

*English Section*



*Editor : Diljit Singh 'Bedi'*

**DAYS COMMEMORATING HISTORICAL EVENTS**  
**(16<sup>th</sup> December to 15<sup>th</sup> January)**

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- 16 Dec. (a) *Treaty of Bharowal. Gulab Singh recognised as Maharaja of Jammu and Kashmir. Henry Lawrence appointed as British resident at Lahore.* (16-12-1846)
- (b) *A Sikh Convention held at Amritsar demanded formation of Punjabi Suba.* (16-12-1950)
- 17 Dec. *Battle of Mehraj. Martyrdom of Bhai Jaita, Bhai Sukhia Mandan etc.* (17-12-1634)
- 18 Dec. *First Anglo-Sikh battle held at Mudki.* (18-12-1845)
- 19 Dec. *Punjabi Bill passed by the Punjab Assembly.* (19-12-1967)
- 22 Dec. *Third Round Table Conference held at London. The Sikhs boycotted it.* (22-12-1932)
- 23 Dec. *Sikh Ex-service-men held a convention at Amritsar. Thousands attended and supported the Sikh struggle (Dharm Yudh Morcha).* (23-12-1982)
- 24 Dec. *Akali Jatha Khara Souda Bar set up with Jathedar Kartar Singh Jhabber as chief.* (24-12-1920)
- 27 Dec. *The Sikhs refused Jawahar Lal Nehru, then the Prime Minister of India, permission to make election speech from the dias of Fatehgarh Sahib Gurdwara.* (27-12-1953)
- 28 Dec. *The Shiromani Gurdwara Parbandhak Committee took control of Bhai Pheru Gurdwara.* (28-12-1922)
- 29 Dec. *S. B. Mehtab Singh addressed the All Parties Convention, told the leaders "in case the Sikhs were ignored, the future of India shall have to be decided by sword".* (29-12-1928)
- 30 Dec. *The Shiromani Gurdwara Parbandhak Committee announced agitation for the right of the Sikhs to wear the sword.* (30-12-1935)
- 31 Dec. (a) *Indian regime passed Gurdwara Amendment Bill in furtherance of conspiracy to occupy the Sikh shrines.* (31-12-1958)

- (b) Punjab Government accepted killing of 328 Sikhs and the arrest of 3751 Sikhs in 1987. (31-12-1987)
- 1 Jan. First batch of Sikh Jatha courted arrest on the issue of Sword. (1-1-1936)
- 6 Jan. Bhai Satwant Singh and Bhai Kehar Singh hanged in Delhi Jail. The bodies of two martyrs were cremated inside the Delhi Jail. Curfew was imposed in the whole of the Punjab. (6-1-1989)
- 7 Jan. The newly executive members of S.G.P.C. arrested. The S.G.P.C. decided to send Shaheedi Jatha (Martyrs band) to Gurdwara Gangsar Jaito. (7-1-1924)
- 9 Jan. The Sikh intellectuals Conference, held at Amritsar, supported the Dharam Yudh Morcha. (9-1-1983)
- 11 Jan. Last prayers for Bhai Satwant Singh and Bhai Kehar Singh performed at Shri Akal Takhat Sahib. (11-1-1989)
- 12 Jan. The Sikhs got control of the Shrines at Anandpur Sahib. (12-1-1923)
- 13 Jan (a) The Hindus attacked procession brought on the birth anniversary of Guru Gobind Singh Sahib at Jammu, 9 Sikhs were killed. (13-1-1989)
- (b) Battle of Chelianwali in which 132 officers and 2446 soldiers of the British Army killed. After that, due to the huge loss of army and man power the British armed forces indulged in indiscriminate killings of innocent Sikhs. This barbarious act of so-called civilized English Society surpassed the earlier atrocities of the Mughal Empire on the Sikhs. (13-1-1849)
- 14 Jan (a) The outer wall of Gurdwara Rakab Ganj Sahib (Delhi) demolished by the British Govt. (14-1-1914)
- (b) Punjabi became official language at district level, in the Punjab. (14-1-1967)
- (c) Referendum in 54 villages of Fazilka and Abohar. The Punjabi speaking Hindus of these towns declared Hindi as their mother tongue. But referendum in the village Kandu Khera blocked the move to transfer these towns to Haryana. S. Parkash Singh Badal played an important role in this connection. (14-1-1986)



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).

**PANTH AND GURMATA**

Next to Sangat in the hierarchy of political organisations in the regional Sangat or circle Sangat. During the time of Guru Tegh Bahadur Ji there was Bari Sangat at Decca whose duty was to guide the local Sangats as also to devise plans for the benefit of the Sikhs and the people spread over in that area.

Next to regional Sangat is the institution of Panth which according to Kapur Singh, is the whole commonwealth represented by the peoples' assembly of indirect representation. The occasional meets of the whole panth is a long standing tradition in the history of the Khalsa. In the days of the Gurus, Sikh Sangat in small representative Jathas used to come from all the Sikh centres and listened to the Guru's word for some dyas. At these annual meets, the Guru also gave instructions about the propagation of the Sikh way of life. When Guru Gobind Singh passed on Guruship to Adi Granth and Panth, the institution of Panth acquired unique importance and no wonder the Sikhs began to look upon this institution the apex of their organisation.

After the defeat of Baba Banda Singh Bahadur, the Mughal rulers began persecution and execution of the Sikhs with great vengeance. The Sikhs organised themselves into Jathas and returned to some local or far off hiding jungles, hills or deserts of Bikaner. Irrespective of blockade by the enemy, the Sikhs would come to Amritsar at least two times a year i.e. to say on the Diwali and Baisakhi days. Such meets came to be known as the meets of the 'Panth'. It is well known that it was in these meets that very important decisions were taken- the decisions which played significant role in the history of the Sikhs.

**PANJ PYARAS**

According to Dr. Sher Singh when mutual discussions, persuatinos or understanding

each other's points of views or difficulties did not help the assembly, the Sabha, the Sangat or the Panchayat to arrive at definite decision, then the 'five' were selected to give their decision after giving proper hearing and giving due thought. At Panthic meet even, when there was no concensus of opinion Panj Pyaras were selected to give judgement which was invariably and absolutely binding on the parties. In A.D. 1705 the Guru and his forty Sikhs put up stout resistance to the Mughal forces whose number was manifolds than the Guru ji's soldiers. The Guru's ranks thinned and if the resistance had been continued, the Guru might have suffered grave consequences. At this juncture, the five Sikhs waited upon the Guru in the form of Panj Pyaras and told him to leave the mud fortress of Chamkaur sahib for some safe place. The Guru had to submit to the dictates of the Pyaras. As a matter of fact by doing this, Guru Gobind Singh ji propounded the doctrine of collegial leadership in the direction of state policies. The collegiality of leadership means that all party matters are accomplished by all party members directly or through representatives who all are subject to the same rules.

#### GURMATA

The decision of the Panth was called Gurmata- the decision taken in the presence of the Guru (after Guru Gobind Singh, Guru Granth Sahib), Some scholars have also given the name of Gurmata to annual assembly of leaders. The Gurmata contained decisions about all religious, social and political matters. Since the decision were taken in the presence of the Guru and by the panth Gurmata was the symbol and form of the supreme authority of the collective will of the people.

#### FORM OF GOVERNMENT

Having given the main features of the Sikhs polity as developed upto Guru Gobind Singh, we have reached the stage where it is not very difficult to judge the form of Government as envisaged by the Gurus.

Monarchical political structure does not fit in the Sikh polity and the concepts of the Gurus. When the Sikh religion was being evolved, there were the Hindu Monarchs as well as the Muslim Monarchs. The institution of the Hindu monarchy is very old. In the Rig Veda, the monarchy appears as the only and the normal form of government. In the Aitreya Brahmana supplement of the Rig, it is asserted that the law can never over power lawlessness except through a monarch 'The devas and asuras were at war .....and asuras were victorious, defeated the devas. The devas said it is on account of our having no king that asuras defeat us. Let us have a king. To this all agreed, "Rig Vedic tradition accorded divine sanction, for, in the Manav Dharm Sastra, it is laid down that 'God Himself created the king to protect people from lawlessness.' Since the king ruled by divine right, he was a god, unamenable to the control or opinions of the people as far as

the theory goes and therefore:

"Even as infant king must not be despised, as though a mere mortal, for he is a great god in human form."

The king, to be formally invested with go-head must, however, be anointed, with the Abhisheka ceremony by the Brahmin priest, for an unanointed king is an unlawful king whom the gods do not favour. An unanointed king is a term of contempt in Hindu politics and it is declared that such barbarous customs are the hall mark of dirty westerners and foreigners. According to Arthshastra of Kautilya 'a single wheel can not turn and so government is possible only with assistance.' In this way Arthshastra recommends that a king should appoint ministers and listen to their advice.

Elaborating the concept of the Hindu Monarchy Sardar Kapur Singh says, "This is the eternal triangle of Hindu monarchy, the god-king, the priestly Brahmins and the ministers by royal choice. Here is a king who has no legislative powers and whose function is to uphold the social structure of varanasram dharma as laid down in the Brahmanic sacred texts, whose formal installation is dependent upon the approval and goodwill of the hereditary priestly class of Brahmins and who is constantly surround by a clique of ministers of his own creation, who tend to usurp powers and replace him. This Hindu polity ensures a static conservative society which abhors social progress and change as intrinsically undesirable and dangerous for the Manavdharma Sastra bids a citizen 'to walk in that path of good and virtuous people which his father and grandfather followed; while he walks in that, he will not suffer harm.' It further ensures that this society is upheld by an autocratic king, who rules only by divine right but as a divine being, answerable to no mortal on earth, as far the theory goes. As a necessary consequenced this form of government ensures the intellectual leadership of the Hindu society to the priestly Brahmins who are exhypothesis wedded to the varnasram dharma the four-fold economico-political structure of the Hindu social pyramid.

Obviously the Hindu Monarchy as described above is alien to Sikh polity, according to which the ruler is divine in the sense it is a part of the Divine. He is not divine in the sense that he is infallible. Sovereignty does not reside in one man, rather it belongs to people as it emerges out of them. The Sikh polity does not recognise any exclusive priestly class to anoint the king. "According to the Gurus, there can be no loyalty to supra-individual state if there is no rule of law or no permanent civil service. Moreover, the four-fold economico-political structure of the Hindu society have no place in the Sikh political schemes.

Islamic monarchy was also in no way better than Hindu monarchy. In the Islamic monarchy as it existed in India contemporaneous of the Gurus the king assumes the

status of the Mohammad's apostle instead of that of a god, though by no means less exalted, as is apparent from the claim, which the Mughal Emperors made for themselves of being Zilli-Illahi, the shadow of God on earth. The laws of the static conservative society which he is required to uphold are derived from the Koran and the Hadith, instead of the Vedas and Dharamsastras and the hereditary intellectual leadership of the Brahmins is replaced by the arrogant presumptions and prerogatives of the Ulemas. Likewise the Islamic monarch has his ministers selected and appointed by royal arbitration who are absolutely subservient to him.

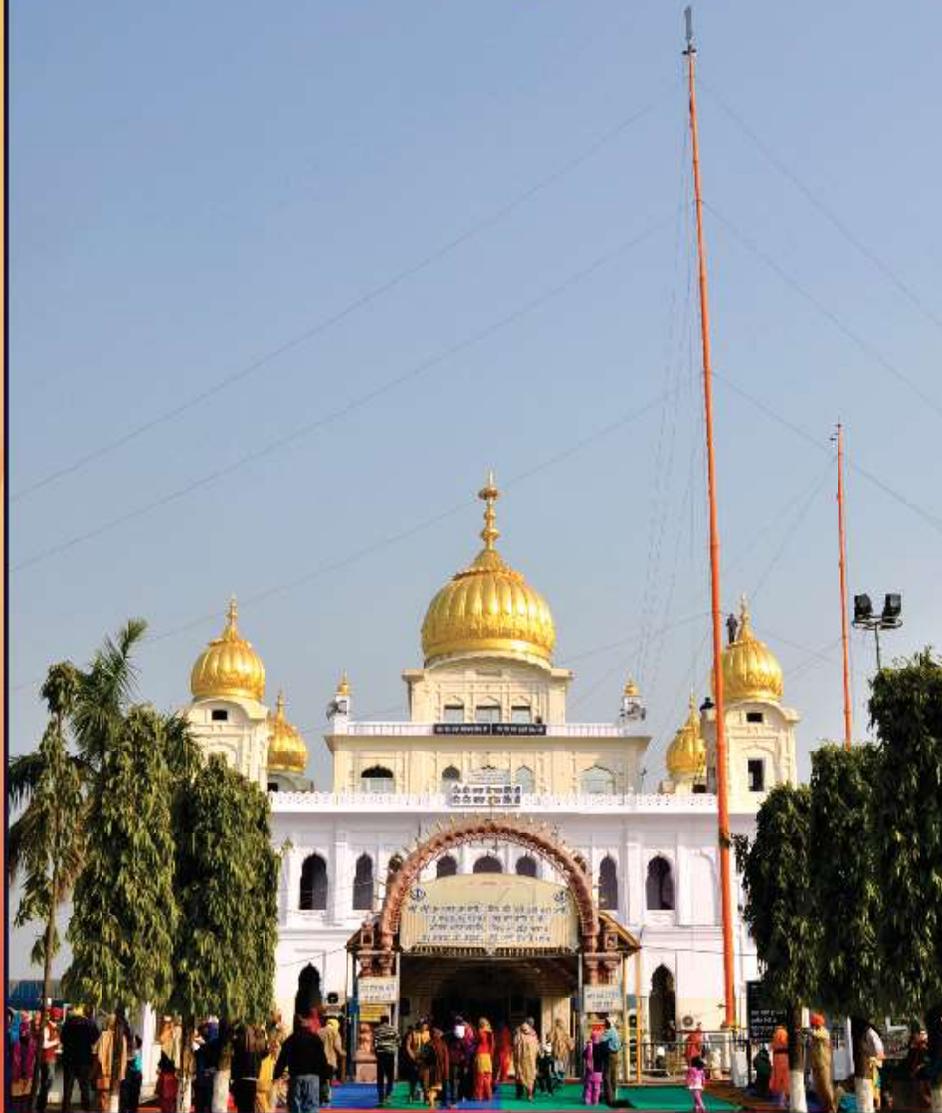
Muslim type of monarchy also did not fit in the frame-work of the polity of the Sikh Gurus for those very reasons which did not qualify Hindu monarchy for the same.

The Gurus evolved a new form of government to which Guru Gobind Singh ji gave the name of 'Khalsa' Raj-Divne kingdom; through its five ones who happened to belong to five castes and five regions of India; Bhai Daya Singh ji, belonged to Punjab, Bhai Muhkam Singh ji from Dwarka (U.P.), Bhai Sahib Singh ji from Deccan, Bhai Dharm Singh ji from Haryana State and Bhai Himmat Singh ji from Jagan Nath in the Eastern India. He thus in a wonderful way, secured an inter-regional unity of India. he made all the representatives to eat from the same vessel and the Guru himself aslo ate from the same vessel. The attempt at inter-regional unity and inter-communal indentity besides being a divine act was also a political weapon. The Guru was planning for the establishment of the Khalsa Commonwealth. Corresponding to these five regional representations, he also established five regional seats of authorities, for eastern India. the throne of Patna Sahib for the Deccan the throne of Nanded-Hazur Sahib, for the Panjab, the Akal Takht Sahib at Amritsar, for the hilly Himachal at Anandpur Sahib and the southern Punjab in Takht Damdama Sahib. Five regions of India, five seats of authority, five representative beloved ones-thus wise the Guru ji wanted to establish the Republic of the five.

Conti...

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ  
ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਣ ॥

ਗੁਰਦੁਆਰਾ  
ਸ੍ਰੀ ਫਤਹਿਗੜ੍ਹ ਸਾਹਿਬ



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## ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਕਤਲਗੜ੍ਹ ਸਾਹਿਬ ਸ੍ਰੀ ਚਮਕੌਰ ਸਾਹਿਬ

ਕੋਲਕਾਤਾ ਆਰਸੈਂਟ ਪੈਲੇਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸੁਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ  
ਦਿਲਜੀਤ ਸਿੰਘ 'ਬੋਝੀ' ਪਿੰਡਰ ਤੇ ਮਲਿਕਸਰ ਨੇ ਡਰਾਫਾ ਕੇ ਵਰਤਕ, ਸੁਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ।

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