him and returned to Anandpur forthwith.

Sri Guru Gobind Singh Ji used the changed circumstances and the re-approachment with Bhim Chand to build up his headquarter with a remarkable boldness. He renewed his contact with his disciples in the Malwa and the Doaba. He built a chain of forts around Anandpur and garrisoned them with his men He re-organised his Durbar and rapidly increased the strength of his army.

#### **Expedition of Alif Khan**

Two years after Sri Guru Gobind Singh Ji came back to Anandpur, the combination of the Rajas all over the hills stopped paying the annual tribute. The faujdars of Kangra and Jammu, who used to collect tributes, naturally sought help from the Government of

Lahore. A strong contingent under Mian Khan with Alif Khan as his deputy was sent against the Hill Chiefs;

The object of this expedition was to crush resistance simultaneously in the Jammu and Kangra regions. Mian Khan himself went to Jammu and sent Alif Khan to Kangra.<sup>6</sup>

Alif Khan moved to Nadaun instead of Kangra, His aim was to make Nadaun his base and therefrom to attack Bhim Chand. His movement was quick and he thought that he would not allow Bhim Chand to have any help from outside. He selected an elevated ground and raised a wooden fortress on it Besides this, he asked the Faujdar at Kangra to prevail upon the Hill Rajas who had not joined the rebels to come with their forces to Nadaun. Kirpal of Kangra and Dayal of Bijarwal joined Alif Khan.

Bhim Chand, contrary to the expectations of Alif Khan acted with speed and alacrity. Raj Singh (Gopal of Bachittar Natak) and Ram Singh of Jaswal rushed to his help. The Rajas of distant states also sent help, although they did not come themselves. Prithvi Chand of Dhadwal<sup>7</sup> sent his contingent. Sukhdev, a gazi from Jasrot also came to participate in the impending war. Bhim Chand specially invited the Guru Ji on this occasion, who came in person at the head of strong contingent equipped with bows, arrows, swords, spears and a few muskets, perhaps with the view that the movement for the non-payment of tributes symbolised the spirit of defiance against the Mughal Imperialism-a pre-condition for the movement of liberation to gather strength.

Though Bhim Chand had mustered a strong force, yet it was no easy a task to wrest victory. The enemy was entrenched in a fortress, though it was not very strong, being made of wood, yet it assured advantage to its occupants of a cover denied to Bhim Chand. Moreover, Alif Khan's forces being arranged on an elevation held distinct advantage over Bhim Chand's forces.

Bhim Chand opened the attack. The sharp arrows and the shots could make no impact on the enemy because of their position and struck only the wooden rafters of the fortress. Bhim Chand led another attack invoking 'Hanuman' for help but to no effect. The troops of Bhim Chand began to grow indifferent. At this critical juncture, the Guru Ji played his part most effectively in the battle, He writes "Then this Thy insignificant creature (the Guru) took up his gun and aimed it at the heart of a Raja (Dayal). Fighting bravely he fell to the ground. Even when falling the proud warrior in his rage shouted 'kill'. I put aside the gun and took up my bow, shot four arrows with my right hand and three with my left. I could . not see whether they struck any body. By that time, God turned the battle in our favour. The enemy was driven into the river .....Arrows and bullets flew in abundance as if warriors were playing Holi".<sup>8</sup>

Alif Khan and his men fled. They crossed the river Beas and Bhim Chand's victory was complete. The Hill Rajas hastened to their capitals. Sri Guru Gobind Singh Ji stayed there for eight days and then marched with his followers to Anandpur. Bhim Chand alone with his troops remained there behind at Nadaun where soon after, he reached an understanding with Alif Khan through Kirpal who acted as intermediary.

**Notes and References:**

1. In Bachittar Natak, there is no mention of Pir Budhu Shah's help to the Guru, nor does 'Guru Bilas' contain any allusion to it. The author of the Panth Parkash, however, makes a clear mention of the help rendered by Pir Budhu Shah of Sadhaura, Dr. I. B. Bannerjee, basing his account on Bachittar Natak and 'Gur Bilas' does not incorporate this fact in his account of the battle (If Bhangani,

We however, disagree with the learned Doctor. Firstly because he gives too much weight to the negative evidence: secondly the tradition is so strong that it cannot be brushed aside without discovering some positive facts to the contrary and thirdly the relics in the custody of the descendants of Budhu Shah bear eloquent testimony to Budhu Shah's timely help to the Guru.

2. Bachittar Natak, viii, 25.

The Guru says in the Bachittar Natak. Hari Chand in his rage drew forth his arrow. He struck my steed with one and then discharged another at me but God preserved me and it only grazed my ear in its flight. His third arrow penetrated the buckle of my waist-belt and reached my body but wounded not. It is only God who protected me knowing me his servant. When I felt the touch of the arrow. my anger was killed. I. took up my bow and began to discharge arrows in abundance. Upon this my adversaries began to flee. I took aim and killed the young Chief, Hari Chand.

(Bachittar Natak, viii, pp. 29-33)

(Macauliff's translation in Sikh Religion, vol. v, p.44)

3. Bhai Vir Singh says that the agreement was signed at Paonta. We do not agree with this contention of his. Vir Singh argues on the presumption that Bhim Chand led the attack on the Guru in the battle of Bhangani. But this presumption is open to objection on the ground that the Guru makes 'no mention of the Kahlur Raja's participation in the battle of Bhangani, We concur with J.S. Grewal and S.S. Bal in their view that the formality, if there was any, was effected at Anandpur though a tacit understanding must have been reached through some emissary when Gobind was staying with the Rani of Raipur.
4. J.S. Grewal and S.S. Bal, Guru Gobind Singh.
5. Refer to Bachittar Natak .
6. Refer to Bachittar Natak,
7. According to Bannerjee, he was the chief of Madhwar, a hill state in the Jammu group. According to Hutchenson and Vogel vol.1 , p.212, the later chiefs of the state of Datarpur bore the title of Dharwal we feel he was more likely to be the Chief of Datarpur.
8. Refer to Bachiitar Natak, section ix.

Cont...



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

26236  
19-9-17

**Prof. Kirpal Singh**  
Badungar

President,  
Shiromani Gurdwara Parbandhak Committee,  
Sri Amritsar.

Sri Parkash Jawdekar Ji,  
Minister of Human Resource Development,  
Government of India, New Delhi.

**Subject: Inclusion of Battle of Saragarhi in History curriculum of C.B.S.E.**

As you are very well aware that, The Battle of Saragarhi was fought before the Tirah Campaign on 12 September 1897 between Sikh soldiers of the British Indian Army and Pashtun Orakzai tribesmen. The British Indian contingent comprised 21 Sikhs of the 36<sup>th</sup> Sikhs (now the 4th Battalion of the Sikh Regiment), who were stationed at an army post attacked by around 14,000 Afghans. The Sikhs, led by Havildar Ishar Singh, chose to fight to the death, in what is considered by some military historians as one of history's greatest last-stands.

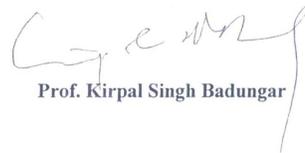
Sikh military personnel commemorate the battle every year on 12 September, as Saragarhi Day. All the 21 Sikh non-commissioned officers and soldiers of other ranks who laid down their lives in the Battle of Saragarhi were posthumously awarded the Indian Order of Merit, the highest gallantry award of that time, which an Indian soldier could receive by the hands of the British crown, the corresponding gallantry award being Victoria Cross. This award is equivalent to today's Param Vir Chakra awarded by the President of India.

The history of this unique battle is already being taught in schools of France. Every year Saragarhi Day is celebrated by the Indian army to commemorate the courage and valor of these 21 Sikhs. All units of the Sikh Regiment celebrate Saragarhi Day every year as the Regimental Battle Honours Day.

We would like to add that Shiromani Gurdwara Parbandhak Committee, Sri Amritsar has built a Gurudwara, a Sarai and a Museum in Amritsar paying a tribute to these brave soldiers of the Saragarhi Battle.

We would request you, to add a chapter of this Battle, in the history curriculum of Central Board of Secondary Education so that the young generation comes to know about the facts and figures of this battle which is one of its kind in the course of history. Future generations will take an inspiration of bravery and devotion towards its motherland, which these soldiers showed in the Battle of Saragarhi.

Regards

  
Prof. Kirpal Singh Badungar



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

26237  
19-9-17

**ਪ੍ਰੋਫੈਸਰ ਕਿਰਪਾਲ ਸਿੰਘ  
ਬਡੰਗਰ**

**ਪ੍ਰਧਾਨ,  
ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ,  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ-143006**

ਸਤਿਕਾਰਯੋਗ *ਕ੍ਰਮ ਨੰਬਰ 106  
ਦਿੱਖਾਏ ਗਏ ਅਨੁਸਾਰ  
ਕਮੇਟੀ ਦੀ ਵੱਲੋਂ*

ਵਿਸ਼ਾ: ਪੰਜਾਬ ਸਕੂਲ ਐਜੂਕੇਸ਼ਨ ਬੋਰਡ ਦੇ ਸਲੇਬਸ ਵਿੱਚ ਸਾਰਾਗੜ੍ਹੀ ਦੀ ਲੜਾਈ ਦੇ ਇਤਿਹਾਸ ਨੂੰ ਸ਼ਾਮਲ ਕਰਨ ਸਬੰਧੀ।

ਆਪ ਜੀ ਇਸ ਗੱਲ ਤੋਂ ਭਲੀ-ਭਾਂਤ ਹੀ ਵਾਕਿਫ ਹੋ ਕਿ, ਸਾਰਾਗੜ੍ਹੀ ਦੀ ਜੰਗ 12 ਸਤੰਬਰ 1897 ਨੂੰ ਬ੍ਰਿਟਿਸ਼ ਭਾਰਤੀ ਸੈਨਾ ਦੇ 21 ਸਿੱਖ ਸਿਪਾਹੀਆਂ ਅਤੇ ਪਸ਼ਤੂਨ ਉਰਕਜ਼ਾਈ ਕਬੀਲੇ ਦੇ 14 ਹਜ਼ਾਰ ਲੜਾਕੂਆਂ ਦੇ ਵਿਚਕਾਰ, ਸਾਰਾਗੜ੍ਹੀ ਦੇ ਸਥਾਨ 'ਤੇ ਹੋਈ ਸੀ। ਜਿਸ ਵਿੱਚ ਸਿੱਖ ਸਿਪਾਹੀਆਂ ਨੇ ਆਪਣੀ ਹਿੰਮਤ ਅਤੇ ਜੱਜਬੇ ਦੀ ਵਿਲੱਖਣ ਉਦਹਾਰਣ ਦਿੰਦਿਆਂ ਹੋਇਆਂ, ਇਸ ਜੰਗ ਵਿੱਚ ਕਬਾਈਲੀ ਲੜਾਕੂਆਂ ਨਾਲ ਮਰਦੇ ਦਮ ਤੱਕ ਫੌਜੀ ਚੌਕੀ ਦੀ ਰਾਖੀ ਕੀਤੀ। ਇਨ੍ਹਾਂ ਸਿੱਖ ਸਿਪਾਹੀਆਂ ਨੂੰ ਸਨਮਾਨ ਦਿੰਦਿਆਂ ਹੋਇਆਂ, ਉਸ ਸਮੇਂ ਦੀ ਅੰਗ੍ਰੇਜ਼ੀ ਹਕੂਮਤ ਨੇ ਇਤਿਹਾਸ ਵਿੱਚ ਪਹਿਲੀ ਵਾਰ ਸਮੂਹ 21 ਸਿੱਖ ਫੌਜੀਆਂ ਨੂੰ ਮਰਣ ਉਪਰੰਤ 'Indian Order of Merit' ਨਾਲ ਸਨਮਾਨਤ ਕੀਤਾ ਸੀ ਜੋ ਕਿ, ਸ਼ਾਨਮਤੀ ਵਿਕਟੋਰੀਆ ਕ੍ਰੌਸ ਦੇ ਬਰਾਬਰ ਸੀ।

ਇਸ ਲੜਾਈ ਦਾ ਇਤਿਹਾਸ ਪਹਿਲਾਂ ਤੋਂ ਹੀ ਫਰਾਂਸ ਦੇ ਸਕੂਲਾਂ ਦੇ ਸਲੇਬਸ ਵਿੱਚ ਪੜ੍ਹਾਇਆ ਜਾ ਰਹੀ ਹੈ। ਹਰ ਸਾਲ ਭਾਰਤੀ ਸੈਨਾ ਦੁਆਰਾ 12 ਸਤੰਬਰ ਨੂੰ, ਸਾਰਾਗੜ੍ਹੀ ਦੇ, ਇਹਨਾਂ ਬਹਾਦਰ 21 ਸਿੱਖ ਸੈਨਿਕਾਂ ਨੂੰ ਯਾਦ ਕਰਦੇ ਹੋਏ ਸਾਰਾਗੜ੍ਹੀ ਦਿਵਸ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਸਿੱਖ ਰੈਜੀਮੈਂਟ ਦੀਆਂ ਸਾਰੀਆਂ ਯੂਨਿਟਾਂ ਵਿੱਚ ਵੀ ਇਹ ਦਿਨ "Regimental Battle Honors Day" ਵਜੋਂ ਮਨਾਇਆ ਜਾਂਦਾ ਹੈ। ਆਪ ਜੀ ਦੁਆਰਾ ਬਹੁਤ ਹੀ ਸੂਖਮ ਘੋਖ ਕਰਕੇ ਸਾਰਾਗੜ੍ਹੀ ਸਾਕੇ ਨੂੰ ਸਮਰਪਿਤ ਕਿਤਾਬ "Saragarhi and the Defence of the Samana Forts" ਲਿਖੀ ਗਈ ਹੈ, ਜਿਸ ਦਾ ਵਿਮੋਚਨ ਹਾਲ ਹੀ ਵਿੱਚ ਇੰਗਲੈਂਡ ਦੀ ਧਰਤੀ 'ਤੇ ਕੀਤਾ ਗਿਆ। ਇਹ ਆਪ ਜੀ ਦੁਆਰਾ ਕੀਤਾ ਗਿਆ ਬਹੁਤ ਹੀ ਸ਼ਲਾਘਾਯੋਗ ਕਾਰਜ ਹੈ।

ਇਥੇ ਇਹ ਦਸਣਯੋਗ ਹੋਵੇਗਾ ਕਿ, ਸਿੱਖਾਂ ਦੀ ਸਿਰਮੌਰ ਸੰਸਥਾ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਨੇ ਇਸ ਸਾਕੇ ਦੀ ਯਾਦ ਵਿਚ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਦੀ ਧਰਤੀ ਉਪਰ ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ, ਸਰਾਂ ਅਤੇ ਇਸ ਸਾਕੇ ਨੂੰ ਦਰਸਾਉਂਦਾ ਅਜਾਇਬ ਘਰ, ਦਾ ਨਿਰਮਾਣ ਕਰਵਾਇਆ ਹੈ।

ਅਸੀਂ ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਕਰਦੇ ਹਾਂ ਕਿ, ਸਾਰਾਗੜ੍ਹੀ ਸਾਕੇ ਦਾ ਇਤਿਹਾਸ ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ ਦੇ ਸੀਨੀਅਰ ਸੈਕੰਡਰੀ ਦੇ ਪਾਠ ਕ੍ਰਮ ਵਿੱਚ ਸ਼ਾਮਲ ਕੀਤਾ ਜਾਵੇ, ਤਾਂ ਜੋ ਨੌਜਵਾਨ ਪੀੜ੍ਹੀ, ਇਹਨਾਂ ਸੂਰਬੀਰ ਸਿੱਖ ਸੈਨਿਕ ਦੇ ਲਾਸਾਨੀ ਹੌਂਸਲੇ ਅਤੇ ਦਲੇਰੀ ਨਾਲ ਲੜੀ ਜੰਗ ਤੋਂ ਸੂਰਬੀਰਤਾ ਅਤੇ ਮਾਤਰ-ਭੂਮੀ ਲਈ ਮਰ ਮਿੱਟਣ ਦੀ ਪ੍ਰੇਰਣਾ ਲੈ ਸਕਣ।  
ਆਸ ਕਰਦੇ ਹਾਂ ਕਿ ਆਪ ਜੀ ਤੁਰੰਤ ਹੀ ਸਬੰਧਤ ਅਧਿਕਾਰੀਆਂ ਨੂੰ ਆਦੇਸ਼ ਕਰਕੇ ਇਸ ਨੂੰ ਲਾਗੂ ਕਰਵਾ ਦੇਵੋਗੇ।

ਪੰਨਵਾਦ ਸਹਿਤ।

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