

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 1

Unit Name: The Sikh Ardās (ਸਿਖ ਅਰਦਾਸ)

Title: Learning the Different Parts of the Ardās

Standards

Standard 5: The Sikh Ardās

- Students can recite, translate, and explain the Ardās and its importance.
 - o Students will be able to recite and explain the different allusions in the Ardās with the history, as they now understand it. They will also be able to explain the importance of Ardās as a daily prayer and the place it has in Sikh life.

Objectives

1. Students will figure out the meaning of the Ardās in parts, and share the meaning of each part with the rest of the class.
2. Students will be able to recite the Ardās and explain its importance.

Prerequisites

- Students should know the importance of Ardās in a Sikh's life and should know when the Ardās is recited.

Materials

- Information on the Sikh Ardās (see website and books included in teacher resources)
- Chart paper and markers
- Pañjābī-English dictionaries
- Excerpt from Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ) (see website address below), or copies of the Rahit Maryādā
- Sheet entitled “Some References From the Ardās”

Advanced Preparation

- The teacher should be familiar with the meaning of the Ardās including specific definitions of all the Pañjābī (ਪੰਜਾਬੀ) words.
- Photocopies of Ardās for students.
- A good reference tool for advance preparation is the book entitled “Ardās – Darshan Rūp Abhiās” (ਅਰਦਾਸ – ਦਰਸ਼ਨ ਰੂਪ ਅਭਿਆਸ) by Jasvant Singh Nekī (ਜਸਵੰਤ ਸਿੰਘ ਨੇਕੀ). The bibliographic information for this text is included in the Teacher Resources.
- Printout for each student of “The Sikh Prayer” by Tejā Singh (ਤੇਜਾ ਸਿੰਘ) to be given for homework.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- The teacher should introduce him/herself and get students to introduce themselves as well, as it is the first day of the semester.
- Spend several minutes explaining your expectations to your students and let them share what they want out of the semester too.
- Give students the copy of the Ardās.
- Make sure that all students have their heads covered and hands washed.

- Read the first section of the Ardās with the students. Ask them why this section is important. Ask the students if anyone knows who wrote this part of the Ardās. Direct the students to the first part of the Ardās: Vār Sī Bhagautī Jī Kī Pātshāhī 10 (ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦).
- Go through the rest of this section and go over the definition of each word separately in order to teach students the meaning of the whole section.
- Before going on to the group activity of the lesson, go over the Sikh Rahit Maryādā document, discussing the method of performing an Ardās (in Teacher Resources).
- Do not discuss meanings of the rest of the Ardās until students have completed the group activity.

Exploration (35 minutes)

- Divide the class into five groups and split up the sections of the Ardās among these groups.
- Have students figure out the meaning of every word in the section, using the Pañjābī-English dictionaries. You can also choose to give them the corresponding section from the book in Teacher Resources.
- The teacher can move around to help the groups with major difficulties as students do this.
- In the large class discussion, the teacher can provide the correct meanings of the words for everyone.
- In their groups, students should also identify some of the events or figures that particular phrases in the Ardās call to mind. For instance, the phrase “those who gave their heads for their religion, got their bodies cut joint by joint” (ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਕਟਾਏ), recalls the sacrifice of Bhāī Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ). [A Gurmukhī (ਗੁਰਮੁਖੀ) version of the Ardās, as well as the English translation, is available in the Teacher Resources as well as document entitled “Some References from the Ardās” for some more examples.]
- Once students have figured out the meaning of each word in their section, get them to write the meaning of the whole section in one paragraph.
- The teacher should be moving from group to group to ensure accuracy. You may want to have students write out their paragraphs on regular line paper first. Once the teacher has checked it for accuracy, the group can transfer these paragraphs onto the chart paper.
- Once all groups have completed their paragraphs, let them present their work to the class.

Explanation/ Extension (5-10 minutes)

- Go over the explanations of each section in a large class discussion.
- The teacher should take this opportunity to clarify the meaning of difficult words and add to the explanation of each section. The teacher should encourage students to discuss the particular events and figures that each section recalls.
- See if students can elaborate upon the martyrdom of these specific individuals such as Bhāī Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), Bhāī Manī Singh, the Sikh women in Mīr Mannū’s (ਮੀਰ ਮੱਨੂ) jail, etc.
- For homework, pass out the article “The Sikh Prayer” by Tejā Singh and the questions, and ask them to read it and jot down notes so that they can discuss it in their next class. Answers to the questions are to be provided in the next lesson.

Evaluation (On-going)

- Students should be able to recite the Ardās, preferably from memory, and be able to identify the significance of each section by the end of this unit.
- Encourage students to practice incorporating the Ardās into their daily routines.

Teacher Resources

- Singh, Tejā. The Sikh Prayer. <http://www.searchsikhism.com/prayer.html> (article)
- Singh, Kapūr. Pārāsraprasnā, The Baisākhī of Gurū Gobind Singh. Gurū Nānak Dev University, Amritsar, 1959. (Chapter 13)
- Singh, Pūran. Spirit of the Sikh – Part II, Volume 2. Pañjābī University, Paṭiālā, 2nd edition, 1993. (Chapter 10)
- Singh, Kānh (Nābhā). Gurmat Sudhākar. Bhāshā Vibhāg, Amritsar, 1970. (pp 247-248)
- Singh, Harbans. Encyclopedia of Sikhism. Pañjābī University, Paṭiālā, 1992. (Volume 1)
- Nekī, Jasvant Singh. ਅਰਦਾਸ – ਦਰਸ਼ਨ ਰੂਪ ਅਭਿਆਸ. Singh Brothers, Amritsar, 1989.
- Singh, Jogindar. ਅਰਦਾਸ – ਪ੍ਰੰਪਰਾ ਤੇ ਇਤਿਹਾਸ. Sundar Sarup Publishers, New Dillī. (no date)
- Singh, Principal Satbīr. ਮੇਰੇ ਲੈਕਚਰ. New Book Company, Jalandhar, 2002. (Chapter 13)
- The Sikh Rahit Maryādā Section Two, June 12, 2007.
http://www.sgpc.net/rehat_maryada/section_one.html

References from the Ardās

The following are phrases from the Ardās (ਅਰਦਾਸ) which mention certain Sikh individuals and events. With each phrase that makes a reference to a particular person(s) or event in Sikh history, the name of an individual and event is suggested. Note that there may be other Sikh martyrs and events that fit the description of the reference.

- Pañj Piāre (ਪੰਜ ਪਿਆਰੇ)
 - Bhāī Dayā Singh (ਭਾਈ ਦਯਾ ਸਿੰਘ)
 - Bhāī Dharam Singh (ਭਾਈ ਧਰਮ ਸਿੰਘ)
 - Bhāī Himmat Singh (ਭਾਈ ਹਿੱਮਤ ਸਿੰਘ)
 - Bhāī Mohkam Singh (ਭਾਈ ਮੋਹਕਮ ਸਿੰਘ)
 - Bhāī Sāhib Singh (ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ)
- Cār Sāhibzāde (ਚਾਰ ਸਾਹਿਬਜ਼ਾਦੇ)
 - Bābā Phatah Singh (ਬਾਬਾ ਫਤਹ ਸਿੰਘ)
 - Bābā Jorāvar Singh (ਬਾਬਾ ਜੋਰਾਵਰ ਸਿੰਘ)
 - Bābā Jujhār Singh (ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ)
 - Bābā Ajīt Singh (ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ)
- Cālī Mukte (ਚਾਲੀ ਮੁਕਤੇ) led by Bhāī Mahā Singh (ਭਾਈ ਮਹਾ ਸਿੰਘ)
- Jinām nām japiā, vand chakiā, deg calāī, teg vāhī, dekh ke aṇḍiṭh kītā, tinām piāriām, saciāriām dī kamāī dā dhiān dhar ke bolo jī Vāhigurū (ਜਿਨਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ, ਤਿਨਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ।)

Ask students to give suggestions of martyrs in Sikh history who fit this description. A number of Sikhs can fit this description, including the women in Mīr Mannū's (ਮੀਰ ਮੰਨੂ) jails.

- Band band kaṭāe (ਬੰਦ ਬੰਦ ਕਟਾਏ)
 - Bhāī Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ)
- Khopriām luhāiām (ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ)
 - Bhāī Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ)
- Carkhaṛiām te caṛe (ਚਰਖੜੀਆਂ ਤੇ ਚੜੇ)
 - Bhāī Subeg Singh (ਭਾਈ ਸੁਬੇਗ ਸਿੰਘ)

- Bhāī Shāhbāz Singh (ਭਾਈ ਸ਼ਾਹਬਾਜ਼ ਸਿੰਘ)
- Āriām nāl cirāe gaye (ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ)
 - Bhāī Matī Dās (ਭਾਈ ਮਤੀ ਦਾਸ)
- Gurduāriām dī sevā lāī kurbānīām kītīām, dharam nahī hāriā, Sikhī kesām suāsām nāl nibāhī, tinām dī kamāī dā dhiān dhar ke bolo jī Vāhigurū (ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ।)

At this point, the students should be encouraged to remember the sacrifices at Nankāṇā Sāhib (ਨਨਕਾਣਾ ਸਾਹਿਬ) (1921) in which Sikhs were massacred for protesting against the *Mahant* (ਮਹੰਤ) control of the *Gurduārā*. They can also be reminded of the events that took place in 1984 at Akāl Takht (ਅਕਾਲ ਤਖਤ).
- Pañj takhtām, sarbat Gurduāriām dā dhiān dhar ke bolo jī Vāhigurū (ਪੰਜ ਤਖਤਾਂ, ਸਰਬਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ।)
 - Akāl Takht Sāhib (ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ)
 - Kesgar Sāhib (ਕੇਸਗੜ ਸਾਹਿਬ)
 - Damdamā Sāhib (ਦਮਦਮਾ ਸਾਹਿਬ)
 - Patnā Sāhib (ਪਟਨਾ ਸਾਹਿਬ)
 - Hajūr Sāhib (ਹਜੂਰ ਸਾਹਿਬ)

Note for the Teacher

The ‘Sikh Prayer’ by Tejā Singh (ਤੇਜਾ ਸਿੰਘ) is in reference to the Ardās (ਅਰਦਾਸ) and the teacher should make this point clear to students prior to giving it out for homework. For the purposes of the curriculum we have transcribed Gurmukhī (ਗੁਰਮੁਖੀ) words and replaced ‘God or lord’ with ‘Vāhigurū’ (ਵਾਹਿਗੁਰੂ). Minor edits have been made to the text to help teachers and students with an easier understanding.

The Sikh Prayer

Introduction

The Sikh’s (ਸਿਖ) conception of Vāhigurū is personal. ‘Vāhigurū moves in humans like a fish in the water and lives with one as a spouse.’ He is in constant spiritual harmony with Vāhigurū through prayer. Therefore, prayer is much used in Sikhī (ਸਿਖੀ). The Scripture consists chiefly of prayers. No ceremony whether religious or political, is complete without prayer. Nay, most of the ceremonies and rituals contain nothing else. Before going on a journey, or opening a shop or occupying a new house, a Sikh opens the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) and asks Vāhigurū’s blessing. If time and means permit, he also arranges for the singing of *Sabads* (ਸਬਦ) of thanks-giving but he will never omit a short prayer, which even the poorest can afford. No priest is required to address it. Anybody, man or woman, old or young, can lead in prayer. Even a boy or a girl may be seen conducting the morning or evening service and leading in prayer a big congregation consisting of the most learned and advanced in age. This is purposely encouraged, so that everybody may learn to shoulder his or her responsibilities without the help of a priestly class. The prayer varies in size and contents. Sometimes only a few words will do. A man starting on horseback, with one foot in the stirrup, may mutter to himself: “O Vāhigurū of plume! Help thy Humble servant” Or a few lines may be quoted from the Gurū Granth Sāhib by way of saying grace before or after meals.

As a piece of composition it is one of the rarities of literature. It is not the work of any one man or composed at any one time. The whole Sikh nation has been at work on it for centuries. The custom of

offering prayers must have begun with the rise of Sikhī, but by the time of Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ), the fifth successor of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ), when places of worship had become organized, it became an established rule for the purpose of praying together in congregations. According to the Dabistān-e-Mazāhab (ਦਬਿਸਤਾਨ-ਏ-ਮਜ਼ਾਹਬ) when anybody wanted a gift from heaven, he would come to such an assembly of Sikhs and ask them to pray for him. Familiar expressions of prayer began to accumulate until the time of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), when a definite form was given to it. As it now stands it can be divided into three parts:

1. Six lines of verse by Gurū Gobind Singh invoking Vāhigurū and the first nine *Gurūs*.
2. From line 7 to 25 of rhythmic prose, composed by generations of Sikhs as the events of their history went on leaving their impressions on their minds. The community even now has not abdicated its right of molding this part of the prayer. It can refer in any suitable terms to the present day difficulties and sorrows of the panth e.g: in connection with the wearing of Kirpāns and the reforming of *Gurduārās* (ਗੁਰਦੁਆਰਾ).
3. The Prayers complete the composition which, except a few words here and there, depends entirely upon the individual who is praying.

The first seven lines and the last two lines can in no case be altered or omitted, in all other lines changes can be made—we can shorten, omit, add to, or do anything with them. Though everybody is required to be able to lead in prayer, not everybody can be expected to be original and to express him/herself in an assembly in a correct, concise and moving manner. Therefore, it is provided that the person offering the prayer should begin with a recitation and then get freer as they proceed. After the composition of the Gurū and the community, one has a chance to try one's free hand in expressing individual thoughts or the conjectured ideas of the whole congregation. The prayer is communal not only in the composition of its language, but also in the nature of its subject matter. The Sikh, while offering it, is made to realize that s/he is a part of the corporate body, called the Panth (ਪੰਥ) or *Khālṣā* (ਖਾਲਸਾ), whose past and present history is recounted with all its sacrifices, successes, glories and needs.

In order to understand why so much of the prayer is taken up with historical details, we must consider the meaning of the Sikh prayers. The *Gurūs* were very careful in imparting their teaching. They did not deliver lectures or write books and leave them to be understood by their Sikhs. They took as much care of the preparation of the disciple as of the lesson itself. They wanted to see that what they gave was capable of being digested and assimilated by him. Therefore, the teaching was in the disciple's own language and dialect, and was given in the form of a song or discourse. Further, it was not delivered at once, in one lifetime. The *Gurū* took in hand the training of a nation, and each one of them, at a time, gave as much instruction as was needful, passing it on to the next *Gurū* when the work of one generation was complete. In this way the whole course of training extended over ten generations.

In other ways too, the *Gurūs* took care to see that no effect of their teaching was lost upon the disciple. The different morning and evening services were fixed according to the mood or the atmosphere of the time. The philosophical Japu jī (ਜਪੁ ਜੀ) is to be read in the morning and the Sohilā (ਸੋਹਿਲਾ), which breathes the spirit of calmness and resignation is fixed for the night. If we look into the nature of the compositions, we shall find that the difference is just suited to the difference between our mood of the morning and that of the evening. The passions, which are the dominant in the evening, leave the field in the morning for the contemplative part of the soul. The mind has been tranquillized by the calm sleep. It is fresh and clear, and can dwell on the difficult problems of human life discussed in the Japujī. On the other hand, our whole being is irritated and overstrung by the nervous excitement of the day, and reaches by night time the culminating point of its human vitality;

and as we sit in bed, preparing for sleep, we can no longer bear the strain of hard thinking. Therefore, a short musical piece is all that has to be recited before we give ourselves up to sleep. The thoughts contained in the poem are further made easy by being woven in the form of imaginative figures. Our imagination at that time is very active, so the abstract ideas are presented to us clothed in images. Notice how the difficult idea of the oneness of Vāhigurū amidst the diversity of Vāhigurū's manifestations is made clear to us by being compared to the oneness of the sun in spite of the divisions of time and season. Look at the figure of pride approaching the door of her spouse, while oil is being poured on it by the friends of the family in her welcome. It is really the human soul yearning to meet Vāhigurū after waiting day and night to receive a call from Vāhigurū. Again, how beautifully the diversity of Vāhigurū's presence, diffused in the face of nature, is presented in the form of the stars and planets moving around to perform Ārtī (ਆਰਤੀ). There are enough instances to show what pains the *Gurūs* have taken to suit their teaching to the mood of the disciple's mind.

In the case of the prayer, the same care has been taken. The Sikh has to bring himself/herself into a prayerful mood before he addresses himself to Vāhigurū, when he actually prays. We stand face to face with Vāhigurū, but before we enter into the innermost tabernacle of Vāhigurū and reach that consummation, we have to traverse the ground of moral struggle and spiritual preparation. We have to realize what the communion with Vāhigurū has meant for those who have loved him. What sufferings and sacrifices they had to undergo to be able to meet with Vāhigurū. We have to refresh ourselves with the sweet faith of those immortals and fortify our minds with their patient strength and resignation. Prayer does not mean a mere physiological union with Vāhigurū but an undisturbed rest or harmony with Vāhigurū. It means an active yearning of the soul to feel one with Vāhigurū who is always active and patient, who is always hopeful. Prayer should, therefore, refresh our spirit and make us ready to be in Vāhigurū's will. This can be done if we first commune ourselves with the Vāhigurū revealed in History, and reverently watch the organic growth of Divinity in mankind. To do this we have to feel ourselves a part of that congregation of Vāhigurū-like beings who represent the best in man. We should steep ourselves in association of those in whose company we feel the presence of Vāhigurū.

The Sikh prayer was composed to begin with an invocation to Vāhigurū and then different souls are invoked in the order of precedence. The highest ideal of 'Vāhigurū(ness) or perfection' according to the Sikhs was realized in Gurū Nānak Sāhib and his nine successors. Therefore, they are mentioned next. Then the five beloved ones, who for their sacrifice were invested with collective Gurūship by the last Gurū, followed by the Gurū's sons, who bravely met martyrdom and, though young, kept up the brave tradition of their forefathers; then other great men and women who wore arms and practiced charity, and in the face of unspeakable suffering kept their faith unsullied. This part of the prayer is the work of the whole community, past and present and is vigorous in style and language. How many hearts in these long centuries it has soothed in affliction and strengthened in difficulties. It bears the stamp of all that is the best and most moving in Sikhī. It is the crystallization of the Sikh nation's history. It is the living monument of its greatness, which generations of Sikhs will repeat to themselves to keep alive the fire in their hearts.

After bringing before their vision the mighty deeds of their forefathers, they think of their present conditions, their *Gurduārās*, their associations, their choirs moving nightly around the *Gurduārās*, their banners, their mansions, which remind them of their past glory, and call blessings on them. Then begins the prayer (occasion or reason for which prayer is being held). Here one is quite free to express oneself. In the last but one line the Sikh prays for the advancement of Vāhigurū among humans; but this missionary work is to be carried on with due regard to others' right and sentiments, for in the next line the Sikh prays for the good of all humankind, without distinction of caste or creed. This prayer comes down from the days of the conflict with the Mughals, in which the Sikhs suffered martyrdoms

that are enumerated in it. Yet nowhere is shown any sign of bitterness or revenge, there is no reproach on curse on the enemy; only ones sufferings are enumerated, which are taken as sacrifices made by the community.

The Prayer

1. Having first remembered Vāhigurū the Almighty, think of Gurū Nānak.
2. Then of Aṅgad Gur (ਅੰਗਦ ਗੁਰ) and Amardās (ਅਮਰਦਾਸ), and Rāmdās (ਰਾਮਦਾਸ), may they help us!
3. Remember Gurū Arjan (ਗੁਰੂ ਅਰਜਨ), Gurū Harigobind (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ) and the holy Gurū Harirāi (ਗੁਰੂ ਹਰਿਰਾਇ).
4. Let us think of holy Harikrishan (ਹਰਿਕ੍ਰਿਸ਼ਨ) whose sight dispels all sorrows.
5. Let us remember Teghbahādar (ਗੁਰੂ ਤੇਗਬਹਾਦਰ) and the nine treasures shall come hastening to our homes.
6. May they all assist us every where!
7. May the tenth King holy Gurū Gobind Singh Sāhib, the lord of hosts and protector of the faith, assist us everywhere!
8. Turn your thoughts, O, Khālsā (ਖਾਲਸਾ), to the teachings of Gurū Granth Sāhib and call on Vāhigurū. (Awesome Wisdom!)
9. The five Beloved Ones, Guru's four sons, the forty Freed Ones and other righteous steadfast and long suffering souls: think of their deeds and call on Vāhigurū. (Awesome Wisdom!)
10. Those men and women who, keeping the Nām (ਨਾਮ) in their hearts, shared their earnings with others; who piled the sword and practiced charity; who saw other's faults, but overlooked them: think of their deeds and call on Vāhigurū. (Awesome Wisdom!)
11. Those who for their religion allowed themselves to be cut up limb by limb, had their scalps scraped off, were broken on the wheel, were sawn or flayed alive: think of their sweet resignation and call on Vāhigurū. (Awesome Wisdom!)
12. Those who to purge the *Gurduārās* of longstanding perversions, suffered themselves to be ruthlessly beaten, imprisoned, shot, cut up or burnt alive, but did not lose Faith, and practiced Sikhī till their last breath and hair: think of their patient faith and call on Vāhigurū. (Awesome Wisdom!)
13. Think of all the *Gurduārās*, thrones of religious and political authority and other places hallowed by the touch of the Gurū's feet and call on Vāhigurū. (Awesome Wisdom!)
14. Now the whole Khālsā (ਖਾਲਸਾ) offers their prayer.
15. Let the whole Khālsā bring to their mind (remembrance of) the Nām, Vāhigurū (Awesome Wisdom!).
16. And as they think of Vāhigurū, may they feel completely blessed.
17. May Vāhigurū's protection and grace extend to all the bodies of the Khālsā, wherever they are.
18. May the Vāhigurū's glory be fulfilled and His dispensations prevail.
19. May victory attend our charity and our alms.
20. May Vāhigurū's sword help us.
21. May the Khālsā always triumph.
22. May the Sikh choirs, banners, mansions abide for ever and ever.
23. May the Kingdom of justice come.
24. May the Sikhs be united in love.
25. May the hearts of the Sikhs be humble, but their wisdom exalted— their wisdom in the keeping of the Lord, O Khālsā. Say the Vāhigurū. (Awesome Wisdom!)
26. O true King! O beloved Father (mother)! In these ambrosial hours of the morning we have sung your sweet hymns, heard your life giving Word, and have discoursed on your manifold

- blessings. May these things find a loving place in our hearts and serve to draw our souls towards Thee. (This section is an example)
27. Save us, O Father, from lust, wrath, greed, undue attachment and pride: and keeping us always attached to Thy feet.
 28. Grant the Sikhs the gift of Sikhī. The gift of your name, the gift of faith, the gift of confidence in you, and the gift of reading and understanding your Holy Word.
 29. O kind Father, loving Father through thy mercy we have spent the night in peace and happiness: May Your grace extend to our labors of the day too, so that we may, according to your will, do what is right.
 30. Give us light, give us understanding, so that we may know what pleases You.
 31. We offer this prayer in your presence, O Awesome Wisdom.
 32. Forgive our shortcomings. Help us in keeping ourselves pure.
 33. Bring us into the fellowship of only those people of love in whose company, we may remember Your name.
 34. Through Nānak may Your Nām for ever be on the increase.
 35. And may all prosper by the grace.
 36. The Khālsā belongs to the Vāhigurū, who is always victorious.

Excerpts from: The Sikh Prayer by Tejā Singh. Published by SGPC, Amritsar

Questions

1. Why is prayer so important in the life of a Sikh? (1 mark)
2. How do we know that prayer occupies an important position in Sikhī? (2 marks)
3. What is so unique about the authorship of the Ardās? (2 marks)
4. Explain how the Ardās can be personalized by the person who is reciting it. (1 mark)
5. Using the information from the text as well as your own ideas, explain why this is important/ unique. (2 marks)
6. How does Ardās/ prayer prepare us for harmony with Vāhigurū? (4 marks)
7. Why is it important for Sikhs to remember the sufferings and sacrifices of earlier Sikhs? (2 marks).
8. Tejā Singh states that “The community even now has not abdicated its right of molding this part of the prayer. It can refer in any suitable terms to the present day difficulties and sorrows of the Panth e.g.in connection with the wearing of *Kirpān* (ਕਿਰਪਾਨ) and the reforming of *Gurduārās*”. What present day difficulties/ sorrows/ issues would you want to address or raise in your personal Ardās? (2 marks)

Total: __/16

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 2

Unit Name: The Sikh Ardās (ਸਿਖ ਅਰਦਾਸ)

Title: The role of Ardās in a Sikh's Daily Life

Standards

Standard 5: The Sikh Ardās

- Students can recite, translate, and explain the Ardās and its importance.
 - Students will be able to recite and explain the different allusions in the Ardās with the history, as they now understand it. They will also be able to explain the importance of Ardās as a daily prayer and the place it has in Sikh life.

Objectives

1. Students will learn the importance of Ardās in a Sikh's life.

Prerequisites

- Students should know the meaning of the Ardās (Lesson 1).
- Students should also have read the essay, included in the Teacher Resources in Lesson 1 as homework.

Materials

- Information on the Sikh Ardās (see websites and books included in Teacher's Resources)
- Essay entitled "The Sikh Prayer" by Tejā Singh (ਤੇਜਾ ਸਿੰਘ), from previous class

Advanced Preparation

- Students should have already read the essay "The Sikh Prayer" by Tejā Singh, from Lesson 1.

Engagement (10 - 15 minutes)

- Greet students and give them a couple of minutes to settle down.
- Get one student to lead the class in an Ardās asking for permission to begin the class.
- The teacher may want to read and discuss chapter 57 of Jasvant Singh Neki's (ਜਸਵੰਤ ਸਿੰਘ ਨੇਕੀ) book entitled "Ardās - Darshan, Rūp, Abhiās" (ਅਰਦਾਸ - ਦਰਸ਼ਨ, ਰੂਪ, ਅਭਿਆਸ) which discusses the method of doing Ardās.
- If you feel that your students are at a level where they can read this chapter on their own, then it would be appropriate to give them the chapter for reading at home as a follow up.

Exploration (30 - 35 minutes)

- Students should have read the essay by Tejā Singh that was provided as homework in the previous class.
- Ask students to discuss their feelings about the article and about learning the meanings in the last class.
- They do not need to discuss the questions at this point, but will discuss it later in the class.
- Try and steer your discussion towards their thoughts on the need for an Ardās.
- Discuss the first question from the questions assigned on Tejā Singh's essay.

- In order to illustrate the prevalence of prayer in a Sikh's life, direct the students' attention to the *Sabad* in Rāg Gūrjī (ਰਾਗ ਗੂਜਰੀ) by Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ) recited as a part of the evening prayer, Rahirās (ਰਹਿਰਾਸ) (copy of *Sabad* – ਸਬਦ, attached).
- Have a student read out the Gurmukhī (ਗੁਰਮੁਖੀ) part of the *Sabad* and discuss the translation line by line. Depending on the class's level of understanding, the teacher may want to make an overhead of the *Sabad* without the translations and have the students work out the translations as a class.

Explanation/ Extension (5-10 minutes)

- Reiterate the fact that Ardās is an inseparable part of a Sikh's life. A Sikh begins every day and every task with a prayer.
- Discuss the other questions.
- If students feel comfortable sharing their answer to the last question, get them to read out the personalized section of their Ardās to the class.

Evaluation (On-going)

- Students should be evaluated on their understanding of the Ardās, which will be reflected in their discussion and in their answers to the questions accompanying Tejā Singh's essay.

Teacher Resources

- Singh, Tejā. The Sikh Prayer. <http://www.searchsikhism.com/prayer.html> (article)
- Singh, Kapūr. Pārāsharaprashna, The Baisākhī of Gurū Gobind Singh. Gurū Nānak Dev University, Amritsar, 1959. (Chapter 13)
- Singh, Pūran. Spirit of the Sikh – Part II, Volume 2. Pañjābī University, Paṭiālā, 2nd edition, 1993. (Chapter 10)
- Singh, Kānh (Nābhā). Gurmat Sudhākar. Bhāshā Vibhāg, Amritsar, 1970. (pp 247-248)
- Singh, Harbans. Encyclopedia of Sikhism. Pañjābī University, Paṭiālā, 1992. (Volume 1)
- Nekī, Jasvant Singh. ਅਰਦਾਸ – ਦਰਸ਼ਨ ਰੂਪ ਅਭਿਆਸ. Singh Brothers, Amritsar, 1989.
- Nekī, Jasvant Singh. Ardās - Darshan Rūp Abhiās. Singh Brothers, Amritsar 2000.
- Singh, Jogindar. ਅਰਦਾਸ – ਪ੍ਰੰਪਰਾ ਤੇ ਇਤਿਹਾਸ. Sundar Sarūp Publishers, New Dillī. (no date)
- Singh, Principal Satbīr. ਮੇਰੇ ਲੈਕਚਰ. New Book Company, Jalandhar, 2002. (Chapter 13)
- Singh, Catar & Jīvan. Illustrated Ardās. Amritsar. (available in English and Pañjābī)
- “The Sikh Rahit Maryādā Section Two,” June 12, 2007. <http://www.allaboutsikhs.com/sikh-way-of-life/the-sikh-rehat-maryada-section-two.html#art2>

Note for the Teacher

Answers to questions on Tejā Singh’s (ਤੇਜਾ ਸਿੰਘ) Essay “The Sikh Prayer” (Handed out in the previous class)

Questions

1. Why is prayer so important in the life of a Sikh (ਸਿੱਖ)? (1 mark)
Prayer is very important in the life of a Sikh because a Sikh’s conception of Vāhigurū (ਵਾਹਿਗੁਰੂ) is personal. A Sikh is in constant communion with Vāhigurū through prayer.
2. How do we know that prayer occupies an important position in Sikhi? (2 marks)
We know that prayer occupies an important position in Sikhī because the Sikh scriptural canon, i.e. Gurū Granth Sāhib chiefly comprised of prayer such that no ceremony is complete without it. Before embarking on any task, a Sikh is instructed by the Sikh Rahit Maryādā (ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ) to perform Ardās (ਅਰਦਾਸ).

(**Note:** At this point, it might be useful for the teacher to direct the students’ attention to a *Sabad* – ਸਬਦ, from Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) in order to illustrate how even most of Gurbānī (ਗੁਰਬਾਣੀ) is a prayer. See following page for a suggested sabad and its translation. The teacher should also point out that the *Maṅglācaran* (ਮੰਗਲਾਚਰਨ) at the beginning of many *Sabads* and sections of gurbānī are really just short prayers asking Vāhigurū for blessing before beginning the *Sabad*.)
3. What is so unique about the authorship of the Ardās? (2 marks)
The authorship of the Ardās is unique because it is not the work of a single man or woman; the entire Sikh Panth (ਪੰਥ) has been working on it for centuries, and even today the community has not completely abdicated their right of molding the Ardās to express present day difficulties and sorrows.
4. Explain how the Ardās can be personalized by the person who is reciting it. (1 mark)
The Ardās can be personalized by the person who is reciting it during the last section of the prayer. At this point, s/he can express his/her own thoughts or the conjectured ideas of the

congregation.

5. Using the information from the text as well as your own ideas, explain why this is important/unique. (2 marks)

Personalizing the Ardās is important because it allows the Sikhs to express their own thoughts at the time of prayer. In this way, a Sikh can address Vāhigurū with the issues/problems/thoughts that are uppermost in his/her mind allowing for a very personal harmony with Vāhigurū.

6. How does the Ardās/ prayer prepare us for harmony with Vāhigurū? Why is it important for Sikhs to remember the sufferings and sacrifices of earlier Sikhs? (6 marks).

Just as the *Gurūs* (ਗੁਰੂ) composed Gurbāṇī (ਗੁਰਬਾਣੀ) with attention to preparing a disciple for harmony with Vāhigurū, the Ardās also first prepares the Sikh for communion with Vāhigurū. “The Sikh has to bring himself into a prayerful mood before he addresses himself to his Vāhigurū, when he actually prays. We stand face to face with Vāhigurū. But before we enter into the innermost tabernacle of Vāhigurū and reach that consummation, we have to traverse the ground of moral struggle and spiritual preparation. We have to realize what the communion with Vāhigurū is meant for those who have loved him. What sufferings and sacrifices they had to undergo to be able to meet with Vāhigurū. We have to refresh ourselves with the sweet faith of those immortals and fortify our minds with their patient strength and resignation. Prayer does not mean a mere physiological harmony with Vāhigurū, but an undisturbed rest in Vāhigurū. It means an active yearning of the soul to feel one with Vāhigurū who is always active and patient, who is always hopeful. Prayer should, therefore, refresh our spirit and make us ready to be in Vāhigurū’s will. This can be done if we first commune ourselves with the Vāhigurū revealed in History, and reverently watch the organic growth of Divinity in humanity. To do this we have to feel ourselves a part of that congregation of Vāhigurū-like beings who represent the best in humanity. We should steep ourselves in association of those in whose company we feel the presence of Vāhigurū.

7. Tejā Singh states that “The community even now has not abdicated its right of molding this part of the prayer; it can refer in any suitable terms to the present day difficulties and sorrows of the panth e.g.in connection with the wearing of *Kirpāns* (ਕਿਰਪਾਨ) and the reforming of *Gurduārās*”. What present day difficulties/ sorrows/ issues would you want to address or raise in your personal Ardās? (2 marks)

It is important to remember the sufferings and sacrifices of the earlier Sikhs because it reminds the present generations of Sikhs of the men and women who died for their love and faith in Vāhigurū. “How many hearts in these long centuries has it soothed in affliction and strengthened in difficulties. It bears the stamp of all that is the best and most moving in Sikhī. It is the crystallization of the Sikh nation’s history. It is the living monument of its greatness which generations of the Sikhs will repeat to themselves to keep alive the old fire in their midst.”

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪

Rāgu Gūjī Mahalā 4 (Cauthā)

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

hari ke jan satigur satpurkhā binaū karaū gur pāsi.

ham kīre kiram satigur sarṇāī kari daiā nāmu pargāsi.

Devotee of Vāhigurū, Vāhigurū's disciple, true Gurū! I pray (make a supplication) before you! I, a worm, have come to your sanctuary my true Gurū! Have compassion and illuminate the light of Vāhigurū's remembrance within me.

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

mere mīt gurdev mo kau rām nāmu pargāsi.

gurmatī nāmu merā prān sakhāī hari kīratī hamarī raharāsi. rahāu.

O my friend (Gurū)! Enlighten me with the light of Vāhigurū's Identity.

Through the Gurū's teachings, allow the remembrance of Vāhigurū to be my soul's friend and allow the praises of Vāhigurū to be my luggage with which I travel through life. (Pause/reflect).

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

hari jan ke vaḍ bhāg vaḍere jin hari hari saradhā hari piās.

hari hari nāmu milai triptāsahi mili saṅgati guṇ pargāsi.

Those who have faith and love for Vāhigurū are the most fortunate of Vāhigurū's servants. Meeting with the true congregation, virtues are developed, one is satisfied.

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

jīn hari hari hari rasu nāmu na pāiā te bhāghīṇ jam pāsi.

jo satigur saraṇi saṅgat nahī āe dhriḡu jīve dhriḡu jīvāsi.

Those who have not received the understanding of Vāhigurū through the meeting with the Gurū are the most unfortunate and are as if emotionally dead (life is useless for them).

Those who have not entered the sanctuary of the true Gurū, those who do not sit with the true congregation where you come to know the virtues of Vāhigurū, their lives are useless.

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥

jīn hari jan satigur saṅgat pāi tin dhuri mastaki likhiā likhāsi.

dhanu dhannu satsaṅgati jitu hari rasu pāiā mili jan nānak nāmu pargāsi.

Those servants of Vāhigurū who have received the company of the true Gurū, (understand) that they are fortunate.

Blessed, blessed is the true congregation, in whose company the blissful Name of Vāhigurū is received; O Nānak! By meeting them, the Name of Vāhigurū is illuminated within the heart.

Translations adapted from Gurū Granth Sāhib Darpan (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਰਪਨ),

www.gurugranthdarpan.com

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 3

Unit Name: The Sikh Ardās (ਸਿਖ ਅਰਦਾਸ)

Title: Illustrating the Sikh Ardās

Standards

Standard 5: The Sikh Ardās

- Students can recite, translate, and explain the Ardās and its importance.
 - Students will be able to recite and explain the different allusions in the Ardās with the history, as they now understand it. They will also be able to explain the importance of Ardās as a daily prayer and the place it has in Sikh life.

Objectives

1. Students will learn the significance of each part of the Ardās by illustrating the different sections.

Prerequisites

- Lesson 1 and 2 on Ardās.

Materials

- Information on the Sikh Ardās (see websites and books included in Teacher's Resources)
- Blank paper and crayons/markers

Advanced Preparation

- The teacher might want to acquire literature on the major figures mentioned in the Sikh Ardās such as the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ), Cār Sāhibzāde (ਚਾਰ ਸਾਹਿਬਜ਼ਾਦੇ), Bhāi Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), etc. and display this literature around the classroom.

Engagement (10 - 15 minutes)

- Greet students and give them a couple of minutes to settle down.
- Get one student to lead the class in an Ardās asking for permission to begin the class, as well as anything the group feels important to add.
- Ask students to take out a piece of paper, or their journal, and a pen. The teacher will read the third paragraph of the Ardās (beginning with “jinām Singhām...”) out loud, slowly and with emotion. Ask students to write down their thoughts or draw what comes to their minds as the third paragraph is being read.
- Ask students what they thought of when this paragraph was being read. Encourage them to mention names, events, etc. Encourage them to refer to the previous lesson to remember what names and events were discussed.
- Ask students, if they were to use pictures to represent the Ardās, what kinds of images would they use?
- Have 2-3 individuals describe them out loud.

Exploration (30 - 35 minutes)

- Divide the class into five groups and split up the sections of the Ardās amongst these groups. Do not include the first part about the Gurūs (ਗੁਰੂ).
- Each group is responsible for illustrating their section of the Ardās.

- The teacher should stress the fact that this assignment is not about artistic ability but about the students' understanding of the important figures and ideas mentioned in the Ardās and the effort that they put into their drawings.
- A large portion of the Ardās is focused around Sikhī (ਸਿਖੀ) principles that creatively represent the inherent Sikh Sovereignty. These are conceptual and needs to be stressed in general terms, not specific events or individuals. Encourage students to be creative in illustrating these ideas. The illustrations can also be symbols and graphic icons (for example a scale to show justice, etc.).
- They should decide amongst themselves what pictures or symbols they are going to draw for this section.
- These drawings should include captions from the Ardās and should be attached to a piece of chart paper.
- Give students some class time to work on their drawings.
- In order to give students an idea of how some events or ideas may be illustrated, it might be useful to show the class a copy of the illustrated Ardās. An inexpensive version of an illustrated Ardās can be ordered from Sikh Link (see bibliographic information for text in Teacher Resources).
- As the students work in their groups, the teacher should go around to each group and ask students what they chose to draw for their section and why. Give suggestions where necessary, but allow students to choose what they want to draw for themselves.
- If students complete their drawings during class time, get them to assemble them on chart paper and hang it up in the classroom for display.
- If not, get them to take the drawings home as homework and have them assembled on chart paper for the next class.

Explanation/ Extension (5-10 minutes)

- Reiterate the importance of martyrdom in Sikhī.
- Remind students of how this tradition is reflected in the Ardās.
- Ask students:
 - o Why don't we mention the specific names of the martyrs but only refer to them as "Those Sikhs who..."?
 - o Why there is mention of Sikh royal paraphernalia like (deg teg fatih, bird kī paij, panth kī jīt, caukiār, jhande, buṅge, jugo jug aṭal...) (ਦੇਗ ਤੇਗ ਫਤਿਹ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟਲ...) even today when the Sikhs have no kingdom?
- Reiterate the importance of Sikh Sovereignty.

Evaluation (On-going)

- Students should be evaluated on their understanding of the Ardās which will be reflected in their drawings.

Teacher Resources

- Singh, Tejā. The Sikh Prayer. <http://www.searchsikhism.com/prayer.html> (article)
- Singh, Kapūr. Pārāsharaprashna, The Baisākhī of Gurū Gobind Singh. Gurū Nānak Dev University, Amritsar, 1959. (Chapter 13)
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- Nekī, Jasvant Singh. ਅਰਦਾਸ - ਦਰਸ਼ਨ ਰੂਪ ਅਭਿਆਸ. Singh Brothers, Amritsar, 1989.
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- Singh, Jogindar. ਅਰਦਾਸ - ਪ੍ਰੰਪਰਾ ਤੇ ਇਤਿਹਾਸ. Sundar Sarūp Publishers, New Dillī. (no date)
- Singh, Principal Satbīr. ਮੇਰੇ ਲੈਕਚਰ. New Book Company, Jalandhar, 2002. (Chapter 13)
- Singh, Catar & Jīvan. Illustrated Ardās. Amritsar. (available in English and Pañjābī)
- The Sikh Rahit Maryādā Section Two, June 12, 2007. <http://www.allaboutsikhs.com/sikh-way-of-life/the-sikh-rehat-maryada-section-two.html#art2>

ਅਰਦਾਸ

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ॥

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ॥ ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ। ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ। ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੇ ਸਿਮਰੇ ਸ੍ਰੀ ਹਰਿਰਾਇ। ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖਿ ਜਾਇ। ਤੇਗਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ। ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ। ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ। ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲੀ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ, ਜਿਨਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿਠ ਕੀਤਾ ਤਿਨਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਜਿਨਾਂ ਪੁਰਾਤਨ ਤੇ ਵਰਤਮਾਨ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੀਆਂ ਤੇ ਚੜੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀ ਹਾਰਿਆ, ਸਿਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪੰਜਾਂ ਤਖ਼ਤਾਂ, ਸਰਬਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਪ੍ਰਿਥਮੇ ਸਰਬਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬਤ ਖਾਲਸਾ ਜੀ ਕੋ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿਤ ਆਵਨ ਕਾ ਸਦਕਾ, ਸਰਬ ਸੁਖ ਹੋਵੇ। ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਿਹ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਸਿਖਾਂ ਨੂੰ ਸਿਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਂਕੀਆਂ ਝੰਡੇ, ਬੁੰਗੇ ਜੁਗੇ ਜੁਗ ਅਟਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

ਸਿਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ, ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ!

ਹੇ ਅਕਾਲ ਪੁਰਖ ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ। ਉਹ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ ਜਿਨ੍ਹਾਂ ਨੂੰ ਪੰਥ ਤੋਂ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁਲੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖਾਲਸਾ ਜੀ ਨੂੰ ਬਖਸ਼ੋ।

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸਚੇ ਮਾਤਾ-ਪਿਤਾ ਵਾਹਿਗੁਰੂ, ਆਪ ਦੇ ਹਜ਼ੂਰ...^੧ ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।

ਅਖਰੁ ਵਾਧਾ ਘਾਟਾ ਭੁਲ ਚੁਕ ਮਾਫ਼ ਕਰਨੀ। ਸਰਬਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ। ਜੋ ਅੜੇ ਸੋ ਝੜੇ, ਕਲਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਵਰਤੇ।

ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿਤ ਆਵੇ। ਨਾਨਕੁ ਨਾਮ ਚੜਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ।

੧. ਇਥੇ ਉਸ ਬਾਣੀ ਦਾ ਨਾਮ ਲਵੋ, ਜੋ ਪੜੀ ਹੈ, ਜਾਂ ਜਿਸ ਕਾਰਜ ਲਈ ਇਕਤਰਤਾ ਜਾਂ ਸੰਗਤ ਜੁੜੀ ਹੋਵੇ, ਉਸ ਦਾ ਜ਼ਿਕਰ ਯੋਗ ਸ਼ਬਦਾਂ ਵਿਚ ਕਰੋ।

Note to Teachers: The above is based on the Panthak ardās

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 4

Unit Name: The Tradition of Martyrdom

Title: Women of the Early 18th Century

Standards

Standard 1: The Tradition of Martyrdom

- Students describe the history and times of the great Sikh (ਸਿਖ) martyrs of the 18th century.
 - Students learn the importance of, and lessons learned from the two 18th Century holocausts (Ghalūghārā - ਘਲੂਘਾਰਾ). In addition, students will be introduced to a host of other martyrs, including Hakīkat Rāi (ਹਕੀਕਤ ਰਾਇ), Botā Singh (ਬੋਤਾ ਸਿੰਘ), Garjā Singh (ਗਰਜਾ ਸਿੰਘ), Bhāi Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), and the Khālsā (ਖਾਲਸਾ) Women, amongst others. Emphasis should be placed on the specific importance of their contribution.

Objectives

1. In this lesson, students will be introduced to the important Sikh women of the early 18th century who struggled to maintain the Cahṛdī Kalā of the Panth (ਪੰਥ ਦੀ ਚੜ੍ਹਦੀ ਕਲਾ).
2. Students will understand the important political and military contributions of Mātā Sundar Kaur (ਮਾਤਾ ਸੁੰਦਰ ਕੌਰ) {lovingly known as Mātā Sundarī}, Bībī Anūp Kaur (ਬੀਬੀ ਅਨੂਪ ਕੌਰ), Mātā Bhāg Kaur (ਮਾਤਾ ਭਾਗ ਕੌਰ), Bībī Dīp Kaur (ਬੀਬੀ ਦੀਪ ਕੌਰ), and the women in Mīr Mannū's (ਮੀਰ ਮੰਨੂ) jail.

Prerequisites

- Students should have some knowledge about Mātā Sundar Kaur and Mātā Bhāg Kaur.

Materials

- The book entitled “Ithāsik Sikh Nārīām” (ਇਤਹਾਸਿਕ ਸਿਖ ਨਾਰੀਆਂ) (see Teacher Resources for bibliographic information)
- Blackboard or chart paper, and writing material

Advanced Preparation

- The teacher should gain knowledge about the women mentioned above from the resources included.
- These resources offer some general information regarding the women to be studied in this lesson but, in order to get an in-depth understanding of the lives and contributions of the women mentioned above, the teacher is encouraged to read the second section entitled “Vishesh Bīr Nārīām te Rāṇīām” (ਵਿਸ਼ੇਸ਼ ਬੀਰ ਨਾਰੀਆਂ ਤੇ ਰਾਣੀਆਂ) the text “Ithāsik Sikh Nārīām” (ਇਤਹਾਸਿਕ ਸਿਖ ਨਾਰੀਆਂ) by Dr. Giānī Bhajan Singh (ਗਿਆਨੀ ਭਜਨ ਸਿੰਘ) and Giānī Prītam Kaur (ਗਿਆਨੀ ਪ੍ਰੀਤਮ ਕੌਰ).

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Write down the words “Ideal Sikh Woman” on the board.
- Ask students to close their eyes and imagine the ideal Sikh woman.
 - What does she look like?

- What is she wearing?
- Where is she?
- What is she doing?
- What are her interests?
- What are things that she's involved in?
- What is her manner of walking, standing or sitting?
- Ask students to come up with an image of a Sikh woman in their minds, in a couple of minutes.
- Now ask students to describe what they imagined.
- Write down their replies on the board or chart paper in short note form.

Exploration (35 minutes)

- Get students to split up into groups of at least 5 people. These groups will be the “home groups” for this assignment.
- Assign each student a number between one and five.
- Students with the same number will form “expert groups” in which they will learn about one of the four women or the women in Mīr Mannū's jail (some information about these women is included in the Teacher Resources but teachers are encouraged to do their own research and provide further resources for students if possible).
- Get students to split up into their expert groups and study the literature on Mātā Sundar Kaur, Bībī Anūp Kaur, Mātā Bhāg Kaur, Bībī Dīp Kaur and the women in Mīr Mannū's jail.
- Make sure each group answers the following questions in their research:
 - Who is the Sikh woman you are studying?
 - What significant contribution did she make to the Sikh Panth (ਪੰਥ)?
 - Why do we need to remember her as an important Sikh historical figure?
 - What values and ideals did she live her life by and what values does she inspire in us today?
- When the expert groups have done their research and answered the questions above, they should reassemble in their home groups and share their knowledge.

Explanation/ Extension (5-10 minutes)

- Redirect the students' attention to the answers that students gave at the beginning of the class.
- Ask them if they would like to change or add anything, and make the necessary changes to the notes on the board.
- As the students contribute their replies, the teacher should ask the students:
 - What, about the women that you studied today, inspired you or made you think about Sikh women in a new or interesting way? (Ask students to provide specific examples such as Anūp Kaur's bravery and commitment to participate in the saint-soldier lifestyle sets an example of women asserting equal rights; by displaying behavior and values traditionally associated with men, such as courage and strength in battle, she demonstrates that women have been allowed to participate in Sikh society in a number of non-traditional ways.)

Evaluation (On-going)

- Students write a paragraph on the contributions of Sikh women using the notes on the board.
- They should be answering the question:
 - What are the qualities of a Sikh woman? Are they different from the qualities of a Sikh man?

Teacher Resources

- Historical Sikh Events: Great Holocaust (Vaḍā Ghalūghārā), All about Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Historical-Sikh-Events-The-Great-Holocaust-Wadda-Ghalug.html>
- Historical Sikh Events: Lesser Holocaust (Choṭā Ghalūghārā), All about Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Historical-Sikh-Events-Lesser-Holocaust.html>
- Khālsā Women, All About Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Khalsa-Women.html>
- Mātā Sundarī Jī, All About Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/sikh-history/mata-sundari-ji.html>
- Māi Bhāgo, All About Sikhs, February 11th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Mai-Bhago.html>
- Dr. Singh, Bhajan & Kaur, Prītam. Bhāg Dūjā: Vishesh Bīr Nārīām te Rāṇīām, Ithāsik Sikh Nārīām. Dillī: National Book Shop, 2003. (p 177-219)

Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ)

Mātā Sundarī was the wife of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) (1666-1708). She was the daughter of Bhāi Rām Saran (ਭਾਈ ਰਾਮ ਸਰਨ), a Kumārav Khatri (ਕੁਮਾਰਵ ਖਤਰੀ) of Bijvārā (ਬਿਜਵਾਰਾ), in present-day Hoshiārpur (ਹੋਸ਼ਿਆਰਪੁਰ) district of the Pañjāb (ਪੰਜਾਬ). She was married to Gurū Gobind Singh Sāhib at Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ) on 4 April 1684. On 26 January 1687, at Paurmṭā (ਪਉਂਟਾ), she gave birth to Sāhibzādā Ajīt Singh (ਸਾਹਿਬਜ਼ਾਦਾ ਅਜੀਤ ਸਿੰਘ), the eldest son of Gurū Gobind Singh Sāhib.

Following the evacuation of Anandpur Sāhib on the night of 6 December 1705, Mātā Sundarī, along with Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ), was escorted by Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ) to Dillī (ਦਿੱਲੀ). She rejoined Gurū Gobind Singh Sāhib in 1706 at Talvaṇḍī Sābo (ਤਲਵੰਡੀ ਸਾਬੋ), where she heard the news of the martyrdom of the four Sāhibzādās and also of the demise of her aged mother-in-law, Mātā Gujārī (ਮਾਤਾ ਗੁਜਰੀ). She went back to stay at Dillī while Gurū Gobind Singh Sāhib left Talvaṇḍī Sābo for the South.

After the passing away of Gurū Gobind Singh Sāhib at Nander (ਨੰਦੇੜ) in October 1708, the Sikhs (ਸਿੱਖ) looked up to her for guidance. She appointed Bhāi Manī Singh to manage the sacred shrines at Ammrītsar (ਅੰਮ੍ਰਿਤਸਰ) and also commissioned him to collect the writings of Gurū Gobind Singh Sāhib. Mātā Sundarī died in 1747 in Dillī. A memorial in her honor stands in the compound of Gurduārā Bālā Sāhib (ਗੁਰਦੁਆਰਾ ਬਾਲਾ ਸਾਹਿਬ), New Dillī.

Adapted from: <http://www.allaboutsikhs.com/sikh-history/mata-sundari-ji.html>

Māi Bhāgo (ਮਾਈ ਭਾਗੋ) – Bhāg Kaur (ਭਾਗ ਕੌਰ)

Māi Bhāgo was a descendant of Pherū Shāh (ਫੇਰੂ ਸ਼ਾਹ), the younger brother of Bhāi Lauṅgā (ਲੌਂਗਾ) who converted to Sikhī (ਸਿੱਖੀ) during the life of Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ). Born in her ancestral village of Jhabbal (ਝੱਬਲ) in present-day Ammrītsar district of the Pañjāb, she was married to Nidhān Singh of Paṭṭī (ਪੱਟੀ). Overall, she was a staunch Sikh by birth and upbringing.

Her story begins in a moment where Mughals and hill-chiefs had surrounded Anandpur Sāhib and

were demanding it be evacuated. The Mughals promised that anyone who renounced their allegiance as Sikhs of Gurū Gobind Singh Sāhib would be left untouched. A group of 40 Sikhs, led by Mahārī Singh (ਮਹਾਰੀ ਸਿੰਘ), decided to take that route and told Gurū Gobind Singh Sāhib that they no longer belonged to him.



Gurū Gobind Singh Sāhib accepted their decision and asked them to record this renunciation in a document. After the forty Sikhs signed this document, they left Gurū Gobind Singh Sāhib and returned to their homes. Upon their return, Māī Bhāgo learned of their abandonment of Gurū Gobind Singh Sāhib and was distressed to hear that some of the Sikhs of her neighborhood had deserted their Gurū. So Māī Bhāgo took action and began an inspirational movement. She rallied the deserters of the Gurū, and together, they traveled to reunite with their leader.



Meanwhile, Gurū Gobind Singh Sāhib evacuated the fort of Anandpur Sāhib, and his children were lost in the confusion. The two youngest sons, Bābā Jorāvar Singh (ਜੋਰਾਵਰ ਸਿੰਘ) and Bābā Phatah Singh (ਫਤਹ ਸਿੰਘ), went along with their grandmother (mother of Gurū Gobind Singh Sāhib). Meanwhile, the elder two Bābā Ajīt Singh (ਅਜੀਤ ਸਿੰਘ) and Bābā Jujhār Singh (ਜੁਝਾਰ ਸਿੰਘ) were with their father. At the battle of Camkaur (ਚਮਕੌਰ), the Gurū's elder sons attained martyrdom, and the Gurū accompanied by five Sikhs, was evacuated from there. While traveling in the Mālṡā (ਮਾਲਵਾ) region he was hotly pursued by Mughal forces of Aurāṅzeb (ਔਰੰਗਜ਼ੇਬ).

Traveling day and night in the Jungles of Mālṡā region, imperial Mughal forces were in constant

pursuit of the Gurū. Gurū Gobind Singh Sāhib reached the village of Khidrāṇā (ਖਿਦਰਾਣਾ) when Māi Bhāgo and the men she was leading, known as Cālī Mukte (ਚਾਲੀ ਮੁਕਤੇ), stopped near the pool of Khidrāṇā where an imperial army, in pursuit of Gurū Gobind Singh Sāhib, was about to overtake him. They challenged the pursuing host and fought. Now this battleground is known as Muktsar (ਮੁਕਤਸਰ) Sāhib.

Her hut in Jinvārā (ਜਿਨਵਾਰਾ) has now been converted into Gurduārā Tap Asthān (ਗੁਰਦੁਆਰਾ ਤਪ ਅਸਥਾਨ) Māi Bhāgo. A hall within the compound of Takht Hazūr Sāhib (ਤਖਤ ਹਜ਼ੂਰ ਸਾਹਿਬ) at Nander is devoted to her, and Hazūr Sāhib marking the site of her residence is known as Buṅgā (ਬੁੰਗਾ) Māi Bhāgo.

Images courtesy: www.sikh-history.com

Khālsā (ਖਾਲਸਾ) Women

Introduction

Without any doubt, Sikh women have played an equal part in the struggle to keep alive the Khālsā ideals and beliefs. Sikh women worked as a silent majority in the background and sometimes, as in the case of Māi Bhāgo (ਮਾਈ ਭਾਗੋ), exceeded the Khālsā men in warfare. But one of the most important duties of the Khālsā women was to raise the Khālsā children who kept the community alive. In Pañjābī (ਪੰਜਾਬੀ) society, children often hear stories from their grandmother, mother, aunts, etc. This builds their character. The Choṭe Sāhibzāde (ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ), (the younger sons of Gurū Gobind Singh Sāhib) were raised on the stories of sacrifices of their great grandfather Gurū Arjan Sāhib, and their grandfather Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) by their grandmother, Mātā Gujārī jī (mother of Gurū Gobind Singh Sāhib). Consequently, when their turn came, they happily sacrificed their lives, even though they were only seven and nine years old. This alone was the most amazing, glorious and defining moment of the future of Sikhs. Seven and Nine year olds were following the will of Vāhigurū as taught by Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ). After this incident, Sikh women, men, and children put their whole effort to save their ideals and beliefs.

Mīr Mannū's (ਮੀਰ ਮੱਨੂ) Atrocities and the Bravery of the Sikh Women

In 1748 A.D. Mughals appointed Mīr Mannū (ਮੀਰ ਮੱਨੂ) as Governor or *Subedār* (ਸੁਬੇਦਾਰ) of Lāhaur (ਲਾਹੌਰ) and also as *Navāb* (ਨਵਾਬ) of Multān (ਮੁਲਤਾਨ). Mīr Mannū, in order to pacify Hindus, appointed a Khatrī (ਖਤ੍ਰੀ) Hindu of Lāhaur, named Kaurā Mal (ਕੌਰਾ ਮਲ), as his *Dīvān* (ਦੀਵਾਨ) (minister). Mīr Mannū started deploying his terror tactics. First of all, he ordered an army of more than 30,000 Mughals at Lāhaur to finish off the Sikhs. The Mughal Army swept the countryside and killed any Sikh they found. Thousands of women, men and children were arrested and brought to Lāhaur. At that time, the Sikh population was so small that it affected their numbers. Then, he ordered that all Sikh women in jails be provided with a specially made grinding instrument, named *Cakī* (ਚਕੀ), to grind 1¼ maṇ (ਸਵਾ ਮਣ) of flour. Sikh women would happily sing the *Sabads* of Gurū Nānak Sāhib and grind flour the whole day, but they did not accept conversion to Islām as the condition for their freedom. When he saw that hard labour did not deter Sikh women from their faith, Mīr Mannū ordered that all Sikh infants, who were with their mothers in the jail, be killed right away; only those who accepted Islām as their new religion were to be spared. About three hundred infant Sikhs were killed by Mughals at this time, and their dead bodies were given back to their mothers, yet not even a single Sikh mother embraced Islām. The atrocities, committed on the Sikh women by the Mughal government, were so great that in 1750, Chief of Buḍā Dal (ਬੁਡਾ ਦਲ), Kapūr Singh (ਕਪੂਰ ਸਿੰਘ) and his 500 or so men attacked Lāhaur in disguise of Sūfī (ਸੂਫੀ) Saints to kill Mīr Mannū, who, however, escaped. In 1753, Mīr Mannū died a very horrible death after suffering in bed for a whole month. At

the same time, Kapūr Singh attacked Lāhaur again, and this time was able to free all the prisoners at these jails. The sacrifice of these Khālsā women was so great that it has become a part of the daily Ardās of the Sikhs: jinām Singhṇīām ne savā savā maṇ de pīsaṇ pīse, bacciām de ṭoṭe ṭoṭe karā ke galām vic pavāe, par Dharam nā hāriā (ਜਿਨਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਸਵਾ ਸਵਾ ਮਣ ਦੇ ਪੀਸਣ ਪੀਸੇ, ਬੱਚਿਆਂ ਦੇ ਟੋਟੇ ਟੋਟੇ ਕਰਾ ਕੇ ਗਲਾਂ ਵਿਚ ਪਵਾਏ, ਪਰ ਧਰਮ ਨਾ ਹਾਰਿਆ)

Excerpts from: The Encyclopedia of Sikhism by Harbans Singh.

Note: Teachers should place the brutality of Mīr Mannū's in the context of the 18th century Ghalūghārās. For more information on these events, the teacher is encouraged to look at the websites noted above.

Bībī Anūp Kaur (ਅਨੂਪ ਕੌਰ)

Family background

Anūp Kaur was born to Nihāl Singh (ਨਿਹਾਲ ਸਿੰਘ), who belonged to a family that lived in a village near Anandpur Sāhib, in the Mālvā belt. The family joined the Sikh faith during the time of Gurū Harigobind Sāhib and settled in Anandpur Sāhib during the time of Gurū Tegh̄bahādar Sāhib. The family also took Amrit (ਅੰਮ੍ਰਿਤ) in 1699 from the original Pañj Piāre (ਪੰਜ ਪਿਆਰੇ).

Anūp Kaur's family wanted her to be a traditional woman who concentrated upon the management of the household and children, but Anūp Kaur was more attracted by the Saint-Soldier lifestyle. Instead of wearing the traditional *Salvār Kāmīz* (ਸਲਵਾਰ ਕਮੀਜ਼) worn by women, she wore the long *Kurṭā-Pajāmī* (ਕੁੜਤਾ ਪਜਾਮੀ) generally worn by men at the time.

She helped out in the Langar (ਲੰਗਰ) and participated in the small battles fought at Anandpur Sāhib. Her parents wanted her to get married but she wanted to remain in the service of Gurū Sāhib instead of taking on her own household responsibilities.

While Gurū Sāhib was engaged in battle at Anandpur Sāhib, Anūp Kaur led the women in distributing rations to the Sikh army and, when Gurū Sāhib left Anandpur Sāhib, she accompanied his family. At Sarsā (ਸਰਸਾ), she was separated from her companions but when she found out that Gurū Sāhib was in Camkaur (ਚਮਕੌਰ), she began to make her way towards the fort and was joined by a few other Sikhs. This company came into conflict with a section of Navāb Sher Muhammad (ਨਵਾਬ ਸ਼ੇਰ ਮੁਹੰਮਦ) Malerkoṭlā's (ਮਲੇਰਕੋਟਲਾ) army. Most of the Sikhs were martyred in this conflict and the injured Anūp Kaur was kidnapped by the Navāb. The Navāb attempted to seduce Anūp Kaur and make her his wife, but she took a dagger and stabbed herself in the chest before she could be violated.

We know of Anūp Kaur and her bravery because when she passed away, the Navāb had her body buried according to Muslim customs. When Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ) came to Malerkoṭlā, he had her body dug up and cremated according to Sikh customs and his actions were recorded in Sikh history. If it were not for Bandā Singh Bahādar, we may never have know of Anūp Kaur.

Bībī Dīp Kaur (ਬੀਬੀ ਦੀਪ ਕੌਰ)

Bībī Dīp Kaur was born in a village near Kartārpur (ਕਰਤਾਰਪੁਰ) called Diālpur (ਦਿਆਲਪੁਰ). Her father's name was Shāmū Shāh (ਸ਼ਾਮੂ ਸ਼ਾਹ) and her mother's name was Rukmanī (ਰੁਕਮਨੀ). In 1704, her parents settled her marriage to a young man named Karmā (ਕਰਮਾ), the son of Lābh Cand (ਲਾਭ ਚੰਦ) from Kartārpur.

When news of Gurū Sāhib's departure from Anandpur Sāhib reached Lābh Cand's family, Karmā was sent to find out the word of the Gurū's family. When he reached Sābo kī Talvaṇḍī (ਸਾਬੋ ਕੀ ਤਲਵੰਡੀ) and saw the vigour and energy of Gurū Gobind Singh Sāhib despite losing his mother, Karmā was inspired to take Ammrit (ਅੰਮ੍ਰਿਤ) and became Karam Singh (ਕਰਮ ਸਿੰਘ).

Dīp Kaur's family wanted to break off her engagement with Karam Singh after he became Ammritdhārī, but Dīp Kaur insisted that she would not marry anyone else. On her way back from a trip to Kartārpur with her friend, Dīp Kaur was kidnapped by a Paṭhān (ਪਠਾਨ), but a company of Singh's helped her escape and return to her village, Diālpur. Her family were so impressed by the bravery of the Singh's that they changed their mind about her engagement to Karam Singh and allowed her to marry him.

Karam Singh went on to become the *Jathedār* (ਜਥੇਦਾਰ) of the Doābā Sikh Lahir (ਦੁਆਬਾ ਸਿਖ ਲਹਿਰ) and his house became a meeting place for Sikhs who were served Laṅgar and accommodated by Dīp Kaur. In her marital family, Dīp Kaur began to reform attitudes toward women. She thought that women could not only contribute to society by performing household chores, they could also do many of the things that men could do, and so she began to work towards greater freedom for women.

Dīp Kaur began to venture out of the inner house or *andarī havelī* (ਅੰਦਰਲੀ ਹਵੇਲੀ) and into the outer house or *bāharī havelī* (ਬਾਹਰਲੀ ਹਵੇਲੀ) with the permission of her husband and his family. She would consult with other Sikh *Jathās* (ਜਥਾ) and help her husband with his administrative duties. She felt that women should be allowed to fight in battle just as men did, so she developed a *Jathā* of women in Kartārpur and taught them Shastar Vidiā (ਸ਼ਸਤਰ ਵਿਦਿਆ) so that they could help defend their village and help the men in times of need. Women, who had never thought of fighting, began to pick up sticks, spears and swords and learned to use them with skill. At first, this movement was looked down upon by the older generation, but Dīp Kaur won acceptance and even praise through her patient and humble perseverance.

Under the persecution of the Mughal government in the early 1700s, Karam Singh and his family were instrumental in terms of combating the Mughal army and providing relief for injured and displaced Sikh men and women. Dīp Kaur went to Anandpur Sāhib and began to help the Sikh families driven from their homes by the Mughal government. She stayed here for about four or five years and looked after the injured and displaced Sikhs who had come to seek refuge.

Dīp Kaur's husband died defending Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) from an attack by the Mughals, but instead of mourning his death, she celebrated his martyrdom and was proud of him for defending his faith. She raised her son, Phatah Singh (ਫਤਹ ਸਿੰਘ) to follow the Saint-Soldier lifestyle that both his parents lived by, so that he could take on the responsibilities of leading the *Jathā* at Kartārpur. She spent her final days in Kartārpur.

Adapted from: Singh, Harbans, The Encyclopedia of Sikhism and <http://www.allaboutsikhs.com/Sikh-History/Khalsa-Women.html>

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 5

Unit Name: The Tradition of Martyrdom

Title: Sikh (ਸਿੱਖ) Stateswomen of the Late 18th Century

Standards

Standard 1: The Tradition of Martyrdom

- Students describe the history and times of the great Sikh martyrs of the 18th century.
 - Students learn the importance of and lessons learned from the two 18th Century Ghalūghārās (ਘਲੂਘਾਰਾ). In addition, students will be introduced to a host of other martyrs, including Hakīkat Rāī (ਹਕੀਕਤ ਰਾਇ), Botā Singh (ਬੋਤਾ ਸਿੰਘ), Garjā Singh (ਗਰਜਾ ਸਿੰਘ), Bhāī Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), the Khālsā (ਖਾਲਸਾ) Women, amongst others. Emphasis should be placed on the specific importance of their contribution.

Objectives

1. In this lesson, students will be introduced to the important Sikh women of the late 18th century who made important political contributions to the Sikh Rāj (ਸਿੱਖ ਰਾਜ).
2. Using a case-study format, students will be introduced to Rāṇī Sāhib Kaur (ਰਾਣੀ ਸਾਹਿਬ ਕੌਰ), one of the most politically astute and courageous military leaders of the 18th century.

Prerequisites

- Students should have some knowledge of the *Misal* (ਮਿਸਲ) period and of Raṇjīt Singh's (ਰਣਜੀਤ ਸਿੰਘ) reign.

Materials

- The book entitled “Ithāsik Sikh Nārīām” (ਇਤਹਾਸਿਕ ਸਿੱਖ ਨਾਰੀਆਂ) (see teacher resources for bibliographic information)
- Articles on “Sikh Women and State Affairs” and “Daughters of the Khālsā” (included in teacher resources)
- Blackboard or chart paper, and writing material
- Highlighters

Advanced Preparation

- The teacher should gain knowledge about the women of the *Misal* period by reading the relevant chapter from “Ithāsik Sikh Nārīām”.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- When they have settled down, ask students:
 - How many presidents of the United States have been women?
 - Have there been any female Prime Ministers in Canada (One: Kim Campbell)?
 - How many prominent political women can students think of (ask them to give names)?
- The teacher should emphasize the fact that despite claiming to be an egalitarian society, the Western world has only seen a handful of prominent political women, but in the short history of Sikh supremacy in the Pañjāb (ਪੰਜਾਬ) during the 18th century, women actively participated in the administrative duties of the Sikh *Misals* and helped to consolidate and protect the

- territories of these confederacies.
- In this part of the lesson, the teacher should mention some prominent Sikh stateswomen such as Rāṇī Sadā Kaur (ਰਾਣੀ ਸਦਾ ਕੌਰ) of the Ghanaīā (ਘਨਈਆ) Misal who helped Ranjīt Singh consolidate his territory in the late 18th and early 19th century.
 - The teacher should also mention Ratan Kaur (ਰਤਨ ਕੌਰ), Māi Sukhām (ਮਾਈ ਸੁਖਾਂ) and Dharam Kaur (ਧਰਮ ਕੌਰ) who held out against the forces of Ranjīt Singh and used their military and political strategies to protect their *Misals*.
 - The teacher should then give students a brief background of Sāhib Kaur's (ਸਾਹਿਬ ਕੌਰ) family and mention Rāṇī Phato (ਰਾਣੀ ਫਤੋ) [wife of the renowned Bābā Ālā Singh (ਬਾਬਾ ਆਲਾ ਸਿੰਘ)], Rāṇī Rajindar Kaur (ਰਾਣੀ ਰਜਿੰਦਰ ਕੌਰ) and Rāṇī Āus Kaur (ਰਾਣੀ ਔਸ ਕੌਰ), precursors of Sāhib Kaur, who fought in battles and were politically active in the Phulkīāṁ (ਫੁਲਕੀਆਂ) Misal in Paṭiālā (ਪਟਿਆਲਾ).
 - This part of the lesson is meant to give students an overview of the most prominent female stateswomen of the 18th century and serve as an introduction to the life and contributions of Sāhib Kaur (see Teacher Resources for general information that should be mentioned to students in this section).

Exploration (35 minutes)

- Get students to read the article “Daughters of the *Khālsā*”. The teacher should decide whether the students should read the article independently or as a class.
- Either way, students should take a highlighter and underline the sections in the article that deal with Sāhib Kaur's bravery or political astuteness.
- In a large group, ask students to give examples from the article which demonstrate that Sāhib Kaur was an accepted and capable military and political leader.
- Write these examples on a blackboard or chart paper as students reply. The teacher can prompt students with questions such as:
 - What qualities does a person need to have in order to be a good leader?
 - Did Sāhib Kaur have any of these qualities?
 - Which of her actions demonstrate these qualities?
 - Get students to write these notes in their notebooks.

Explanation/ Extension (5-10 minutes)

- In order to get students to think about the role of women in Sikh society today, ask students if they see any discrepancies between the teachings of *Gurmat* (ਗੁਰਮਤ) and the treatment and status of women in Pañjābī culture today.
- Ask students to think about all the historical Sikh women that they have learned about so far.
 - What do they teach us about what it means to be a Sikh woman?
 - What kinds of roles have they played in society and in their families?
 - What kinds of duties and responsibilities did they take on?
 - Are modern Sikh women encouraged to be like these women and take on the types of tasks that these historical women accomplished? Why/why not?

Evaluation (On-going)

- Get students to prepare a written report about the life and contribution of Sāhib Kaur.
- In their report, students should answer the question:
 - How does Sāhib Kaur display the qualities of a good leader?
- Get them to use the notes they took in class, and the examples from the article, in their report.

Teacher Resources

- Dr. Singh, Bhajan & Kaur, Prītam. Bhāg Dūjā: Vishesh Bīr Nārīām te Rāṇīām, Ithāsik Sikh Nārīām. Dillī: National Book Shop, 2003. p 177-219
- Sītāl, Sohan Singh. The Ghanaīā Misal. The Sikh Misals and the Pañjāb. Ludhiāṇā: Lāhaur Book Shop, 1981. p 40-46
- Sītāl, Sohan Singh. The Phulkīām Misal: The State of Pañjālā. The Sikh Misals and the Pañjāb. Ludhiāṇā: Lāhaur Book Shop, 1981. p 89-111

Sikh (ਸਿੱਖ) Women in State Affairs

In Indian history, we find only a few women actively participating in government affairs. In the early medieval Muslim period, Razīā (ਰਜ਼ੀਆ) was one of the few women who conducted the affairs of government, though for a short time only. During the Mughal period, the inmates of the Emperor's harem lived in seclusion excepting Nūr Jahān (ਨੂਰ ਜਹਾਂ). And in later times, the Rāṇī of Jhāmsī (ਝਾਂਸੀ ਦੀ ਰਾਣੀ) flashed into prominence for a while, during the uprising of 1857. But, strangely enough, the short span of Sikh history is replete with the remarkable role of Sikh women of princely families. Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) had preached equality and respect for womenfolk and the Gurū's observations in favour of women went a long way in getting them an honourable status and share in the various fields of life.

The Sikh *rāṇīs* (queens) actively participated in state affairs when the occasion arose. They occasionally took charge of state administration and their contribution to the Sikh polity as rulers, regents, administrators, and advisers has been creditable indeed. In the words of William Francklin, "Instances indeed, have not infrequently occurred, in which they (women) have actually taken up arms to defend their habitations, from the desultory attacks of the enemy, and throughout the contest, behaved themselves with an intrepidity of spirit, highly praiseworthy." To quote Griffin, the Sikh women "have on occasions shown themselves the equals of men in wisdom and administrative ability" And as General Gordon observed, "The Sikh ladies ruled with vigour and diplomacy."

The *rāṇīs* did commendable works. Rāṇī Sadā Kaur (ਰਾਣੀ ਸਦਾ ਕੌਰ), widow of Sardār Gurbakhsh Singh Ghanaīā (ਸਰਦਾਰ ਗੁਰਬਖਸ਼ ਸਿੰਘ ਘਨਈਆ) and mother-in-law of Sardār Ranjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ), was well versed in the affairs of the state and commanded her soldiers in the battle-field with a thorough grasp of statecraft.

Māi Desām (ਮਾਈ ਦੇਸਾਂ), the widow of Caṛat Singh Shukarcakīā (ਚੜਤ ਸਿੰਘ ਸ਼ੁਕਰਚਕੀਆ), was a great administrator, as well as an experienced and wise diplomat, who conducted the civil and military affairs dexterously. Ratan Kaur (ਰਤਨ ਕੌਰ), the widow of Tārā Singh Ghaibā (ਤਾਰਾ ਸਿੰਘ ਘੈਬਾ), was a brave and able lady who kept the Lāhaur Darbār (ਲਾਹੌਰ ਦਰਬਾਰ) forces at bay till the gate-keepers were bribed by the Lāhaur army. Māi Sukhām (ਮਾਈ ਸੁਖਾਂ), the widow of Gulāb Singh Bhaṅgī (ਗੁਲਾਬ ਸਿੰਘ ਭੰਗੀ), strongly defended the town of Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) against Ranjīt Singh for some time. Dharam Kaur (ਧਰਮ ਸਿੰਘ), wife of Dal Singh (ਦਲ ਸਿੰਘ) of Akālgaṛ (ਅਕਾਲਗੜ), after her husband's imprisonment by Ranjīt Singh, mounted guns on the walls of her fort and fought against the Darbār (ਦਰਬਾਰ) forces. She was a brave and wise lady who was able to foil the designs of the Lāhaur ruler on her territory.

After Sardār Baghel Singh's (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ) death in 1802, his two widows, Rām Kaur (ਰਾਮ ਕੌਰ) and Ratan Kaur, looked after their territories very well. Rām Kaur, the elder, maintained her control over the district of Hoshiārpur (ਹੋਸ਼ਿਆਰਪੁਰ) which provided her a revenue of two lakh rupees, and

Sardārṇī (ਸਰਦਾਰਨੀ) Ratan Kaur kept Calaurindī (ਚਲੌਂਦੀ) in her possession, fetching her an annual revenue of three lakh rupees. She administered her territory efficiently. Similarly, Rāṇī Cand Kaur (ਰਾਣੀ ਚੰਦ ਕੌਰ), widow of Rājā Kharak Singh (ਰਾਜਾ ਖੜਕ ਸਿੰਘ), and Rāṇī Jindārī (ਰਾਣੀ ਜਿੰਦਾਂ), widow of Raṇjīt Singh, played important roles in the Lāhaur Darbār polity.

From the Paṭiālā (ਪਟਿਆਲਾ) house, there are great examples of Rāṇī Phato (ਰਾਣੀ ਫਤੋ), wife of Bābā Ālā Singh (ਬਾਬਾ ਆਲਾ ਸਿੰਘ), Rāṇī Rajindar Kaur (ਰਾਣੀ ਰਜਿੰਦਰ ਕੌਰ), Rāṇī Aus Kaur (ਰਾਣੀ ਔਸ ਕੌਰ) and Rāṇī Sāhib Kaur (ਰਾਣੀ ਸਾਹਿਬ ਕੌਰ).

In the words of Lepel Griffin, “Rāṇī Rajindar Kaur was one of the most remarkable women of her age. She possessed all the virtues which men pretend are their own—courage, perseverance and rationality—without mixture of weakness which men attribute to women.”

Sāhib Kaur was proclaimed as Prime Minister of Paṭiālā at the age of 18. She managed the affairs, both in office and in the battle-field, wonderfully well. Later, when her husband, Jaimal Singh Ghanaīā (ਜੈਮਲ ਸਿੰਘ ਘਨਈਆ), was imprisoned by his cousin, Phatah Singh (ਫਤਹ ਸਿੰਘ), she hastened to Fatahgar (ਫਤਹਗੜ) at the head of a strong force and got her husband released. In 1794, when the commander of the Marāṭhā (ਮਰਾਠਾ) forces, coming northwards, sent a message to Sāhib Kaur, of Paṭiālā's house, for submission, she preferred to settle the issue in the field of battle. Hurriedly, she formed a league of the neighbouring chiefs, Bhāg Singh of Jind (ਭਾਗ ਸਿੰਘ, ਜੀਂਦ), Bhaṅgā Singh (ਭੰਗਾ ਸਿੰਘ) and Mahtāb Singh (ਮਹਤਾਬ ਸਿੰਘ) of Thānesar (ਥਾਨੇਸਰ), and rushed forth to check the advance of the Marāṭhās. The two armies came to blows near Ambālā (ਅੰਬਾਲਾ). Sāhib Kaur infused new spirit in her disheartened soldiers when she led a surprise night attack on the Marāṭhās. In the words of John J. Pool, “With mingled feelings of fear and respect they (Marāṭhās) turned their forces homeward and gave up the expedition. Thus, Paṭiālā was saved by the skill and daring of Rāṇī Sāhib Kaur.”

Thus, Sikh stateswomen have competently and skilfully managed governments and nations in the past. They were well known for their administrative sharpness, grasp of political situations, and dexterity in handling arms and organising defence. They are an inspiration for young Sikh women who are encouraged to follow in the footsteps of their courageous ancestors and contribute to the glory of the Sikh panth.

Adapted from: Bhagat Singh “A History of Sikh Misals”

Daughters of the Khālsā

Sāhib Kaur (1771 - 1801)

Sāhib Kaur (ਸਾਹਿਬ ਕੌਰ) was a woman of remarkable leadership and diplomacy. She belonged to the royal family of the Paṭiālā state, ruled by Amar Singh (ਅਮਰ ਸਿੰਘ) and his wife Rāj Kaur (ਰਾਜ ਕੌਰ) in 1773. Sāhib Kaur was extraordinarily intelligent and brilliant. She could read and write Pañjābī and she knew horse riding and the use of arms. She was initiated in 1779 and became a Kaur. In those days, the custom of early marriage was prevalent so she was married to Jaimal Singh, son of Hakikat Singh (ਹਕੀਕਤ ਸਿੰਘ) of Ghanaīā Misal, in 1780.

Her younger brother, Sāhib Singh (ਸਾਹਿਬ ਸਿੰਘ), became the ruler of the state after the death of their father in 1781; he was only six years old at the time. According to historians, he was a cowardly, lazy and not very intelligent person. During his minority, the state was saved from disintegration by his grandmother, Rāṇī Hukmārī (ਰਾਣੀ ਹੁਕਮਾਂ) and his clever prime minister, Nānū Mal (ਨਾਨੂ ਮਲ). After the

death of Rānī Hukmārī the state received such a terrible shock that the government nearly fell apart. Subordinate chiefs of Paṭiālā began to declare independence. Sāhib Singh dismissed Nānū Mal and took the administration of the state into his own hands, but failed to control the palace intrigues.

In 1791 Sāhib Singh invited his sister Sāhib Kaur, who was living with her husband in Gurdāspur (ਗੁਰਦਾਸਪੁਰ), and appointed her as his prime minister. She accepted the appointment on the condition that none would interfere in her affairs and she would be at liberty to select her own assistants. As the subsequent events will prove, she was a good administrator, a brave general and an intelligent diplomat. She successfully managed her affairs in office just as well as in the battlefield and she possessed many leadership qualities such as bravery, perseverance and sagacity. She appointed Tārā Singh (ਤਾਰਾ ਸਿੰਘ) as her deputy and dismissed corrupt officials. She subordinated the chiefs who did not pay their tribute, and collected the due taxes. She also constructed two new forts and toured the state to keep in touch with the people. When she came to know that her husband's cousin had imprisoned him, she hurried with a strong force to free him. After a sudden and forceful attack, she not only liberated her husband, but also restored to him the property under dispute before returning to Paṭiālā.

In Paṭiālā, Marāṭhās were advancing from west India as the Mughal kingdom at Dillī was crumbling. Nāno Rāo (ਨਾਨੋ ਰਾਓ), a Marāṭhā chief, wanted to subjugate the Paṭiālā state, so he sent his agents to demand tribute. Sāhib Kaur won over his agents, who went back and reported that the Sikh chiefs were very powerful and that he should not challenge them. Nāno Rāo did not listen to his agents and decided to come up with a plan to attack. Sāhib Kaur also called a meeting of the Sikh rulers of Jind (ਜਿੰਦ), Nābhā (ਨਾਭਾ), and Kalsiān (ਕਲਸੀਆਂ) states for consultation. They were not in favor of a fight, but Sāhib Kaur reminded them of the consequences of subordination and exhorted them to fight. They agreed to face the Marāṭhās as a united group. Sāhib Kaur sent a strong reply to Nāno Rāo and warned the Marāṭhās that if they advanced, she would face them in the battlefield. She, with an army of seven thousand, left Paṭiālā, to face the enemy. Before starting, she addressed her chiefs and soldiers, and said, “I have taken a pledge that I will not return without defeating the enemy. Would you tolerate a young lady be killed while fighting while you leave the battlefield in disgrace?” She stood with a naked sword and continued to prepare her chiefs and soldiers mentally. Her speech and display of heroism touched the hearts and pride of her soldiers and chiefs.

The Marāṭhā chief, at the head of twelve thousand men, met the Sikh forces under Sāhib Kaur in the battlefield of Mardānpur (ਮਰਦਾਨਪੁਰ). In the fierce battle, the Sikhs lost one-third of their army while the enemy lost half of his. Sāhib Kaur personally took part in the battle and killed Raṇjīt Rāo, a brave Marāṭhā chief, in a one-on-one fight. The fight continued till evening, when the soldiers retired to their camps. Sāhib Kaur and her chiefs met at night and planned for the next day. They were afraid that the Marāṭhā army would get reinforcements soon. They decided to attack them at midnight. The Marāṭhā were taken by surprise; they left the battlefield and ran back.

In 1796, at the time of the great Kumbh (ਕੁੰਭ) fair at Haridvār (ਹਰਿਦਵਾਰ), a famous pilgrim station, a dispute arose between two groups of saints—the Gusaiṇs (ਗੁਸੈਣ) and the Udāsīs (ਉਦਾਸੀ). Sāhib Singh, who with his followers was camping nearby, took the side of the Udāsīs. Sāhib Kaur was away in the state but when she came to know of it, she rushed with reinforcements and saved the situation.

The ruler of Nāhan (ਨਾਹਨ), a hilly state, had friendly relations with the Paṭiālā state. The ruler could not control internal disturbances in the Nāhan state so he sought the help of the Paṭiālā rulers in 1796. Sāhib Kaur, with a force of one thousand, rushed to Nāhan, about eighty miles from Paṭiālā, and restored peace. The ruler of Nāhan, in gratitude, presented her with a tall and strong elephant that she

kept for her personal use.

George Thomas, an Irish adventurer, had carved out for himself an independent state at Hāmsī (ਹਾਂਸੀ), now in Haryāṇā (ਹਿਰਯਾਨਾ) state. Keen to expand his territory, he attacked Bhāg Singh, ruler of Jīnd state, and laid siege to Jīnd. Bhāg Singh asked the other Sikh rulers and chiefs for help. Sāhib Singh hesitated but Sāhib Kaur, a woman of brave spirit, put pressure on him to intercede. He flatly refused and forbade her to go for help. She replied that if Jīnd was captured, nobody could save Paṭiālā for long. She collected troops and left Paṭiālā without the approval of her brother. On the way, many other Sikh chiefs joined her to stand against the Irish invader.

On the battlefield, Thomas opposed them with heavy artillery fire and the Sikhs had to retreat. In the beginning of 1799, Sāhib Kaur collected nine thousand Sikh troops under her command, attacked Thomas' strongholds and cut his supply lines. Her bravery inspired others and the number of her forces increased. After a blockade of one hundred days, Thomas retreated from Jīnd. The Sikh forces pursued him but they too had to retreat when Thomas attacked them while they were sleeping. When the forces returned to Jīnd, they were scolded and taunted by Sāhib Kaur for their cowardice. She said that she would take the field personally to show them how to fight. They felt humiliated and resolved to conquer or to perish.

The Sikhs again attacked Thomas, who offered peace on the condition that that each party should remain in possession of the territories they held before the siege of Jīnd. Every Sikh chief, except Sāhib Singh, was in favor of accepting the terms. Like a wise politician, Sāhib Kaur tried her best to persuade her brother to agree to the peace terms, but he, being a stubborn man, did not agree and Sāhib Kaur signed the treaty on behalf of the Paṭiālā state. This enraged Sāhib Singh, who instigated by his wife, arrested Sāhib Kaur and imprisoned her at Paṭiālā. She appealed to Thomas for aid, who marched to Paṭiālā to help her. He had to fight Paṭiālā forces on his way and consequently, both sides suffered heavily. When Thomas reached near Paṭiālā, the weak-minded Sāhib Singh yielded, accepted the peace terms, and released his sister.

Sāhib Singh was extremely vindictive and possessed of a cruel nature. He again imprisoned Sāhib Kaur in the fort of Paṭiālā. She managed to escape and went to the fort at Saṅgrūr (ਸੰਗਰੂਰ). She was again caught and imprisoned, and seemingly murdered in the prime of her life, during her imprisonment in 1779. Thus ended the life of a brave Sikh heroine.

A noble and brave stateswoman, Sāhib Kaur's courageous deeds will be remembered throughout the generations. In independent India, she would have proved an excellent Prime Minister. Bhāi Kānh Singh (ਭਾਈ ਕਾਨ੍ਹ ਸਿੰਘ), author of Mahān Kosh (ਮਹਾਨ ਕੋਸ਼), writes that she made unique efforts to save and expand her brother's state. Muhammad Latīf (ਮੁਹੰਮਦ ਲਤੀਫ), a famous Muslim historian, writes that the Marāṭhās defeat was due to the fact that Sāhib Kaur herself took part in the battlefield and thus inspired her army. There is no doubt that Sāhib Singh would not have survived as the ruler of Paṭiālā, but for the help of his brave and self-sacrificing sister.

Adapted from: Daughters of the Khālsā, translated by Baldev Singh (ਬਲਦੇਵ ਸਿੰਘ), from Ādarshak Siṅghṇām (ਆਦਰਸ਼ਕ ਸਿੰਘਣੀਆਂ), by Karam Singh (ਕਰਮ ਸਿੰਘ).

Adapted From: Singh, Harbans, The Encyclopedia of Sikhism and
http://www.allaboutsikhs.com/women/bibi_sahib_kaur.htm

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 6-7

Unit Name: The Tradition of Martyrdom

Title: The Sikh (ਸਿੱਖ) Martyrs of the 18th Century

Standards

Standard 1: The Tradition of Martyrdom

- Students describe the history and times of the great Sikh martyrs of the 18th century.
 - Students learn the importance of, and lessons learned from, the two 18th Century Ghalūghārās (ਘਲੂਘਾਰਾ). In addition, students will be introduced to a host of other martyrs, including Hakīkat Rāi (ਹਕੀਕਤ ਰਾਇ), Botā Singh (ਬੋਤਾ ਸਿੰਘ) and Garjā Singh (ਗਰਜਾ ਸਿੰਘ), Bhāi Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), the Khālsā (ਖਾਲਸਾ) Women, amongst others. Emphasis should be placed on the specific importance of their contribution.

Objectives

1. In this lesson, students will be introduced to the important Sikh martyrs of the 18th century through a role-play activity.
2. Students will focus on the contributions of Bhāi Sukkhā Singh (ਭਾਈ ਸੁੱਖਾ ਸਿੰਘ), Bhāi Mahtāb Singh (ਭਾਈ ਮਹਤਾਬ ਸਿੰਘ), Bhāi Tārū Singh, Bhāi Botā Singh, Bhāi Garjā Singh, Bhāi Hakīkat Rāi, Bhāi Subeg Singh (ਭਾਈ ਸੁਬੇਗ ਸਿੰਘ), Bhāi Shāhbāz Singh (ਭਾਈ ਸ਼ਾਹਬਾਜ਼ ਸਿੰਘ), Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ) and Bābā Dīp Singh (ਬਾਬਾ ਦੀਪ ਸਿੰਘ).

Prerequisites

- Students should be familiar with the historical context of the martyrdom of the various Sikhs.
- Most students will have come across most of the martyrs that will be studied in this lesson.

Materials

- Articles on various Sikh martyrs (in Teacher Resources)

Advanced Preparation

- The teacher should prepare for this lesson by surveying the literature on the martyrs mentioned in this lesson.
- This lesson should be conducted over a 2-day period

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Ask students:
 - Who is a *Shahīd* (ਸ਼ਹੀਦ)?
 - Why is *Shahīdī* such an important principle in Sikhī?
- In this part of the lesson, the teacher should explain the importance of this concept and have students understand that in order to be considered a *Shahīd* or martyr, one has to sacrifice one's life for one's beliefs, as well as for the purpose of fighting for justice and to be witness unto truth.
- Students should understand that martyrdom is central to Sikh history and that it is the sacrifices of Sikhs that have allowed Sikhī (ਸਿੱਖੀ) to flourish despite the persecution and oppression that has been inflicted on the Sikh people throughout history.

- The teacher can point to the Ardās (ਅਰਦਾਸ) as evidence of how important martyrdom is to Sikh history, and how it has been immortalized in the daily practice of a Sikh's life.

Exploration (35 minutes)

- Split students into seven groups of three or four and assign each group one article on Sikh martyrs (see Teacher Resources; if possible, the teacher might want to include illustrations with the articles which can be obtained from “The Gurū's Word & Illustrated Sikh History”).
- Ask students to take ten to fifteen minutes to read the article carefully and understand the main idea of the text.
- Each group will be required to dramatize the important contributions of the martyr they were assigned, in front of the class, by the end of the period. This dramatization should consist of four twenty-second tableau (still-life) scenes which focus on the contribution of the Sikh martyr.
- Tableau dramas are like picture-books, only, instead of telling a story through a series of drawings in a book, the students will position *themselves* in statue-like positions to create a still photograph-like scene.
 - For example, if a group were to dramatize the genocide of Sikh women by Mīr Mannū (ਮੀਰ ਮਨੂ), they might have one tableau scene where students stand still in a position which depicts a woman and child being arrested by the police.
 - After holding these positions for about twenty seconds, the scene might then switch to the child being taken away from the mother.
 - The next scene might feature the child being killed and the final scene might depict a woman having to grind flour. The whole dramatization should take no more than two minutes.
- The teacher should stress that, because tableau scenes must be still life, in which there is no dialogue, students must take care to express meaning through their facial expressions and body language.
- As students work in their groups to come up with their tableaus, the teacher might want to go around to each group and make suggestions for improvement and supervise the progress of the assignment.

Explanation/ Extension (5-10 minutes)

- Each group should present their tableau scenes to the rest of the class.
- Students should make sure that they mention the name of the martyr they studied and the specific contribution of that particular martyr in one or two sentences after the tableau scenes for other students to take notes. They can complete this, based on their homework, given in the evaluation section.
- After each group has presented, get students to give each group feedback about the effectiveness of their tableaus and their understanding of it.

Evaluation (On-going)

- Ask students to take a copy of an article on each of the Sikh martyrs that were presented in the class.
- For homework each student should take notes on each Sikh martyr; these notes should include the name of the martyr and two to four sentences about the significance of their life.

Teacher Resources

- The Great Sikh Martyrs, All About Sikhs, February 22nd, 2007. <http://www.allaboutsikhs.com/Sikh-History/The-Great-Sikh-Martyrs-2.html>
- Great Sikh Martyrs, Sikh-history. February 22nd, 2007. <http://www.sikh-history.com/sikhhist/martyrs/index.html>
- Singh, Santokh, Struggle for Freedom, The Gurū's Word & Illustrated Sikh History. Ontario: Spiritual Awakening Studies, 2000. p 197-250

Bhāi Hakīkat Rāi (ਭਾਈ ਹਕੀਕਤ ਰਾਇ)

Bhāi Hakīkat Rāi was born in Siālkoṭ (ਸਿਆਲਕੋਟ) in 1724 A.D. His father was Bhāi Bhāg Mal Khatrī (ਭਾਈ ਭਾਗ ਮਲ ਖਤਰੀ). His maternal grandparents were Sikhs (ਸਿੱਖ) and he was married at a young age to Durgī (ਦੁਰਗੀ), the daughter of Sardār Kishan Singh (ਸਰਦਾਰ ਕਿਸ਼ਨ ਸਿੰਘ). Bhāi Hakīkat Rāi became a Sikh early in his life due to the influence of his mother. During the Mughal rule, children used to go to mosques to study Fārsī from *Maulvīs* (ਮੌਲਵੀ) (Muslim priests). Bhāi Hakīkat Rāi was also learning Fārsī from a maulvī, and he was the only non-Muslim pupil in this school. One day, while the maulvī had gone out, Bhāi Hakīkat Rāi had a quarrel with a boy. In order to tease Bhāi Hakīkat Rāi, the boy was insulting to a goddess. In anger, Bhāi Hakīkat Rāi insulted Fātimā (ਫਾਤਿਮਾ) (an important Muslim woman) in retaliation. When the Muslim boys heard him calling names, all of them gave him a sound thrashing. He returned home weeping.

In the evening, when the Muslim boys reported the incident to the Maulvī, he was enraged and asked for Bhāi Hakīkat Rāi to be brought before him immediately. At the message from the boys, Bhāi Hakīkat Rāi and his father went to the Maulvī. As soon as they arrived, the Maulvī caught hold of Bhāi Hakīkat Rāi and started beating him. The Maulvī beat him to unconsciousness but his anger did not subside. He arrested Bhāi Hakīkat Rāi and sent him to Amīr Beg (ਅਮੀਰ ਬੇਗ), the administrator of Siālkoṭ. The next day in court, the Kāzī (ਕਾਜ਼ੀ) informed Bhāi Hakīkat Rāi that for the sin of hurting the feelings of believers he could be burnt alive by pouring oil on him, or even torn apart alive by dogs. His sin would, however, be pardoned if he embraced Islām. Bhāi Hakīkat Rāi refused to become a Muslim. By order of Amīr Beg, Bhāi Hakīkat Rāi was hung feet up from a tree and beaten, but he did not agree to embrace Islām.

Amīr Beg then sent Bhāi Hakīkat Rāi to Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ), the Governor of Lāhaur (ਲਾਹੌਰ). His mother, Gorām (ਗੋਰਾਂ), said to him, “Son! No doubt I shall lose a son by your death, but if you give up your faith I shall be called the mother of a deserter and faithless son. I pray to God to bestow on you the will to keep your faith even if you have to sacrifice your life.” When Bhāi Hakīkat Rāi did not agree to embrace Islām even after further torture, he was martyred by the orders of the Governor in January, 1735 A.D.

Adapted from: Bed Time Stories Written by Santokh Singh Jagdev. Published by SGPC
<http://www.allaboutsikhs.com/Sikh-History/Sikh-Martyrs-Bhai-Haqiqat-Rai.html>

Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ)

Bhāi Manī Singh was the most learned and revered Sikh of his time. He was born in 1662, in Kambovāl (ਕੰਬੋਵਾਲ), near Sunām (ਸੁਨਾਮ) in the Paṭiālā (ਪਟਿਆਲਾ) district. His father was Kālā Dullat (ਕਾਲਾ ਦੁਲੱਤ) and mother was named Daiā Kaur (ਦਇਆ ਕੌਰ). When Bhāi Manī Singh went with his parents to pay homage to Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) at Anandpur Sāhib (ਅਨੰਦਪੁਰ), he was so fascinated by the Gurū (ਗੁਰੂ) and the *Saṅgat* (ਸੰਗਤ) that he did not want to return home. His parents left him under the care of Mātā Gujārī jī (ਮਾਤਾ ਗੁਜਰੀ ਜੀ), who treated him like her own son. He was about the same age as her son, Gobind Rāi (ਗੋਬਿੰਦ ਰਾਇ).

Bhāi Manī Singh took Amrit (ਅੰਮ੍ਰਿਤ) at the hands of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) on the day of the inauguration of the Khālsā (ਖਾਲਸਾ). When Gurū Gobind Singh Sāhib left Anandpur Sāhib on the night of December 20, 1704, his family got separated at river Sarsā (ਸਰਸਾ) in the confusion created by the Mughal attack. Bhāi Manī Singh took Mātā Sundarī jī (ਮਾਤਾ ਸੁੰਦਰੀ ਜੀ) and Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ) to Dillī (ਦਿੱਲੀ) via Ambālā (ਅੰਬਾਲਾ).

In 1706, he escorted Gurū Sāhib's wives to Talvaṇḍī Sābo (ਤਲਵੰਡੀ ਸਾਬੋ) where the Gurū was staying. There, Gurū Sāhib dictated to him the whole Granth Sāhib (ਗ੍ਰੰਥ ਸਾਹਿਬ), including the hymns of Gurū Teghbahādar Sāhib.

When Gurū Sāhib left Āgrā (ਆਗਰਾ) with Emperor Bāhādur Shāh (ਬਹਾਦੁਰ ਸ਼ਾਹ) for Nander (ਨੰਦੇੜ) in 1707, Mātā Sāhib Kaur and Bhāi Manī Singh accompanied him. There, Gurū Sāhib immersed in the Eternal Light on October 7, 1708. Bhāi Manī Singh escorted Mātā Sāhib Kaur back to Dillī where she lived with Mātā Sundarī for the rest of her life.

Mātā Sundarī came to know of the trouble that was brewing between the Tat Khālsā (ਤਤ ਖਾਲਸਾ) and Bandaī Khālsā (ਬੰਦਈ ਖਾਲਸਾ) factions. She appointed Bhāi Manī Singh as Granthī (ਗ੍ਰੰਥੀ) of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) and sent him to Amritsar (ਅੰਮ੍ਰਿਤਸਰ) with Kirpāl Singh (ਕਿਰਪਾਲ ਸਿੰਘ), the maternal uncle of Gurū Gobind Singh Sāhib. On his arrival at Amritsar in 1721, Bhāi Manī Singh restored peace among the Khālsā and put the affairs of Harimandar Sāhib in order.

By 1738, the Mughal government at Lāhaur (ਲਾਹੌਰ) had strictly prohibited the Sikhs to visit Amritsar and bathe in the holy tank. To overcome this restriction, Bhāi Manī Singh applied to Governor Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) for permission to hold the Divālī (ਦਿਵਾਲੀ) festival at Harimandar Sāhib. The permission was granted for a tribute of Rs. 5000. Bhāi Manī Singh hoped that he would be able to pay the sum out of offerings made by the Sikhs who were invited.

However, Bhāi Manī Singh had not known of the governor's true intentions earlier. The governor claimed that he was sending a force of some officers to keep order during the festival but Bhāi Manī Singh knew that something did not appear right. The large force sent by the governor was under the command of Divān Lakhpat Rāi (ਦਿਵਾਨ ਲਖਪਤ ਰਾਇ) who hated the Sikhs and was a sworn enemy of them. The force wasn't sent to keep order, but to keep the Sikhs away from Amritsar. Lakhpat Rāi and the governor were afraid of allowing too many Sikhs to congregate. They had decided to have the force march into the city on the day of the festival so that the Sikhs would become afraid and leave on their own. Bhāi Manī Singh destroyed their plan by sending out another letter telling Sikhs not to come to Amritsar.

Bhāi Manī Singh was arrested for not paying the stipulated sum. He was asked by the Kāzī (ਕਾਜ਼ੀ) to embrace Islām or face death. Bhāi Manī Singh stoutly refused to barter his religion. Zakrīā Khān ordered his execution in 1738.

Bhāi Manī Singh's body was cut to pieces joint by joint. His gruesome martyrdom inflamed the passions of the Sikhs. They pledged to uproot the evil forces of the Mughals.

Adapted from: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word and Illustrated Sikh History

Assasination of Massā Raṅghar (ਮੱਸਾ ਰੰਘੜ)

As a result of renewed persecutions by Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) the Governor of Lāhaur, the Sikhs left the plains and sought shelter in the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills. Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ) of Persia, after ransacking Dillī (ਦਿੱਲੀ) in the early months of 1739, was on his way back to Persia. He was passing by the Shivālik Hills when Sikhs fell upon his rear and looted much of his booty. Nādir Shāh halted at Lāhaur and questioned Zakrīā Khān as to who these dare devils were. Zakrīā replied, "They are a group of *fakīrs* (ਫਕੀਰ) who bathe in their Gurū's tank twice a year and disappear." "Where do they live?" asked Nādir. "Their homes are their saddles," was Zakrīā's reply. Nādir Shāh warned him, "Take care, the day is not far when these fakīrs will take possession of your country." These remarks of Nādir Shāh worried Zakrīā and he launched an all out campaign against the Sikhs. He fixed prices on Sikhs' heads and put the whole machinery of the government, including *Caudhrīs* (ਚੌਧਰੀ) and *Zamīndārs* (ਜ਼ਮੀਂਦਾਰ), to crush the Sikhs.

The worst and most heinous crimes were committed by Massā Raṅghar (ਮੱਸਾ ਰੰਘੜ) of Maṇḍiālī (ਮੰਡਿਆਲੀ). He was the most active of the *Caudhrīs* (ਚੌਧਰੀ) in carrying out Sikh murders. He filled many cartloads of Sikh heads and sent them to Zakrīā Khān. He was put in charge of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ), at Ammritsar, (ਅੰਮ੍ਰਿਤਸਰ) by the Governor. He turned the holy precincts into a stable and the innermost sanctuary into a dance-hall where he smoked, drank liquor, and enjoyed the dance of women.

The news of this desecration reached a party of Sikhs residing in Jaipur (ਜੈਪੁਰ). Mahtāb Singh (ਮਹਤਾਬ ਸਿੰਘ) of Mīrāmkoṭ (ਮੀਰਾਂਕੋਟ), and Sukkhā Singh (ਸੁੱਖਾ ਸਿੰਘ) of Mārī Kambo (ਮਾਰੀ ਕੰਬੋ), took upon themselves to avenge this gross insult to their holiest of holy shrines. Both left for the Pañjāb (ਪੰਜਾਬ) and reached Ammritsar in August, 1740. They disguised themselves as Muhammadans and filled two bags with well rounded brick pieces. They entered the precincts of Harimandar Sāhib under the pretext of paying their land revenue. Tying their horses outside the main gate, they made straight for the inner most sanctuary where Massā Raṅghar was being entertained by a dancing girl. While Sukkhā Singh watched the entrance, Mahtāb Singh went inside and placed the two bags of revenue before Massā. As Massā bent over to pick up the bags, Mahtāb Singh briskly drew his sword and with lightning speed chopped off Massā's head. Before Massā's guards could recover from the shock, the two Sikhs had fled with Massā's head. Mahtāb Singh and Sukkhā Singh galloped back to Jaipur carrying Massā's head on a spear.

Zakrīā Khān was vexed. He collected all the *Caudhrīs* of the areas around Ammritsar to help him trace the assassins in return for a high prize. Harbhagat Nirañjanīā (ਹਰਭਗਤ ਨਿਰੰਜਨੀਆ) of Janḍiālā (ਜੰਡਿਆਲਾ) discovered that it was Mahtāb Singh of the village of Mīrāmkoṭ who had assassinated Massā Raṅghar. He reported his finding to Zakrīā who ordered the arrest of Mahtāb Singh. Village

Mīrāmkoṭ was surrounded, but Mahtāb Singh was not found. In the year 1745, when Mahtāb Singh came to his village to see his family, a local resident informed the Muslim officials of his presence. Mahtāb Singh was arrested and taken to Lāhaur. He refused to embrace Islām and was publicly broken on wheels under the orders of Zakrīā Khān. Sukkhā Singh obtained martyrdom fighting against Mughal forces in the Choṭā Ghalūghārā (ਛੋਟਾ ਘਲੂਘਾਰਾ) or Lesser Holocaust of 1746.

Resources on Assassination of Massa Ranghar:

- Singh, Rūp. Pramukh Sikh Shakhṣīatām. Dharam Pracār Kameṭī, Shromaṇī Gurduārā Prabandhak Kameṭī, Srī Ammritsar, June 1996. p 110-112
- Bhaṅgū, Ratan Singh. Prāchīn Panth Prakāsh. Amritsar, 1914
- Giānī, Giān Singh. Tvārīkh Gurū Khālsā [Reprint]. Paṭiālā, 1970

Bābā Dīp Singh (ਬਾਬਾ ਦੀਪ ਸਿੰਘ)

Bābā Dīp Singh was born and raised in the village of Pāhūviṇḍ (ਪਾਹੂਵਿੰਡ), in the district of Ammritsar. He received Ammrit (ਅੰਮ੍ਰਿਤ) from the hands of Gurū Gobind Singh Sāhib himself. He was one of the most scholarly Sikhs of his time. Copies of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), written in his own hand, or promulgated by him, are accepted as most authentic, especially the four copies installed by him at the four *Takhts* (ਤਖਤ). Bābā Dīp Singh was in charge of the Gurduārā of Talvaṇḍī Sābo (ਤਲਵੰਡੀ ਸਾਬੋ) called Damdamā (ਦਮਦਮਾ).

In 1757, Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ) was returning to Afghanistan with thousands of young Hindu women, and a big booty loaded over 28,000 elephants and 80,000 cavalry horses. The Sikhs found him and plundered his baggage, cut off the rear force of his army, rescued the captive women in large numbers and sent them to their homes. Ahmad Shāh Abdālī was enraged at the Sikhs. He sent a large force which plundered Ammritsar, demolished Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ), and filled the holy tank with dirt and refuse.

Bābā Dīp Singh was at Damdamā when he heard about the desecration of Darbār Sāhib (ਦਰਬਾਰ ਸਾਹਿਬ). He immediately started with eight Singhs to right this wrong. On the way, large numbers of Singhs joined him. At Saṅgharāṇā (ਸੰਘਰਾਣਾ), he drew up a line and asked the Singhs to cross over only if they were willing to lay down their lives. They all crossed over without hesitation. By the time he reached Taran Tāran (ਤਰਨ ਤਾਰਨ), he had about 1000 men with him, ready for the supreme sacrifice. They marched from there in the gala dress of bridegrooms, with festal ribbons on their wrists and saffron sprinkled on their robes, symbolizing their readiness to embrace death as a loved one.

On getting the news that the Sikhs were going to gather in thousands at Ammritsar for celebration, Jahān Khān (ਜਹਾਨ ਖਾਨ), a General of Taimūr Shāh Abdālī (ਤੈਮੂਰ ਸ਼ਾਹ ਅਬਦਾਲੀ), ordered Aṭal Khān (ਅਟਲ ਖਾਨ) to march upon Ammritsar and punish the Sikhs. A war was proclaimed with the beat of drums, calling upon all Muslims to be ready for a holy war against the Sikhs. Aṭal Khān took some time before he arrived in Ammritsar, but Jahān Khān was immediately able to collect a force of about 2000 horsemen to fight against the Sikh force.

The Sikh force, under Bābā Dīp Singh, came face to face with Jahān Khān's force near Goharvāl (ਗੋਹਰਵਾਲ), midway between Ammritsar and Taran Tāran. Both forces engaged in a fierce battle. Such was the fury with which the Sikhs fought, that the forces under Jahān Khān were unable to master the situation; they fled in all directions. Jahān Khān tried to rally them with threats, but with little effect. In the meantime Aṭal Khān arrived with his fresh army and artillery. This turned the tables on the

Sikhs. There was much carnage. Almost every companion of Bābā Dīp Singh lost his life fighting valiantly in the battle. Bābā Dīp Singh's own head was severed from his body. But, as legend has it, he had vowed not to lay down his life before visiting the precincts of Darbār Sāhib, he cut through the enemy forces supporting his severed head in one hand and fighting with the other. He reached the precincts of Darbār Sāhib and laid his head inside the *Parkarmā* (ਪਰਕਰਮਾ). He attained martyrdom on November 11, 1757. His supreme sacrifice and noble daring are commemorated in the *Parkarmā* of Harimandar Sāhib to this day.

Source: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word and Illustrated Sikh History

Bhāi Botā Singh (ਭਾਈ ਬੋਤਾ ਸਿੰਘ) and Bhāi Garjā Singh (ਭਾਈ ਗਰਜਾ ਸਿੰਘ)

In 1739, Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) launched an all out campaign of persecution against the Sikhs. Rewards were offered for the capture and extermination of Sikhs. It was declared lawful to plunder Sikh houses and to seize their property. The whole machinery of the government, including *Caudhrīs* (ਚੌਧਰੀ) and *Zamīndārs* (ਜ਼ਮੀਂਦਾਰ), was put into motion to crush the Sikhs. Thousands of Sikhs were murdered. Cartloads of their heads were taken to Lāhaur for obtaining rewards from Zakrīā.

Under such conditions of persecution, Sikhs took shelter in the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills, Lakkhī (ਲੱਖੀ) jungle, and the sandy deserts of Rājputānā (ਰਾਜਪੁਤਾਨਾ). A few, who still chose to remain in Mājhā (ਮਾਝਾ), had to pass their days in local forests, bushes, or by taking shelter in *Khulāsā* (ਖੁਲਾਸਾ) (*Sahajdhārī* – ਸਹਜਧਾਰੀ, or slow-adapting Sikhs) houses. Sometimes Muslims, and even Hindus, would boast that Sikhs were afraid of appearing in the plains. Such taunts would cause some daring Sikhs to come out of their hiding places and make their presence felt.

The Sikhs, as a collective body, refused to oblige the enemy by venturing out of their hide-outs in large numbers. However, individual Sikhs made history by openly challenging governmental authority. One of them was Botā Singh (ਬੋਤਾ ਸਿੰਘ), from the village of Bharānā (ਭਰਾਨਾ). He, along with Garjā Singh (ਗਰਜਾ ਸਿੰਘ), brought much ridicule to Zakrīā Khān. In spite of the Governor's ban on Sikhs visiting Amritsar, these two would, time and again, come to have a dip in the holy tank in the night and then disappear into the bushes near Taran Tāran (ਤਰਨ ਤਾਰਨ).

One day, a party of wayfarers noticed Bhāi Botā Singh and Bhāi Garjā Singh near Nūrdīn (ਨੂਰਦੀਨ). One of the wayfarers said, "Look, there in the bushes are two Sikhs". The other wayfarer replied, "They can't be true Sikhs. They must be some cowards who are afraid of showing their faces in the open. The Sikhs are not afraid of coming out". This remark stung Botā Singh and Garjā Singh. They decided to come out and make their presence felt, even to the government. They took a position on the Grant Trunk Road, near Sarāi Nūrdīn (ਸਰਾਇ ਨੂਰਦੀਨ), and as a show of bravado, began to collect a toll of one *Ānā* (ਆਨਾ) per cart and one *Paisā* (ਪੈਸਾ) per donkey-load. Botā Singh's aim in collecting the toll was to prove to Zakrīā Khān that in spite of all his efforts to exterminate the Sikhs, they were very much in existence. He therefore informed the Governor, through a letter, of his new passtime. In the Panjābī folklore, this letter is still sung as follows:

ਚਿੱਠੀ ਲਿਖੇ, ਸਿੰਘ ਬੋਤਾ।

ਹਥ ਹੈ ਸੋਟਾ, ਵਿਚ ਰਾਹ ਖਲੋਤਾ, ਆਨਾ ਗੱਡਾ, ਪੈਸਾ ਖੋਟਾ।

ਆਖੀਂ ਭਾਬੇ ਖਾਨੇ ਨੂੰ, ਯੂੰ ਆਖੇ ਸਿੰਘ ਬੋਤਾ।

Ciṭṭhī likhe, Siṅgh Botā.

Hath hai soṭā, vic rāh khalotā, Ānā gaḍḍā, Paisā khotā.

Ākhīm Bhābo Khāno nū, yūm ākhe Siṅgh Botā.

Thus writes a letter Siṅgh Botā,

With a big stick in hand, on the road I stand. Levying an Ānā for a cart; and a Paisā for a donkey.

Tell my sister-in-law Khāno, thus, says Siṅgh Botā.

The Governor, highly incensed, sent a force of one hundred horsemen to arrest him. But, the two Sikhs refused to surrender and died fighting. Their only weapons were big sticks cut from Kikkar (ਕਿੱਕਰ) trees.

Source: Siṅgh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word and Illustrated Sikh History and The Gurū's Word and Illustrated Sikh History

Martyrdom of Bhāi Tārū Siṅgh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ)

Zakrīā Khān, the Governor of Lāhaur (ਲਾਹੌਰ), had been carrying on a cruel campaign of persecution against the Sikhs, since they were the most visible threat to the Mughals. The Sikhs had, as a result, disappeared into hills, forests and deserts where Mughal armies could not reach them. As the Khālsā warriors were out of Zakrīā Khān's reach, he wreaked his wrath on gentle and harmless Sikhs. These peaceful Sikhs earned their living with honest labour and shared their earnings with those in need, irrespective of their race, religion, or caste.

Notable martyrdoms have always lighted new fires in Sikh hearts. One such martyrdom was that of Bhāi Tārū Siṅgh of Pūlā (ਪੁਲਾ), a village in Mājha (ਮਾਝਾ) track. He was a pious, kind-hearted young man of 25, devoted to the service of the Sikhs whom the cruel rule had driven into the wilderness. He cultivated his fields and lived in peace, reciting Gurbāṇī (ਗੁਰਬਾਣੀ). He shared his field's produce with his brethren and offered them shelter whenever required. This was considered treason by the Mughal rulers.

Harbhagat Nirañjanīā (ਹਰਭਗਤ ਨਿਰੰਜਨੀਆ) of Janḍiālā (ਜੰਡਿਆਲਾ), who was instrumental in the arrest of Bhāi Mahtāb Siṅgh (ਭਾਈ ਮਹਤਾਬ ਸਿੰਘ) of Mīrāṁkoṭ (ਮੀਰਾਂਕੋਟ), was always seeking information about Sikhs to pass on to the Governor of Lāhaur for a reward. He came to know of Bhāi Tārū Siṅgh's activities and informed Zakrīā Khān. Bhāi Tārū Siṅgh was arrested and brought to Lāhaur.

He was offered a high position with the government, and a marriage with a beautiful damsel from a respected Mughal family, if he embraced Islām and cut his hair. Bhāi Tārū Siṅgh defiantly refused to give up his faith. He told the Governor, "Even if I were offered the kingship of the whole world and the beauties of paradise, I would not barter my faith. I am prepared to die but I will not let even a single hair of mine be cut". In June 1745 Bhāi Tārū Siṅgh bluntly refused the proposal saying that his hair was inseparable from his scalp. By the orders of the Governor his hair was mercilessly scraped off along with his scalp. Bhāi Tārū Siṅgh stood the ordeal bravely, reciting the words of Japu jī Sāhib (ਜਪੁ ਜੀ ਸਾਹਿਬ) and calling on the name of God.

Bhāi Tārū Siṅgh was taken back to prison and tortured there for many days. During this time, Zakrīā Khān became seriously ill, with diseased kidneys and could not pass urine. His abdomen swelled up with intense pain and he had hard time breathing. In these hours of unbearable suffering, he realized that he had caused suffering to thousands of innocent Sikhs. He sent a messenger to Bhāi Tārū Siṅgh and asked for forgiveness. Bhāi Tārū Siṅgh, intoxicated with the love of God, was in a state of bliss.

He forgave Zakrīā Khān saying that everything happens in God's Will. As soon as Zakrīā Khān received this message, he was able to pass urine. His pain subsided and he died shortly thereafter. Bhāī Tārū Singh left the earthly abode a few hours after the death of Zakrīā Khān on July 1, 1745.

Source: Source: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word and Illustrated Sikh History

Martyrdom of Bhāī Subeg Singh (ਭਾਈ ਸੁਬੇਗ ਸਿੰਘ) and Bhāī Shāhbāz Singh (ਭਾਈ ਸ਼ਾਹਬਾਜ਼ ਸਿੰਘ)

Subeg Singh was an influential *Zamīndār* (ਜ਼ਮੀਂਦਾਰ) of Jambar (ਜੰਬਰ) and a contractor for the government. Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ), the Governor of Pañjāb, had used the services of Subeg Singh for his own ends many times. For instance, in 1733, Zakrīā Khān had sent him to present an offer of a *Jagīr* and *Navābī* (ਨਵਾਬੀ) to the Sikhs in exchange for peace. Subeg Singh had successfully negotiated with the *Khālsā* and persuaded them to accept the *Jagīr* (ਜਗੀਰ).

Subeg Singh had a bright and promising son named Shāhbāz Singh. As there were no Sikh schools in those days, Shāhbāz Singh studied in a Muslim school. There, a great conflict arose between Sikhs and Muslims, and the teachers condemned Sikhī (ਸਿਖੀ). Shāhbāz Singh strongly defended his faith and criticized Islām for forcibly converting people belonging to other religions. The matter was reported to the Kāzī who delivered his usual judgement: embrace Islām or face death. The boy refused bluntly to abandon his faith and embrace Islām. He was sent to Lāhaur (ਲਾਹੌਰ) to stand his trial before the Governor.

Subeg Singh approached Zakrīā Khān and the chief Kāzī (ਕਾਜ਼ੀ) with a request to release his son, as he was innocent. But Zakrīā Khān refused to interfere in the case and the chief Kāzī also turned a deaf ear to him. In frustration, Subeg Singh used some harsh words and left. Later, he too was arrested on a trumped-up charge of supplying information to the Sikhs and was put under restraint.

Zakrīā Khān died before punishing Subeg Singh and Shāhbāz Singh. His son, Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ), became the Governor of Lāhaur and was as relentless as his father, but even more cruel. He had no soft corner for Subeg Singh and Shāhbāz Singh. He, therefore, took up their cases and pursued them with zeal. After putting up the show of a trial, both father and son were asked to embrace Islām or face death. The Governor ordered their execution by crushing them on wheels.

Subeg Singh and Shāhbāz Singh were taken to Nakhās (ਨਖਾਸ) and publicly tortured. The chief Kāzī advised Subeg Singh to accept Islām and save his, and his son's life, but Subeg Singh refused defiantly. At this the chief Kāzī ordered Shāhbāz Singh to be crushed on the wheels. Both were thus martyred for their unrelenting faith in Sikhī. It has been documented in some texts that as they were being tortured they received their strength from remembrance of Vahgurū.

Adapted from: Source: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word and Illustrated Sikh History

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 8

Unit Name: The Tradition of Martyrdom

Title: Sikh (ਸਿੱਖ) Leaders of the 18th Century

Standards

Standard 1: The Tradition of Martyrdom

- Students describe the history and times of the great Sikh martyrs of the 18th century.
 - Students learn the importance of, and lessons learned from, the two 18th Century Ghalūghārās (ਘਲੂਘਾਰਾ). In addition, students will be introduced to a host of other martyrs, including Hakīkat Rāi (ਹਕੀਕਤ ਰਾਇ), Botā Singh (ਬੋਤਾ ਸਿੰਘ) and Garjā Singh (ਗਰਜਾ ਸਿੰਘ), Bhāi Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), the Khālsā (ਖਾਲਸਾ) Women, amongst others. Emphasis should be placed on the specific importance of their contribution.

Objectives

1. In this lesson, students will be introduced to the important Sikh leaders of the 18th century and they will organize information on these important figures in the format of a graphic organizer.
2. Students will focus on the contributions of Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ), Jassā Singh Āhlūvālā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ), Jassā Singh Rāmgarīā (ਜੱਸਾ ਸਿੰਘ ਰਾਮਗੜੀਆ), Sardār Baghel Singh (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ), Akālī Phūlā Singh (ਅਕਾਲੀ ਫੂਲਾ ਸਿੰਘ), Sardār Shām Singh Aṭārīvālā (ਸਰਦਾਰ ਸ਼ਾਮ ਸਿੰਘ ਅਟਾਰੀਵਾਲਾ).

Prerequisites

- Students should be somewhat familiar with 18th century Sikh historical context.

Materials

- Articles on various Sikh leaders (In Teacher Resources)

Advanced Preparation

- The teacher should prepare for this lesson by surveying the literature on the martyrs mentioned in this lesson.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- To introduce the topic of this lesson, guide the students in a discussion about conditions in the 18th century.
- The teacher should stress the fact that the 18th century was a time of great turbulence for the Sikh community in Pañjāb (ਪੰਜਾਬ).
- Ask students questions like:
 - What types of challenges did the Sikh community have to face after the passing away of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ)?
 - Students should mention events such as the invasions of Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ) and Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ) and the persecution of Sikhs under governors like Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) and Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ).
- The teacher may want to note these events on the blackboard for students to refer to

throughout the lesson.

- After listing the challenges the Sikhs had to face during the 18th century, the teacher should introduce the important Sikh leaders of this time by explaining that, during this time of turbulence, the Sikh community was able to survive because of the perseverance and efforts of great *Jathedārs* (ਜਥੇਦਾਰ) and warriors such as Jassā Singh, Navāb Kapūr Singh, etc.

Exploration (35 minutes)

- Inform students that during this class, they will be reading articles about these great leaders and organizing the information using a graphic organizer.
- As students read through the article, they will fill in the graphic organizer for each *Jathedār* or other prominent people (six in total) mentioned in the article.
- In order to give students an example of how they should organize the information in the articles, the teacher might want to provide students with an example like the one illustrated below.
- A blank organizer has been provided for the exercise in the Teacher Resources.

Name	Dates	Important Contributions
Navāb Kapūr Singh of Faizalpurīā (ਫੈਜਲਪੁਰੀਆ) or Singhpurīā (ਸਿੰਘਪੁਰੀਆ) Misal (ਮਿਸਲ)	b. 1697 d. 1753	<ul style="list-style-type: none"> • 1734: Classified <i>Khālsā</i> into <i>Buḍā Dal</i> (ਬੁਡਾ ਦਲ) and <i>Tarunā Dal</i> (ਤਰੁਨਾ ਦਲ) • 1746: Led the <i>Khālsā</i> through the 2nd Holocaust • 1748: Proposed the creation of the Sikh <i>Misals</i>

Explanation/ Extension (5-10 minutes)

- Before class ends, the teacher should take up the exercise and get students to volunteer the information that they put in each column for each of the six Sikhs studied in this section.
- In particular, the teacher should try to get students to say what they picked for the “Important Contributions” column and why.
- Get students to notice common trends in terms of the characteristics and contributions of the *Sardārs* (ਸਰਦਾਰ) of the 18th century.
- Ask students: Look at the important contributions of all of these Sikhs: What do you notice? Is there anything that these men have in common? For instance, point out that all of these Sikhs were exemplary warriors and statesmen and contributed to the dominating positions in the Pañjāb (ਪੰਜਾਬ) during the 18th century.
- The teacher should also point out exceptional qualities, such as the peacemaking and diplomatic abilities of Akālī Phūlā Singh.

Evaluation (On-going)

- Ask students to pick one 18th century Sikh leader that they studied in class and get them to research that particular leader at home on the Internet, or through books.
- Ask them to find out an interesting anecdote about that Sikh leader and share it with their classmates.

Teacher Resources

- Great Sikh Warriors, Sikh-history, February 22nd, 2007. <http://www.sikh-history.com/sikhhist/warriors/index.html>
- The Great Sikh Warriors, All About Sikhs. February 22nd, 2007. <http://www.allaboutsikhs.com/Sikh-History/The-Great-Sikh-Warriors.html>
- Singh, Santokh. Struggle for Freedom. The Gurū's Word & Illustrated Sikh History. Ontario: Spiritual Awakening Studies, 2000.
- Singh, Rūp. Pramukh Sikh Shakhṣatātām. Dharam Pracār Kameṭī, Shromaṇī Gurduārā Prabandhak Kameṭī, Srī Ammritsar, June 1996. (p 126-132)
- Bhaṅgū, Ratan Singh. Prāchīn Panth Prakāsh. Amritsar, 1914.
- Hotī, Prem Singh. Navāb Kapūr Singh. Ludhiānā, 1952.
- Singh, Gaṇḍā. Sardār Jassā Singh Āhlūvālā. Paṭiālā, 1969.
- Singh, Teja and Ganda. A Short History of the Sikhs. Bombay, 1950.
- Singh, Khushwant. A History of the Sikhs, vol. I. Princeton, 1963.
- Singh, Harbans. The Heritage of the Sikhs. Delhi, 1983.

Important Sikh Leaders of the 18th Century

Name	Dates	Important Contributions

Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ)

Navāb Kapūr Singh, the most distinguished of the Sikh leaders, paved the way for the Sikh nation as an indigenous ruling power. Born in 1697, Kapūr Singh of Faizalpur (ਫੈਜਲਪੁਰ) was a contemporary of Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). Even before he was invested with *Navābī* (ਨਵਾਬੀ), he had proved himself as a leader and a warrior, next only to Darbārā Singh (ਦਰਬਾਰਾ ਸਿੰਘ).

Navāb Kapūr Singh was highly respected, both as a political and a spiritual leader. Any word spoken even casually from his lips was regarded with great reverence. He brought large numbers of people from all castes into the fold of the *Khālsā* (ਖਾਲਸਾ).

In 1734, with a view to make the *Khālsā* organization more efficient, Navāb Kapūr Singh classified the *Khālsā* force into two divisions. The first one, consisting of veterans, many of whom had been with Gurū Gobind Singh Sāhib was called Buḍā Dal (ਬੁਡਾ ਦਲ) (army of elders). This division was led by Navāb Kapūr Singh. The other, consisting of junior men, was called Tarunā Dal (ਤਰੁਨਾ ਦਲ) (army of the young). Due to their large numbers, they were further divided into five *Jathās* (ਜਥਾ) (sub divisions) of 1500 to 2000 men each. Navāb Kapūr Singh supervised and kept together both the *Dals*. Buḍā Dal was comparatively more stationary, yet more involved in strategizing; whereas, Tarunā Dal was always on the move implementing what was necessary, based on Buḍā Dal's plans. The renewed energy of the *Khālsā* alarmed the government and led to the confiscation of their Jagīr (ਜਗੀਰ) in 1735.

During the leadership of Navāb Kapūr Singh, the Khālsā Panth (ਪੰਥ) passed through a very difficult period of persecutions by Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) and Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ). The first holocaust, known as the Choṭā Ghalūghārā (ਛੋਟਾ ਘਲੂਘਾਰਾ) happened in June 1746, when about ten thousand Sikhs lost their lives. Besides this major operation, there were scores of smaller battles fought by the Khālsā against the Mughals.

A unique contribution made by *Jathedār* (ਜਥੇਦਾਰ) Navāb Kapūr Singh was the creation of Dal Khālsā (Khālsā army) and the declaration of Khālsā as a state. It was a landmark in Sikh history because it ushered a new era in which the Sikhs united their scattered bands into a more cohesive organization. They all gathered at Ammritsar on the day of Vaisākhī (ਵੈਸਾਖੀ), where Navāb Kapūr Singh proposed the organization of a strong force of eleven *Misals* (ਮਿਸਲ) under one supreme commander. As he was growing old, he proposed that Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ) take his place. Jassā Singh was unanimously chosen as the supreme commander. He was to be helped by an advisory council of ten *Sardārs* (ਸਰਦਾਰ) (chiefs) who in turn, were leaders of their *Misals*. The eleventh Misal was to be under the supreme commander. Navāb Kapūr Singh was the founder of the Faizalpurīā or Singhpurīā (ਸਿੰਘਪੁਰੀਆ) Misal. He took part in innumerable battles. It is said that there was not a part of his body two inches wide which did not bear the mark of a wound suffered in battle. In spite of being the supreme commander, he always remained humble and considered himself only one among the many illustrious sons of the Gurū. Navāb Kapūr Singh died in 1753.

Adapted from: The Gurū's Word & Illustrated Sikh History

Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ)

Bādar Singh (ਬਾਦਰ ਸਿੰਘ) lived near Lāhaur (ਲਾਹੌਰ), in the village of Āhlū (ਆਹਲੂ) (hence Āhlūvālīā). He was married to the sister of Bāg Singh (ਬਾਗ ਸਿੰਘ). Both Bādar Singh and Bāg Singh served under Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ). After Bandā Singh's execution in 1716, many Sikhs dispersed into the desert of Hāmsī (ਹਾਂਸੀ) and Hisār (ਹਿਸਾਰ). It was there that a son was born to Bādar Singh in 1718; he was named Jassā Singh (ਜੱਸਾ ਸਿੰਘ). Jassā Singh was four years old when his father died, in 1722. Gurū Gobind Singh Sāhib's widow, Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ), took Jassā Singh and his mother into her care. She lavished great affection on Jassā Singh and brought him up as her own son, instructing him carefully in the arts of war and peace. He also studied the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) under Bhāī Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ). The young boy and his mother possessed sweet and melodious voices and daily sang *Sabads* (ਸਬਦ) from the Gurū Granth Sāhib. When Navāb Kapūr Singh and Bāg Singh came to Dillī (ਦਿੱਲੀ) in 1728 to pay homage to Mātā Sundarī, she entrusted the care and upbringing of the promising youth into the hands of Navāb Kapūr Singh. Mātā Sundarī adorned Jassā Singh with Gurū Gobind Singh Sāhib's sword, shield, bow and arrows. She gave Kapūr Singh the Gurū's steel mace to be given to Jassā Singh when he grew up to be a leader of the Khālsā.

Jassā Singh was brought up under the personal care of Navāb Kapūr Singh and grew up as a man of spiritual orientation and commitment to the Khālsā. Jassā Singh was only 13 years old when his maternal uncle Bāg Singh died, and he was given the command of Bāg Singh's *Jathā* (ਜਥਾ), later known as Āhlūvālīā Misal (ਆਹਲੂਵਾਲੀਆ ਮਿਸਲ). He fought in many battles in which he displayed great qualities of courage, bravery, and fortitude as a leader. He fought alongside Navāb Kapūr Singh in the Choṭā Ghalūghārā (ਛੋਟਾ ਘਲੂਘਾਰਾ), in 1746. At a grand assembly of Sikhs in Ammritsar on Vaisākhī day, 1748, Navāb Kapūr Singh reorganized the fighting body of Sikhs into Dal Khālsā (ਦਲ ਖਾਲਸਾ)

and appointed Jassā Singh his successor as the commander of the Dal Khālsā and handed over to him the steel mace of Gurū Gobind Singh Sāhib. Jassā Singh Āhlūvālīā took part in all the important battles that the Khālsā fought, including the Vaḍā Ghalūghārā (ਵਡਾ ਘਲੂਘਾਰਾ) of 1762. He captured Lāhaur in November 1761, and issued, for the first time after Bandā Singh Bahādur, the Sikh coin with the inscription “Gurū Nānak - Gobind Singh”. Elated at his success, the Khālsā honored him with the title of Sultān-ul-Kaum (ਸੁਲਤਾਨ-ਉਲ-ਕੌਮ) (King of the People).

The Dal Khālsā, under Jassā Singh Āhlūvālīā, advanced upon Dillī in 1783 and entered the Red Fort on March 11. Jassā Singh was given the title of Bādshāh Singh (ਬਾਦਸ਼ਾਹ ਸਿੰਘ) and installed on the throne of Dillī. In October 1783, Jassā Singh was suddenly taken ill and peacefully departed from the earthly abode on October 17 of the same year.

Jassā Singh Āhlūvālīā was a great leader, a fearless warrior, a mighty general, and an eminent organizer. He bore 32 scars of sword cuts and bullet marks on the front of his body, and none on his back. He was so grand, with such a giant body, that Kāzī Nūr Muhammad (ਕਾਜ਼ੀ ਨੂਰ ਮੁਹੰਮਦ), who saw him fighting against Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ), called him a powerful mountain. Jassā Singh was held in such veneration by the Sikh people that he came to be known as Gurū kā Lāl (ਗੁਰੂ ਕਾ ਲਾਲ) (the beloved of the Gurū). He was also immensely disciplined in his Sikhī.

Adapted from: The Gurū's Word & Illustrated Sikh History

Sardār Baghel Singh (ਸਰਦਾਰ ਬਘੇਲ ਸਿੰਘ)

At the time of the formation of Dal Khālsā (ਦਲ ਖਾਲਸਾ) in March 1748, Karoṛā Singh (ਕਰੋੜਾ ਸਿੰਘ) was the head of the Karoṛsinghīā Misal (ਕਰੋੜਸਿੰਘੀਆ ਮਿਸਲ). He was killed in 1761, in a battle against the Navāb of Kañjpurā (ਨਵਾਬ ਕੰਜਪੁਰਾ). As Karoṛā Singh had no son, he had adopted his personal servant Baghel Singh, who later succeeded him to the leadership of the *Misal*.

Baghel Singh came from the village in Cubāl (ਚੁਬਾਲ), in the district of Ammritsar. He became the most powerful Sikh leader in the Sis-Satluj (ਸਤਲੁਜ) region and dominated Sikh politics in this area in the last quarter of the 18th century. Seeing Baghel Singh's abilities and capacities as a leader, diplomat, and statesman, the Emperor was inclined to appoint him regent of the Empire. In fact, he made many efforts to persuade him to accept his offer. Even though Baghel Singh knew of his abilities to expand the influence of the Khālsā by accepting the Emperor's offer, he did not, on account of his humble origin and for fear of annoying the all powerful Āhlūvālīā Sardār. He was content to accept Jassā Singh as the head of Dal Khālsā, and persuaded him to enter the Red Fort and sit on the throne of Dillī.

Baghel Singh, along with Jassā Singh Āhlūvālīā and Jassā Singh Rāmgarīā, reached Dillī at the head of 60,000 Sikh troops on March 8, 1783. In the next three days they had taken over the whole city, and on March 11, Jassā Singh Āhlūvālīā sat on the throne of Dillī. Terrorized by the Sikh's presence, Emperor Shāh Ālam II (ਸ਼ਾਹ ਆਲਮ ੨) invited Begam Samrū (ਬੇਗਮ ਸਮਰੂ) from Sardhānā (ਸਰਧਾਨਾ), in Meraṭh (ਮੇਰਠ), to negotiate peace with the Sikhs. She came, and with the authority of the Emperor entered into an agreement with Baghel Singh in order to stop the fighting in the city. The chief terms of the agreement were that Baghel Singh would be allowed to stay in Dillī with his troops to maintain peace and order in the city. For this purpose, he was permitted to keep 37 percent of all duties in Dillī. He was also allowed to build seven *Gurduārās* (ਗੁਰਦੁਆਰਾ) at the sacred places connected with the Gurūs.

As per the terms of the peace agreement, Baghel Singh built the seven *Gurduārās* in Dillī. Gurduārā Sīs Gañj (ਗੁਰਦੁਆਰਾ ਸੀਸ ਗੰਜ) was erected at Cāndnī Cauṁk (ਚਾਂਦਨੀ ਚੌਂਕ), the site of the execution of Gurū Teghbahādar Sāhib. Gurduārā Rakāb Gañj (ਗੁਰਦੁਆਰਾ ਰਕਾਬ ਗੰਜ) was erected at the cremation site of the Ninth Gurū's body. Gurduārā Mātā Sundarī (ਗੁਰਦੁਆਰਾ ਮਾਤਾ ਸੁੰਦਰੀ) was built where Mātā Sundarī and Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ) had stayed after leaving Anandpur Sāhib (ਅਨੰਦਪੁਰ ਸਾਹਿਬ). Gurduārā Banglā Sāhib (ਗੁਰਦੁਆਰਾ ਬੰਗਲਾ ਸਾਹਿਬ) was built where Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) had stayed with Rājā Jai Singh (ਰਾਜਾ ਜੈ ਸਿੰਘ). Gurduārā Bālā Sāhib (ਗੁਰਦੁਆਰਾ ਬਾਲਾ ਸਾਹਿਬ) was constructed at the place of cremation of Gurū Harikrishan Sāhib, Mātā Sāhib Kaur and Mātā Sundarī. Gurduārā Majnū Tīllā (ਗੁਰਦੁਆਰਾ ਮਜਨੂ ਟਿੱਲਾ) was built where Gurū Nānak Sāhib and Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) stayed. Gurduārā Motī Bāg (ਗੁਰਦੁਆਰਾ ਮੋਤੀ ਬਾਗ) was constructed where Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) had stayed in March-April 1707. The construction of these seven *Gurduārās* was completed within eight months. Pleased with the way Baghel Singh had maintained peace in the city, the Emperor granted Baghel Singh one-eighth of the state tax duties of Dillī for life.

Baghel Singh was brave, fearless, wise, and diplomatic. Of all the Sardārs of the Dal *Khālsā*, Baghel Singh was the most successful negotiator. Even though he was a wealthy and powerful leader, he remained a humble servant of the Gurū.

Adapted from: The Gurū's Word & Illustrated Sikh History

Jassā Singh Rāmgarā (ਜੱਸਾ ਸਿੰਘ ਰਾਮਗੜੀਆ)

Jassā Singh Icogal (ਇਚੋਗਲ) was born in 1723, in the village of Icogal, Lāhaur (ਲਾਹੌਰ). His grandfather, Hardās (ਹਰਦਾਸ), and father, Bhagvān Singh (ਭਗਵਾਨ ਸਿੰਘ), both had the privilege of serving Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). After returning from Nander (ਨੰਦੇੜ), Bhagvān Singh served with Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ). He fought many battles and was killed in a battle at Lāhaur against Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ).

During and after Nādir Shāh's invasion in 1739, there was complete confusion and chaos in the administration of the Pañjāb (ਪੰਜਾਬ). The Sikhs took full advantage of the situation and collected a large booty by raiding the government revenue collection parties. Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ), the Governor of Lāhaur, wanted Adīnā Beg (ਅਦੀਨਾ ਬੇਗ), the *Faujdar* (ਫੌਜਦਾਰ) of Jalandhar Doāb (ਜਲੰਧਰ ਦੋਆਬ), to drive the Sikhs out of the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills. But Adīnā Beg was inclined towards the Sikhs because he wanted to use them as a means of personal advancement. He employed Jassā Singh Icogal with his force of 100 Sikhs and 50 Hindus.

In 1748, the Sikhs built a small mud fort called Rām Rauṇī (ਰਾਮ ਰੌਣੀ) at Ammritsar (ਅੰਮ੍ਰਿਤਸਰ). The same year, when they gathered at Ammritsar to celebrate the festival of Divalī in October, Mīr Mannū (ਮੀਰ ਮੰਨੂ) attacked the city and laid siege on Rām Rauṇī, where 500 Sikhs had taken shelter. Adīnā Beg was in charge of the siege which continued for three months. There was a great scarcity of food and fodder in the fort and about 200 Sikhs were killed in frequent skirmishes, while attempting to escape or obtain food. Jassā Singh Icogal, who was outside the fort with Adīnā Beg, was moved by the distress of his brethren and decided to join them. As he entered the fort with his hundred followers, he was welcomed with open arms. Just at this time, Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ

ਅਬਦਾਲੀ) entered the Pañjāb on his second invasion and the Mughals were forced to raise the siege. However, after the Sikhs left, Adīnā Beg's forces demolished the fort.

Mīr Mannū died on 3 November 1753, and the Sikhs rebuilt Rām Raṇī fort. Jassā Siṅgh Icogal, who was a carpenter, took up the responsibility of building the fort. With his contingent, and a large number of other Sikhs, he constructed a strong fort which was renamed Rāmgar (ਰਾਮਗੜ). Jassā Siṅgh, who was so far known as Jassā Siṅgh Icogal, came to be known as Jassā Siṅgh Rāmgarānā (ਰਾਮਗੜੀਆ) in appreciation of his work.

Jassā Siṅgh was an expert swordsman, a brave and fearless warrior, and the leader of the Rāmgarā Misal. He fought many battles shoulder to shoulder with Jassā Siṅgh Āhlūvālī, the leader of the Dal Khālsā (ਦਲ ਖਾਲਸਾ). He succeeded Harī Siṅgh Bhaṅgī (ਹਰੀ ਸਿੰਘ ਭੰਗੀ) in the leadership of Tarunā Dal (ਤਰੁਨਾ ਦਲ), and temporarily took up the command of the Dal Khālsā, when the Āhlūvālī Sardār was severely wounded in a battle with Ahmad Shāh Abdālī during his eighth invasion in 1767. When the Dillī fort was captured in March 1783, Jassā Siṅgh Rāmgarā had been part of the Dal Khālsā forces. He continued to dominate Gaṅgā Doāb (ਗੰਗਾ ਦੋਆਬ) and the surrounding areas of Dillī along with Baghel Siṅgh Karōsiṅghī (ਬਘੇਲ ਸਿੰਘ ਕਰੋੜਸਿੰਘੀਆ). His territories in the Bārī Doāb (ਬਾਰੀ ਦੋਆਬ) and Jalandhar Doāb yielded an annual revenue of Rs. 1.6 million. He died on April 10, 1803.

Jassā Siṅgh Rāmgarā was a devout Gursikh (ਗੁਰਸਿਖ), as well as a humble and kindhearted man who was helpful to all who approached him in their misfortune.

Adapted from: Siṅgh, Gaṇḍā. Sardār Jassā Siṅgh Āhlūvālī and The Gurū's Word & Illustrated Sikh History

Akālī Phulā Siṅgh (ਅਕਾਲੀ ਫੂਲਾ ਸਿੰਘ)

Akālī Phulā Siṅgh was born in 1761 in the village Shīn (ਸ਼ੀਨ) in Bāngar (ਬਾਂਗਰ) area, in the district of Amritsar. His father, Sardār Īshar Siṅgh (ਸਰਦਾਰ ਈਸ਼ਰ ਸਿੰਘ) of Nishānvālā Misal (ਨਿਸ਼ਾਨਵਾਲਾ ਮਿਸਲ), was seriously wounded in the Great Holocaust in 1762, and died shortly thereafter. Akālī Phulā Siṅgh was deeply religious from early childhood. He joined an order of *Nihāngs* (ਨਿਹੰਗ), also described as *Akālīs*, the immortals, at an early age and became the leader of this devout band of reckless fighters. Akālī Phulā Siṅgh did not marry. He settled down in Amritsar, where a *Burj* (ਬੁਰਜ) (tower) and a *Derā* (ਡੇਰਾ) called Nihāngām dī Chauṇī (ਨਿਹੰਗਾਂ ਦੀ ਛੋਣੀ) still stands in his memory. He had dedicated his life to the care of Sikh *Gurduārās* and loved to serve people in accordance with the Gurū's message.

In 1802, in response to the request of the leading citizens of Amritsar, and to make Amritsar part of his domain, Sardār Raṇjīt Siṅgh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ) laid siege to the city. The city was in the hands of Bhaṅgī Misal (ਭੰਗੀ ਮਿਸਲ) chiefs. Both the forces faced each other and were ready to shed blood. Akālī Phulā Siṅgh was distressed to find Sikh forces engaged in fighting amongst themselves. After consulting the respectable citizens, he marched out along with them and stood between the opposing forces. He succeeded in persuading them to stop fighting. The Bhaṅgī Sardārs surrendered one by one, and the fort of Amritsar passed into Raṇjīt Siṅgh's hands.

At the request of Raṇjīt Siṅgh, Phulā Siṅgh joined his army along with 3000 *Nihāngs*. They were well known for their dare-devil courage and their freedom in speaking their mind. Phulā Siṅgh was the *Jathedār* (ਜਥੇਦਾਰ) of Akāl Takht (ਅਕਾਲ ਤਖਤ), and once, publicly reprimanded Raṇjīt Siṅgh at the

Akāl Takht for his moral laxity. Akālī Phūlā Singh was a fierce and selfless warrior. He participated in many battles, and every time, distinguished himself by his outstanding courage and fearlessness against the heaviest odds, as at Kasūr (ਕਸੂਰ), Multān (ਮੁਲਤਾਨ), and Nausherā (ਨੌਸ਼ੇਰਾ). Ranjīt Singh owed many victories to the glorious valor of the *Nihāngs*.

Phūlā Singh died fighting near Nausherā in 1823, where, across the river Kābul (ਕਾਬੁਲ), his memorial still stands as a witness to his undying chivalry. It was in this battle that Akālī Phūlā Singh's fearless troops took the lead and, without a moment's thought, plunged their horses in the swollen and turbulent river. Everyone, including Ranjīt Singh, followed suit. Akālī Phūlā Singh was in the midst of the severest fighting. A deadly hand-to-hand fight took place between the *Nihāngs* and the *Gāzīs* (ਗਾਜ਼ੀ). Akālī Phūlā Singh was wounded in the thigh and could not stand. He bandaged his wound and rode back into the thick of the battle on horseback. Then he got more wounds and his horse was shot from under him, so he climbed into a howdah and drove the elephant into the midst of the enemy. The *Gāzīs* could now see the man who had humbled them so often. They fired at him from all sides and riddled his body with bullets. He collapsed in his howdah, exhorting the *Nihāngs* with the last breath of his body, not to give way. The news of his death further infuriated the *Nihāngs*. They gave no quarter to the enemy. The *Gāzīs* could not stand the *Nihāngs'* charge. They got disorganized and took to their heels, leaving their 4000 dead, or dying, in the battlefield saying: "*Taubā Taubā, Khudā Khudā, Khālsā Shudh*" (ਤੌਬਾ ਤੌਬਾ, ਖੁਦਾ ਖੁਦਾ, ਖਾਲਸਾ ਸ਼ੁਧ) (God forbid, but it appears, God himself has turned a *Khālsā*!).

Adapted from: The Gurū's Word & Illustrated Sikh History

Sardār Harī Singh Nalvā (ਸਰਦਾਰ ਹਰੀ ਸਿੰਘ ਨਲਵਾ)

Sardār Harī Singh Nalvā was born in 1791 in Gujramvālā (ਗੁਜਰਾਂਵਾਲਾ). His father was Gurdial Singh (ਗੁਰਦਿਆਲ ਸਿੰਘ) and mother, Dharam Kaur (ਧਰਮ ਕੌਰ). He learned Fārsī and Pashto (ਪਸ਼ਤੋ), and was well versed in the art of war and swordsmanship.

In 1805, Sardār Ranjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ) held a *Darbār* (ਦਰਬਾਰ) at Lāhaur (ਲਾਹੌਰ) which was followed by a contest in martial arts. Ranjīt Singh was much impressed by Harī Singh's performance in riding, swordsmanship, and wrestling. He presented his necklace to the 14 year old Harī Singh, and appointed him his personal guard. One day Ranjīt Singh set out on a hunting expedition with Harī Singh. While they were in the forest, a tiger suddenly came out of the bushes and attacked them. Harī Singh came face to face with the tiger and in a swift movement drew his sword. As the tiger pounced on him, he held the tiger from its jaw and chopped its head off in a single stroke. Ranjīt Singh was impressed. He conferred on him the title of Nalvā (ਨਲਵਾ) and appointed him the commander of the Sher Dil (ਸ਼ੇਰ ਦਿਲ) Regiment. Later, Harī Singh Nalvā showed extraordinary bravery in the battles of Kasūr (ਕਸੂਰ) and Multān (ਮੁਲਤਾਨ), and was promoted to the rank of General.

In the middle of October, 1818, Ranjīt Singh led his troops north-west of Lāhaur. Among the Generals with him were Harī Singh Nalvā and Phūlā Singh (ਫੂਲਾ ਸਿੰਘ), who knew these lands and people well. The army passed through Rohtās (ਰੋਹਤਾਸ), Rāvalpīṇḍī (ਰਾਵਲਪਿੰਡੀ), Hasan Abdāl (ਹਸਨ ਅਬਦਾਲ), and arrived in the plains of Hazārā (ਹਜ਼ਾਰਾ). After crossing the river Aṭok (ਅਟੋਕ), they captured Peshāvar (ਪੇਸ਼ਾਵਰ) in November 1819. Ranjīt Singh instructed Harī Singh to take over the governorship of Peshāvar.

Sardār Harī Singh Nalvā captured Jamraud (ਜਮਰੌਦ), overlooking the Khaibar (ਖੈਬਰ) Pass, through

which invaders had entered India for many centuries. Its mud fortress was replaced by a large reinforced fort named Fatahgar (ਫਤਹਗੜ੍ਹ). On assuming the governorship of Peshāvar, Harī Singh Nalvā built a chain of forts, all within viewing distance of each other, to secure the Khaibar Pass and the land up to Peshāvar.

Sardār Harī Singh Nalvā's energetic measures gave Dost Muhammad (ਦੋਸਤ ਮੁਹੱਮਦ) of Kābul (ਕਾਬੁਲ) reason to believe that he was contemplating an invasion of their country. When Dost Muhammad learned that Prince Naunihāl Singh (ਨੌਨਿਹਾਲ ਸਿੰਘ) had returned to Lāhaur with his troops to get married, and that Nalvā was ill in bed, he decided to isolate the garrison at Jamraud, Shabdkādar (ਸ਼ਬਦਕਾਦਰ), and Peshāvar. His first target was Jamraud, which was attacked by 25,000 Afgāns (ਅਫਗਾਨ) and Paṭhāns (ਪਠਾਨ). Within a few hours, the besieger's artillery reduced the walls of Jamraud to rubble. The Sikhs dug themselves into trenches, and for four days kept the Afgāns at bay. In the meantime, a desperate appeal for help was sent to Peshāvar through a Sikh woman disguised as a Paṭhān.

Harī Singh Nalvā rose from his sick bed and made his way to Jamraud. The Afgāns were frightened to see the terrible Nalvā's approach. They raised the siege of Jamraud and took up position in the valley of Khaibar. Harī Singh Nalvā drew up his forces in battle formation and waited for seven days for the Afgāns to attack. When Nalvā realized that the Afgāns were afraid to fight, he ordered the Pañjābīs to advance. The engagement took place on April 30, 1837. The Pañjābīs drove the Afgāns before them as the wind drives leaves. Dost Muhammad's son, Muhammad Akbar Khān (ਮੁਹੱਮਦ ਅਕਬਰ ਖਾਨ), who was watching the Afgān catastrophe saw that Nalvā had gone well ahead of his army. Akbar Khān swooped on the advance column. Nalvā was fatally wounded in this commotion, but his death was kept a secret until the enemy had been defeated, and driven beyond the mouth of Khaibar.

Harī Singh Nalvā lived and died for the glory of the Khālsā empire. He fought many battles and rose to the position of Commander-in-Chief of the Khālsā forces. He was allowed to strike a coin in his name at Kashmīr (ਕਸ਼ਮੀਰ) and at Peshāvar. He served as the Governor of Kashmīr and Hazārā, and was the Governor of Peshāvar until the end of his life.

Adapted from: The Gurū's Word & Illustrated Sikh History

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 9

Unit Name: Methods of Survival in the 18th century

Title: Strategy and War Tactics of the Sikhs (ਸਿਖ)

Standards

Standard 2: Methods of Survival in the 18th Century

- Students identify and understand the Sikh guerrilla tactics of the 18th Century and how these were employed to successfully gain political ascendancy.
 - Students understand the battle method of Ḍhāī-Phaṭ (ਢਾਈ ਫਟ) while being introduced to Ratan Singh Bhaṅgū's (ਰਤਨ ਸਿੰਘ ਭੰਗੂ) work. Other important ideas include the implementation of the Rākhi (ਰਾਖੀ) system and undermining of the foreign authorities.

Objectives

1. Students will be introduced to the methods of survival in the 18th century, with focus on their strategy and war tactics.
2. In particular, students will be introduced to the method of Ḍhāī-Phaṭ and the Rākhi system.

Prerequisites

- Students should be familiar with major events of 18th century Sikh history such as the Vaḍā and Choṭā Ghalūghārā (ਵਡਾ ਅਤੇ ਛੋਟਾ ਘਲੂਘਾਰਾ) and the invasions of Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ) and Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ).

Materials

- Article entitled “Strategy and the War Tactics of the Sikhs”

Advanced Preparation

- The teacher should be familiar with Ratan Singh Bhaṅgū's work, its usefulness as a historical source as well as its limitations.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Students should already be familiar with the major events of the 18th century so the teacher should begin the class by reminding students that this was a turbulent time for the Sikhs in Pañjāb (ਪੰਜਾਬ). They experienced a brief period of success at the beginning of the 18th century under the leadership of Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ) but were again victimized by the Mughal government until they managed to gain control in the area by reorganizing themselves into *Misals*. In the middle years of the 18th century, many Sikhs were forced to leave their homes and live in the jungles, the more famous one known as Lakkhi (ਲੱਖੀ) jungle, the sandy deserts of Rājputānā (ਰਾਜਪੁਤਾਨਾ) and the forests of the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills. They faced persecution under Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) and Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ); many Sikhs were massacred in the Vaḍā and Choṭā Ghalūghārā and were sentenced to death when captured because they would not give up their faith.
- After giving this brief account of Sikh persecution, ask students to think about the options that the Sikh community had at this point in history.
 - Ask students to imagine that they are members of the Sikh community during this period

- of persecution, what would they do?
- Would they continue to remain in their villages where they are outnumbered? Would they shed the outward signs of the *Khālsā* (ਖਾਲਸਾ) and try to help out the militant groups?
- Would they remain in their villages and hope that their neighbours would help them?
- Would they abandon their homes and take up arms?
- The teacher should encourage a healthy discussion by reminding students to discuss their options respectfully. Explain to students that it is okay to disagree with others and that no one should be attacked for their point of view.

Exploration (35 minutes)

- After the discussion, tell students that while some Sikhs shed the outward signs of the *Khālsā*, an overwhelming number chose to leave their homes in an attempt to protect themselves and their families as well as their faith.
- In their struggle for survival, Sikh bands or *Jathās* (ਜਥਾ) developed innovative battle strategies that helped them persevere against large militaries despite their meager numbers.
- In order to provide students with an understanding of Sikh strategies during this time, get students to read the article entitled “Strategy and the War Tactics of the Sikhs” so that they get a sense of what steps the Sikh *Jathās* took to ensure their survival against great odds.
- Students should read the article on their own and highlight the most important points. Once all the students have read the article, the teacher should lead a large class discussion asking students to describe the strategies that the Sikhs used against the various invaders.
- There are two concepts in the article the teacher should address: *Ḍhāī-Phaṭ* and *Rākhī*.
- The article contains information about each concept but the teacher should explain the fact that *Ḍhāī-Phaṭ* means “two and a half injuries/strokes”. The teacher should illustrate this concept by discussing what each *Phaṭ* is, getting students to note that: One *phaṭ* is the surprise attack on a Mughal force, the second *phaṭ* is the speedy withdrawal after the damage has been done, and the half *Phaṭ* is the shock and damage that the enemy forces receive from another short, surprise attack.
- The other concept that the teacher should take care to stress is the system of *Rākhī* (the word literally means “protection”). The teacher should explain that by charging locals for protection against Mughal forces, the Sikhs were not only able to develop political dominance in these regions, but were also able to fund their fighting, survival and indeed protection of the weak.

Explanation/ Extension (5-10 minutes)

- The in-depth explanation of the article will probably take the entire class period, but if there is extra time left over, ask students to think about the battle strategies of the Sikhs in the 18th centuries in terms of how these strategies might actually be implemented by the *jathedārs*.
- What kinds of things would have to be taken into consideration when using the *Ḍhāī-Phaṭ* battle tactic? What all could go wrong? What measures would Sikhs have to take in order to insure that they did as much damage as possible without suffering too many losses?

Evaluation (On-going)

- Get students to answer the following questions after reading the article:
 - How do we know about Sikh battle plans and strategies?
 - Describe the *Rākhī* system and list three advantages of the *Rākhī* system for the Sikhs.
 - What was the true objective of Ahmad Shāh Abdālī’s repeated invasions of India? How did the Sikhs take advantage of his objective?
 - What were the new elements that Sikhs introduced to North Indian warfare during the 18th century?

Teacher Resources

- Strategy and War Tactics of the Sikhs, Sikh-history. February 28th, 2007. http://www.sikh-history.com/sikhhist/events/war_strategy.html
- Guptā, H.R. Origin of Sikh Territorial Chieftainships, 1748-59. The *Khālsā & the Pañjāb*. New Dillī: Tulikā Books, 2002. (p 42-54)
- Guptā, Harī Rām. History of the Sikhs. Munshiram Manoharlal Publishers, New Delhi, January 1999.

Strategy and War Tactics of the Sikhs (ਸਿਖ)

The Sikh guerilla leaders have left behind no account of their designs and deliberations. The contemporary historians, who cared to take notice of their military activities, have merely described what they heard and saw and not what the Sikhs had thought and planned. Consequently, there is little direct evidence available with respect to the strategy of the Sikhs and their battle plans, although there is enough evidence available from which these can be inferred. The strategy of the Sikhs becomes sufficiently obvious if we closely follow the course of their battles and correlate their tactics with their objectives. While formulating their strategy they seem to have taken into account the obvious factors, such as, their own objectives and those of their enemies, as also the character and composition of the enemy forces and the real source of his strength.

Strategy against the Mughals

The Mughals were imperialist-expansionist type of invaders. The real strength of the Mughal empire lay not in its army but in the vast resources of Hindostān. The Sikhs seem to have realized this. They, accordingly, devised such a strategy that focused on denying them these resources. To begin with, the Sikhs persuaded the peasants to withhold payment of land revenue to the Mughals. Where persuasion failed, as it failed more often than it succeeded in initial stages, they resorted to calculated terrorism in the countryside. They raided the villages and plundered the landlords, the moneylenders, the revenue officers and the hostile peasantry. Consequently the land revenue collection went down. Ratan Singh Bhaṅgū (ਰਤਨ ਸਿੰਘ ਭੰਗੂ), whose *Panth Prakāsh* (ਪੰਥ ਪ੍ਰਕਾਸ਼) is based on contemporary oral evidence, has thus summed up the military implications of this economic warfare of the Sikhs: “Land revenue, the Mughals could collect none as the peasants refused to pay any on the grounds that they had already been robbed of their produce by the Sikhs. The Mughals, as they could not collect enough taxes, had little money to pay to their soldiers who consequently deserted them. And tell me if anyone can collect revenue from the peasants without being able to enforce recovery?” None could, at least not in those days.

The Sikhs also infested the trade-routes and plundered the merchants on the move. They frequently raided the *Sarāms* (ਸਰਾਂ) or the inns and the ferry sites. Within a few years they were, thus, able to close the highways to trade and traffic. Merchants avoided the *Pañjāb* (ਪੰਜਾਬ) plains and preferred to take their goods through the hill states of *Jammū* (ਜੰਮੂ) and *Kāngrā* (ਕਾਂਗੜਾ). This resulted in sizeable loss of income to the state from customs and transit duties. The third target of the Sikhs were the escorts carrying state revenues from the *Parganāhs* (ਪਰਗਨਾਹ) (the revenue estates) to the districts and hence to *Lāhaur* (ਲਾਹੌਰ) and *Dillī* (ਦਿੱਲੀ). They ambushed the escorts, raided their camping sites and plundered them in everyway. Thus, they strove to block the flow of wealth to the capital, a center where it generated power. This economic warfare waged by the Sikhs had far-reaching political and military implications. The Mughal economic system, primitive as it was, was not capable of bearing the burden of a disruptionist war of slow destruction. Consequently, it broke down under strain, and with it collapsed the *Mansabdārī* (ਮਨਸਬਦਾਰੀ) and *Jagīrdārī* (ਜਗੀਰਦਾਰੀ) systems, which were the backbone of the Mughal military system. These barons, the *Mansabdārs* and the *Jagīrdārs*, when

they failed to collect the revenues assigned to them, also failed to raise and furnish stipulated contingents for the royal army.

The Sikhs further combined their economic strategy with the political and evolved a system of taking control of the population through the Rākhī (ਰਾਖੀ) system. Those were the days when confusion and anarchy reigned in Pañjāb. There was virtually no government and the law of the jungle prevailed. People had become an easy prey to anyone who chose to oppress them. The common man lived in constant dread of the invading hordes of the Afgān robber-soldiers, the professional robbers, the Sikhs, and the worse-than-robber revenue collectors. “Revenue administration there was none; the cultivator followed the plough with a sword in his hand, the Collector came at the head of a regiment, and if he fared well, another soon followed him to pick up the crumbs.” “Society lived in a sort of trustless truce broken from time to time by treacherous murders and thievish forays.” In such times the Sikhs offered to protect the people on payment of a nominal ‘protection fee’, the Rākhī. In return they were not only to refrain themselves; they were also to restrain others and to protect the people from all types of raiders. In the areas thus brought under the Rākhī system raids were prevented, disputes settled and justice (rough and ready) meted out. In this way the Sikhs took over all the police functions of the state, which were the only functions of the state in those days. Thus, the people got relief and respite and the Sikhs got an opportunity to prove that they meant to rule. Politically, the Rākhī system made them saviors of the people; economically it assured them of regular legal income; and militarily, it put their organization on sound footing. In terms of guerilla strategy, it meant an onslaught on the stable image of the Mughal Empire and the staying power of the Afgān occupation forces.

In terms of pure military strategy, the Sikhs made the mercenary spirit of the Mughal soldiers, their principal target. The so-called Mughal army of the Pañjāb Governors of those days was mainly composed of the Iranian, Turk and other Central Asian mercenaries. Individually though, these soldiers were brave and reckless, their weakness lay in their mercenary spirit and their lack of loyalty to their Prince and the country of their employer. They had no direct stake in the outcome of the battle and consequently had little interest in serious fighting.

They frequently changed sides and often made off on the slightest pretext of reverse. Even in the midst of an offensive they were actually on the defensive because they were always keen to save their horses, the loss of which ruined them irretrievably: If they lost their animal they also lost the trooper’s extra allowance. The Sikhs were different. Soldiering was not their livelihood; it was a political necessity and a religious duty for them. The Sikhs believed in a war of mutual extermination; for them capitulation was ruled out. They were, thus, able to turn the contest of arms into a clash of wills, and such was their success that “fifty of them were enough to keep at bay a whole battalion of the King’s forces”.

Strategy against Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ)

Ahmad Shāh Abdālī, except that he wanted to annex the Pañjāb to his Afgān Empire, had little political ambitions in India. After his fourth invasion (1756-1757), when the Mughal Empire lay prostrate at his feet, he made no effort to capture it even though Shatbā (ਸ਼ਤਬਾ) (the prayer for the new King) was read in his name. He merely plundered in and around Dillī (ਦਿੱਲੀ) and while returning, he restored the throne to the vanquished Mughal Emperor, Ahmad Shāh. Even in the Pañjāb he tried to establish his direct rule only once (May 1757-April 1758), and frequently plundered it, although it was his province ever since 1752. To Ahmad Shāh war did not mean an extension of politics; it meant, at best, a means of extortion through politics. And, to his Baluch-Afgān group, it simply meant an organized plunder, a trade by arms. The main objective of the repeated invasions of Ahmad Shāh Abdālī was to plunder the wealth of India and to carry it to Afghanistan. It was so apparent from

his conduct that every Pañjābī understood it, as is clear from their common saying: ‘Those born in Kābul are our regular guests.’

The Sikhs, although they were not the first people to understand the true object of the repeated invasions of Ahmad Shāh were certainly the only ones who decided to frustrate it. Their technique was simple: they robbed the robber. Initially, they concentrated on plundering raids involving little fighting, and subsequently, they combined serious fighting with plundering. They hung loosely around the Afgān army making use of every opportunity of plunder that fell in their way. Whenever it suited them to take the part of assailants, they fell upon the Afgān baggage train and on their convoys, relieving the Afgāns of much of their booty. Further, they hovered round the Afgān camp cutting off stragglers and intercepting supplies. They also ambushed the foraging parties and plundering detachments which ventured away from the main Afgān force. As their strength increased, their raids grew both in frequency and ferocity. They made frontal attacks on the Afgān vanguard, and towards the close of their struggle they did not spare even the main Afgān force. The Sikhs, thus, frequently aimed their blow at the robber instinct of the Afgān soldiers and hit his mind and morale through his belly. Over a period of time the Sikhs were, thus, able to convince the Afgāns that while it was easy to plunder in India, it was difficult and risky to convey the booty through the Pañjāb. This way, they made the Afgān trade by arms unprofitable.

The Sikhs never permitted themselves to be maneuvered into a pitched battle of sufficiently long duration with Abdālī’s forces. They would only offer him a battle when Abdālī was not in a position to accept it, either due to the urgency of returning home or because his soldiers were already exhausted. Defensively, the plan best adopted by them was to offer nothing tangible to the enemy to attack. They never tried to impede the advance of Ahmad Shāh except on few occasions in which they suffered heavy losses. They appeared where he was not, threatening his base camp or the advance guard, and disappeared as soon as the main Afgān force arrived on the scene. This way they exhausted and demoralized the Afgān soldiers and then, as usual, confronted them with battle when they were eager to return home. Although the Sikhs could never achieve a decisive victory over Ahmad Shāh in this manner, he ultimately lost. “Guerrillas never win wars but their adversaries often lose them.”

Tactics and combat method

The tactics of the Sikhs were not static and were usually worked out by the men on the spot. Ratan Siṅgh, whose account is based on contemporary oral evidence, was told by a former veteran that one basic tactic of the Sikhs was: “Hit the enemy hard enough to kill, run, turn back and hit him again; run again, hit and run till you exasperate the enemy, and then, melt away.” Their entire theory of war is summed up in the word Ḍhāī-Phaṭ (ਢਾਈ ਫਟ) or two and a half injuries. They considered approach, and all that goes into the making of it when element of surprise is to be secured, as one secret of success. This they called one phaṭ or injury and regarded it 40 per cent of their battle activity. The half phaṭ was the sudden swift shock action which put the enemy off his balance. Then they suddenly withdrew before the enemy could strike back and disappeared to where he could not chase them. They considered speedy and orderly withdrawal to be the second secret of success or the other complete Phaṭ. Kāzī Nūr Muhammed (ਕਾਜ਼ੀ ਨੂਰ ਮੁਹੰਮਦ), who fought against the Sikhs, sums up their science of war as follows: ‘To face the enemy like a hero and then to get safely out of action.’

They practiced all types of harassing tactics such as ambush, dusk and dawn raids, but their favorite was to lead the enemy into baited traps. Unable to destroy the whole Afgān force, and unwilling to let it remain intact, they devised a method of killing it bit by bit. With this object in view they would lure a section of the enemy to chase them, and when this section was cut off from the main force, they would wheel round and encircle it. When facing the main Afgān force, a party of them would gallop

forward and come to a sudden stop to discharge its muskets. Then they would wheel round, making room for the others, and thus they kept up uninterrupted fire and smashed the enemy lines. Forster says that their mode of attack was different from that of any other cavalry in Asia. In those days, when retreat meant rout and dispersal meant defeat, the Sikhs successfully dispersed to operate and returned to renew the attack. These were entirely new elements which the Sikhs introduced in the north Indian warfare of the period under review.

Source: http://www.sikh-history.com/sikhhist/events/war_strategy.html

Adapted From: Gupta, Hari Ram. History of the Sikhs. Munshiram Manoharlal Publishers, New Delhi, January 1999

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 10

Unit Name: Methods of Survival in the 18th century

Title: The Relentless Spirit of the Khālsā (ਖਾਲਸਾ)

Standards

Standard 2: Methods of Survival in the 18th Century

- Students identify and understand the Sikh (ਸਿਖ) guerrilla tactics of the 18th Century and how these were employed to successfully gain political ascendancy.
 - Students understand the battle method of Dhāī-Phaṭ (ਢਾਈ ਫਟ) while being introduced to Ratan Singh Bhaṅgū's (ਰਤਨ ਸਿੰਘ ਭੰਗੂ) work. Other important ideas include the implementation of the Rākhī system and undermining of the foreign authorities.

Objectives

1. Students will learn how the spirit of the Khālsā survived the period of persecution in the 18th century.
2. Students will look at this concept through the lens of the vocabulary that developed around this time period.

Prerequisites

- Students should be familiar with major events of 18th century Sikh history such as the Vaḍā and Choṭā Ghalūghārā (ਵਡਾ ਅਤੇ ਛੋਟਾ ਘਲੂਘਾਰਾ) and the invasions of Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ) and Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ).
- These events are presented in the previous lessons

Materials

- Article entitled “The Relentless Spirit of the Khālsā”
- Blackboard or chart paper and writing material

Advanced Preparation

- Although all the information for this lesson is located in the article, the teacher may want to do some more research to supplement their knowledge of sayings and expressions that became common amongst the Sikhs during the 18th century.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Students should already be familiar with the major events of the 18th century so the teacher should begin the class by reminding students that this was a turbulent time for the Sikhs in Pañjāb.
 - They experienced a brief period of success at the beginning of the 18th century under the leadership of Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ) but were again victimized by the Mughal government until they managed to gain hegemony in the area by reorganizing themselves into *Misals*.
 - In the middle years of the 18th century, many Sikhs were forced to leave their homes and live in the Lakkhī (ਲੱਖੀ) jungle, the sandy deserts of Rājputānā (ਰਾਜਪੂਤਾਨਾ) and the forests of the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills.

- They faced persecution under Zakrīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) and Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ), many Sikhs were massacred in the Vaḍā and Choṭā Ghalūghārā and were sentenced to die when captured because they would not give up their faith.
- At this point, the teacher should explain to the students that during this stressful situation, it was very important for Sikhs to stay in high spirits or Caṛḍī Kalā (ਚੜਦੀ ਕਲਾ). Ask students, how might the Sikhs have maintained Caṛḍī Kalā during this time?
- Ask students how they relieve stress and maintain high spirits when they are under a lot of pressure due to school, family obligations, etc.
- Ask students how they would feel if someone told a joke when they were under a lot of stress. Would it help them forget about their situation? Would the humor distract them from the pressure they faced? In other words, how does laughter help relieve stress?

Exploration (35 minutes)

- Distribute the article “The Relentless Spirit of the Khālsā”.
- Get students to make a list of all the words in the vocabulary of the 18th century that occur in the article.
- The teacher should review the vocabulary and definitions once the students have completed the reading.
- While the students are reading the article, the teacher should write the following expressions on the board:
 - Rāj karegā Khālsā ākī rahahi na koi.
Khvār hoi sabh milaiṅge bacahi sharan jo hoi.
ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਹਿ ਨ ਕੋਇ॥ ਖ਼ਵਾਰ ਹੋਇ ਸਭ ਮਿਲੈਂਗੇ ਬਚਹਿ ਸ਼ਰਨ ਜੋ ਹੋਇ॥
 - Mannū asāḍī dātrī, asīm Mannū de soe,
Jiurū Jiurū sānūrū vaḍhadā, asīm dūmū savāe hoe.
ਮੱਨੂ ਅਸਾਡੀ ਦਾਤਰੀ, ਅਸੀਂ ਮੱਨੂ ਦੇ ਸੋਏ।
ਜਿਉਂ ਜਿਉਂ ਸਾਨੂੰ ਵਢਦਾ, ਅਸੀਂ ਦੁੰਣ ਸਵਾਏ ਹੋਏ।
 - Khādā pītā lāhe dā, bākī Ahmad Shāhe dā.
ਖਾਦਾ ਪੀਤਾ ਲਾਹੇ ਦਾ, ਬਾਕੀ ਅਹਮਦ ਸ਼ਾਹੇ ਦਾ।
 - Ciṭṭhī likhe, Singh Botā.
Hath hai soṭā, vic rāh khalotā, Ānā gaḍā, paisā khotā.
Ākhīm Bhābo Khāno nū, yūm ākhe Singh Botā.
ਚਿੱਠੀ ਲਿਖੇ, ਸਿੰਘ ਬੋਤਾ।
ਹਥ ਹੈ ਸੋਟਾ, ਵਿਚ ਰਾਹ ਖਲੋਤਾ, ਆਨਾ ਗਡਾ, ਪੈਸਾ ਖੋਟਾ।
ਆਖੀਂ ਭਾਬੋ ਖਾਨੋ ਨੂੰ, ਯੂ ਆਖੇ ਸਿੰਘ ਬੋਤਾ।
 - Sir jāve tām jāve, merā Sikhī sidhak nā jāve.
ਸਿਰ ਜਾਵੇ ਤਾਂ ਜਾਵੇ, ਮੇਰਾ ਸਿਖੀ ਸਿਧਕ ਨਾ ਜਾਵੇ।
- These expressions became popular during the 18th century and most students will probably be familiar with some, or all of them (students will be familiar with the first tuk as the one said in Ardās - ਅਰਦਾਸ every day).
- Once students have finished the reading and have had a chance to look at the board, ask students to volunteer meanings for each of the sayings.
- When all students have understood what each expression means, ask the class what each expression tells us about the spirit of the Khālsā during this time.
 - For instance, the first tuk reassures Sikhs that the Khālsā will be victorious, which helps them through the present period of persecution.
 - The second expression allowed the women in Mīr Mannū’s (ਮੀਰ ਮੱਨੂ) jail to face the

- massacre of their children with extreme stoicism and patience.
- The third and fourth expressions display the Sikhs' attitudes towards the invasions of Abdālī and their resistance to the heavy taxes as well as the genocide of the Sikhs during this period.
- The fifth expression reminded the Sikhs of the sacrifices of martyrs such as Tārū Singh (ਤਾਰੂ ਸਿੰਘ) and inspired them to stay true to their faith and their beliefs.

Explanation/ Extension (5-10 minutes)

- After the lesson, ask students to apply what they learned in their own lives. Ask them to write a Sikhī-inspired slogan or expression that will remind them to maintain high spirits when times are stressful.
- Ask the students to volunteer to share their expressions with the class.
- The class can vote on expressions that they would like to see displayed in the classroom.

Evaluation (On-going)

- Encourage students to use their slogans in times of stress.
- Get them to hand in their list of vocabulary for assessment.

Teacher Resources

- Singh, Kulwant (Eng trans.). Sri Gur Panth Prakash, Rattan Singh Bhangoo. Institute of Sikh Studies, Chandigarh, 2006.
- Singh, Santokh. The Relentless Spirit of the Khālsā, The Gurū's Word & Illustrated Sikh History. Princeton: Spiritual Awakening Studies, 2000.

The Relentless Spirit of the Khālsā (ਖਾਲਸਾ)

Under such ruthless persecution, the Sikhs were left with no option but to leave their homes and take shelter in the Shivālik (ਸ਼ਿਵਾਲਿਕ) Hills, Lakkhī (ਲੱਖੀ) jungle, and deserts of Rājputānā (ਰਾਜਪੂਤਾਨਾ). They lived under great hardships. The only redeeming feature was the help of Khulāsās (ਖੁਲਾਸਾ) who provided for them secretly by giving individual refuge, or sustenance, in times of dire need.

It was in these times of persecution that the inspiring couplet, “Rāj karegā Khālsā, ākī rahai n koi. Khvār hoi sabh milainge, bace saran jo hoi” (ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹਿ ਨ ਕੋਇ॥ ਖੁਰ ਹੋਇ ਸਭ ਮਿਲੈਂਗੇ ਬਚਹਿ ਸਰਨ ਜੋ ਹੋਇ॥). The Khālsā will be victorious from East to West. The Khālsā shall be free and **sovereign** and will rule. No one will dare resist its mighty power, after suffering from internal conflicts, all shall unite. Those in their protection will gain stability and progress. Again, it was during these times of persecution that the practice of Akhaṇḍ Pāṭh (ਅਖੰਡ ਪਾਠ), the uninterrupted reading of Gurū Granth Sāhib, was started. In these Akhaṇḍ Pāṭhs, it was usual for the veterans of Buḍā Dal (ਬੁਡਾ ਦਲ) to recite Gurbāṇī while the members of Tarunā Dal (ਤਰੁਨਾ ਦਲ) listened.

During these days of stress, a new vocabulary became current among Sikhs. It demonstrated an unconquerable will and a hilarious temperament. For them parched grams were Almonds (Badām - ਬਦਾਮ); Onion crusts were Silver pieces (*Rupā* - ਰੁਪਾ); stale hard *Capātīs* (ਚਪਾਤੀ) was sweet bread (*Mīṭhā Parshādā* - ਮਿਠਾ ਪਰਸ਼ਾਦਾ); to go hungry was to be intoxicated (*Mastānā* - ਮਸਤਾਨਾ); when there was no food left in the kitchen, the kitchen was said to be intoxicated with abundance (Laṅgar *Mastānā* - ਲੰਗਰ ਮਸਤਾਨਾ); to die was to invade the citadel of death (*Carāī karnā* - ਚੜਾਈ ਕਰਨਾ); a Sikh child was called a Bhujaṅgī (ਭੁਜੰਗੀ) or Bhujaṅgaṇ (ਭੁਜੰਗਣ), because he/she moved nimbly like a snake; and a single Singh was equal to 1,25,000 people (*Savā lakh* - ਸਵਾ ਲਖ).

Adapted from: Singh, Harbans, The Encyclopedia of Sikhism and The Gurū's Word & Illustrated Sikh History

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 11

Unit Name: Methods of Survival in the 18th century

Title: Ratan Singh Bhaṅgū (ਰਤਨ ਸਿੰਘ ਭੰਗੂ)

Standards

Standard 2: Methods of Survival in the 18th Century

- Students identify and understand the Sikh (ਸਿਖ) guerrilla tactics of the 18th Century and how these were employed to successfully gain political ascendancy.
 - Students understand the battle method of Ḍhāī-Phaṭ, while being introduced to Ratan Singh Bhaṅgū's work. Other important ideas include the implementation of the Rākḥī (ਰਾਖੀ) system and undermining of the foreign authorities.

Objectives

1. Students will be introduced to a critical evaluation of Ratan Singh Bhaṅgū's work in order to understand the limitations and usefulness of his text.

Prerequisites

- Students should be familiar with major events of 18th century Sikh history such as the Vaḍā and Choṭā Ghalūghārā (ਵਡਾ ਅਤੇ ਛੋਟਾ ਘਲੂਘਾਰਾ) and the invasions of Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ) and Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ).

Materials

- A review article on the recent Singh Brothers' publication of Ratan Singh Bhaṅgū's Srī Gur Panth Prakāsh (ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼) (also known as Prācīn Panth Prakāsh - ਪ੍ਰਾਚੀਨ ਪੰਥ ਪ੍ਰਕਾਸ਼)
- An overview of Ratan Singh Bhaṅgū's Srī Gur Panth Prakāsh by the Sikh Research Institute

Advanced Preparation

- The teacher should be familiar with Ratan Singh Bhaṅgū's work, its usefulness as a historical source as well as its limitations. There are some Pañābī editions of his text by Bhāī Vīr Singh (ਭਾਈ ਵੀਰ ਸਿੰਘ), and Balvant Singh Ḍhillorā (ਬਲਵੰਤ ਸਿੰਘ ਢਿੱਲੋਂ) which are useful.
- Teachers should particularly look at the English translation of his work: Singh, Kulwant (Eng trans.). Sri Gur Panth Prakash, Rattan Singh Bhangoo. Institute of Sikh Studies, Chandigarh, 2006.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Remind students of the previous lesson on strategy and the war tactics of the Sikhs in the 18th century. Ask students: how do we know about the strategies of the Sikhs against the invading armies? The article mentioned that we only know about the battle plans of the Sikhs through inference (i.e., by looking at their actions in battle and correlating this evidence with the objectives of the Sikhs). The article also mentioned a written source which recorded oral evidence from Sikhs. What is this written source?
- Once the above questions have been answered, give students a brief background about the structure of Ratan Singh Bhaṅgū's Srī Gur Panth Prakāsh. See the article on Panth Prakāsh for main points regarding this issue. Make sure to mention the following points:
 - Ratan Singh Bhaṅgū wrote the text chiefly to inform the British of the Sikh history and

- account for their sovereignty and power in the area.
- He wanted to establish the legitimacy of the Sikh rule.
- In order to do this, Ratan Singh Bhaṅgū gives a detailed account of Sikh history from the time of the Gurūs to the *Misal* period in various Sākhīs (ਸਾਖੀ).
- Through this text, Ratan Singh Bhaṅgū proved that the Sikhs attained sovereignty through Vahgurū's grace and the sacrifices of the community.
- This text has given the Sikh community a valuable historical resource, which is why Bhāi Vīr Singh has given this text the title of "Prācīn Panth Prākāsh".

Exploration (35 minutes)

- Distribute the review article of the Singh Brothers' publication of Ratan Singh Bhaṅgū's Panth Prākāsh.
- Get students to answer the following questions in pairs:
 - What famous Sikh is Ratan Singh Bhaṅgū related to?
 - What is the subject of Ratan Singh's text and why did he write it?
 - What are the sources for Bhaṅgū's text? What might be the problems of using such sources?
 - What can we infer about Ratan Singh's point of view from looking at his objectives for writing the Prācīn Panth Prākāsh?
 - Which famous Gursikh (ਗੁਰਸਿਖ) writer first translated Ratan Singh Bhaṅgū's work?
 - What inaccuracies does the reviewer point out in Bhaṅgū's work? How does he account for this?
 - Why is Ratan Singh Bhaṅgū's work such a valuable resource for 18th century Sikh history?
 - What events does Ratan Singh mention in his text and what events does he ignore? How can we account for these gaps?
- In a large class discussion, get students to volunteer their answers. Specific attention should be paid to the answers of question 3, 4 and 8. The teacher should stress the fact that Bhaṅgū's sources were largely oral and one of the problems with such sources is that they cannot be verified by later historians.
- Also, students should get an understanding of Bhaṅgū's work in terms of the context in which it was written. The text was the result of the British government's curiosity about the Sikh empire and Bhaṅgū's work is an attempt to provide an account of the Sikhs that stresses the legitimacy of Sikh political action.
- Also, it is necessary to show that Ratan Singh wanted to explain the "sovereign" nature of the Khālṣā (ਖਾਲਸਾ).

Explanation/ Extension (5-10 minutes)

- Get students to imagine that they are one of the oral sources for Ratan Singh Bhaṅgū's work.
- Get them to imagine that they are one of the Sikhs who remember the Vaḍā Ghalūghārā of 1762. What might such a source tell Ratan Singh about that time?
- Ask students to think about their responses for a few minutes.
- Ask them to give specific details about what it would have been like to live through the Mughal persecution, and the strategies that the Sikhs might have used to survive during that time.
- Ask for volunteers to share this information with the class.

Evaluation (On-going)

- If time allows, do this during class or assign for homework: Have students write their responses to the question above in a paragraph. Make sure that students write this paragraph from the first person point of view using pronouns such as “I” and “we” because they are supposed to imagine themselves as an oral source that has been through the Vaḍā Ghalūghārā of 1762.

Teacher Resources

- Singh, Hardev. Sri Gur Panth Prakāsh [Review], Sikh Studies. February 28th, 2007. <http://www.sikhstudies.org/Periodicals.asp?TtlCod=1750>

Ratan Singh Bhaṅgū (ਰਤਨ ਸਿੰਘ ਭੰਗੂ)

Ratan Singh Bhaṅgū, the author of *Panth Prakāsh* (ਪੰਥ ਪ੍ਰਕਾਸ਼), was the grandson of famous Sikh warrior, Sardār Mahtāb Singh Mīrāmkoṭīā, (ਸਰਦਾਰ ਮਹਤਾਬ ਸਿੰਘ ਮੀਰਾਂਕੋਟੀਆ) who delivered justice to Massā Raṅghar (ਮੱਸਾ ਰੰਘੜ) in the holy precincts of Harimandar (ਹਰਿਮੰਦਰ), to liberate it from the sacrilege created by the raiders. *Panth Prakāsh* is considered to be an authentic source of Sikh (ਸਿੱਖ) history after the Gurū period, pertaining to the most crucial phase of the Sikh struggle during the eighteenth century. The author was persuaded by Captain Murray of the British army to compile the history of the Sikh struggle leading to the establishment of the *Khālsā Rāj* (ਖਾਲਸਾ ਰਾਜ). The author started work on this project in 1809 and completed it in 1841. It is based on interviews, family history and the information collected by the British and French officers about Pañjāb (ਪੰਜਾਬ). *Panth Prakāsh* is basically an oral history text of the Sikh struggle during the 18th Century.

Ratan Singh Bhaṅgū had no training in historiography, and there were no written accounts available regarding Sikh History. So he faced a formidable task to complete his project. The text was written in old Pañjābī verse. Bhāī Vīr Singh (ਭਾਈ ਵੀਰ ਸਿੰਘ), the great Sikh writer, got it printed in Vazīr Hind (ਵਜ਼ੀਰ ਹਿੰਦ) Press, Ammritsar (ਅੰਮ੍ਰਿਤਸਰ) in 1914. Balvant Singh Dhillom (ਬਲਵੰਤ ਸਿੰਘ ਢਿੱਲੋਂ), the editor of the present volume has done an excellent job of comparing the old hand-written manuscript of *Panth Prakāsh* with the printed edition of Bhāī Vīr Singh. The edited version contains footnotes to explain the discrepancies of the old printed editions and the textual material. Singh Brothers have taken pains to publish and print it in book form.

Panth Prakāsh is an epic tale of Sikh struggle. It starts abruptly with the exit of French presence in and around Dillī (ਦਿੱਲੀ), the fall of the Marāṭhā (ਮਰਾਠਾ) empire and the onslaught of the British empire in northern India. British officers were baffled by the rise of the Sikh empire in Pañjāb, and hence were keen to explore Sikh religion and culture. Thus, a dialogue started between Captain Murray and the author, who was persuaded to write an account of the Sikh struggle.

Ratan Singh Bhaṅgū traces the history of the Sikh Gurūs briefly and explains the need for the creation of the *Khālsā* by Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ). In relating the story of Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ), Bhaṅgū seeks to establish that the Gurū was indeed a special representative of Vāhigurū. He thinks that he was the essence of all incarnations and had an edge over them all. This theory is in accord with the one propounded in the compositions of bards which forms an epilogue to the *Gurū Granth*. His interpretation of the mission of Gurū Nānak Sāhib, which he propounds in the context of Gurū's travels, is nearest to the original and depicts Sikhī as the faith of a modern person. The basic concern of Gurū Nānak Sāhib, according to him was, to seek adherents to Truth and Vāhigurū alone and to eliminate the worship of 'pretender gods' and abjuring belief in false faiths. The universal concerns of Guru Nanak are emphasised by him.

Panth Prakāsh is the only source of the historical account of Bandā Singh and the establishment of Sikh rule in the Pañjāb. The revolution started with the victories of Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ), was short-lived as he lost support of Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ) and a faction of the Sikhs, known as Tat *Khālsā* (ਤਤ ਖਾਲਸਾ). In fact, Sikh historians have not done justice to the role played by Bandā in liberating Pañjāb and creating an egalitarian society based on Sikh principles. It was a

promising *Khālsā* democracy which could not survive even for a decade. The crucial phase of Sikh struggle leading to the consolidation of power in the form of Sikh confederacies (*Misals* - ਮਿਸਲ) in Pañjāb forms the core of Panth Prakāsh. The Sikh were fighting against the Mughals, Abdālīs and Durrānīs to liberate Pañjāb. They left their homes and hearths, and were hiding in the jungles. It was a fight for survival. Harimandar Sāhib was blown up to destroy the Sikh center of inspiration and spiritual power.

It is fascinating to read the sterling role played by Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ) and Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ) in guiding the Sikh affairs. The Sikh holocausts known as Choṭā and Vaḍā Ghalūghārā (ਛੋਟਾ ਅਤੇ ਵਡਾ ਘਲੂਘਾਰਾ) are described by Ratan Singh Bhaṅgū. The internal quarrels among Sikh confederacies also find some mention, as does Baghel Singh's (ਬਘੇਲ ਸਿੰਘ) conquest of Dillī (ਦਿੱਲੀ) and his establishing of the Sikh *Gurduārās* there. It was a high tide of Sikh power. The author gives a fair account of Marāṭhās, Rohilās (ਰੋਹਿਲਾ) and their association with Sikh Sardārs. Most of these conflicts ended in loot, plunder or conspiracies. It was a period when the Mughal Empire lost its vitality and the British East Indian Company advanced as a sovereign power to establish its rule over India. The role of Sis-Satluj (ਸਤਲੁਜ) Sikh states to checkmate the progress of Rañjīt Singh and his siding with the British does not find a mention. The author has failed to mention the current affairs of Sikh Rāj, established by Rañjīt Singh. The formation of Phulkīān (ਫੁਲਕੀਆਂ) states and the role played by Ālā Singh (ਆਲਾ ਸਿੰਘ) in Sikh affairs, however, do find a mention in Panth Prakāsh.

Srī Gur Panth Prakāsh (ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼)

The text, composed by Ratan Singh Bhaṅgū discusses the historical accounts of the *Khālsā* Panth. By establishing the history of the *Misal* era in an accurate manner and developing the unwritten Sikh tradition into the written form, Bhaṅgū has provided the Panth with a valuable and unparalleled source of history and social context. His social and historic background helped him in becoming a great author of the Sikh Panth. Because of the context of his family associations and social background he has quoted a lot of facts in his book. Ratan Singh was the paternal grandson of Shahīd Bhāī Mahtāb Singh Mīrāmkoṭīā (of the Mahtāb Singh, Sukha Singh and Massa Ranghar fame) and the maternal grandson of Sardār Shām Singh, Jathedār, Karōsinghīā Misal (ਸਰਦਾਰ ਸ਼ਾਮ ਸਿੰਘ, ਜਥੇਦਾਰ, ਕਰੋਤਸਿੰਘੀਆ ਮਿਸਲ).

ਸਿਆਮ ਸਿੰਘ ਕੇ ਦੋਹਤਰੇ ਰਤਨ ਸਿੰਘ ਜਿਸ ਨਾਮ। ਸ੍ਰੀ ਸੁਧਾਸਰ ਡਿਗ ਜਿਸੇ ਮੀਰਾਂ ਕੋਟ ਗ੍ਰਾਮ।

Sīām Singh ke dohtare Ratan Singh jis nām. Srī sudhāsar ḍig jise mīrām koṭ gram.

He clearly mentions in his creation that he gathered the historic information in oral form from his family. Besides this, he collected the historic events in the unwritten form from his ancestors and those people who fought in the Sikh-Afgān battle. In the battle his mother and grandmother were also badly hurt and had to change their appearance in order to survive enemies. In this way Ratan Singh has been able to put before us historical facts which he inherited from his ancestors.

There exist many purposes behind the composition of this text. The first, and probably the most important one, was to inform the British regarding the true import of the Sikh Community and Sikh Vision. In Bhaṅgū's view, the Sikh Rāj was eminent in the sense of reality, glory and tradition. The author has mentioned in the text that the British General Sir David Ochterloney was deputed as the political resident by the British government during the times when the British ruled Dillī and till the time they defeated the Marāṭhās. At that time a British army officer named Capt. (Dr.) Murray was

posted at Ludhiānā (ਲੁਧਿਆਣਾ) and, under the resident of Dillī, was in charge of the political issues of Ludhiānā and Ambālā (ਅੰਬਾਲਾ). After their victory over Dillī, the British had a surreptitious plan to capture Pañjāb. But before starting the struggle with the Khālsā Rāj, they wanted to acquaint themselves regarding the background of the Sikhs as they were keen to know how the Sikhs were able to establish their Pātshāhī (ਪਾਤਸ਼ਾਹੀ) after defeating the Dillī Darbār (ਦਰਬਾਰ). Therefore, David Ochterloney ordered Capt. Murray to get accurate information collected about Sikh history. Capt. Murray, in turn, entrusted the task of writing the history of the Khālsā Panth to a Muslim writer of Fārsī descent, a certain Būṭe Shāh (ਬੂਟੇ ਸ਼ਾਹ). But Capt. Murray wanted to get its authenticity checked by someone who really knew the facts, so as to segregate the truth from the untruth. Bhāi Ratan Singh used to visit the British court daily at that time. Murray showed the version composed by Būṭe Shāh to him and Bhāi Sāhib has quoted the entire episode as follows:

ਮਰੀ ਹੁਕਮ ਲੈ ਉਦਮ ਕੀਯੋ। ਬੂਟੇ ਸ਼ਾਹਿ ਮੌਲਵੀ ਸਦ ਲੀਯੋ।

marī hukam lai udam kīyo. būṭe shāhi maulvī sad līyo.

ਲਿਖਨਿ ਕਿਤਾਬਿ ਉਸੈ ਫਰਮਾਯੋ। ਸਿੰਘਨਿ ਕੀ ਉਤਪਤੀ ਲਿਖਾਯੋ।...

likhani kitābi usai pharmāyo. singhani kī utpatī likhāyo....

ਉਸੀ ਕਚਹਿਰੀ ਹਮ ਥੇ ਗਏ। ਸੁਨਿ ਯਹਿ ਬਾਤਿ ਸੁ ਚਿੰਤਤ ਭਏ।

usī kacahirī ham the gae. suni yahi bāti su cintat bhae.

ਯਹਿ ਮੌਲਵੀ ਹੈ ਮੁਸਲਮਾਨ। ਕਬਿ ਹਿੰਦੂਅਨਿ ਜਸੁ ਕਰੈ ਬਖਾਨ।

yahi maulavī hai musalmān. kabi hindūani jasu karai bakhan.

ਕਰਿ ਗੋਸਟਿ ਹਮ ਮਰੀ ਸਮਝਾਯੋ। ਉਸ ਕਾ ਲਿਖਿਆ ਹਮਿਹਿ ਦਿਖਾਯੋ।

karī gosṭi ham marī samjhāyo. us ka likhiā hamihi dikhāyo.

ਉਸ ਕੇ ਦੇਖ ਹਮਿ ਬਾਤ ਉਚਾਰੀ। ਇਨ ਗਲ ਖਾਲਸੇ ਕਹੀ ਨ ਸਾਰੀ।

us ko dekh hami bāt ucārī. in gal Khālse kahī na sārī.

After reading Būṭe Shāh's version, Bhāi Ratan Singh told Capt. Murray that Būṭe Shāh had not presented the entire picture and had misquoted the facts. Bhāi Sāhib was aware of all the aspects that the Muslims, who had been defeated so badly, would never write about the true essence of the Sikhs. And regarding Hindus he knew that if a Hindu of high caste were assigned the job of writing, he would never quote the heroic deeds of the Sikhs who belonged to the lower caste. He informed the Capt. about this, who asked Bhāi Sāhib to narrate the true account of the origin of the Sikhs.

ਸੋ ਮਰੀ ਹਮਾਰੇ ਮਿਤ ਭਯੋ। ਮੁਹਿ ਫੇਰਿ ਕਹਯੋ ਬੁਲਾਇ।

so marī hamāro mit bhayo. muhi pheri kahayo bulāi.

ਜਿਮਿ ਉਤਪਤਿ ਭਈ ਖਾਲਸੇ। ਤਿਮਿ ਤੁਮਿ ਦੇਹੁ ਲਿਖਾਇ।

jimi utipati bhaī Khālse. timi tumi dehu likhāi.

Besides acquainting the British regarding the origin and development of the Sikhs, it is apparent that Ratan Singh had other aims behind the writing of the book, and this can be clearly perceived from the text.

The covert determination of writing was to manifest the high morale and rising spirit of the Khālsā Panth. Indeed, the title of the text 'Sri Gur Panth Prakāsh' in itself is sufficient to understand the aspiration of the writer in revealing the illumination of the Khālsā Panth. In fact, the text reflects the attainment of the royal strength of the Khālsā Panth. At various steps he has endeavored to inscribe the Sikh faith, character, tradition, ideology and true rules of conduct. The big question for Capt. Murray before Bhaṅgū was to answer "How was it possible for the Sikhs to establish their Pātshāhī"? The interesting point to be noted here is that to answer the above question the writer thought it

necessary to render a detailed description of the credentials of the Panth, right from the brief biography of the Gurūs and their deeds, to the movement of Bandā Singh Bahādar, the struggle of the post Bandā period and a history of the Sikh *Misals*, etc. He succeeds in proving the fact that no single man or single event was responsible for the establishment of Pātshāhī of the Sikhs and it was with the Vāhigurū's (ਵਾਹਿਗੁਰੂ) grace, as well as the sacrifice of the community, that they were able to endure and ultimately attain political sovereignty. The writer, in order to describe the aim of this socio-political movement, has presented the chain of events pertaining to the marvelous deeds of great *Shahīds* (ਸ਼ਹੀਦ) in such a way that it has become an important and inseparable part of his description. The Sākhīs (ਸਾਖੀ) which he has described are Sākhī Tārā Singh Shahīd kī (ਸਾਖੀ ਤਾਰਾ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), Sākhī Navāb Kapūr Singh kī (ਸਾਖੀ ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ ਕੀ), Sākhī Bhāi Manī Singh Shahīd kī (ਸਾਖੀ ਭਾਈ ਮਨੀ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), Sākhī Khālse nāl Hakūmat de vair dī (ਸਾਖੀ ਖਾਲਸੇ ਨਾਲ ਹਕੂਮਤ ਦੇ ਵੈਰ ਦੀ) (Khānū Navāb kī - ਖਾਨੂ ਨਵਾਬ ਕੀ), Sākhī Mahtāb Singh te Rāi Singh Mīrāmkoṭīe Bhaṅgū kī (ਸਾਖੀ ਮਹਤਾਬ ਸਿੰਘ ਤੇ ਰਾਇ ਸਿੰਘ ਮੀਰਾਂਕੋਟੀਏ ਭੰਗੂ ਕੀ), Sākhī Botā Singh Shahīd kī (ਸਾਖੀ ਬੋਤਾ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), Sākhī Bhāi Sukkhā Singh jī kī Bahādārī kī (ਸਾਖੀ ਭਾਈ ਸੁੱਖਾ ਸਿੰਘ ਜੀ ਕੀ ਬਹਾਦਰੀ ਕੀ), Sākhī Mahtāb ke Koṭ kī (ਸਾਖੀ ਮਹਤਾਬ ਕੇ ਕੋਟ ਕੀ), Sākhī Khālse ke Buhār kī te Singhām dī dashā kī (ਸਾਖੀ ਖਾਲਸੇ ਕੇ ਬਹੁਹਾਰ ਕੀ ਤੇ ਸਿੰਘਾਂ ਦੀ ਦਸ਼ਾ ਕੀ), Sākhī Subeg Singh Jambar kī (ਸਾਖੀ ਸੁਬੇਗ ਸਿੰਘ ਜੰਬਰ ਕੀ), Sākhī Bhāi Tārū Singh Bhujāṅg Bidehī Shahīd kī (ਸਾਖੀ ਭਾਈ ਤਾਰੂ ਸਿੰਘ ਭੁਜੰਗੀ ਬਿਦੇਹੀ ਸ਼ਹੀਦ ਕੀ), Sākhī Mahtāb Singh kī Shahīdī kī (ਸਾਖੀ ਮਹਤਾਬ ਸਿੰਘ ਕੀ ਸ਼ਹੀਦੀ ਕੀ), Sākhī Jassū Badh kī (ਸਾਖੀ ਜੱਸੂ ਬਧ ਕੀ), Sākhī Ghalūghāre Parol Kathuke kī (ਸਾਖੀ ਘਲੂਘਾਰੇ ਪਰੋਲ ਕਥੁਕੇ ਕੀ), Sākhī Rām Rauni kī (ਸਾਖੀ ਰਾਮ ਰੌਨੀ ਕੀ), Sākhī Kauṛā Mal kī Bahādārī kī ate Shāh Navāz de maran dī (ਸਾਖੀ ਕੌੜਾ ਮਲ ਕੀ ਬਹਾਦਰੀ ਕੀ ਅਤੇ ਸ਼ਾਹ ਨਵਾਜ਼ ਦੇ ਮਰਨ ਦੀ), Sākhī Srī Ammrīsar jī kī (ਸਾਖੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਕੀ), Sākhī Ahmad Shāh aur Sukkhā Singh kī (ਸਾਖੀ ਅਹਮਦ ਸ਼ਾਹ ਔਰ ਸੁੱਖਾ ਸਿੰਘ ਕੀ) (Sukkhā Singh kī Shahīdī dī – ਸੁੱਖਾ ਸਿੰਘ ਕੀ ਸ਼ਹੀਦੀ ਦੀ), Sākhī Kauṛā Mal dī Shahīdī dī (ਸਾਖੀ ਕੌੜਾ ਮਲ ਦੀ ਸ਼ਹੀਦੀ ਦੀ) (Judh vic - ਜੁਧ ਵਿਚ), Sākhī Sarhind luṭṭe kī (ਸਾਖੀ ਸਰਹਿੰਦ ਲੁਟਣੇ ਕੀ), Sākhī Hathū Singh Shahīd kī (ਸਾਖੀ ਹਥੂ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), Sākhī Mit Singh Shahīd kī (ਸਾਖੀ ਮਿਤ ਸਿੰਘ ਸ਼ਹੀਦ ਕੀ), Sākhī Mīr Mannū te us dī Maut kī (ਸਾਖੀ ਮੀਰ ਮੱਨੂ ਤੇ ਉਸ ਦੀ ਮੌਤ ਕੀ), Sākhī Ghalūghāre Maler aur Kup Rahire kī (ਸਾਖੀ ਘਲੂਘਾਰੇ ਮਲੇਰ ਔਰ ਕੁਪ ਰਹਿਰੇ ਕੀ) (Vaḍe Ghalūghāre dī – ਵਡੇ ਘਲੂਘਾਰੇ ਦੀ), Sākhī Biraram te phir (ਸਾਖੀ ਬਿਰਰਾਮ ਤੇ ਫਿਰ), Kapūre de Phāhe lagan dī (ਕਪੂਰੇ ਦੇ ਫਾਹੇ ਲਗਨ ਦੀ), Sākhī Moriṇḍe Katal kī (ਸਾਖੀ ਮੋਰਿੰਡੇ ਕਤਲ ਕੀ) (Moriṇḍe te Raṅgrām da Badh – ਮੋਰਿੰਡੇ ਤੇ ਰੰਗਰਾਮ ਦਾ ਬਧ).

From these Shāhīdīs, began the victory of the Khālṣā. These have been mentioned up to the victory of Sirhind by the Khālṣā. The main topic ends here. But this is the only historical document that has mentioned that the Choṭe Sāhibzāde (ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦੇ) were executed by torturing them with swords. It is mentioned here for reference:

ਇਤਕ ਕਹੀ ਜਬ ਦੁਸਟ ਸੁਨਿ ਤੁਰਕ ਭਏ ਪਰਸਿੰਨ।

itak kahī jab duṣṭ suni turk bhae parsinn
ਫੜੈ ਘਸੀਣੈਂ ਹੋਵਤੈਂ ਆਣੇ ਉਨੈ ਨ ਤਰਸ ਮਨ ।੩੦।

phaṛaim̐ ghasīṭaim̐ hovataim̐ āṇo unai na taras man.30.
ਹੁਤੋ ਉਹਾਂ ਥੋ ਛਰਾ ਇਕ ਵਾਰੋ। ਦੈ ਗੈਡੇ ਹੇਠ ਕਰ ਜ਼ਿਬਹ ਡਾਰੋ।

huto uhām̐ tho charā ik vāro. dai gaiḍe heṭh kar zibah ḍāro.
ਤਤਫ ਤਵਫ ਗਈ ਜਿੰਦ ਉਡਾਇ। ਇਮ ਸ਼ੀਰਖੋਰ ਦੁਇ ਦਏ ਕਤ ਲਾਇ ।੩੧।

taṛaph tavaph gaī jind uḍāi. im shīrkhor dui dae kat lāi.31.

He has also covered the attitude of Gulāb Rāi (ਗੁਲਾਬ ਰਾਇ), Nirañjanīās' (ਨਿਰੰਜਨੀਆ), Huṇḍalīās' (ਹੁੰਡਲੀਆ), Gaṅgūshāhīs' (ਗੰਗੂਸ਼ਾਹੀ) and others who tried to harm Sikhs by establishing "Gurū(doms)".

He explains some more incidents thereafter, and makes Ahmad Shāh say things in the glory of the Khālsā. In the end, he describes Shām Singh's (ਸ਼ਾਮ ਸਿੰਘ) *Misal*, the victory of Baghel Singh (ਬਾਘੇਲ ਸਿੰਘ) on Dillī. He has shown how the Dillī Bādshāh (ਬਾਦਸ਼ਾਹ) was impressed by the Khālsā victories. The contribution of Baghel Singh was that he established all the *Gurduārās* or the *Dehorās* (ਦੇਹੋਰਾ) related to the *Gurūs* (ਗੁਰੂ) in Dillī, after a heavy research. Other than the above, the text contains the account of the capture of the state of Phulkā's, conquering of Sarhind three to four times, the relation of Ālā Singh (ਆਲਾ ਸਿੰਘ) with the Panth, the elucidation of Buṅḡā's (ਬੁੰਗਾ), expedition to Dillī, Sikh-Afgān and Sikh-Mughal movement, Sikh states, etc.

From the internal evidence of the writing it seems that Bhaṅgū might have studied the available Fārsī writings, and might have collected the information from the devisors of Sikh history so that the writing becomes more authentic and interesting from each and every perspective. The Sākhīs and anecdotes in it are written in the *Dohrā* (ਦੋਹਰਾ), *Caurā* (ਚੌਰਾ), *Caupāī* (ਚੌਪਈ), *Sorathā* (ਸੋਰਠਾ) and *Kabit Batisā* (ਕਬਿਤ ਬਤਿਸਾ) meters in Gurmukhī (ਗੁਰਮੁਖੀ) script. Interestingly, these poetic meters are not the same everywhere in the writings. They are independent of each other, and at places even distorted. This is effective in the sense that the historic elements have not been overshadowed by the poetic meters. Also, at places, at the end of the Sākhīs is written “ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ” and the name of the Sākhī is given in front of it. The dialogue form is also utilized. “ਸ੍ਰੀ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ” or “ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ” is also written at places. All of these are under specific headings in the order of occurrence. A person named Atar Singh (ਅਤਰ ਸਿੰਘ) in 1858 CE copied it, and at the end, mentions that he has not written any Granth before and begs for pardon for any mistake he might have committed.

Srī Gur Panth Prakāsh of Ratan Singh Bhaṅgū has gained the grandeur of the most ancient text about the Khalsa Panth, which is why Bhāi Vir Singh has given it the title “Prācīn Panth Prakāsh.” The first edition of it, edited by Bhāi Vir Singh, was published by Vazīr Press Ammritsar in 1914 CE. Besides the above edition, one more edition is available, which was edited by Jit Singh Sītal (ਜੀਤ ਸਿੰਘ ਸੀਤਲ), and published by Sikh Research Board Ammritsar. This is the copy in which one finds differences in chapters and exaggeration in anecdotes. A recent and updated publication of Srī Gur Panth Prakāsh, edited by Dr. Balvant Singh Dhillon (ਬਲਵੰਤ ਸਿੰਘ ਢਿੱਲੋਂ), and published by Singh Brothers is now available in the market.

To conclude, we can say that the oral Sikh tradition that has been given the shape of writing by Bhaṅgū is a very important source and is used by present scholars and historians to prove the facts of their texts. Besides the presentation of the historic events in the form of traditions, he has portrayed the terrible times of the Sikh-Afgān movement in which he has presented, with great talent, the Sikh character and fortitude from the oral tradition source, without which we would have been devoid of the history of Panjab, especially of the period of Bandā Bahādar till the genesis of *Misals*. It is a unique and unparalleled historical document, describing in simple words the success and the achievements of the Gurū Panth. The Shahādats of the Shahīds are its witnesses and its motive to establish the Pātshāhī of the Khālsā.

Source: <http://www.sikhstudies.org/Periodicals.asp?TitCod=1750> Ratan Singh Bhaṅgū, Singh Brothers, Bazār Māi Sevān, Ammritsar, 2004.

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 12

Unit Name: Kaṛāh Prashād (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ)

Title: The Method and Maryādā (ਮਰਯਾਦਾ) of preparing Kaṛāh Prashād

Standards

Standard 8: Kaṛāh Prashād

- Students demonstrate and prepare prashād with knowledge of all the ingredients.

Objectives

1. Students will be able to prepare Kaṛāh Prashād by themselves after this lesson.

Prerequisites

- Students should be somewhat familiar with the importance of Kaṛāh Prashād to Sikh (ਸਿਖ) ceremonies.

Materials

- Equal amounts of flour, ghiu (ਘ੍ਰਿਉ) (or organic butter if unavailable) and sugar, and three times the amount of water
- Two clean pots or wok (Kaṛāhī)
- Bowl to put Prashād in
- Stirring spoon
- Clean cloth to cover the Prashād once it has been prepared

Advanced Preparation

- The Kaṛāh Prashād should be made in a kitchen but if this is not possible, a portable gas stove can be brought into the classroom after the fire regulations of the school have been consulted.
- Make sure that the place of preparation is swept clean, that the pots and pans are washed and that everyone has washed their hands and covered their heads before beginning the preparation of Kaṛāh Prashād.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down.
- Briefly go over the Maryādā of preparing Kaṛāh Prashād as outlined in the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ).
- Let students know that Kaṛāh Prashād is generally prepared by a Sikh.
- Remind students that the person(s) in charge of preparing Kaṛāh Prashād should prepare Prashād in a clean area and in clean utensils.
- Kaṛāh Prashād should be made while reciting Gurbāṇī (ਗੁਰਬਾਣੀ).
- The teacher may want to add further information about Kaṛāh Prashād Maryādā and the degree of respect and discipline with which it is prepared.
- All points regarding the Maryādā should be taken from the Rahit Maryādā

Exploration (35 minutes)

- Before beginning the preparation of the Kaṛāh Prashād, go over the method of preparation with all the students and assign them their roles so that there is minimal instructional

discussion during the actual preparation of the Kaṛāh Prashād.

- Before beginning the preparation of the Kaṛāh Prashād, assign one student to begin reciting Japu jī Sāhib (ਜਪੁ ਜੀ ਸਾਹਿਬ). If students do not know Japu jī they may choose to do another Bāṇī that they are comfortable with.
- Remind students that they must be silent during the preparation of the Kaṛāh Prashād and be mindful of the recitation of Japu jī Sāhib.
- In one pot, get one student to bring the water and sugar to a boil. Once this is done, this mixture should be set aside. This can also be done as you are working on the other pot.
- In another pot, another student should melt the clarified butter and then add the flour to it. This mixture should be stirred continuously until it turns brown.
- Once this mixture has turned brown, get another student to add the water and sugar mixture to the roasted flour and butter, simultaneously turning down the heat to avoid splashes.
- The teacher should assist in the process as needed. Please ensure that all safety measures are put into place.
- Keep stirring the Kaṛāh Prashād until the butter begins to leave the mixture and it stops sticking to the sides of the pot. Then, turn off the heat and allow the Kaṛāh Prashād to cool, or carefully put the Kaṛāh Prashād in a clean stainless steel bata.
- Once in a steel bata, cover the Kaṛāh Prashād with a clean cloth.
- Allow the student reciting bānī to finish (if the student had finished reciting the Gurbānī before the Kaṛāh Prashād is made, have the student continue reciting mool mantar until the Kaṛāh Prashād is complete).
- Mention to the students that when the deg is taken to the Gurū's Divān (ਦੀਵਾਨ), with the covered Bāṭā (ਬਾਟਾ), a distribution Bāṭā and a Kaṭorī (ਕਟੋਰੀ) for the Tabiādār (ਤਾਬਿਆਦਾਰ) should also be taken.

Explanation/Extension (5-10 minutes)

- Once the Kaṛāh Prashād is prepared, have all students recite Anandu Sāhib (ਅਨੰਦੁ ਸਾਹਿਬ).
- Then have one student to recite the Ardās (ਅਰਦਾਸ).
- After the Hukam (ਹੁਕਮ) is taken, another student can do Kirpān Bheṭ (ਕਿਰਪਾਨ ਭੇਟ ਕਰਨੀ) in the Kaṛāh Prashād.
- Then the students should distribute the Kaṛāh Prashād to all of the students in the class.
- Remind students to distribute an equal amount of Prashād to everyone. **This should be re-emphasized and is one of the most important aspects of Kaṛāh Prashād!**
- This is how it is stated in the *rahit*:
 - “The person who doles out the Kaṛāh Prashād among the congregation should do so without any discrimination on the basis of personal regard or spite. He should dole out the Kaṛāh Prashād equally to the Sikhs, the non-Sikhs or a person of high or low caste.”
- The reason this is important is that it emphasizes the equality and compassion of the Gurū's institutions. Cleanliness and bathing etc. are good things but in the end...it is better to emphasize compassionate qualities rather than artificial cleanliness qualities...
- If possible, the Ardās should be performed in the presence of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) and a Hukamnāmā (ਹੁਕਮਨਾਮਾ) should be taken before the distribution of the Prashād.
- Some important things:
 - Kirpān Bheṭ should be done after the Hukamnāmā.
 - Give a sample of how to recite Ardās for *parvāngī* (ਪਰਵਾਨਗੀ) (acceptance) of deg (ਦੇਗ). Do not use the word *bhog* (ਭੋਗ). Explain the difference between *bhog* and *parvāngī*.

Evaluation (On-going)

- Ask students to practice preparing Kaṛāh Prashād at home with parental supervision.
- Another possible activity for evaluation is getting students to write the recipe for preparing Kaṛāh Prashād in Gurmukhī (ਗੁਰਮੁਖੀ) or English.

Teacher Resources

- Kaṛāh Prashād, Baisākhī Festival. January 18th, 2007. <http://www.baisakhifestival.com/karah-prasad.html>
- The Sikh Rahit Maryādā (Code of Conduct), All About Sikhs. January 18th, 2007. http://www.allaboutsikhs.com/rehat/rehat_03.htm#art12

**Guidelines for Preparing and Distributing Kaṛāh Prashād (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ) according to
the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ)**

Kaṛāh Prashād (Sacred Pudding)**Article XII**

- Only the sacred pudding which has been prepared, or got prepared according to the prescribed method, shall be acceptable in the congregation.
- The method of preparing the Kaṛāh Prashād is this: In a clean vessel, the three contents (wheat flour, pure sugar and clarified butter, in equal quantities) should be put and it should be made while reciting the Scriptures. Then covered with a clean piece of cloth, it should be placed on a clean stool in front of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), the first five and the last stanza of the Anandu Sāhib (ਅਨੰਦੁ ਸਾਹਿਬ) should be recited aloud (so that the congregation can hear) [If another vessel of the sacred pudding is brought in after the recitation of the Anandu, it is not necessary to repeat the recitation of the Anandu Sāhib. Offering of the pudding brought later to the sacred Kirpān (ਕਿਰਪਾਨ) is enough.], the Ardās (ਅਰਦਾਸ) offered, and the pudding tucked with the sacred Kirpān for acceptance.
- After this, before the distribution to the congregation of the Kaṛāh Prashād, the share of the five beloved ones should be set apart and given away. Thereafter, while commencing the general distribution, the share of the person in attendance of the Gurū Granth Sāhib should be put in a small bowl or vessel and handed over [Giving double share to the person in attendance constitutes improper discrimination]. The person who doles out the Kaṛāh Prashād among the congregation should do so without any discrimination on the basis of personal regard or spite. He should dole out the Kaṛāh Prashād equally to the Sikhs, the non-Sikhs or a person of high or low caste. While doling out the Kaṛāh Prashād, no discrimination should be made on considerations of caste or ancestry or being regarded, by some, as untouchable, of persons within the congregation.
- The offering of Kaṛāh Prashād should be accompanied by at least two pice in cash.

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 13

Unit Name: Sikh Misals (ਸਿੱਖ ਮਿਸਲ)

Title: An Introduction to the Misal Period

Standards

Standard 2: Sikh Misals

- Students critically evaluate the fratricidal affects of the *Misal* period and their downfall.
 - Students should identify the reasons for the downfall of the *Misals* and how their actions did not follow Gurmat (ਗੁਰਮਤ) teachings.

Objectives

1. Students will gain a brief overview of the *Misal* period. They will learn about the leadership, location and the history of each *Misal*.

Prerequisites

- Students should be familiar with some basic teachings of *Gurmat*.

Materials

- The article entitled “Brief History of Sikh Misals” (see Teacher Resources)
- Map of Pañjāb (ਪੰਜਾਬ) (see Teacher Resources)

Advanced Preparation

- The teacher should thoroughly read the article on “Brief History of Sikh Misals”. S/he may also want to do extra research if necessary.
- This is a 3-class unit. Teacher should read all three lessons prior to starting.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- In order to introduce this topic, ask students what they know about *Misals*.
- Some students may want to know what the word *Misal* means so the teacher can spend some time discussing the definition. The teacher should give students a brief background about the origin of the misals (included in, Brief History of Sikh Misal).

Exploration (35 minutes)

- In order to get students to look at Sikh *Misals* in depth, get students to split up into groups of two or three (no more than three).
- Each group should be assigned one *Misal* to research and take notes on. The teacher can use the Brief History of Sikh Misals and photocopy the relevant sections for each group, or students can use other sources such as the Internet, other books, etc., if available.
- Each group should also get a copy of a historical map of Pañjāb. A map from the early 1900s is included in the Teacher Resources, but the teacher may want to use an earlier map if S/he has access to one.
- Ask each group to prepare a three to five minute presentation on the *Misal* that they are studying and locate that *Misal* on the map by circling the cities or districts that it occupied. Give students the rest of the class period to work on their presentation.

Explanation/ Extension (5-10 minutes)

- Before class ends, ask students to make sure that they include the following things in the final production of their presentation on the *Misal* that they are studying:
 - The leader of the *Misal*, the areas where it was located, the size of the *Misal* (number of members) and a brief historical overview of the *Misal*.

Evaluation (On-going)

- Students will offer their presentation in the next class (see next lesson plan for how to evaluate this assignment).

Teacher Resources

- Bainsarjī, Himādrī. The *Khālsā* and the Pañjāb: Studies in Sikh History, to the Nineteenth Century. New Dillī: Tulikā Books, 2002.
- Madrā, Amandīp Singh & Singh, Parmjīt. The Rise of the Sikh Confederacies, Warrior Saints: Three Centuries of the Sikh Military Tradition. New Dillī: Timeless Books, 1999.
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Brief History of Sikh Misals (ਮਿਸਲ)

Origin of Misals

During the second Udāsī (ਉਦਾਸੀ) of Gurū Nānak (ਗੁਰੂ ਨਾਨਕ), when he visited the *Sidhs* (ਸਿਧ) on Sūmer Parbat (ਸੂਮੇਰ ਪਰਬਤ), on being asked on what foundation he would raise the structure of Sikhī (ਸਿਖੀ), Gurū Nānak Sāhib replied, “On two pillars; one is Gurū Saṅgat (ਗੁਰੂ ਸੰਗਤ) and the other is Bāṇī (ਬਾਣੀ)”. The respect for Bāṇī, and sitting together in the form of saṅgat helped raise the Sikh organizations and institutions. Both Gurū Aṅgad Sāhib (ਗੁਰੂ ਅੰਗਦ ਸਾਹਿਬ) and Gurū Amardās Sāhib (ਗੁਰੂ ਅਮਰਦਾਸ ਸਾਹਿਬ) taught the Sikhs (ਸਿਖ) to respect the institution of Saṅgat and declared *Gur-Sabad* (ਗੁਰ ਸਬਦ) as the heart of the Gurū. Words of wisdom propagated by so-called spiritual leaders other than the Gurū were branded as Kacī Bāṇī (ਕਚੀ ਬਾਣੀ). The Sikhs were advised to leave such unauthentic sermons, which had not come out of the mouth of true Gurū. Gurū Rāmdās Sāhib (ਗੁਰੂ ਰਾਮਦਾਸ ਸਾਹਿਬ) raised Ammrītsar (ਅੰਮ੍ਰਿਤਸਰ) as the centre of Sikhī (ਸਿਖੀ) and it became the pivot of Sikh Saṅgat. In order to safeguard the Sabad Gurū and the institutions, Gurū Arjan Sāhib (ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ) sacrificed his life. When two Sikhs sit together, it becomes Sādh Saṅgat whereas a lone Sikh is just a Sikh. Five Sikhs together are deemed to embody the presence of the Gurū. These views lent great strength to the Saṅgat. During the period from Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) to Gurū Teghbahādar (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ), the respect for Bāṇī and Saṅgat increased many folds. The enemies and opponents of Sikhī did much to reduce the respect of Bāṇī from the hearts of Sikhs, but they could not succeed in their aim. During the Gurū period, beside Saṅgat and Gur Sabad, the Gurū’s person was also respected and revered.

A stage came when Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ) contemplated that instead of the body of Gurū, the ideology, Saṅgat and Bāṇī be made supreme. He had also realized that the Sikhs had become well aware and would not fall into the trap of the doubts and suspicions created by ordinary mortals. Thus, he merged his personality in the Saṅgat, gave it the form of *Khālsā* (ਖ਼ਾਲਸਾ) and adopted its form himself. This meant that the personality of the Gurū had now merged with the *Khālsā* and the *Khālsā* would now be the Gurū’s form. During the last hours of his life, Gurū Gobind Singh Sāhib bestowed the honor of Gurūship upon Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), thus raising its status to supreme level. Bāṇī was revered as it is; but now by issuing an edict, Sabh Sikhan ko Hukam hai Gurū Mānō Granth (ਸਭ ਸਿਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ॥), he made it supreme, removing all doubts and suspicions. The body was Gurū *Khālsā*, where as the soul resided in Gurū Granth. Both

together became the Gurū. Thus, Gurū Gobind Singh Sāhib blessed the Sikhs with an eternal leader to lead them during difficult times. Such a leader was omnipresent and beyond the cycle of birth and death. Thus, the Sikhs never wavered. After the demise of Gurū Gobind Singh Sāhib, Sikhs made Ammritsar the centre of their struggle. Sikhs would assemble at Ammritsar twice a year—once on Divālī (ਦਿਵਾਲੀ) and again on Vaisākhī (ਵੈਸਾਖੀ). This assembly used to be called Sarbat Khālsā (ਸਰਬਤ ਖਾਲਸਾ). They would pass resolutions and arrive at decisions in the presence of Gurū Granth Sāhib. All resolutions were passed unanimously, and once passed; these were called Gurmatās (ਗੁਰਮਤਾ). The passed Gurmatā was respected by Sikhs as the will of the Gurū. Everyone would revere it as such.

Selection of Five Beloved Ones

Whenever the Sarbat Khālsā assembled, its proceedings would commence after an Ardās (ਅਰਦਾਸ) or supplication to Vāhigurū (ਵਾਹਿਗੁਰੂ). Thereafter, invocatory command or *Hukamnāmās* (ਹੁਕਮਨਾਮਾ) of the Gurū (Gurū Granth Sāhib) would be read out. Then the name of a Sikh would be proposed and accepted by Jaikārās (ਜੈਕਾਰਾ). Such a selected Sikh was called by the name of *Piārā* (ਪਿਆਰਾ). Then this selected *Piārā* would propose another name. On approval from all present, he too would be given the status of a *Piārā*. If anyone objected, he would be appropriately answered, after listening to his reasons for objecting. If the answer was not to the satisfaction of the Saṅgat, his selection was cancelled. In similar fashion, a third, fourth and fifth *Piārā* would be selected. These selected five used to be the recipients of all the honor of the Khālsā Panth. They would then move to the Akāl Takht (ਅਕਾਲ ਤਖਤ) and sit in the attendance of Gurū Granth Sāhib. Then, a Sikh from the Saṅgat would put up a proposal for consideration. It would be discussed and passed as Gurmatā, if found suitable for the good of the Panth and the public at large. If ever some impediment would arise, the Pañj Piārās (ਪੰਜ ਪਿਆਰੇ) would intervene and take a suitable decision. The passed resolutions would virtually become the policy of the whole Panth, which became binding on all. For example, matters like how to deal with the Navāb (ਨਵਾਬ) of Paṭī (ਪਟੀ) and the *Navāb* of Jalandhar (ਜਲੰਧਰ), who had accepted defeat; how should they be treated; what arrangements of defense or re-organization were to be made in case of invasion by Abdālī (ਅਬਦਾਲੀ); would it be in order to take possession of Lāhaur (ਲਾਹੌਰ); when would be the right time to punish the Navāb of Kasūr (ਕਸੂਰ) for the atrocities perpetrated by him etc. All such decisions were taken unanimously.

This method remained in vogue till 1733. Thereafter, many *Jathās* (ਜਥਾ) came up. But whenever Sarbat Khālsā assembled, the individuality of the *Jathās* never existed. Then they became two *Jathā* — the Tarunā Dal (ਤਰੁਨਾ ਦਲ) and the Buḍā Dal (ਬੁਡਾ ਦਲ). Buḍā Dal remained at Ammritsar, to protect it, while Tarunā Dal went on campaigns. All *Jathedārs* (ਜਥੇਦਾਰ) used to render their account before the Akāl Takht to a person appointed by Navāb Kapūr Singh (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ). Jassā Singh Āhlūvālīā (ਜੱਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ) performed this duty for some time. The Tarunā Dal further divided itself into five *Jathās*, with Shām Singh (ਸ਼ਾਮ ਸਿੰਘ), Bābā Dīp Singh (ਬਾਬਾ ਦੀਪ ਸਿੰਘ), Karam Singh (ਕਰਮ ਸਿੰਘ), Dān Singh (ਦਾਨ ਸਿੰਘ), Dasaumdhā Singh (ਦਸੌਂਦਾ ਸਿੰਘ) and Bīr Singh (ਬੀਰ ਸਿੰਘ) as the *Jathedārs*. Gradually, the area of influence of the Sikhs increased and, therefore, the number of *Jathās* also increased. By 1748, the strength of Dal Khālsā (ਦਲ ਖਾਲਸਾ) had gone up. Had it not been arrested, it would have crossed all boundaries. Navāb Kapūr Singh felt that in view of the threatened attack of Abdālī, there was a need to unite as one. So he told everyone to break their *Jathās*. It was a decision accepted by all. Tarunā Dal and Buḍā Dal too were broken. For the protection of Darbār Sāhib (ਦਰਬਾਰ ਸਾਹਿਬ) in Ammritsar, Akālīs (ਅਕਾਲੀ) were appointed. The entire organization was named Dal Khālsā. Its command was handed over to Jassā Singh Āhlūvālīā. Navāb Kapūr Singh retired from active service of the Panth. Dal Khālsā was split into eleven *Jathās*. Each *Jathā* was placed under a

Jathedār. The area of jurisdiction of each *Jathā* was also defined so that there was no inter *Jathā* discord. The eleven *Jathās* and their *Jathedārs* were as under—

1. **Bhaṅgī** (ਭੰਗੀ) – Bhāi Bhūmā Singh (ਭਾਈ ਭੂਮਾ ਸਿੰਘ) and his son Bhāi Harī Singh (ਭਾਈ ਹਰੀ ਸਿੰਘ)
2. **Nishānvālīā** (ਨਿਸ਼ਾਨਵਾਲੀਆ) (The flag bearer) – Bhāi Dasaumḍā Singh (ਭਾਈ ਦਸੌਂਦਾ ਸਿੰਘ)
3. **Shahīd Singhī** (ਸ਼ਹੀਦ ਸਿੰਘੀ) – Bābā Bīr Singh (ਬਾਬਾ ਬੀਰ ਸਿੰਘ) and Bābā Dīp Singh (ਬਾਬਾ ਦੀਪ ਸਿੰਘ)
4. **Rāmgarīā or Singhīā** (ਰਾਮਗੜੀਆ/ਸਿੰਘੀਆ) – Bhāi Hardās Singh (ਭਾਈ ਹਰਦਾਸ ਸਿੰਘ) and then Jassā Singh who converted Rām Rauṇī (ਰਾਮ ਰੌਣੀ) into Rāmgar (ਰਾਮਗੜ)
5. **Nakāi** (ਨਕਈ) – Bhāi Hīrā Singh (ਭਾਈ ਹੀਰਾ ਸਿੰਘ), Natthā Singh (ਨੱਥਾ ਸਿੰਘ)
6. **Āhlūvālīā** (ਆਹਲੂਵਾਲੀਆ) – Jassā Singh of village Āhlū (ਆਹਲੂ)
7. **Ghanaīā** (ਘਨਈਆ) – Khushhāl Singh (ਖੁਸ਼ਹਾਲ ਸਿੰਘ) and Jai Singh (ਜੈ ਸਿੰਘ)
8. **Faizalpurīā or Singhpurīā** (ਫੈਜਲਪੁਰੀਆ/ਸਿੰਘਪੁਰੀਆ) – Navāb Kapūr Singh
9. **Ḍālevālīā** (ਡਾਲੇਵਾਲੀਆ) – Gurdīāl Singh (ਗੁਰਦਿਆਲ ਸਿੰਘ), village Ḍālevāl
10. **Shukarcakīā** (ਸ਼ੁਕਰਚਕੀਆ) – Caṛat Singh (ਚੜਤ ਸਿੰਘ), village Shukarcak
11. **Karoṣinghīā** (ਕਰੋੜਸਿੰਘੀਆ) – Karoṛā Singh (ਕਰੋੜਾ ਸਿੰਘ), Baghel Singh (ਬਘੇਲ ਸਿੰਘ)
12. **Phulkīām** (ਫੁਲਕੀਆਂ) – Bābā Ālā Singh (ਬਾਬਾ ਆਲਾ ਸਿੰਘ), Amar Singh (ਅਮਰ ਸਿੰਘ)

These *Jathās* became famous by the names of the *Misals* (ਮਿਸਲ).

Naming *Jathās* as *Misals*

Initially, these eleven groups were called *Jathās*, but very gradually, the word *Jathā* got replaced with *Misal*. A file of every *Jathā* was kept at Ammrītsar. It used to contain the exploits of its *Jathedār* and soldiers. Whatever loot was brought by a *Jathedār*, he used to have it recorded in his file and then deposit it with the treasury. They would all say, “Please write my details in the *Misal* (file.)” Thus, the word *Jathā* gradually dropped from their names and the word *Misal* got added, so much so that the Sikh soldiers started referring to each other as *Misals*. Even if some one brought anything in his individual capacity, he would ask the in-charge to record it in the *Misal* to which he belonged.

The Tasks of the *Misals*

Although outwardly the *Misals* became separate, they were still attached with each other. During any emergency, they used to come together and offer a combined front to the enemy. They could never imagine separating themselves from Dal *Khālsā*. They put their loot in a common coffer and shared their exploits. There was no selfishness and no ‘mine’ and ‘ours’. Whenever they assembled at Ammrītsar during Divālī and Vaisākhī, they never sat under their flag but that of Dal *Khālsā*. They were proud to call themselves Sarbat *Khālsā*.

The *Misals* took many joint decisions. They often held joint functions. Dealing with invaders and those who were against them were common matters for them. Physically, they were separate, yet their hearts beat in unison. Soldiers were at liberty to express their views, yet they honored the decision of their *Jathedārs*. Secondly; there was no high or low in the *Misal*. There were no gradations, nor sequences. All were equal. A *Jathedār* was a soldier first and a soldier was as important as a *Jathedār*. He who enjoyed the confidence and trust of all was normally appointed as *Jathedār*. Yet his wish was never final. Every soldier could communicate his views to the *Jathedār*. Maulvī Vālī Illāh Siddiqī (ਮੌਲਵੀ ਵਾਲੀ ਇਲਾਹ ਸਿੱਦੀਕੀ) has written: “Every person of the Sikh *Misal* was a free person. Every leader was a master as well as servant. He was a ruler as well as a follower. When alone, he is a saint, a fakīr (ਫਕੀਰ) or a Bhagat (ਭਗਤ) and when part of the Panth, he is the angel of death for his enemies.”. Dr. Sinhā says that the *Jagīrdārī* (ਜਗੀਰਦਾਰੀ) of Sikhs was neither on the lines of Europe

nor of *Rajputānā* (ਰਾਜਪੂਤਾਨਾ). Each head of the *Misal* used to obey the leader, but only to an extent. The opinion of every Sikh soldier was respected. It was a system that was spelt out by the need of the hour. No parallel of it can be found in India or even western countries.

Thirdly; every soldier had a right to leave a *Misal* and join any other *Misal* of his choice. This attitude was never looked down upon. It clearly establishes that the ultimate objective of all the *Misals* was the same. One who was leaving was sent by his *Jathedār* happily while the receiving *Jathedār* always felt happy to receive him. Thus, the advantage of the system was that the personality of the individual was maintained and respected. It was the moral duty of all the *Jathedārs* to keep their soldiers happy. A happy and contented soldier would never leave the *Misal*.

Development of the *Misals*

Till 1767, all *Misals* were focused on thwarting the invasions of Abdālī. Thus, they remained united under the common flag of Dal *Khālsā*, obeyed the command of one *Jathedār*, and honored all the decisions of Sarbat *Khālsā* without any reservation. After 1767, Abdālī was no longer a threat; the Mughal influence too had waned in Pañjāb (ਪੰਜਾਬ), and the Marāṭhās (ਮਰਾਠਾ) would not think of coming towards Pañjāb. There was no power in Pañjāb that was comparable to that of the Sikhs. At this point, selfish motives began to surface and political aspirations also arose. Consequently, all of the *Misals* started expanding their territory of jurisdiction. This became their prime objective.

Although the territories of each *Misal* were earmarked, their limits/ boundaries had not been defined. Taking advantage of this, each *Misal* started working towards defining their boundaries and jurisdiction. Raising forts in their territory was the first action they undertook. Then, the soldiers' position was made permanent and they were paid wages periodically. The *Misaldārs'* desire to extend their rule changed their attitude of love and respect into jealousy and hatred. Thus, the entire Pañjāb got divided into twelve parts. The existence of twelve *Misals* was confirmed. The attendance for Sarbat *Khālsā* at Amritsar started thinning. Those who attended still showed total respect and regard to the *Gurmatās*. Those who were absent from the Sarbat *Khālsā*, started flouting such respected decisions. Many started raising objections. As a result, the holding of Sarbat *Khālsā* became infrequent. The last meeting of Sarbat *Khālsā* took place in 1805 during the time of Rañjīt Singh (ਰਾਜੀਤ ਸਿੰਘ). When the external threat of aggression, which had united the *Misals* ended, the *Misals* became independent and the common objectives which held them together also disappeared. Thus, political unity also ended.

Merits of *Misal* Organizations

Misals were historic necessities, without which the survival of the Panthic organization was not tenable. *Misals* not only helped keep the Panthic organizations united but also helped in the development and spread of Sikhī. The first merit of *Misals* was that the Panth got saved from division into small independent self-governing states, at logger-heads with each other. Navāb Kapūr Singh realized that if 63 *Jathās* can come up in 15 years, their strength can climb to a hundred in a few more. They would then not only become independent, but also break away from their pivot. So Navāb Kapūr Singh organized them into eleven *Jathās* after consolidating them into Dal *Khālsā*. The formation of eleven *Misals* also satisfied the ego of the *Jathedārs* and prevented them from getting scattered. Innately, it also provided them with time for development. Secondly, the organization of *Misals* increased the area of influence of the Sikhs. With the help of their associates, the *Misal Sardārs* (ਸਰਦਾਰ) took over the whole of Pañjāb. Thirdly, this *Misal* system proved very useful in protecting the country against external invaders. This system made the Sikhs invincible. Defeating a *Misal* did not mean the total defeat of the Sikhs because the other *Misals* used to unite and faced the enemy with courage. This is why the Mughals, Marāṭhās and then Afgāns could not succeed in their missions. The *Misal* system was such that no one could say that a strike at such and such place would

prove decisive. Every *Misal* revolved around a pivot, and any breakaway group would attach itself with another *Misal*. The services rendered by Phulkīān *Misal* during the Major Holocaust and Rāmgarīā *Misal* during the reign of cruelty of Mīr Mannū (ਮੀਰ ਮੰਨੂ) are two examples of such solidarity. Once the field of operation had become reduced, the *Jathedārs* of the *Misals* and the soldiers were familiar with every inch of the ground. Outsiders often became helpless in tracing them. Every river and brook became their friend. Fourthly, once the wish of every *Misal* was respected, the feelings of enmity and opposition disappeared. Since the area of operation of every *Misal* was defined, there was complete freedom. If any dispute or discord arose, the *Jathedār* of Dal Khālsā would make a decision without taking sides. Lastly, the unwritten charter of the *Misals* was such that every soldier was the master of his own will. A soldier could leave a *Misal* to join any other. Similarly, every soldier would get adequate opportunity to progress. By his own traits, a soldier could rise to the level of deputy *Jathedār* or even *Jathedār*. This possibility maintained a feeling of perpetual prosperity amongst the Sikhs and did not permit the birth of feudalism.

Demerits of the *Misal* System

Although the *Misals* had many historic and timely merits, they proved very harmful after 1767. This time was a period of vacuum in the history of India. Any stable, progressive, strong-willed and opportunist nation could exploit the conditions to establish a lasting rule by filling up the void. The Sikhs had all the characteristics to do so. It was not impossible for the Sikhs to establish an empire in Northern India. Forester, who came to India as a traveler in 1783, writes his impressions in his travelogues. He wrote that he had no hesitation in recording that the Sikhs would become the primary force among the Indian states and shortly after, they would prove destructive for their neighbors. What Sardār Raṅjīt Singh desired could have been fulfilled a century earlier. On the death of Nāṣaf Khan (ਨਾਜਫ ਖਾਨ) in 1782, there was no strong minister in Dillī. Sikhs wasted that golden opportunity. Shortly after this time, Shāh Ālam (ਸ਼ਾਹ ਆਲਮ) the second had reached an accord with the Marāṭhās and the British Government had started to interfere directly in his affairs. With the stepping in of the British, the entire area under the Sikh protection was lost. The Sikhs remained confined to the land of the five rivers. Let us take a look at the harm done by the *Misals*.

1. **Mutual Discords and Opposition:** C. H. Payne writes that the *Misals* gave birth to jealousy, a trait that was alien to the Sikhs until that time. It now became a part of their character. Once the external threat was over, inner strife took birth. Scramble for land commenced. They started fighting with each other with the same gusto as they fought with the *Durrānīs* (ਦੁਰਰਾਨੀ). After the invasion of *Durrānīs*, the external threat would end and its place was taken up by doubts and suspicions. This set off fights within the house. When they should have been thinking about the political landscape of the larger India, they were wasting their time in fighting with each other.
2. **End of *Gurmatā* and Break up of Organizational Structure:** The *Misal* system virtually ended the principle of *Gurmatā* (ਗੁਰਮਤਾ). The *Gurmatā* system had guided the community during the most arduous times; its end broke the pivot of unity. The common congregation at Vaisākhī and Divālī ended, the respect between the *Misal* leaders was over and the greatness of the organization broke. If these had remained, it can be said with certainty that Sikhs would have succeeded in laying the foundation of a mighty empire and would have presented an unparallel front in India. But everything that happened was against the expectations. As a result, the organizational structure broke and the authority of Sikhs remained confined to Pañjāb.
3. **A Blow to the Democratic Set up:** The birth of the Sikh nation and its organizational structure was in favor of democracy and democratic values. Gurū Gobind Singh Sāhib had adopted this concept in creating the Khālsā. The selection of five beloveds and passing of *Gurmatā* was aimed at the fulfillment of this ideology. The truth is, that this was the main

principle behind raising eleven organizations: so that the existence of all could be maintained. But the *Misal* system ended the sentiment of democracy. When Raṇjīt Siṅgh adopted the age-old regal system of governance, he had also sown the seeds of the decline of the empire.

4. **Breaking of Associations Led to Debacles:** The commencement of a rat race for achieving selfish ends destroyed the earlier associations, and closeness of purpose, in the Panth. Earlier the *Misals* used to become one in the event of any external aggression, but their mutual enmity increased to such an extent in 15 years that they never came together, even in the face of common threat to them. When united, they were capable of facing the might of Abdālī, but the greatest joke of history took place when the *Misals* of trans-Satluj (ਸਤਲੁਜ) were defeated by Ambā Piṅgle Rāṇe Khān (ਅੰਬਾ ਪਿੰਗਲੇ ਰਾਣੇ ਖਾਨ) and then Peron in 1787, 1790 and 1796 respectively. Some *Misal Sardārs* accepted defeat and began payment of yearly tribute to their vanquishers.

Sikhs Could not Become Mighty Power: The period from 1767 to 1799 was a period of turmoil in India. The big powers had ended while the smaller had not yet found their feet on the ground. The Mughal empire had been reduced to just a name. The Marāṭhās were also a spent force. Ahmad Shāh Durrānī (ਅਹਮਦ ਸ਼ਾਹ ਦੁਰਾਨੀ) of Afghanistan had expired in 1772 and the British were still in the far east of India. *Rohilās* (ਰੋਹਿਲਾ), *Jats* (ਜਟ), *Rājput* (ਰਾਜਪੂਤ) and *Navābs* of Avadh (ਅਵਧ) enjoyed some authority in Northern India but they were not strong enough. There was infighting amongst them and there was not one power that could be called strong due to its organizational structure. According to a contemporary writer: “There were internal fights and the country was crying out in pain. That was a blessed time for the Sikhs because the threat of the *Durrānīs* had also ended. Ahmad Shāh died in 1772 and his successor remained engrossed in his domestic affairs. He had neither the time nor the power to invade the Pañjāb.” The Sikhs took no advantage of the situation and remained involved in their petty disputes. The *Misals* could not fulfill their dreams of becoming a mighty power in Hindostan. So we can say it with conviction that the *Misals*, who had caused the Afgāns, Mughals and Marāṭhās to eat humble pie, got themselves involved in such small inner strife, that they proved themselves no better than a local power.

Brief History of the *Misals*

Eleven *Jathās* were constituted under the command of Dal *Khālsā*. These became famous as eleven *Misals*. The twelfth was not a part of Dal *Khālsā*, but was a *Misal* historically and constitutionally. It had its own area of jurisdiction. We must take a birds-eye view of the history of each *Misal* in order to understand how Raṇjīt Siṅgh managed to establish his rule in the territory west of river Satluj.

Shukarcakī *Misal* was one among the twelve that became the dominant *Misal* with the ascendance of Raṇjīt Siṅgh. After 1767, the entire Pañjāb came under Sikh rule in about six years time. The territory got divided into twelve *Misals*. The Sikhs commenced their own coin as well. The voice of “Deg Teg Fatih, Nusrat Be diraṅg, Yaft az Nānak Gurū Gobind Siṅgh” (ਦੇਗ ਤੇਗ ਫਤਿਹ, ਨੁਸਰਤ ਬੇ ਦਿਰੰਗ, ਯਫਤ ਅਜ ਨਾਨਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ!), started resounding in the Pañjāb. The *Khālsā* flag started fluttering from Sahāranpur (ਸਹਾਰਨਪੁਰ) in the East, to Aṭok (ਅਟੋਕ) in the West, and from Multān (ਮੁਲਤਾਨ) to Kāngrā (ਕਾਂਗੜਾ) in the North-West. Taimūr Shāh (ਤੈਮੂਰ ਸ਼ਾਹ), son of Ahmad Shāh Abdālī gave up his intentions of invading India, and Sikhs in particular. He made a few invasions, but these were not against the Sikhs; he needed to sort-out his own appointed rulers who had become defiant. Lāhaur and Pañjāb were not his targets. When a few selfish people of Pañjāb motivated him to come to Pañjāb, his reply was, “What has my father earned fighting the Sikhs?” Pañjāb came under the authority of the *Misals*. Every *Misal* had its own territory of protection. Many *Misals* remained in the Pañjāb but their authority became less imposing due to the sharp and fast stance of other *Misals*. Many thought it wise to merge themselves with others.

1. Faizalpurīā Misal: This was the most respected *Misal* among the Sikhs. Navāb Kapūr Singh was the founder and it was considered an honor to be part of this *Misal*. Navāb Kapūr Singh left the leadership of Dal Khālsā in 1749 but kept leading the *Misal*. He belonged to the village Faizalpur, therefore this name was adopted for the *Misal* as well. Later this very *Misal* was renamed as Singh purīā. Navāb Kapūr Singh led this *Misal* till 1753.

This *Misal* faced many enemies, and Navāb Singh Kapūr Singh himself had killed over 500 enemy soldiers. The *Misal* had a strength of 2500 soldiers. It operated across the river Satluj, right up to Dillī. After 1753, this *Misal* came under the leadership of Khushhāl Singh.. He too was a brave and gallant leader, who won territories on either side of the river Saltuj. He took possession of Jalandhar (ਜਲੰਧਰ), Nūrpur (ਨੂਰਪੁਰ), Bahirāmpur (ਬਹਿਰਾਮਪੁਰ), Bhāratgar (ਭਾਰਤਗੜ) and Paṭī (ਪਟੀ). He took active part in preaching of Sikhī. After him, his son Budh Singh (ਬੁਧ ਸਿੰਘ) succeeded as the leader of the *Misal*. Budh Singh was not famous like his predecessors. Therefore, the popularity and importance of the *Misal* waned. Gradually, its area of influence shrank to Jaṇḍiālā (ਜੰਡਿਆਲਾ), Taran Tāran (ਤਰਨ ਤਾਰਨ) and Paṭī from the principal Mājha (ਮਾਝਾ) territory of the Pañjāb. Even this small area of jurisdiction was frequently interfered with by the Bhaṅgī Misal.

Since the *Faizalpurīā Misal* was located at Jaṇḍiālā, which is close to Amritsar, it was often the target of their enemy. The *Caudharīs* (ਚੌਧਰੀ) of Paṭī, *Phaujḍārs* (ਫੌਜਦਾਰ) of Taran Tāran and Nirañjanīās (ਨਿਰੰਜਨੀਆ) of Jaṇḍiālā had made this *Misal* the target of their wrath. Thus, its soldiers used to face the onslaught of the enemy perpetually. The enemy of the Sikhs always believed this *Misal* to be the pivot of the Dal Khālsā. Thus, dealing a death blow to it would break the back of the Sikh community. Yet the opponents could not succeed in their mission. The *Faizalpurīā Misal* always enjoyed the help of other *Misals*. Because of frequent blows over a long period of time, when the time of taking possession of the Pañjāb came, this *Misal* could not come to the forefront. Although it was much honored, yet when it came to extension of territories, the much hyped respect also waned. This respect was primarily on two accounts—first, because it was founded by Navāb Kapūr Singh, and secondly, because it bore the brunt of the attacks on itself in the event of aggressions from the Afgāns. This *Misal* was under Khushhāl Singh till 1783. The Bhaṅgī Misal, which was at its zenith, wanted to usurp the territory of this *Misal* but could not succeed. At last Ranjīt Singh annexed it into his kingdom.

2. Āhlūvalīā Misal: In terms of respect, this *Misal* was next only to the *Faizalpurīā Misal*. It holds an important place in Sikh history, and therefore was much revered. Jassā Singh Āhlūvalīā was the founder of this *Misal*. As Navāb Kapūr Singh very ably led the Sikhs during the ‘Small Holocaust’ and did not let them slip into a state of dejection, similarly Jassā Singh Āhlūvalīā led the Sikhs admirably during the invasions of Abdālī, the Vaḍā Ghalūghārā (ਵਡਾ ਘਲੂਘਾਰਾ), oppressions of Adīnā Beg (ਅਦੀਨਾ ਬੇਗ) and Mīr Mannū, and the obstinacy of the Marāṭhās, and made them capable of ruling Pañjāb. The nation felt immense gratitude for his able leadership and service and bestowed on him the title of Sultān-ul-Kaum (ਸੁਲਤਾਨ-ਉਲ-ਕੌਮ) and made him Emperor of Lāhaur. When the matter of re-laying the foundation of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) came up, the entire community asked Jassā Singh Āhlūvalīā to do the honor. These two events are enough to show the respect that he enjoyed among the Sikhs. When Navāb Kapūr Singh entrusted the leadership of the Panth into the able hands of Jassā Singh Āhlūvalīā, it was not only a wise decision but also showed the foresight of Navāb Kapūr Singh. The Panth went through a period of turmoil from 1748 to 1767. It was the leadership of Jassā Singh Āhlūvalīā that kept the nation on the path of progress and emerge victorious.

The elders of Jassā Singh belonged to village Āhlū. There lived a man by the name of Bhāgū (ਭਾਗੂ). Seeing the ascendancy of Sikhs, he sold all his belongings and purchased a horse. He joined the *Misal* of Navāb Kapūr Singh and was baptized with Khaṇḍe-dī-Pāhul (ਖੰਡੇ ਦੀ ਪਾਹੁਲ) and renamed Bhāg Singh (ਭਾਗ ਸਿੰਘ). Soon, he organized his own *Jathā* but he always held Navāb Kapūr Singh's counsel as supreme. One day, Navāb Kapūr Singh visited his house. There he met his widowed sister who had taken Khaṇḍe-dī-Pāhul. She was singing Gurbānī very melodiously to the accompaniment of the *Rabāb* (ਰਬਾਬ). When Navāb Kapūr Singh heard her singing, he was full of praise for her devotion. He asked if the widowed lady had any issue, Bhāg Singh informed him that she had a son who had been staying with Mātā Sundarī (ਮਾਤਾ ਸੁੰਦਰੀ) and had just arrived. This boy was Jassā Singh. Navāb Kapūr Singh took one look at the child and said that he would become a famous warrior and a leading Sardār. Hearing this, the wise mother placed the hand of the child into the hands of Navāb Kapūr Singh. In a short period of time, the name of Jassā Singh became more known than his uncle Bhāg Singh. When Bhāg Singh died, the responsibility of the *Misal* fell upon Jassā Singh, since Bhāg Singh had no issue of his own. Thus, this *Misal* was named Āhlūvalīā. The jurisdiction and territory of the *Misal* was well defined. Its headquarters were in Doābā Jalandhar. It consisted of the area east of the river Biās (ਬਿਆਸ), Āhlū, Sariālā (ਸਰਿਆਲਾ), Silevār (ਸਿਲੇਵਾਰ), Bhupāl (ਭੁਪਾਲ), Gagarvāl (ਗਗਰਵਾਲ), Pār Talvaṇḍī (ਪਾਰ ਤਲਵੰਡੀ) and Sultānpur (ਸੁਲਤਾਨਪੁਰ). They were receiving revenue from Rāi Ibrāhīm (ਰਾਇ ਇਬਰਾਹਿਮ) of Kapūrthālā (ਕਪੂਰਥਲਾ). They also exercised their influence across river Satluj up to Koṭ Īsā Khān (ਕੋਟ ਈਸਾ ਖਾਨ) and Jagrām (ਜਗਰਾਮ). Although Jassā Singh was the leader of the *Misal*, yet his point of view was never selfish and limited to the *Misal*. The welfare and good of the Panth was at the core of his heart until his end.

This *Misal* too enjoys an honorable place in Sikh history. If Faizalpurīā Misal bore the brunt of all attacks, this *Misal* did not lag behind in confronting the foreign aggression. Adīnā Beg was a clever Navāb of his time. He did not relinquish his control over Jalandhar until his death. But this *Misal* kept his intentions in check. Adīnā Beg made many attempts on this *Misal* but had to keep quiet due to the strong reply of Jassā Singh Āhlūvalīā. This *Misal* remained in power for long. Adīnā Beg also tried to pitch Jassā Singh Rāmgarīā (ਜੱਸਾ ਸਿੰਘ ਰਾਮਗੜੀਆ) against the Āhlūvalīā Misal, but the Rāmgarīā Sardār did not fall prey to his guiles. No *Jathedār* dared violate the code of conduct with Jassā Singh around. During the occupation of Lāhaur, Jassā Singh Āhlūvalīā was appointed Pātishāh (ਪਾਤਿਸ਼ਾਹ). After 1767, this *Misal* took possession of Kapūrthala and Jalandhar, but Jassā Singh had grown old and did not think it appropriate to take part in the rat race. In 1783, he breathed his last at Ammrtsar. Every one was much impressed by his nobility, magnificence and gallantry. After him, the leadership of the *Misal* fell into the hands of his nephew Bhāg Singh, a son of his brother. He was a weak ruler and could not succeed in the expansion of his jurisdiction. Instead, he earned a dispute with the Rāmgarīā Misal. After Bhāg Singh, his successor Phatah Singh (ਫਤਹ ਸਿੰਘ) became a foster brother of Raṇjīt Singh who merged this *Misal* with his own and used it for personal gain. The area of operation of this *Misal* remained confined to Kapūrthālā. At its zenith, this *Misal* had the strength of 7000 soldiers.

3. Rāmgarīā/Singhīā Misal: Jassā Singh Rāmgarīā was the founder and *Jathedār* of this *Misal*. He belonged to the village Icgil (ਇਚੋਗਿਲ). His ancestors were carpenters by profession, so he was addressed as Ṭhokā (ਠੋਕਾ), which almost became his surname. While he was well aware of construction and raising buildings, he was also an intelligent soldier and military General. Sarbat Khālsā decided to construct a garrison enclosure near Gurduārā Bibeksar (ਗੁਰਦੁਆਰਾ ਬਿਬੇਕਸਰ) for the protection and defense of Darbār Sāhib. This was named Rām Raṇjīt (ਰਾਮ ਰੋਣੀ). Sikhs were of the opinion that without a fort/ fortress, protection of the sanctum sanctorum was not viable. Therefore,

Jassā Singh was entrusted the task of raising Rām Rauṇī. When in 1748, this Rām Rauṇī was made into a permanent structure, Rām Rauṇī became Rāmgar. Although Jassā Singh was unhappy with Sikhs during the period of turmoil and adversities, he fought on the side of his brothers and saved Rāmgar. Since that day, the suffix Rāmgarīā got added to his name. His *Misal* too became known as the Rāmgarīā Misal. Ghanaīā Lāl (ਘਨਈਆ ਲਾਲ), the historian, writes that seeing his intelligence, cleverness, sweetness of conversation and very respectable appearance, Adīnā Beg was highly impressed with Jassā Singh Rāmgarīā. Jassā Singh Rāmgarīā made adequate contributions in the struggle for freedom and at no time had he backtracked himself.

Jassā Singh Rāmgarīā became cross with Dal Khālsā in 1750 on account of an incident regarding the killing of a new born girl. He was accused of this crime—an act which was against the tenets of Sikhī. The Dal Khālsā expressed its anger. Jassā Singh was peeved at being punished without making an investigation of the matter. Adīnā Beg, who had been looking for an appropriate time, entered into a treaty with Jassā Singh Rāmgarīā. This arrangement between them was frowned upon for some time. In accordance with the treaty Jassā Singh Rāmgarīā joined Adīnā Beg and Mīr Mannū in attacking Rām Rauṇī in 1751. The Sikhs were trapped inside Rām Rauṇī, with no avenue for escape. Jassā Singh Rāmgarīā, who was no less a Sikh at heart, could not bear the condition of the entrapped Sikhs. He detached himself from the army of Adīnā Beg and took the side of the Sikhs. As soon as he attacked, the enemy forces scrambled for cover and ran away. Jassā Singh kept confronting the Durrānīs along with the other *Misals* of Dal Khālsā.

He achieved many victories at far and near places in collaboration with Jai Singh Ghanaīā. When Khvājā Abad Khān (ਖ਼ਵਾਜ਼ਾ ਅਬਦ ਖ਼ਾਨ) tried to break the organizational structure of Dal Khālsā, Jassā Singh Rāmgarīā, along with the Sardār of Ghanaīā Misal handed him a crushing defeat. Even during the Great Holocaust, he bore the brunt of the attack equally. After Abdālī had withdrawn, Jassā Singh too commenced his campaign for expansion of his area of jurisdiction. He took Baṭālā (ਬਟਾਲਾ), Kalnaur (ਕਲਨੌਰ), Dīnā Nagar (ਦੀਨਾ ਨਗਰ), Kaudīān (ਕੌਦੀਆਂ), Srī Hargobindpur (ਸ੍ਰੀ ਹਰਗੋਬਿੰਦਪੁਰ), Ghuman (ਘੁਮਨ) and some other villages of Ammritsar under his rule. His annual revenue also mounted to six lakhs. He was in complete control of the Doābā area of Jalandhar. The Ghanaīā Misal did not appreciate his occupation of Kalnaur and Baṭālā. Therefore, they fell apart with the Rāmgarīā Misal. In this state of pulls and pushes, Jassā Singh Rāmgarīā suffered much. So he had to go across river Satluj, leaving his own territory. His organizational structure was strong and there was no one as strong and effective between river Satluj and Jamunā (ਜਮੁਨਾ). Bābā Ālā Singh had expired and the Sardārs of Karōsinghīā Misal were not fit enough to confront him. He established himself as a powerful leader in a short time and established Sirsā (ਸਿਰਸਾ) as his central place. He attacked the Mughal palaces of Dillī and took away four guns. He collected a sum of ten thousand rupees as protection money from the *Navāb* of Meraṭ (ਮੇਰਾਠ). He razed Hisār (ਹਿਸਾਰ) to the ground, because its ruler had molested two Brāhmaṇ (ਬ੍ਰਾਹਮਣ) girls, and collected about 5 lakh gold coins from there. He won many campaigns and battles in the Doāb of the Gaṅgā (ਗੰਗਾ) and Jamunā rivers. Had he stayed there for some more time, he would have emerged a strong power for ruling the entire Northern India. But he could never forget the territory that he had lost or was snatched away from him. In 1783, he collaborated with the Shukarcakīā Misal and attacked the territory of the Ghanaīā Misal. He also took over the territory of Baṭālā. The Ghanaīā Misal was much aggrieved but was not in a state to fight alone.

When Raṇjīt Singh married the daughter of Gurbakhsh Singh (ਗੁਰਬਖਸ਼ ਸਿੰਘ), and Sadā Kaur of Ghanaīā Misal, Sadā Kaur also got an opportunity to punish the Rāmgarīā Misal. So she attacked Miānī (ਮਿਆਨੀ), where Jassā Singh Rāmgarīā was stationed, with the help of Raṇjīt Singh in 1796.

Jassā Singh approached Bābā Sāhib Singh Bedī (ਬਾਬਾ ਸਾਹਿਬ ਸਿੰਘ ਬੇਦੀ) to squash the matter, but Sadā Kaur (ਸਦਾ ਕੌਰ) did not listen to him. As a result Bābā Sāhib Singh felt displeased. It is said that Sadā Kaur had a very narrow escape at Biās (ਬਿਆਸ).

By now, Jassā Singh had grown old. Therefore, he felt it wise to lead a retired life at one place. He breathed his last in 1803. With his demise, the fame of the *Misal* also waned. Raṇjīt Singh took possession of the territory of this *Misal* when Budh Singh, son of Jassā Singh Rāmgarīā, accepted submission. This *Misal* was about 3000 soldiers strong. During his invasions across the river Satluj, this strength touched the 8000 mark.

4. Bhaṅgī Misal: This was counted as a formidable *Misal* amongst the Sikh *Misals*. In the early period, Faizalpurīā and Āhlūvalīā Misal reigned supreme. These two were much respected in the Panth, but after the departure of Abdālī, both these *Misals* did not take part in the rat race of supremacy. Thus, they lagged behind. Rāmgarīās were also pushed across the river Satluj. When it became effective to interfere in the power equation of Pañjāb, Bhaṅgī Misal was at its peak. Dr Sinhā is of the opinion that had Bhaṅgī Misal acted wisely, it would have ruled the Pañjāb instead of the Shukarcakīā Misal. Chajjā Singh (ਛੱਜਾ ਸਿੰਘ) was the founder of this *Misal*. He brought the *Jats* of his area into the fold of Sikhī and formed an independent *Jathā*. Then they started attacking small hamlets of the Mughal kingdom. Bhāī Bhīm Singh (ਭੀਮ ਸਿੰਘ) took over the *Misal* after Chajjā Singh. Bhāī Bhīm Singh had been baptized by Chajjā Singh and belonged to village Kasūr. During the invasion of Nādir Shāh, Bhīm Singh earned a good name for himself. They collected much of the plundered goods. After Bhīm Singh, Harī Singh succeeded as the leader of the *Misal*. Harī Singh was the nephew of Bhāī Bhīm Singh and was adopted as his son. This *Misal* earned a great deal of fame during his leadership. Harī Singh was an intelligent leader, a progressive soldier and a wise statesman. The writer of Tvārīkh-e-Pañjāb (ਤਵਾਰੀਖ-ਏ-ਪੰਜਾਬ) writes that Harī Singh was a clever and powerful man of shining abilities. He was very active during all the Sikh struggles and at no time had he been found wanting in effort. They kept winning and attacking territories up to a hundred miles or so and the Bhaṅgī Misal is the only *Misal* that had arranged for good horses for all its soldiers. They made Gilvālī (ਗਿਲਵਾਲੀ), Ammritsar as their headquarters. The centre of all Sikh struggles was Ammritsar alone; even the ruling power was keen to destroy the importance of Ammritsar for the Sikhs. Thus, this *Misal* earned a pivotal place by virtue of its position and the strength of soldiers of this *Misal* increased to 20 000. For their love of Ammritsar, and in order to save its honor, every soldier and progressive leader yearned to join this *Misal*. It was considered a matter of pride to be part of it. Harī Singh himself was a proud and progressive young soldier. Whenever he fought, he would appear to be intoxicated and people thought that he had consumed hemp/cannabis. Thus, the suffix Bhaṅgī got added to his name and the *Misal* also became famous by this name. This *Misal* expanded its area of jurisdiction a great deal after the departure of Abdālī. The boundary that was confined to an area around Ammritsar now extended to Cinaut (ਚਿਨੌਤ) and Jhaṅg (ਝੰਗ). The *Misal* also took possession of Siālkoṭ (ਸਿਆਲਕੋਟ), Nārovāl (ਨਾਰੋਵਾਲ) and Kariāl (ਕਰਿਆਲ) as well as Rāvalpīṇḍī (ਰਾਵਲਪਿੰਡੀ). Rājā Raṇjīt Dev (ਰਾਜਾ ਰਣਜੀਤ ਦੇਵ) of Jammū (ਜੰਮੂ) was brought to submission by the Bhaṅgīs, who took tribute from him. The *Misal* had the *Khālsā* flag raised even across river Sindh (ਸਿੰਧ). Rāī Singh Būrhīā (ਰਾਇ ਸਿੰਘ ਬੂਰਹੀਆ) had the Sikh flag fluttering across the river Jamunā. Even Raṇjīt Singh acknowledged defeat against this *Misal*. The Bhaṅgī Sardārs even planned to win Kashmīr, but their plans did not come to fruition. It was in the leadership of Harī Singh that Lahaṇā Singh (ਲਹਣਾ ਸਿੰਘ), Gujjar Singh (ਗੁੱਜਰ ਸਿੰਘ) and Sobhā Singh (ਸੋਭਾ ਸਿੰਘ) took their first *Jathā* to Lāhaur in 1765 and took over the city. Gujjar Singh even went to confront Mukbār Khān (ਮੁਕਬਾਰ ਖਾਨ) and had his authority established from the river Cināb (ਚਿਨਾਬ) to the river of Sindh. Mukbār Khān had

established his authority in this area and took it as his right to rule the area after Abdālī. By dealing a decisive defeat to him, the Bhaṅgī Sardārs ended his authority from the territory. Thus, Gujjar Singh made Gujrāt (ਗੁਜਰਾਤ) the centre of his activities. Carat Singh Shukarcakīā demanded his share after seeing the progress and prosperity of the Bhaṅgī Misal. Gujjar Singh asked him to launch a joint attack across the river Jhelam (ਝੇਲਮ) so that Mukbār Khān could be pushed across the river Sindh because the Shukarcakīā Misal could only be given a share once new territories were won. Both pitched their forces against Rohtās (ਰੋਹਤਾਸ) and conquered it. Gujjar Singh thought it politically wise that the jurisdiction of the Shukarcakīā Sardār be acknowledged across the river Jhelam. In 1764, Harī Singh expired. His son Jhaṇḍā Singh took over the leadership of the *Misal* and appointed Gaṇḍā Singh (ਗੰਡਾ ਸਿੰਘ) as Deputy *Jathedar*. Jhaṇḍā Singh detached his mind from Jammū, Kashmīr and the Northern territories and concentrated on Multān. Multān was under the rule of the Afgāns and the Bhaṅgī Sardārs felt that the last sign of influence of the Afgāns should also be removed from the soil of Pañjāb. But Jhaṇḍā Singh was not aware of the strength of his opponents. Dawood's grand children of Bahāwalpur (ਬਹਾਵਲਪੁਰ) were at the fore front in extending assistance to Multān and Jhaṇḍā Singh (ਝੰਡਾ ਸਿੰਘ) launched the campaign without adequate preparations. The attack could achieve no results, so an accord was reached and Pāk Paṭan (ਪਾਕ ਪਟਨ) was fixed as the boundary between the two groups. Shortly after, the Bhaṅgīs started crossing the boundary of Pāk Paṭan. They prepared and attacked Multān again, and yet again they did not succeed. Then in 1771, Jhaṇḍā Singh thought of launching a severe attack on Multān. The victory was not expected to come easily. Fortunately for Jhaṇḍā Singh, the power at Multān got split into two parties: Sharīf Beg Takkal (ਸ਼ਰੀਫ਼ ਬੇਗ਼ ਤੱਕਲ), a leader of the breakaway group invited Jhaṇḍā Singh to join him. Taking advantage of the situation, Jhaṇḍā Singh occupied Multān. Shujāh Khan (ਸ਼ੁਜਾਹ ਖਾਨ) and the grandsons of Dāūd (ਦਾਉਦ) of Bahāwalpur ran away from the field and Sharīf Beg also ran away to Sindh. Divān Singh (ਦਿਵਾਨ ਸਿੰਘ) was appointed Governor of Multān. In the same year, the Bhaṅgīs attacked Rām Nagar (ਰਾਮ ਨਗਰ) and captured the gun Zam Zamā (ਜ਼ਮ ਜ਼ਮਾ), which became famous by the name of Bhaṅgīān dī top (ਭੰਗੀਆਂ ਦੀ ਤੋਪ). This victory took the honor of Bhaṅgī Misal to the top. After Multān, they threatened Kasūr. Aslam Khān (ਅਸਲਮ ਖਾਨ), the Garrison Commander of Kasūr, was famous for the ill treatment of his subjects and for his immoral character. Kasūr was captured many a times by the Sikhs, who had punished the *Faujdar* (ਫੌਜਦਾਰ). Since the Sikhs were concentrating their minds and efforts towards Multān, the *Faujdar* re-imposed his power over the people. Thus after Multān, Jhaṇḍā Singh attacked Kasūr and took possession of the fort. The exploits of the Bhaṅgī Misal were known all over by now. Jhaṇḍā Singh wrote to General Barker, who was taking a keen interest in the state of Pañjāb in those days, and told him that the power of Dal Khālsā was indescribable; it was Dal Khālsā which had checked the frequent attacks of Abdālī. He also talked about the might of the Bhaṅgī Misal. This event dates back to 1773.

By then, the area of jurisdiction of the Bhaṅgī Misal had extended from Ammritsar to Multān and from Jammū to Rohtās. It was believed that this *Misal* would overpower all others and succeed in establishing its rule in the Pañjāb. But Carat Singh and Mahā Singh (ਮਹਾ ਸਿੰਘ) kept the progress of the Bhaṅgī Misal in check. In 1774, a dispute developed between Raṇjīt Dev of Jammū and his son, and the Bhaṅgīs decided to help Raṇjīt Dev. Both Ghanaīā and Shukarcakīā declared their intentions to help Brij Rāj Dev (ਬ੍ਰਿਜ ਰਾਜ ਦੇਵ), the rebellious son of Raṇjīt Dev. Jai Singh Ghanaīā paid a handsome amount to have Jhaṇḍā Singh murdered in 1774. This was a huge blow to the Bhaṅgī Misal. Gaṇḍā Singh, the younger brother of Jhaṇḍā Singh took over the reins of the *Misal*. He strengthened the fort of Ammritsar and paid attention to his territory, but he had not forgotten the murder of his brother. He was looking for an opportunity that came his way soon, when the widow of

Nand Singh (ਨੰਦ ਸਿੰਘ), a member of Bhaṅgī Misal, had her daughter married to Tārā Singh (ਤਾਰਾ ਸਿੰਘ) of Ghanaīā Misal and gave the area of Paṭhānkoṭ (ਪਠਾਨਕੋਟ) in dowry to the Ghanaīā Sardār. Gaṇḍā Singh did not like the turn of events and decided to attack Ghanaīā Misal. They fought at Dīnā Nagar (ਦੀਨਾ ਨਗਰ) where Gaṇḍā Singh fell during the campaign and died. His nephew, Caṛat Singh, died fighting at Paṭhānkoṭ. These two deaths broke the hearts of the Bhaṅgī soldiers. They handed over Paṭhānkoṭ to the Ghanaīās and turned back. The Bhaṅgī Misal now accepted Desā Singh (ਦੇਸਾ ਸਿੰਘ), a minor son of Gaṇḍā Singh, as their leader. He, however, could not control such a big and powerful *Misal*. As a result both Jhaṅg and Multān slipped out of their hands. In 1777, Muzāfar Khān (ਮੁਜ਼ਾਫਰ ਖਾਨ), the *Navāb* of Bahāvalpur, attacked Multān but Divān Singh defeated him. Next year, Taimūr Shāh (ਤੈਮੂਰ ਸ਼ਾਹ) launched an attack, but Divān Singh thwarted his efforts as well. Taimūr now attacked with a force of 18,000. The Bhaṅgī Sardār gave in and nearly 3000 Sikh soldiers lost their lives; Multān fell into the hands of Taimūr Shāh. Desā Singh tried to recapture the area of Jhang but he lost his life, in 1782, at the hands of Mahā Singh, and Gulāb Singh (ਗੁਲਾਬ ਸਿੰਘ) became leader in his place. However, he got involved in worldly pleasures and the only achievement to his name is victory over Kasūr. Even this was a hollow victory since Kasūr was taken back from him by Nizām Dīn Khān (ਨਿਜ਼ਾਮ ਦੀਨ ਖਾਨ) and Kutub Dīn Khān (ਕੁਤੁਬ ਦੀਨ ਖਾਨ) in 1794. When Raṅjīt Singh took possession of Lāhaur in 1799, Gulāb Singh hit upon a conspiracy to call Raṅjīt Singh to the fort of Bhasīn (ਭਸੀਨ) where he would be murdered. But Raṅjīt Singh came to the fort accompanied by a strong force and Gulāb Singh could not execute his conspiracy. Meanwhile, on the pretext of borrowing Bhaṅgī's top, he occupied Bhaṅgī's fort and Ammrītsar.

Lahnā Singh and Gujjar Singh of this *Misal* had subjugated a large area of Pañjāb and divided the territory held by them. In 1795, Gujjar Singh, Lahnā Singh and Sobhā Singh took possession of Lāhaur. Lahnā Singh ruled the city until 1797. In 1799, Raṅjīt Singh evicted the sons of Lahnā Singh (Cet Singh and Sobhā Singh) and took over Lāhaur.. Raṅjīt Singh was fully supported by Bhāi Gurbaksh Singh (ਭਾਈ ਗੁਰਬਖਸ਼ ਸਿੰਘ), Hakīm Hākam Rāi (ਹਕੀਮ ਹਾਕਮ ਰਾਇ) and Mīrām Ishk Muhammad (ਮੀਰਾਂ ਇਸ਼ਕ ਮੁਹੱਮਦ). Once Lāhaur was lost, Gujjar Singh started paying attention towards North. He took possession of Gujrāt and then, in collaboration with some other Bhaṅgī Sardārs, won Jammū as well. He also took over the cities of Puñc (ਪੁੰਚ), Islāmgar (ਇਸਲਾਮਗੜ), Devā Botālā (ਦੇਵਾ ਬੋਤਾਲਾ) in 1786. He had a fort by the name of Gujjar Singh constructed at Ammrītsar. The fort of Gobindgar (ਗੋਬਿੰਦਗੜ) is now located there. Gujjar Singh had three sons named Sukhā Singh, Sāhib Singh (ਸਾਹਿਬ ਸਿੰਘ) and Fatah Singh (ਫਤਹ ਸਿੰਘ). Sukhā Singh was killed at the hands of Sāhib Singh, who was married to an aunt of Raṅjīt Singh. Gujjar Singh and Sāhib Singh were annoyed with each other because Sāhib Singh had handed over the Muslim Garrison Commander of Rām Nagar (ਰਾਮ ਨਗਰ) to Mahā Singh. This Garrison Commander had asked Gujjar Singh for refuge. This slip on the part of Sāhib Singh annoyed Gujjar Singh so much that he left the fort. He handed over all his territory to Fatah Singh and came to Lāhaur and died in 1788. Fatah Singh was not accepted as a leader by the members of Bhaṅgī Misal; instead, they selected Sāhib Singh. A pitched battle was fought at Sadhaurā (ਸਧੌਰਾ) in 1792. Due to his ill health, Mahā Singh left the field in the care of Sāhib Singh. He conspired to murder Raṅjīt Singh in the fort of Bhasīn (ਭਸੀਨ) but joined Raṅjīt Singh due to failure. In 1806, he accepted subjugation by Raṅjīt Singh and lived his life on a *Jagīr* (ਜਗੀਰ) of one lakh granted by Raṅjīt Singh until he died in 1811.

The Decline of Bhaṅgī Misal

The *Misal* that was expected to rule the whole of Pañjāb got reduced to a symbol by the end of the eighteenth century. There are many causes for its decline. At one point it enjoyed a pivotal place

amongst the *Misals*; it also had to face the onslaught of Abdālī's invasion. All of its leaders faced Abdālī's challenge with devotion and dedication and expanded their area of jurisdiction. But when the time came for consolidation, they did not pay adequate attention towards expansion. They ignored their past and their weaknesses. The unseen powers weakened them further. The primary cause of their victories was that they had established Amritsar as their centre, but later on, they changed their centre to Gujrat, Jammū, Multān and Kasūr. Having left their centre and position of advantage, they were unable to protect all their territory. Once Multān slipped out of their hands, other territories also started slipping away.

Secondly, the occupation of Multān was not a wise idea. Statesmanship demanded that they remain concentrated in the centre and Multān had a huge concentration of Afgāns. Taimūr Shāh considered it a challenge to his pride when Bhaṅgī *Misal* enjoyed complete control over Multān, and was ever ready to invade Pañjāb. He attacked Multān in 1798; much against the Sikh tradition, the Bhaṅgī Sardār accepted defeat and showed cowardice. Multān was handed over to Taimūr Shāh. The Panth had respected the Bhaṅgī Sardārs for their courage and bravery, but with the fall of Multān, that respect too was dashed into the dust. They could not recover from this insult. The leaders of other *Misals* were always on the look out for opportunities and they started unfurling their flags on the territory of the Bhaṅgī Misal. When the Bhaṅgī Misal returned from Multān to Amritsar, their glory had ebbed very low.

Thirdly, the Bhaṅgī Misal began to lose a lot of its good leaders. The Bhaṅgī Misal had progressed due to the good leadership of its *Jathedārs*. Then, all of the senior leaders started dying one after the other. The grief over Harī Singh's (ਹਰੀ ਸਿੰਘ) death had hardly passed in 1764 when Jhaṇḍā Singh was murdered in 1774 and Gaṇḍā Singh expired in 1775. Carat Singh, who was his nephew and successor, died in battle the same year. It became difficult to bear one tragedy after the other. The leadership of the Bhaṅgī Misal slipped into the hands of weak and incompetent Jathedārs who were not capable of giving a fight. Fourthly, the Bhaṅgī Misal had incorrectly assessed the powers of the Shukarcakīā and Ghanaīā Misals, whose leaders were equally adept and wise. Moreover, the organizational structure of this *Misal* was well concentrated and united. On the contrary, the Bhaṅgī Misal was divided into many parts. Bhāi Lahṇā Singh, Bhāi Sobhā Singh, Gujjar Singh and Gaṇḍā Singh had their own, independently operating *Jathās* while remaining part of the Bhaṅgī Misal. They could do nothing to stop its decline. Whatever was remaining in this decline, was completed by Ranjīt Singh. By the end of eighteenth century, the Bhaṅgīs were lost in the annals of history.

5. Ghanaīā Misal: This *Misal* also took a very active part in the struggle of Sikh existence in Pañjāb. After the exit of Abdālī from the scene, this *Misal* earned a great name for itself. It was counted among the leading three *Misals*. Only the Bhaṅgī and Shukarcakīā Misal could offer them a fight for supremacy. The Ghanaīās had jurisdiction in a large area of Pañjāb and Jai Singh was the founder and *Jathedār* of this *Misal*. He was the son of Bhāi Khushhāl Singh. They were residents of the village Ghāhna (ਘਾਹਨਾ) which was about 15 miles South of Lāhaur. So, initially, the name of the *Jathā* and then that of *Misal* became known as Ghanaīā. It is said that when Bhāi Khushhāl Singh heard the episodes of martyrdom of the Sikhs, he decided to take Amrit. He presented himself before Navāb Kapūr Singh and not only took Amrit himself, but also inspired many other people of his area to adopt Sikhī. Gradually, he formed a separate *Jathā*. This *Jathā* was often sent to participate in important campaigns. Jai Singh had two more brothers. One was Bhāi Jhaṇḍā Singh and the other was Bhāi Singhā (ਭਾਈ ਸਿੰਘਾ). Nothing much is known about Bhāi Singhā in history books, but it is found that Bhāi Jhaṇḍā Singh and one Bhāi Bhāg Singh had joined the *Jathā* of Navāb Kapūr Singh. They had formed their own *Jathā* during the period of Navāb Kapūr Singh. By the time Navāb Sāhib expired, this *Jathā* had become fairly strong. In 1763, during the attack on Kasūr, this *Jathā* was in the lead.

Seeing the prosperity of the Bhaṅgī Misal, Jai Singh felt restless and planned to make the Ghanaī Misal as the leading *Jathā*. At first, he decided to take up arms against them directly, but seeing the power and strength of the Bhaṅgī Misal, he entered into a treaty with Shukarcakī Misal. Caṛat Singh was also looking for an associate so the arrangement worked out well for both. The Bhaṅgī Misal fought a battle against the combined might of the Ghanaī and Shukarcakī Misal on the bank of the river Basantar (ਬਸੰਤਰ) near Jammū. Jai Singh and Caṛat Singh came up against Jhaṇḍā Singh. Caṛat Singh was supervising the firing of explosives when a charge of explosives caught fire and burst on him. Caṛat Singh fell and was unable to regain consciousness. Jai Singh Ghanaī attacked the opposing forces in rage and Jhaṇḍā Singh was defeated and murdered on the spot. This event took place in 1774. After taking over the territory of the Bhaṅgīs in Jammū, they advanced towards the territory of the Rāmgaṛī Misal. The Āhlūvālī Misal also helped in this venture because Mālī Singh (ਮਾਲੀ ਸਿੰਘ) and another brother of Jassā Singh Rāmgaṛī had dishonored and disrespected Jassā Singh Āhlūvālī. They annexed the territory of Baṭālā (ਬਟਾਲਾ) and Kalānaur (ਕਲਾਨੌਰ) into their jurisdiction and forced Jassā Singh Rāmgaṛī to leave Pañjāb. After this success, Jai Singh attacked Sarhind (ਸਰਹਿੰਦ) and Zain Khān (ਜੈਨ ਖਾਨ) was killed. Jai Singh managed to collect many valuables and military hardware from Sarhind; he also collected protection money from the kings of Garoṭā (ਗਰੋਟਾ), Hājīpur (ਹਾਜੀਪੁਰ), Nūrpur (ਨੂਰਪੁਰ) and Dātārpur (ਦਾਤਾਰਪੁਰ). In order to establish their supremacy, these kings readily accepted paying tribute. The Ghanaī Misal's most prominent victory was the occupation of Kāṅgrā (ਕਾਂਗੜਾ) fort and extracting protection money from Rājā Sansār Cand Kaṭoc (ਰਾਜਾ ਸੰਸਾਰ ਚੰਦ ਕਟੋਚ) of Kāṅgrā. Rājā Sansār Cand (ਰਾਜਾ ਸੰਸਾਰ ਚੰਦ) asked for help from Jai Singh against Saif Alī Khān (ਸੈਫ ਅਲੀ ਖਾਨ), the *Faujdar* of Kāṅgrā fort. Jai Singh himself went to Kāṅgrā but by the time he reached Kāṅgrā, Saif Alī Khān had died. Jai Singh asked Jīvan Khān (ਜੀਵਨ ਖਾਨ), son of Saif Alī Khān, to vacate Kāṅgrā fort and took over the fort himself. Sansār Cand was very annoyed but had to keep quiet and felt it wise to accept defeat. This incident took place in 1775.

The Ghanaī Misal was unhappy with the prosperity of the Bhaṅgī Misal and Mahā Singh was also concerned. The receipt of protection money from the hill kings by Jai Singh Ghanaī caused a great deal of worry to Mahā Singh who spoke with Sansār Cand about the issue and entered into a treaty with him. They both combined their forces and attacked the territory of Jai Singh. It was a fearsome attack that uprooted the Ghanaī Sardārs. His son, Gurbakhsh Singh, died in the battle of 1784. Jai Singh agreed to confine himself within the general area of Gurdāspur (ਗੁਰਦਾਸਪੁਰ), and yet another mishap had to be borne by the Ghanaī Misal. Meanwhile Jassā Singh Rāmgaṛī had strengthened his forces in Pañjāb, entered into a treaty with Mahā Singh Shukarcakī and launched a direct attack. The Rāmgaṛī Sardār even prepared Sansār Cand to take revenge of the injury caused by the Ghanaī Sardār. The combined forces of these three *Jathās* were too much for Ghanaī Misal. The Rāmgaṛī Misal took back the territory of Baṭālā and Kalānaur. This campaign broke the back of the Ghanaī Misal and rendered it unfit for its sustenance. In order to end the feud, Jai Singh proposed the marriage of his grand daughter, Mahtāb Kaur (ਮਹਤਾਬ ਕੌਰ), with child Ranjīt Singh, son of Mahan Singh.

Jai Singh died in 1789 and the leadership of the *Misal* was taken over by Sadā Kaur (ਸਦਾ ਕੌਰ) because his only son, Gurbakhsh Singh had died in battle. Rānī Sadā Kaur was a capable and adept politician and stateswoman. She maintained discipline in the *Misal* and kept it consolidated until 1820. She was always on the look out for recapturing her lost territory but Ranjīt Singh did not let her dreams be realized. This *Misal* was about 5000 soldiers strong and at some points, this strength had even crossed 10,000. Had the *Misal* maintained its treaty with the Shukarcakī Misal, it would not have faced such a quick decline. It did not have enough strength to thwart any combined aggression and suffered a set

back against the combined onslaught of Bhaṅgī, Shukarcakīā, Ghanaīā and Rāmgaṛīā Misals.

6. Shukarcakīā Misal: If any one *Misal* benefited most from the internal and mutual rift of the *Misals*, it was the Shukarcakīā Misal. It fulfilled its dream of occupying all of the territory west of the river Satluj and established a regime free and independent from all interference. Undoubtedly, some other *Misals* kept earning fame from time to time, but the only *Misal* whose fame and honor remained stable was the Shukarcakīā *Misal*. This *Misal* enjoyed supreme respect from 1780 until the beginning of the nineteenth century. Other *Misals* were led by veteran leaders for a generation or two but this *Misal* was fortunate to have intelligent and farsighted leaders until the establishment of their independent empire: Caṛat Siṅgh, followed by Mahā Siṅgh, and then Raṅjīt Siṅgh. The founder of this *Misal* was Jathedār Naudh Siṅgh (ਠੋਧ ਸਿੰਘ). His ancestors belonged to the village Shukarcak so the *Misal* became known all over as Shukarcakīā.

Caṛat Siṅgh

Caṛat Siṅgh earned a name for himself during the Sikh struggle in the early part of the 18th century. There weren't any battles in which he did not participate in the forefront. He was the leader of one of the five *Jathās* of Tarunā Dal. During the withdrawal of Abdālī after his fourth invasion, it was Caṛat Siṅgh who chased him and caused him much damage. He also played a leading role in the confrontation with Adīnā Beg. The courage and feats of bravery that this *Sardār* showed during the Great Holocaust were praised by all. He suffered 23 wounds on his body, yet kept fighting. This *Misal* became very famous after the influence of Abdālī had ended in the Pañjāb. Many young people approached Caṛat Siṅgh with a request to take them into his *Misal* but he always maintained that he would not enroll anyone who was not a Sikh; only those who became Sikhs would be accepted.

The *Misal* plundered the villages and cities it conquered and occupied the territory across the river Jhelam in association with Gujjar Siṅgh of the Bhaṅgī Misal. Caṛat Siṅgh led the *Misal*, as the time and event demanded. When the Shukarcakīā *Sardār* realized that the influence of the Bhaṅgī Misal had increased all over Pañjāb, he joined hands with the Ghanaīā Misal and arrested their progress. They kept up a friendly attitude towards the Rāmgaṛīā Misal as well. One can say without a doubt that Caṛat Siṅgh was an unrivalled, shrewd and self-respecting general. Under the able leadership of Navāb Kapūr Siṅgh and then Jassā Siṅgh Āhlūvālīā, he acquired sharpness in his leadership traits. He was a calm person who had the courage to go through many adversities with finesse. His enthusiasm and sentiments for Sikhī were indescribable. He established Gujrāmvālā (ਗੁਜਰਾਂਵਾਲਾ) as the hub of all his activities. He was always in the forefront during confrontation with the Afgāns. It served him well to remain at Gujrāmvālā when the rat race of possessing territories and establishing jurisdiction commenced among the *Misals*. Even the Bhaṅgī *Sardārs* avoided confronting him. Gujjar Siṅgh felt that entering into an accord with them was a better option. Their combined forces invaded Rohtās and captured it. This fort had its own importance in Pañjāb and India. The campaign on Rohtās had made him so capable that he could take up arms with more powerful opponents and come out successfully. Even if defeated, it would not have any adverse effect on the *Misal*, and on top of this, every *Misal* was keen to help the Shukarcakīās. When he died in an accident due to the bursting of explosives near Jammū, it was generally believed that this *Misal* would also become ineffective. His demise was an unforgettable experience for the *Misal*.

The way Mahā Siṅgh handled the affairs of the *Misal* after the death of his father, and expanded its jurisdiction and territorial authority speaks volume of his leadership abilities. He, like his father, used all opportunities to his advantage. With the demise of Caṛat Siṅgh, under the leadership of Mahā Siṅgh, Ghanaīā Misal became more powerful.

Meanwhile, the Bhaṅgī Misal had lost its luster, whereas the Ghanaīā Misal was increasing its

influence and jurisdiction very fast. It succeeded in pushing the Rāmgarīā Sardār away from the territories of their interest. It was indeed a great achievement to obtain protection money from the hill kings. In collaboration with the hill kings, he handed a crushing defeat to Jai Singh Ghanaīā. The Shukarcakīā Sardār did not commit the mistake that other leaders of the *Misals* were making. He did not extend his territorial jurisdiction in the trans-Rāvī (ਰਾਵੀ) area, but stayed put at Rām Nagar and Gujrāmvalā. Instead, Mahā Singh took over the entire territory of Pīr Muhammad Khān (ਪੀਰ ਮੁਹੰਮਦ ਖਾਨ) within three months and captured many sacred items of the Muslim faith which he sent to Gujrāmvalā very respectfully. This act earned him a name all around. Next, he turned his attention to Jammū. When Balrāj Dev (ਬਲਰਾਜ ਦੇਵ), the king of Jammū, ran away from the city, the residents were much disturbed. Mahā Singh sent a message, that they had not come to plunder the city and that the residents should remain free of worry since he was only concerned with ruling the city. Everyone had words of praise for his wisdom and discernment. One must wait for an opportune moment to strike rather than rushing in direct confrontation and this was good statesmanship on Mahā Singh's part.

By 1791, the influence of the *Misal* had extended up to Rohtās. In 1792, Mahā Singh died in the prime of his age. It was a big loss to Shukarcakīā Misal but Ranjīt Singh took control of the situation very deftly. The way Ranjīt Singh established his rule over the Pañjāb is the subject of a separate chapter. It is said that if Mahā Singh had lived for some more years, the kingdom that survived and showed its impression for only forty years would have established a lasting empire in Pañjāb. The Shukarcakīās were about 7,000 soldiers strong and the strength of this *Misal* did not fluctuate much. The consolidation of Pañjāb and then establishing a rule goes to the credit of this *Misal*.

7. Nakaī Misal: The barricades of Lāhaur and Multān have special significance in the history of Pañjāb. These barricades were important during the invasions of Abdālī and Taimūr. Sikhs were well aware of the importance of these barricades and, in view of the position of Pañjāb, felt it necessary to occupy them. The task of occupying these barricades was undertaken by Hīrā Singh; this laid the foundation of another *Misal*, the Nakaī. The *Misal* advanced further and won much territory along river Satluj. Hīrā Singh was the son of Caudharī Hem Rāj (ਚੌਧਰੀ ਹੇਮ ਰਾਜ) of the village Bharvāl (ਭਰਵਾਲ). This village was part of the Cūnīā (ਚੂਨੀਆ) sub-division or Tahsīl (ਤਹਸੀਲ); it was also known by the name of Nākā (ਨਾਕਾ). Hīrā Singh took Amrit and made a *Jathā* along with other young men of the village. Very soon, this *Jathā* became masters of the Nākā area. They captured all of the barricades and contributed to the overall might and power of the Sikhs. They used to impede the progress of incoming invading forces, and would also cause damage to them when they were withdrawing. Thus, they were able to forewarn other *Misals* who would take timely action to react to the situations. During the Vaḍā Ghalūghārā (ਵਡਾ ਘਲੂਘਾਰਾ), it was this *Misal* that informed the others that Abdālī was rushing at a great speed and covering distances in days that would have taken months. In 1767, Hīrā Singh received a complaint that Shekh Sujah (ਸ਼ੇਖ ਸੁਜਾਹ), the heir of Bābā Pharīd Gaḍḍī (ਬਾਬਾ ਫਰੀਦ ਗੱਡੀ) was violating the teachings of his ancestors and playing with the sentiments of Hindus, so Hīrā Singh attacked Pāk Paṭan. Jathedār Sāhib was killed during this attack and the army returned to Bharvāl. Hīrā Singh's son, named Dal Singh (ਦਲ ਸਿੰਘ) was a minor so the leadership passed on to the son of Dhannā Singh (ਧੱਨਾ ਸਿੰਘ) (brother of Hīrā Singh), Nāhar Singh (ਨਾਹਰ ਸਿੰਘ) who too did not live long. He died in 1768 fighting in the battle of Koṭ Kamālīā (ਕੋਟ ਕਮਾਲੀਆ).

After Nāhar Singh, the leadership of this *Misal* came to Rām Singh. When other *Misals* started expanding their territories, this *Misal* too concentrated its efforts towards Multān and Kasūr. The Bhaṅgī *Misal* knew the power and importance of this *Misal* and Gaṇḍā Singh sought help from them

to subdue Multān. Jathedār Rām Singh was an adept statesman. He had retained and maintained good relationships with all the *Misals* and this was the cause of his respect among them. The jurisdiction of this *Misal* extended to Cuniām (ਚੁਨਿਆਂ), Kasūr, Sharkpur (ਸ਼ਰਕਪੁਰ), Guggar (ਗੁੱਗਰ) and Koṭ Kamālīā. But when Rām Singh died in 1790, the leadership passed on to Giān Singh (ਗਿਆਨ ਸਿੰਘ). This *Misal* was about 3000 troops strong. Since they were manning the barricades, they were expert fighters. Jathedār Rām Singh had kept the troops disciplined and orderly, but after his death, his soldiers started fighting amongst themselves. After the death of Giān Singh in 1804, Raṇjīt Singh annexed the territory and attached it on to his own kingdom. He granted a Jagīr of one and a half lakh to Kānh Singh (ਕਾਨ੍ਹ ਸਿੰਘ), son of Giān Singh. At this point, the Bhaṅgī and Shukarcakīā Misals began to disagree and fight with each other. The Nakaī *Misal* had some areas adjacent to the other two, but was unable to maintain good relations between the two and the *Misal* remained confined to a few villages and ended its life span. Thirdly, none of its successors were strong enough to keep their territory intact. At the same time, the *Misal* had no high aspirations and so lost power within a few years.

8. Ḍālevālīā Misal: In 1745, the Sarbat *Khālsā* passed a *Gurmatā* or resolution that a fort should be constructed on the bank of the river Rāvī. It needed to be strong enough to stop the enemy and equipped for shelter. This fort was constructed in village Ḍālevāl (ਡਾਲੇਵਾਲ). After the fort came up, Gurdiāl Singh (ਗੁਰਦਿਆਲ ਸਿੰਘ) was appointed its leader. He used to be the *Jathedār* of a *Jathā* of Tarunā Dal. He looked after the fort with the utmost care and fought when the need arose. And for the services rendered in connection with the defense of the fort, he was named Ḍālevālīā, just as the word Rāmgarīā had become the suffix of Jassā Singh. The nation showed the utmost respect to the martyrdom of Gurdiāl Singh. During the Choṭā Ghalūghārā (ਛੋਟਾ ਘਲੂਘਾਰਾ), the Sikhs were surrounded from three sides. The river Rāvī was on one side, the other side was a desert and Lakhpat Rāi (ਲਖਪਤ ਰਾਇ) was following immediately behind with Yāhīā Khān (ਯਾਹੀਆ ਖਾਨ) and his army. The Sikhs decided to cross the river Rāvī. It was the peak summer month and the river was full to the brim. The current of the water was very strong. Gurdiāl Singh suggested that he would enter the river on his horse to see the swiftness of the current and gauge the depth of the water. He could not sustain the swift wave of the river and he, along with his brother, was washed away in by the current. Gurdiāl Singh died, but he managed to save thousands of lives. Had the caravan entered the river, all would have drowned. After Gurdiāl Singh, this *Misal* was led by Tārā Singh Ghaibā (ਤਾਰਾ ਸਿੰਘ ਗੈਬਾ). He too was a soldier of the highest order. Like Jassā Singh Āhlūvālīā, Harī Singh Bhaṅgī and Caṛat Singh, he was a great General who was ever ready to sacrifice his life for a noble cause. He fought shoulder to shoulder with his associate Generals. He and his *Misal* were treated with much respect. They confronted the invasions of Ahmed Shāh Abdālī with determination and were the first to take up cudgels with Jahān Khān. They were the first to confront the invaders at Ammritsar. This *Misal* had contributed substantially to the fight against Abdālī. They joined hands with the Bhaṅgī Misal at the time of attacking Kasūr and Tārā Singh Ghaibā plundered nearly four lakh rupees worth of loot. When Sarhind (ਸਰਹਿੰਦ) was ransacked, Tārā Singh Ghaibā was in the fore front. This *Misal* had about 9000 soldiers.

After Abdālī, the Ḍālevālīās did not participate actively in the discords that rose amongst the *Misals* for many reasons. Firstly, Tārā Singh Ghaibā was old and was not fit to take part in the battle regularly. Secondly, he condemned their in-fighting, declaring it meaningless indulgence. Taking advantage of his old age, Raṇjīt Singh had sent Phatah Singh to capture the area under the jurisdiction of Tārā Singh, who was incapable of confrontation. Therefore, the authority of the *Misal* got restricted to a few villages. After Tārā Singh, the command of the *Misal* was taken over by Dasvandh Singh (ਦਸਵੰਧ ਸਿੰਘ) and Candā Singh (ਚੰਦਾ ਸਿੰਘ) but Raṇjīt Singh also annexed the remaining villages of the Ḍālevālīās in his kingdom.

9. Karoṣīṅghīā Misal:

A rich man named Karoṣā Mal (ਕਰੋੜਾ ਮਲ) partook Ammrīt during the time of Navāb Kapūr Singh and became a Sikh. He was named Karoṣā Singh. He became a *Jathedār* of Tarunā Dal. In 1748, he made a separate *Jathā* of his own and it picked up name of Karoṣā Singh. This *Misal* also participated actively in the campaigns of the Sikhs; their help came by way of provisions and money. The area of influence of this *Misal* was east of the river Satluj. No one could do anything without the approval of Karoṣīṅghīā Misal. Sirhand was its target and they were the first to plunder it. During the fourth invasion of Abdālī, it was the Karoṣīṅghīā Misal that had attacked him in an astounding surprise move. The Misal exercised much control in Jalandhar Doāb (ਦੋਆਬ). After Abdālī had ceased his invasions, it kept up its influence in the cis-Satluj area and won many prominent victories. Jathedār Mastān Singh (ਮਸਤਾਨ ਸਿੰਘ) and Karam Singh (ਕਰਮ ਸਿੰਘ) were the leading operators of this *Misal* and took very active parts in various campaigns. After their demise, Baghel Singh took over the responsibility of the *Misal*.

Baghel Singh was a leading General and a leader of his times. There was no place in Gangā-Jamunā Doāb (ਗੰਗਾ-ਜਮੁਨਾ ਦੋਆਬ) that he had not overcome. He reigned supreme from Jalandhar to Pilībhīt (ਪਿਲੀਭੀਤ) and from Ambālā (ਅੰਬਾਲਾ) to Alīgar (ਅਲੀਗੜ). His exploits, personality and character are examples for the entire community. Baghel Singh raised a *Dal* of 30,000 soldiers and won many battles. When he heard that Muhammad Khān, the ruler of Jalālābād (ਜਲਾਲਾਬਾਦ) had forcibly kept a Brāhmaṇ girl in his harem, Baghel Singh punished the miscreant ruler and respectfully brought the girl back to her home. This *Jathā* took over Alīgar, Khurjā (ਖੁਰਜਾ), Candausī (ਚੰਦੌਸੀ), Hathrās (ਹਥਰਾਸ) and Itāwā (ਇਟਾਵਾ) and Navāb Īsā Khān (ਨਵਾਬ ਈਸਾ ਖਾਨ), the ruler of these places, was defeated. In Pañjāb, Baghel Singh defeated Mohammad Khān and captured Nūr Mahal (ਨੂਰ ਮਹਲ). Rājā Amar Singh (ਰਾਜਾ ਅਮਰ ਸਿੰਘ) tried to interfere in this area, but both armies faced each other at Guhrām (ਗੁਹਰਾਮ) and quickly reached an agreement. Amar Singh's son, Sāhib Singh, took Ammrīt at the hands of Baghel Singh.

No one could now come to Pañjāb from Dillī without the permission of Baghel Singh. He was such an adept statesman that every one obeyed him and agreed to his views. For instance, in 1780, when Abdullā Khān (ਅਬਦੁੱਲਾ) had sent Prince Farzandā (ਫਰਜ਼ੰਦਾ) against Amar Singh, Baghel Singh let him pass through his territory but when his army reached Paṭiālā (ਪਟਿਆਲਾ), Baghel Singh joined Amar Singh to settle the score with Prince Farzandā; the invading Prince had to accept defeat at the hands of the combined forces. Also, Manā Rāo (ਮਨਾ ਰਾਓ) Maratha decided to invade Pañjāb in 1787, Baghel Singh encircled his force at a vulnerable place and made them accept defeat. Baghel Singh had realized that the Mughal regime of Dillī was only there in namesake. So in 1789, he wrote to all the *Misal Jathedārs* to send some selected Singhs so that Dillī could be captured. Thus, an army of 40 thousand strong soldiers assembled under him. In the early months of 1790, Baghel Singh reached Majnū Tīlā (ਮਜਨੂ ਟਿਲਾ). They entered the city via Ajmerī (ਅਜਮੇਰੀ) Gate and established their control over that part of the city. From there, he attacked Katrā Nīlā (ਕਤਰਾ ਨੀਲਾ) and Mughal Muhallā (ਮੁਗਲ ਮੁਹੱਲਾ). The residents ran away and the Red Fort fell in the lap of the Sikhs. King Shāh Ālam (ਸ਼ਾਹ ਆਲਮ) sent Vazīr Gohar (ਵਜ਼ੀਰ ਗੋਹਰ), his Minister, to hold a dialogue with the Sikhs. They arrived at the following decisions:

1. That the *Khālsā* be given a sum of Rs. 3 lakhs.
2. That the *Kotvālī* (ਕੋਤਵਾਲੀ) of the city and the rights to collect the local tax be handed over to Baghel Singh.

3. That until the service of the historic *Gurduārā* was completed; Baghel Singh would keep 4000 soldiers with him.

The first *Gurduārā* that Baghel Singh raised was where Mātā Sundar Kaur (ਮਾਤਾ ਸੁੰਦਰ ਕੌਰ) and Mātā Sāhib Kaur (ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ) were residing. Then he raised *Gurduārā Baṅglā Sāhib* (ਗੁਰਦੁਆਰਾ ਬੰਗਲਾ ਸਾਹਿਬ) in Muhallā Jaipur (ਮੁਹੱਲਾ ਜੈਪੁਰ), where Gurū Harikrishan Sāhib (ਗੁਰੂ ਹਰਿਕ੍ਰਿਸ਼ਨ ਸਾਹਿਬ) had also stayed and died. A *Gurduārā* was also raised where both Mātā Sundar Kaur and Mātā Sāhib Kaur were cremated. Then he constructed *Gurduārā Rakāb Gañj* (ਗੁਰਦੁਆਰਾ ਰਕਾਬ ਗੰਜ) where Lakkhī Shāh Vanjārā (ਲੱਖੀ ਸ਼ਾਹ ਵਣਜਾਰਾ) had cremated the headless body of Gurū Teghbahādar Sāhib (ਗੁਰੂ ਤੇਗ਼ਬਹਾਦਰ ਸਾਹਿਬ) by setting fire to his house. The most difficult task was to find the spot where Gurū Teghbahādar Sāhib was beheaded. During the search, they met an old water-carrier woman who had washed the blood of Gurū Sāhib after his martyrdom. She told him that the event took place under the Banyan tree near the mosque. When Baghel Singh had a platform constructed at the spot, some Muslims came to confront him. After a short skirmish, the Prime Minister also came. Baghel Singh told him that Sikhs will not sit silently until that spot had been paid the proper respect. The Prime Minister wisely got some land surrendered from either side. The platform remained in the same spot but another space was given to the Sikhs to have Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) established and was named Sīs Gañj (ਸੀਸ ਗੰਜ). A Sikh was appointed to take care of the place. In 1857, some more space was acquired by Rājā Sarūp Singh (ਰਾਜਾ ਸਰੂਪ ਸਿੰਘ) of Jīnd (ਜੀਂਦ) and he extended the *Gurduārā*. Some Muslims tried their utmost to thwart the Sikh efforts of acquire the land but Rājā Raghbīr Singh (ਰਾਜਾ ਰਘਬੀਰ ਸਿੰਘ) of Jīnd obtained permission from England. Thus, Sīs Gañj *Gurduārā* was raised where it stands today.

After identifying the historic places related to the Gurū Sāhibs and other important personalities of the Sikh religion, Baghel Singh returned to Shadaulī (ਸ਼ਾਦੌਲੀ). The king gifted him with an elephant, a gold chain, five horses and many other items. The king asked him why the Sikhs had so many *Jathās* who fought amongst themselves and yet united again; it was a mystery for him. Baghel Singh said that it was natural to have differences in view points. Sikhs might have made many *Jathās* but they remain members of the *Khālsā* and become one to face the enemy. They might be separate at home but when it comes to the whole community, they forget their separate identity and become ready to die for each other. As long as Baghel Singh lived (until 1802), one fourth of the revenue of the Dillī tax reached him at home. Zabātā Khan (ਜ਼ਬਾਤਾ ਖਾਨ), the son of Ghullam Kādar Rohilā (ਘੁੱਲਮ ਕਾਦਰ ਰੋਹਿਲਾ) who was known as half Sikh and half Rohilā of the Gurū, was brought into the Sikh fold by Baghel Singh. Ghullam Kādar Rohilā was only eleven years old at the time and was named Piārā Singh (ਪਿਆਰਾ ਸਿੰਘ). It can be surmised that Sikhs could have established a sovereign state in North India had Dal *Khālsā* and other *Misals* helped Baghel Singh. An unfortunate development for this *Misal* was that Amar Singh of Paṭiālā had started direct confrontation. The discord remained during the times of Baghel Singh and was very damaging for this *Misal*. It was spread amongst the Sikhs that Baghel Singh was creating obstacles in the establishment of the rule. Baghel Singh was viewing everything with his sight fixed on the future. He was of the opinion that both Dillī and Marāṭhās should be associated with this venture. Since the power of Dillī and the Marāṭhās was waning, it would not be difficult to establish a Sikh empire. But discords with Paṭiālā caused much damage to the *Misal* and after Baghel Singh, the leadership of this *Misal* fell into the hands of Jodh Singh Kalsīām (ਜੋਧ ਸਿੰਘ ਕਲਸੀਆਂ), the son of Gurbakhsh Singh Kalsīām.

Jodh Singh took over a large amount of territory; even the Phulkīām *Misal* could not survive before him. The king of Phulkīām, Amar Singh, gave away his daughter in marriage to the son of Jodh Singh. Sensing the prosperity of Rañjīt Singh, Jodh Singh accepted his patronization. Thus, the

importance of the *Misal* remained intact. The strength of the army of this *Misal* was never stable. Normally it was about 5,000 troops strong, but sometimes it increased to 15,000.

10. Shahīd Siṅghī Misal:

During the times of Gurū Gobind Siṅgh Sāhib, a *Jathā* of Siṅghs emerged who were ever willing to sacrifice their lives. Bābā Dīp Siṅgh, who took Amrit at the hands of Gurū Gobind Siṅgh Sāhib was associated with this *Jathā*. Gurū Sāhib had given the name of Nihang Siṅgh (ਨਿਹੰਗ ਸਿੰਘ) to this *Jathā*. The Nihang Siṅghs were more concerned about the welfare of others than their own. The phrases and expressions which depict the prosperous and progressive attitude of the *Khālsā*, that have become popular amongst the Sikhs, are even today attributed to this *Jathā*. Other *Jathās* respected the courage and patience of the Shahīd Siṅghis.

After Bābā Binodh Siṅgh (ਬਾਬਾ ਬਿਨੋਧ ਸਿੰਘ), the leadership to the *Misal* was taken over by Bābā Dīp Siṅgh. He was a great warrior, a leading General, a seasoned soldier, and a thoughtful intellectual. He prepared many copies of Gurū Granth Sāhib while staying at Damdamā (ਦਮਦਮਾ). Damdamā was far away from the scene of struggle that Sikhs were perpetually involved in, but in the event of necessity, he would rush to help and offer the needed sacrifices. Gurbaksh Siṅgh, who defended Akāl Takht (ਅਕਾਲ ਤਖਤ), along with his 21 companions, also belonged to this *Jathā*. Bābā Naudh Siṅgh (ਬਾਬਾ ਨੌਧ ਸਿੰਘ) and Bābā Hākam Siṅgh (ਬਾਬਾ ਹਾਕਮ ਸਿੰਘ) were the other leading personalities of this *Jathā*. When, by the order of Ahmad Shāh Abdālī, Harimandar Sāhib was blown up and the sacred Sarovar (ਸਰੋਵਰ) (sacred water pool) was filled with filth, Bābā Dīp Siṅgh set out from Damdamā in 1761 with a vow to die at the door of the Vāhigurū, and obtained martyrdom in the precincts of Harimandar Sāhib. The leaders of this *Misal* generally kept their area of influence around Damdamā Sāhib and the cis-Satluj. Damdamā is still famous as the Chāvnī (ਛਾਵਨੀ) (cantonment) of the Nihang Siṅghs. After Bābā Dīp Siṅgh, Jathedar Karam Siṅgh became its leader. Thereafter, the glory of the *Misal* was enhanced by Akālī Phūlā Siṅgh (ਅਕਾਲੀ ਫੂਲਾ ਸਿੰਘ) and Sādhū Siṅgh (ਸਾਧੂ ਸਿੰਘ). This *Misal* had a very small strength of soldiers. It was only about 2000 strong but its name remained famous on account of the courage and bravery of its troops. During the period of Raṅjīt Siṅgh, the *Misal* made Akāl Takht the centre of their activities. Raṅjīt Siṅgh did not think it wise to indulge too much in the affairs of this *Misal*, but he respected the *Misal* very much.

11. Nishānvālī Misal:

The flag has great significance for every army. The falling of the flag not only discourages the troops but is also considered an acknowledgement of defeat. ‘Don’t let the flag drop’ used to be the proclamation of the soldiers. So, selected Sikhs were pulled out of various *Misals* and placed in this *Misal*. If the flag bearer dropped in the battlefield, another would pick up the flag before it dropped or became lowered. Many tales of the bravery of this *Misal* are known in Sikh history.

The king of Dillī took Bābā Ālā Siṅgh aside and assured him that he would be made a king. Bābā Ālā Siṅgh was more interesting in keeping the Dillī ruler guessing, so he always conveyed his willingness to accept the conditions. At the same time, he kept harrassing Bhaṭṭiān (ਭੱਟੀਆਂ) and Sarhind by launching repeated attacks against them. He was arrested, but managed to escape. During the Choṭā Ghalūghārā, when the influence of Zakarīā Khān (ਜ਼ਕਰੀਆ ਖਾਨ) was weighing heavy on the Sikhs, he reached help to the Sikhs. He took Amrit at the hands of Navāb Kapūr Siṅgh and had the Bhavānīgar (ਭਵਾਨੀਗੜ) fort constructed in 1749. By 1752, he had captured a large territory and had made Patiālā its centre. During the fourth invasion of Ahmad Shāh Durrānī, Bābā Ālā Siṅgh plundered his caravan at Taimūr. He had also helped the Marāṭhās during the third battle of Pānīpat (ਪਾਨੀਪਤ) by providing them with the necessary supplies. In order to punish Bābā Ālā, Ahmad Shāh

Durrānī attacked Barnālā (ਬਰਨਾਲਾ), but Māi Phato (ਮਾਈ ਫਤੋ) exercised her statesmanship by sending him a tribute of four lakh rupees. Abdālī forgave him and acknowledged him as a ruler of a separate kingdom and Bābā Ālā Singh agreed to pay him yearly tribute. The Dal Khālsā did not like this and declared him a Tankhāhī (ਤਨਖਾਹੀਆ). Bābā Ālā Singh accepted the subjugation of Abdālī again during the Vaḍā Ghalūghārā, which again annoyed the Sikhs greatly. They were about to attack Paṭiālā when Jassā Singh Āhlūvālī stopped them. Bābā Ālā Singh accepted Tankhāh (ਤਨਖਾਹ) (a religious punishment) and sought forgiveness. He died in 1765 and by then, he had captured 84 villages of Sarhind, Koṭkapurā (ਕੋਟਕਪੂਰਾ), Barnālā and Sanāvar (ਸਨਾਵਰ). Thereafter, his grandson Amar Singh became the leader of the *Misal*.

When, Bhāi Amar Singh was captured by the Mughals, they asked him to drop the flag but he did not budge. The Mughal commander shouted at him and said, “Throw the flag or your hands will be cut.” With great enthusiasm, Amar Singh said, “I shall hold it with my mouth.” “Your head will be cut,” the commander replied. Amar Singh said loudly, “He will protect it whose flag it is.” This *Misal* had no separate area of jurisdiction. Their soldiers were found in every *Misal*. They would obtain their share after every campaign. Jathedār Saṅgat Singh became the *Jathedār* of this *Misal*. He used to be in the forefront in every campaign of the Sikhs. After the exit of Abdālī, Saṅgat Singh made Ambālā his centre and exercised jurisdiction up to Karnāl (ਕਰਨਾਲ) in the South and Ropar-Kharaṛ (ਰੋਪੜ-ਖਰੜ) in the North. Jathedār Mohar Singh (ਮੋਹਰ ਸਿੰਘ) succeeded him. He was contented with whatever territory he had. Since he had no offspring, the *Misal* became leaderless. Ranjīt Singh took over this *Misal* and ended its existence.

12. Phulkīān Misal:

To the eastern side of river Satluj, this was the only other *Misal*, beside Karoṣinghīā, which was famous. The Karoṣinghīā Misal ended with the death of Baghel Singh, but Phulkīān Misal remained for a bit longer. Even during the period of Ranjīt Singh, this *Misal* managed to retain its identity. This *Misal* never came under direct control of the Dal Khālsā, although its founder Bābā Ālā Singh acknowledged the patronage of Dal Khālsā. Bābā Ālā Singh had a son, Amar Singh who wielded the sword like his father. He attacked, defeated and killed Asād Alī (ਅਸਾਦ ਅਲੀ), the Governor of Jalandhar Doāb. In 1767, Durrānī bestowed the title of Rājā-e-Rājgan (ਰਾਜਾ-ਏ-ਰਾਜਗਨ) to Amar Singh. Amar Singh shortly occupied the territories of Malerkoṭlā (ਮਲੇਰਕੋਟਲਾ), Saidābād (ਸੈਦਾਬਾਦ), Sirsā (ਸਿਰਸਾ), Manīmajrā (ਮਨੀਮਾਜਰਾ), Koṭkapurā (ਕੋਟਕਪੂਰਾ), Farīdkoṭ (ਫਰੀਦਕੋਟ) and Baṭhiṇḍā (ਬਠਿੰਡਾ). Amar Singh did not interfere in the affairs west of the river Satluj. He also ignored territory beyond the river Jamunā. His *Misal* had about 1040 soldiers. The way he expanded his territory was enough to prove him to be a brave and courageous ruler. In March 1782, he too expired. Then his son Sāhib Singh became the head of the *Misal*. He was a minor, so the tasks of the *Misal* were attended to by Bībī Rajindar Kaur (ਬੀਬੀ ਰਜਿੰਦਰ ਕੌਰ) and Sāhib Kaur (ਸਾਹਿਬ ਕੌਰ). The Marāṭhās, and even George Thomas, wanted to capture the territory of this *Misal* but could not succeed. With the occupation of Pañjāb by Ranjīt Singh, the whole situation changed. The states of Nābhā (ਨਾਭਾ), Jind (ਜੀਂਦ) and Kaithal (ਕੈਥਲ) were the off-shoots of this *Misal* even though their *Misaldārs* (ਮਿਸਲਦਾਰ) were different. This *Misal* did not get along well with Ranjīt Singh and sought help from the British. The British made Ranjīt Singh sign the Treaty of Amritsar in 1809. Thus, these states retained their independent identity.

Adapted from:

- Singh, Bhagat. *A History of the Sikh Misals*. Panjabi University, Patiala, 1993
- Sītal, Sohan Singh. *Sikkh Mislām te Sardār Gharāṇe*. Lāhaur Buk Shaup, Ludhiānā, 1993
- *Brief History of Sikh Misals*. Sikh Missionary College; Ludhiānā. www.sikhmissionarycollege.net

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 14

Unit Name: Sikh Misals (ਸਿੱਖ ਮਿਸਲ)

Title: Group Presentations on Sikh Misals

Standards

Standard 2: Sikh Misals

- Students critically evaluate the fratricidal affects of the *Misal* period and their downfall.
 - Students should identify the reasons for the downfall of the *Misals* and how their actions did not follow Gurmat (ਗੁਰਮਤ) teachings.

Objectives

1. This class will give the students an opportunity to share what they learned about the Misals with the rest of the students in the class.
2. Students will also learn to become comfortable presenting orally in front of the class.

Prerequisites

- Students should have done research on the Misal that they were assigned in the previous lesson.

Materials

- The article on Sikh *Misals* from Lesson 13
- Map of Pañjāb from Lesson 13
- The above materials should be provided to students in Lesson 13: Introduction to Sikh *Misals*

Advanced Preparation

- The teacher should be familiar with the history of each *Misal* so that they can assess the accuracy of the information being presented.
- The teacher may also want to come up with an assessment tool for evaluating the presentations (see Teacher Resources for sample evaluation tool).

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Go over expectations for a good oral presentation. Remind students to project their voice, make eye contact and sound enthusiastic.
- Encourage students to be comfortable when they present and remind the class that they should be a respectful and courteous audience when their peers are speaking.
- Ask students to take notes on their peers' presentations so that they have information on all the Sikh *Misals* and not just the one that they researched.

Exploration (35 minutes)

- Ask each group to go up in front of the class and present their research.
- Each group should be evaluated for accuracy of information, delivery of presentation and comprehensiveness of research.

Explanation/ Extension (5-10 minutes)

- If there is time before class ends, ask students if they can think of any non-Sikh (Western) examples of similar systems of social and political organization.

- If students cannot think of any examples, the teacher can mention Scottish clanships, etc. in order to illustrate the universality of this system.

Evaluation (On-going)

- The presentations should be evaluated according to the assessment tool included in teacher resources.
- For homework have students read ‘Merits and Demerits of Sikh *Misals*’ from Brief History of Sikh *Misals* in order to have a discussion in the next class.

Teacher Resources

- Bainsarjī, Himādrī. The Khālsā and the Pañjāb: Studies in Sikh History, to the Nineteenth Century. New Dillī: Tulikā Books, 2002.
- Madrā, Amandīp Singh & Singh, Paramjīt. The Rise of the Sikh Confederacies, Warrior Saints: Three Centuries of the Sikh Military Tradition. New Dillī: Timeless Books, 1999.
- Singh, Saṅgat. The Sikhs in History. New Dillī: Uncommon Books, 1999.
- Sikh Misals. Sikh Information. January 27th, 2007. <http://www.info-sikh.com/PageMisal.html>
- Brief History of Sikh Misals. Sikh Missionary College. January 27th, 2007. www.rajkaregakhalsa.net/literature/General%20Sikhism/Brief%20History%20of%20Sikh%20Misals.pdf
- Sikh Misals. Sikh-history. January 27th, 2007. <http://www.sikh-history.com/sikhhist/events/misals.html>
- J.G. Bartholomew. Pañjāb. Imperial gazetteer of India. Oxford: Clarendon Press, 1907-1909. (p 394)
- Singh, Bhagat. A History of the Sikh Misals. Panjabi University, Patiala, 1993.
- Sītāl, Sohaṇ Singh. Sikkh Mislān te Sardār Gharāṇe. Lāhaur Buk Shaup, Ludhiāṇā, 1993.

Evaluation of Sikh *Misal* Presentations

1. Knowledge and Accuracy of Information	1	2	3	4	5
○ The location on the map is correct					
○ Information is historically accurate					
2. Comprehensiveness of Research	2	4	6	8	10
○ Includes leadership, location & size of Misal					
○ History of Misal is well explained					
3. Delivery of Presentation	2	4	6	8	10
○ Eye contact is made					
○ Presentation is audible					
○ Group members look comfortable in front of the class					

Total: __/25

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 15

Unit Name: Sikh Misals (ਸਿੱਖ ਮਿਸਲ)

Title: A Critical Examination of the Sikh Misals

Standards

Standard 2: Sikh Misals

- Students critically evaluate the fratricidal affects of the *Misal* period and their downfall.
 - Students should identify the reasons for the downfall of the Misals and how their actions did not follow Gurmat (ਗੁਰਮਤ) teachings.

Objectives

1. Students will be able to identify the reasons for the downfall of the Sikh *Misals* in a large group discussion/ debate about the way that the Sikh *Misals* functioned in the 18th century.

Prerequisites

- Students should be familiar with all of the Sikh *Misals* of the 18th century as outlined in Lesson 13 and 14.
- Students should have completed their homework from Lesson 14.

Materials

- The article entitled “Brief History of Sikh *Misals*” from Lesson 13
- Map of Pañjab from Lesson 13
- An excerpt from *The Sikhs in History* (see Teacher Resources)
- Blackboard, or chart paper and writing materials

Advanced Preparation

- The teacher should read the relevant sections from the recommended books cited in the Teacher Resources section in order to get a good understanding of the causes that resulted in the deterioration of the Sikh *Misals*.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- On the blackboard or chart paper, make a table with two columns. The title of this chart should be “Strengths and Weaknesses of the Sikh *Misal* System.” One column should be labeled “Strengths” and the other column should be labeled “Weaknesses”.
- Based on their readings and presentations ask students to think up as many strengths and weaknesses of the Misal system and volunteer their answers which should be recorded in the appropriate column of the chart or on the blackboard.

Exploration (35 minutes)

- Distribute the section entitled “Demerits of the *Misal* System” from the article “Brief History of Sikh *Misals*” (pp 13 - 16). They should have this from Lesson 13.
- Read the article together as a class. The teacher should organize the reading of this text in such a way that each student gets the chance to read.
- As the students read the various sections, get them to highlight significant phrases, sentences and passages.
- After the students have read the section from “Brief History of Sikh *Misals*”, the teacher

should read the excerpt from *The Sikhs in History* included in Teacher Resources to the class.

- If there are any unfamiliar terms or ideas in the texts, the teacher should take a couple of minutes to explain and elaborate the necessary ideas.

Explanation/ Extension (5-10 minutes)

- Once all the texts have been read and important passages highlighted or pointed out, direct the students' attention to the blackboard and ask them if they want to erase, change or add anything to the chart.
- In the "strengths" column, students should include the following:
 - Ensured the survival of the Panth (ਪੰਥ) during foreign invasions.
 - The defeat of one *Misal* did not mean the defeat of the whole Panth.
 - The *Misals* increased the area of influence of the Sikhs in Hindostan.
 - Setting boundaries decreased the conflict between the *Misal* leaders.
 - Every soldier had the right to join any *Misal* s/he chose.
- In the "weaknesses" column, students should include the following points:
 - While conflict decreased with the creation of the *Misals* for a time, it also gave rise to jealousy and a desire to expand their territories arising in mutual discord and opposition.
 - Jealousy and infighting also led to the break-up of the organizational structure of the Sarbat *Khālsā* (ਸਰਬਤ ਖਾਲਸਾ) because some *Misals* stopped attending the bi-annual meetings.
 - Infighting destroyed the closeness and sense of purpose of the Panth as each *Misal* started to look out for itself.
 - Sikhs could not make themselves into a mighty and lasting power in India because, instead of paying attention to the larger political atmosphere, the *Misals* wasted their time in fighting with each other.
- When all changes have been made, get students to copy down the chart into their notebooks.

Evaluation (On-going)

- Get students to write a brief paragraph about the cause of the downfall of the Sikh *Misals* using information obtained from the reading and from the chart that was created in class.

Teacher Resources

- Bainarjī, Himādrī. The *Khālsā* and the *Pañjāb*: Studies in Sikh History, to the Nineteenth Century. New Dillī: Tulikā Books, 2002.
- Madrā, Amandīp Singh & Singh, Paramjit. The Rise of the Sikh Confederacies, Warrior Saints: Three Centuries of the Sikh Military Tradition. New Dillī: Timeless Books, 1999.
- Singh, Saṅgat. The Sikhs in History. New Dillī: Uncommon Books, 1999.
- Sikh Misals. Sikh Information. January 27th, 2007. <http://www.info-sikh.com/PageMisal.html>
- Brief History of Sikh Misals. Sikh Missionary College. January 27th, 2007. www.rajkaregakhalsa.net/literature/General%20Sikhism/Brief%20History%20of%20Sikh%20Misals.pdf
- Sikh Misals. Sikh-history. January 27th, 2007. <http://www.sikh-history.com/sikhhist/events/misals.html>
- J.G. Bartholomew. *Pañjāb*. Imperial gazetteer of India. Oxford: Clarendon Press, 1907-1909. p 394

The Sikhs (ਸਿਖ) in History

During the *Misal* (ਮਿਸਲ) period and the monarchy of Ranjīt Singh (ਰਣਜੀਤ ਸਿੰਘ), no concerted effort was made to instil the teachings of the Gurūs (ਗੁਰੂ) in the people's mind or take care to keep those teachings in their pristine purity. After Navāb Kapūr Singh's (ਨਵਾਬ ਕਪੂਰ ਸਿੰਘ) death especially, the Brahminical subvertors had their heyday. This neglect proved very costly. The Sikh values were eroded and corroded in a subtle and not so subtle manner. Because of Sikh Sardars' (ਸਰਦਾਰ) carelessness, Brahminical ritualism took hold of the common man of all denominations—Hindus, Sikhs and Muslims alike. The Brahmins were aided and abetted by Udāsīs (ਉਦਾਸੀ) and Nirmalās (ਨਿਰਮਲਾ).

The Udāsīs had earlier, during the period of persecution of the Sikhs, managed the *Gurduārās* (ਗੁਰਦੁਆਰਾ) but did nothing to promote Sikhī. They were far from the *Khālsā* fold. Over time, they had relapsed into old Hindu practices and emerged as a monastic order. With the grant of *Jagīrs* (ਜਗੀਰ) (land grants) to Sikh *Gurduārās*, their outlook became all the more sinister. They did not encourage the participation of Sikh Saṅgat in the management of the *Gurduārās* and thus they progressively became like Hindu temples. They began to present ten Gurūs as *Avtārs* (ਅਵਤਾਰ) of Vishnū (ਵਿਸ਼ਨੂ) and Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) as the fifth Ved (ਵੇਦ).

Then there were Nirmalās who did provide teaching of Gurmukhī (ਗੁਰਮੁਖੀ) alphabets and of the Sikh scriptures. Because of their Vedantic interpretation of the Sikh scriptures, their impact was not wholesome. They provided the groundswell in which the activities of Udāsīs and Brahmins could not be looked with disdain. The Nirmalās began to establish *Derās* (ਡੇਰਾ), hospices, wherein they began to practise Hindu rites for births and deaths, and provide guidance regarding Hindu *Sāhās* (ਸਾਹਾ) and *Nakshatra* (ਨਕਸ਼ਤਰ), auspicious or inauspicious days, and astrological fixtures. They ceased to provide correct leadership to the community. This went on during the period of Ranjīt Singh too.

Excerpt from: The Sikhs in History. Saṅgat Singh. p 111-112

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 16

Unit Name: Gurū Khālsā Panth (ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ)

Title: Introduction to the Institutions of the Gurū Khālsā Panth

Standards

Standard 2: Social Involvement

- Students identify their corporate responsibilities as described in the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ).
 - Students understand the leadership invested into the Gurū Khālsā Panth and the organizational structure of the Saṅgat (ਸੰਗਤ) and Akāl Takht (ਅਕਾਲ ਤਖਤ), including the holding of Sarbat Khālsā (ਸਰਬਤ ਖਾਲਸਾ), and the issuing of *Matās* (ਮਤਾ) and *Gurmatās* (ਗੁਰਮਤਾ).
 - Students will be able to identify the organizational structure and roles through various activities including interactive role-playing and situational games.

Objectives

1. Students will learn about the role of the Akāl Takht in the Sikh community.
2. Students will collectively consider the meanings of the words Akāl Takht, Sarbat Khālsā, *Matā* and *Gurmatā*.
3. Students will become familiar with the origin and evolution of these institutions in the 18th century.

Prerequisites

- Students should be somewhat familiar with the Akāl Takht (who built it, what it means etc.).

Materials

- Blackboard or chart paper
- Notes on corporate responsibility of Sikhs, Sarbat Khālsā, *Gurmatā* and its origins and development (see Teacher Resources)
- These notes can be photocopied and handed out to all students; they can also be turned into an overhead, or written on the blackboard. A PowerPoint presentation has also been developed if teachers have access to a computer.

Advanced Preparation

- The teacher should be familiar with the history of the Sikh community in Pañjāb (ਪੰਜਾਬ) during the 18th century.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- To introduce the topic, write down the words Akāl Takht, Sarbat Khālsā and *Gurmatā* on the blackboard.
- Ask students to take a couple of minutes and, in pairs, come up with the meaning of these words on their own [Hint for students: try to figure out the meaning of the larger phrase/ words by breaking it up into smaller words. i.e., *Gurmatā* can be divided into Gur + *matā* (ਗੁਰ + ਮਤਾ)].

- Discuss the meanings of the words in a large class discussion. Make sure to emphasize the meaning of the words by looking at the root words i.e. Akāl = without time/ timeless/ immortal and Takht = throne; Sarbat = all; Khālsā = Sovereign; and Gurmatā = according to Gurū's mind/ wisdom.
- Explain that the difference between a Matā and a Gurmatā is that a Matā deals with ordinary situations pertaining to education, politics or other social issues while a gurmatā deals with matters pertaining to the fundamental principles of the Sikh religion and their upholding.

Exploration (35 minutes)

- In a large class discussion, discuss the history of the Akāl Takht [tell students that at the time that it was built it was called the Akāl Buṅgā (ਅਕਾਲ ਬੁੰਗਾ)].
- Students should already know some basic details but the teacher might want to ask some prompting questions to facilitate the discussion. Some questions that can be asked are:
 - Who decided to build the Akāl Takht?
 - Why was there a need to build the Akāl Buṅgā?
 - What does the Akāl Takht symbolize and represent [briefly discuss the idea of Mīrī-Pīrī (ਮੀਰੀ-ਪੀਰੀ)]?
 - Why these ideas are important to the lives of Sikhs (direct the students' attention to the notes on the corporate responsibilities of a Sikh as outlined in the Sikh Rahit Maryādā)?
- Once they have read this section, ask students:
 - According to the Sikh Rahit Maryādā, what are the responsibilities of a Sikh towards the Panth? What kinds of things might a Sikh be required to do in terms of his obligations to the Panth?
- Go over the notes on Sarbat Khālsā and Gurmatā (included in Teacher Resources).
- These notes should be reviewed in some detail and teachers are encouraged to add their own comments to the points and elaborate upon the concepts that their students find hard to understand.
 - For instance, in the section that defines a Gurmatā according to the Official Code of Conduct, the teacher may want to ask students what kinds of matters fall under the jurisdiction of an official gurmatā and which matters fall under the jurisdiction of a matā.
- Some other questions that can be asked in the exploration of the notes on the Sarbat Khālsā and the history of the Gurmatā are as follows (these questions can be asked during the large class discussion, or they can be written on the board for students to answer and hand in individually):
 - How would personal disagreements be handled in a meeting of the Sarbat Khālsā?
 - What would happen if no one could agree upon a decision?
 - What might happen if someone violated the requirements and specifications of a gurmatā?
 - What kinds of gurmatās were passed during the eighteenth century?
 - Why were so many of these matās centered around the military unification and campaigns of the Panth (think about the threats posed by the British and the Mughals during this time)?
 - Why did the institution of Sarbat Khālsā fall into disuse during the time of Sardār Raṅjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ)?

Explanation/ Extension (5-10 minutes)

- The Sarbat Khālsā and Gurmatā were important institutions during the 18th century. These institutions helped the Sardārs of the various Misals (ਮਿਸਲ) to come to decisions about matters that affected the Panth.

- Ask students if these institutions would be useful and effective in the society we live in today.
- Are such institutions a viable alternative to the type of decision-making process in the democratic societies we currently live in?

Evaluation (On-going)

- Get students to think about the questions given above, at home. In the next class they will also discuss some issues upon which they will reach a decision regarding what topic to have a mock Sarbat Khālsā on.
- Students may ask their parents, friends or others about their views.
- All students must take a position in the argument and write a brief paragraph about their views on the subject.

Teacher Resources

- Singh, Bhagat. Institution of Gurmatā. December 31st, 2006. <http://www.sikh-history.com/sikhhist/institutes/gurmatta.html>
- Method of Adopting a Gurmatā. The Panthic Weekly. January 26th, 2007, Khālsā Press. <http://www.panthic.org/news/132/ARTICLE/2270/2006-02-26.html>
- Sarbat Khālsā Workshop, Sikh Research Institute.
- Singh, Saṅgat. The Sikhs in History. New Dillī; Uncommon Books, 1999.
- The Sikh Rahit Maryādā (Code of Conduct), All About Sikhs. January 26th, 2007, Gateway to Sikhism. http://www.allaboutsikhs.com/rehat/index_01.htm

Corporate responsibility as outlined in the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ)

Panth's (ਪੰਥ) Status of Gurūhood (ਗੁਰੂ)

Article XXIII

The concept of service is not confined to fanning the congregation, service to and in the common kitchen-cum-eating house, etc. A Sikh's entire life is a life of benevolent exertion. The most fruitful service is the service that secures the optimum good by minimal endeavour. That can be achieved through organized collective action. A Sikh has, for this reason, to fulfill his Panthic obligations (obligations as a member of the corporate entity, the Panth), even as he/she performs his/her individual duties. This corporate entity is the Panth. Every Sikh has also to fulfill his obligations as a unit of the corporate body, the Panth.

Facets of Corporate Sikh Life

Article XXII

The essential facets of Panthic life are:

1. Gurū Panth (the Panth's Gurū status);
2. The ceremony of ambrosial initiation;
3. The statute of chastisement for aberrations;
4. The statute of collective resolution;
5. The appeal against local decisions;

The Gurū Panth (ਗੁਰੂ ਪੰਥ) (Panth's status of Gurūhood) means the whole body of committed baptized Sikhs. This body was fostered by all the ten Gurūs and the tenth Gurū gave it its final shape and invested it with Gurūhood.

Sarbat Khālsā (ਸਰਬਤ ਖ਼ਾਲਸਾ) and Gurmatā (ਗੁਰਮਤਾ)

The following is the official definition of *Gurmatā* as outlined in the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ):

Method of Adopting Gurmatā

Article XXVI

- a. The *Gurmatā* can only be on a subject that affects the fundamental principles of Sikh religion and for upholding these principles, such as the questions affecting the maintenance of the status of the Gurūs or the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) or the inviolability of the Gurū Granth Sāhib, ambrosial baptism, Sikh discipline and way of life, the identity and structural framework of the Panth. Ordinary issues of religious, educational, social or political nature can be dealt with only in a *Matā* (ਮਤਾ) (resolution).
- b. A *Gurmatā* [Holy resolution] can be adopted only by a select primary Panthic group or a representative gathering of the Panth.

Method of Adopting a Gurmatā

The *Gurmatā* (ਗੁਰਮਤਾ) or Gurū Sāhib's decision is a special resolution passed by the corporate personality of the Sikh community. Its common features are as follows:

1. A *Gurmatā* may be taken only by one of the five *Takhts* (ਤਖਤ) in the presence of the Gurū Granth Sāhib.
2. Pañj Piāre (ਪੰਜ ਪਿਆਰੇ) (Five tiār-bar-tiār - ਤਿਆਰ-ਬਰ-ਤਿਆਰ Ammrithdārī Sikhs) including the Head (*Jathedār* - ਜਥੇਦਾਰ) are selected by the participants on the basis of merit and Gursikhī Jīvan (ਗੁਰਸਿਖੀ ਜੀਵਨ) (religious living).
3. The persons present must have no enmity against one another, and must declare their impartiality. Personal differences cannot be expressed here.
4. The issue must be of concern to the entire Sikh Community and must not pertain to the interests of a group or party of Sikhs.
5. The *gurmatā* has to be unanimous. There is no question of majority view.
6. The *gurmatā* is binding for all Sikhs. They must respect and implement it though they may not be personally in favour of it.

Adapted from: Method of Adopting a Gurmatā, The Panthic Weekly. January 26th, 2007, Khālsā Press. <http://www.panthic.org/news/132/ARTICLE/2270/2006-02-26.html>

History of the Origin and Development of *Gurmatā*

Sarbat comes from the Sanskrit word *sarva* (ਸਰਵ), and means whole or entire. Hence, in the conceptual sense Sarbat *Khālsā* (ਸਰਬਤ ਖਾਲਸਾ) can be defined as a mystic entity representing the “integrated conscience” of the entire Sikh people imbued with the all pervasive spirit of the Divine. This concept was set into development right from the beginning by Gurū Nānak (ਗੁਰੂ ਨਾਨਕ) himself, as he had started the practice of arranging and establishing Saṅgat (ਸੰਗਤ) in the places he visited and preached and assigned an authorized leader or *Masand*, (ਮਸੰਦ) upon his departure. The personality of the Gurū was the ultimate binding factor for these Sikh congregations while the Gurū was alive. As the faith spread, the binding force of these Saṅgats became the Gurū’s word, Gurbānī (ਗੁਰਬਾਣੀ), as the Gurū and the Word became indistinguishable. The spirit of the Gurū was believed to mystically reside within the congregation of Sikhs. This assumption of high authority eventually culminated into the collective whole being called the Panth. Thus, the Sarbat *Khālsā* as the Gurū Panth, along with the Gurū Granth Sāhib, is held to be the true and eternal spiritual successor in the line of personal Gurūs ending with Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ).

As an institution the Sarbat *Khālsā* is the highest organ of the *Khālsā* Commonwealth representing its “integrated will,” which no Sikh—member or leader—can defy. Even Gurū Gobind Singh Sāhib is said to have obeyed the *Hukam* (ਹੁਕਮ) of the *Khālsā* in the form of the Pañj Piāre who asked Gurū Sāhib to leave the fort of Camkaur (ਚਮਕੌਰ) when they were outnumbered against the Mughal forces. The Sarbat *Khālsā*, meeting in the presence of the Gurū Granth Sāhib, is the supreme sovereign body, with deliberative and executive powers, that is duly authorized to direct the affairs of the community.

Though the institution of the Sarbat *Khālsā* and the passing of *Matās* and *Gurmatā* had been around ever since the Gurū period, it became very important in the 18th century during the time of the Sikh *Misals* (ਮਿਸਲ). Henceforth, the Sarbat *Khālsā* met every Vaisākhī (ਵਿਸਾਖੀ) and every Divālī (ਦਿਵਾਲੀ) to discuss matters pertaining to the Panth.

Some of the most important meetings of the Sarbat *Khālsā* in the 18th century which were integral to the development of the Sikh *Misal* period are as follows:

Divālī 1723

The ‘discrepancies’ between the Tat Khālsā (ਤਤ ਖਾਲਸਾ) and the Bandā Singh Bahādar (ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ) and his Bandās (ਬੰਦੇ) were resolved with the help of Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ).

1726

The second meeting took place soon after the martyrdom of Bhāi Tārā Singh (ਭਾਈ ਤਾਰਾ ਸਿੰਘ) (of Dal Vām – ਦਲ ਵਾਂ). This is when the first *gurmatā* was passed. They decided at this meeting to plunder government treasures in transit between local and regional offices and the central Treasury; to raid government armories for weapons, and stables for horses and carriages; to eliminate government informers and lackeys.

1733

This is when the Sarbat Khālsā decided to accept a *Navābī* (ਨਵਾਬੀ)—an offer that had been made by the government.

March 29th, 1748

The Sarbat Khālsā met at Vaisākhī in an attempt to unify the Panth. Sardār Jassā Singh Āhluwālīā (ਸਰਦਾਰ ਜਸਾ ਸਿੰਘ ਆਹਲੂਵਾਲੀਆ) was chosen to be head of Dal Khālsā (ਦਲ ਖਾਲਸਾ).

1753

A *Gurmatā* was passed that recognized the system of Rākhi (ਰਾਖੀ) that had been instituted by the *Misals*.

1758

Territory held under Rākhi was recognized as a territorial possession of the *Misal* that was concerned. Organization of the *Misals* was given cohesion with overall corporate control of the Panth.

November 7th, 1760

The Sarbat Khālsā met at Akāl Takht (ਅਕਾਲ ਤਖਤ) and passed a *Matā* to occupy Lāhaur (ਲਾਹੌਰ).

October 27th, 1761

At Akāl Takht, a *Gurmatā* was passed to chastise the supporters of Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ). In particular, the Khālsā decides to assassinate Harbhagat Nirañjan (ਹਰਭਗਤ ਨਿਰੰਜਨ) for allying with Mughals to kill Sikhs, for proclaiming *gurūdom* and for creating spurious literature; this resulted in Abālī’s invasion and the Vaḍā Ghalūghārā (ਵਡਾ ਘਲੂਘਾਰਾ) in which half of the Sikh population was killed.

1762

Sarbat Khālsā resolves to defeat Abdālī at the leveled ground of Akāl Takht on October 16th. Abdālī is defeated the next day.

March, 1765

During Vaisākhī, the Sikhs passed a *Matā* to occupy Lāhaur.

1765

An important *Gurmatā* was passed, emphasizing the supremacy of the Sarbat Khālsā over the decisions of individual leaders. Through a formal *Gurmatā*, a coin struck with the inscription:

Deg Teg Fatih, Nusrat Be dirāṅg, Yaft az Nānak Gurū Gobind Singh! (ਦੇਗ ਤੇਗ ਫਤਿਹ, ਨੁਸਰਤ ਬੇ ਦਿਰੰਗ, ਯਫਤ ਅਜ ਨਾਨਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ!)

Obverse: Prosperity, Power and unfailing Victory received from Nānak and Gurū Gobind Singh.

Reverse, Struck at Lāhaur, the seat of Government, in the auspicious year Sammat (ਸੱਮਤ) 1822 (C.E. 1765).

The *Matās* relating to securing the release and avenging the murder of Bhāi Tārū Singh (ਭਾਈ ਤਾਰੂ ਸਿੰਘ), constructing a fort at Ammirtsar (ਅੰਮ੍ਰਿਤਸਰ), sending expeditions against enemies, recognising the territorial possessions of the Sardārs (ਸਰਦਾਰ), etc. are available in contemporary and semi-contemporary records. After 1765, when the Sikhs assumed sovereignty of different parts of the

province, the meetings of these councils became less frequent, but they continued to be held occasionally until 1805, when Ranjīt Singh had been securely settled at Lāhaur.

Adapted From: Sarbat Khālsā Workshop, Sikh Research Institute. and Bhagat Singh, Institution of Gurmatā. December 31st, 2006. <http://www.sikh-history.com/sikhhist/institutes/gurmatta.html>

The Institution of Gurū Khālsā Panth (ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ) in Modern Sikh Society

Sarbat Khālsā

- A mystic entity representing the “integrated conscience” of the entire Sikh people.
- The highest organ of the Khālsā Commonwealth representing its “integrated will,” which no Sikh – member or leader – can defy.
- Is the supreme sovereign body with deliberative and executive powers that is duly authorized to direct the affairs of the community.
- Meets in the presence of Gurū Granth Sāhib.

Gurmatā

- A decree of the Gurū, a resolution duly passed that has received sanction of the Gurū (a holy resolution).
- Sikh Rahit Maryādā states that a *Gurmatā* can be passed on the following issues: “fundamental principles of Sikh religion and for their upholding, such as the questions affecting the maintenance of the status of the Gurūs or the Gurū Granth Sāhib or the inviolability of Gurū Granth Sāhib, Amrit, Sikh discipline and way of life, the identity and structural framework of the Panth.”
- “A *Gurmatā* can be adopted only by a select primary Panthic group or a representative gathering of the Panth.”

Akāl Takht / Akāl Buṅgā

- Located directly across from Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ).
- Embodies the principles of Mīrī-Pīrī (ਮੀਰੀ-ਪੀਰੀ), both essential in reaching a *Gurmatā*.
- Often chosen as the location to hold a Sarbat Khālsā, though not mandatory.
- Traditionally Sarbat Khālsā convened here twice a year on Divālī and Vaisākhī.
- The Akālīs, caretakers of the Takht, would issue invitations to all Sikh leaders.
- It was the duty of the *Akālī Jathedār* (ਅਕਾਲੀ ਜਥੇਦਾਰ) to perform Ardās and announce the decision reached by the Sarbat Khālsā.
- It was the duty of all *Akālīs* to follow, inform, and help implement the *Gurmatā* reached.

Examples of Recent Hukamnāmās issued from Akāl Takht Sāhib

- The Laṅgar Hukamnāmā (ਲੰਗਰ ਹੁਕਮਨਾਮਾ)
 - Issued in 1998, banned *Gurduārās* (ਗੁਰਦੁਆਰਾ) from serving Laṅgar on tables and chairs.
 - This was very controversial for Sikhs living overseas. Many wanted this *Hukamnāmā* revoked while others were vehemently in favor of the ruling.
- On December 31st 1998, another *Hukamnāmā* was issued that called for a stop to the infighting between the Ṭohrā (ਟੌਹੜਾ) and Bādal (ਬਾਦਲ) factions in the Akālī Dal (ਅਕਾਲੀ ਦਲ).
 - Though the *Hukamnāmā* does not seem too controversial, it was again vehemently opposed by both political factions and the *Jathedār* was called to revoke the *Hukamnāmā*.

Questions raised by such Hukamnāmās

- The fact that so many *Hukamnāmās* have been issued and opposed recently prompts us to ask a few questions:
 - What is the role of the Akāl Takht Jathedār in terms of holding a Sarbat Khālsā or issuing *Hukamnāmās*?

- Should hukamnāmās be revocable? Under what conditions?
- Is there any method by which an edict can be issued in such a form and manner that no Sikh should feel the necessity of challenging it?
- And if a decision or an edict divides the community, can some honourable way out be found to this?

Politicians and Hukamnāmās

- As has already been indicated, if politicians do not like an edict issued from Akāl Takht, they put all their energy into getting the edict revoked. It seems that these politicians have scant regard for the true principles of Sikhī. If the Gurū's command is found beneficial by them, it is acceptable to them, otherwise they will not hesitate in rejecting it.
- Should *Hukamnāmās* be subject to the approval of politicians and leaders, even if these leaders belong to the Sikh community?

What is a Hukamnāmā and what is its correct position in Gurmat?

- The word *Hukamnāmā* existed much before the birth of Sikhī. Till then the *Hukamnāmā* was issued only by the kings because they used to be the highest authority and none was considered higher than the king.
- In Sikhī, Akāl Purkh (ਅਕਾਲ ਪੁਰਖ) is the supreme ruler, but in physical form, the Gurū (Gurū Nānak in his ten forms) is the highest authority for a Sikh and the Gurū alone can issue *Hukamnāmā*.
- In 1699, after the creation of the Khālsā Panth, for the first time in world history, only Panth and not an individual, was given the Gurū title. In practical terms, whatever collective decisions the Sikh Panth takes, under the guidance of Gurū Granth Sāhib, are binding on all Sikhs.
- After Gurū Gobind Singh Sāhib, only the Gurū Panth in the presence of the Gurū Granth, and none else, has the right to take decisions that are binding on all Sikhs.

Can the Akāl Takht Jathedār issue a Hukamnāmā?

- So far as Akāl Takht is concerned, neither the *Jathedār* singly, nor with the concurrence of other priests, can issue any *Hukamnāmā* as the Gurū has not authorized him to do so.
- The right bequeathed to the Gurū Khālsā Panth by the Gurū himself cannot be passed on to any person or group.

What is the role of the Akāl Takht Jathedār?

- The *Jathedār* should help in bringing Sikh groups with divergent views to sit together, and arrive at a consensus and adopt *Gurmatā*.
- Thus, the Gurū Panth, of its own accord, entrusts this duty to the *Jathedār* of Akāl Takht.
- It authorizes him to call a gathering of Sikh representatives at Akāl Takht twice a year, so that an agreement can be reached on contentious issues, and so that a *Gurmatā* (resolution or consensus) can be adopted.
- But neither did the Gurū Panth ever authorize the *Jathedār* of Akāl Takht to issue a hukamnāma on his own, nor can this right be delegated to him.

In case of division of disunity in the Panth, can a Hukamnāmā be withdrawn also?

- The first and foremost aim of every Panthic tradition is to forge unity and lessen dissensions and differences.
- If at any time, it appears that a particular step has made the achievement of the above aim impossible, then in the interest of the Panth, the earlier step should be withdrawn and new steps should be taken to achieve unity.
- No tradition, convention and edict can be greater than the Gurū Panth.

Hukamnāmās have never been withdrawn in the past, should they be reversible now?

- The argument is being advanced that no *Hukamnāmā* has ever been withdrawn in the past. The reason for this is that earlier, every edict was issued after careful deliberations and after

arriving at a consensus.

- In such a case, when all possibilities of differences of opinion cropping up later were taken care of in advance, where was the need to withdraw an edict?
- It is for the first time that *Hukamnāmās* have been issued by the *Jathedārs* and *Granthī* Singhs (ਗ੍ਰੰਥੀ ਸਿੰਘ) themselves, in violation of the *Khālsā* tradition and the mode prescribed by the Gurū. That is why, for the first time, edicts issued by them have been widely criticized. Edicts issued by the Gurū Panth were neither criticized before, nor will they be criticized in future.

If the Akāl Takht *Jathedār* can not issue any *Hukamnāmās*, then what is meant by “the supremacy of the Akāl Takht”?

- The Akāl Takht is supreme for the following two reasons:
 - The Gurū Panth announces its decisions from there.
 - The *Jathedār* of Akāl Takht enforces the Gurū Panth’s decisions. While enforcing and implementing these decisions, the Akāl Takht *Jathedār* has the authority to stop their violation by all possible means. Thus, Akāl Takht is only the supreme authority to the extent that it has the power to implement the decisions of the Gurū Panth.

Is it possible to hold a Sarbat *Khālsā* in this day and age?

- This question should encourage discussion amongst class.

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 17 – 18

Unit Name: Gurū Khālsā Panth (ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ)

Title: Making a Decision as Sarbat Khālsā (ਸਰਬਤ ਖਾਲਸਾ) 1 and 2

Standards

Standard 2: Social Involvement

- Students identify their corporate responsibilities as described in the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ).
 - Students understand the leadership invested into the Gurū Khālsā Panth and the organizational structure of the Saṅgat (ਸੰਗਤ) and Akāl Takht (ਅਕਾਲ ਤਖਤ), including the holding of Sarbat Khālsā, and the issuing of Matās (ਮਤਾ) and Gurmatās (ਗੁਰਮਤਾ).
 - Students will be able to identify the organizational structure and roles through various activities, including interactive role-playing and situational games.

Objectives

1. Students will learn how to come to a collective decision by participating in a mock Sarbat Khālsā and passing a Gurmatā on an issue concerning the Khālsā Panth.

Prerequisites

- Students should be familiar with the institutions of Akāl Takht, Sarbat Khālsā and Gurmatā from Lesson 16.

Materials

- Kaṛāh Prashād (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ) (the teacher can prepare this or assign this as a duty to one of the students in the class).

Advanced Preparation

- The teacher should spread this lesson over two days.
- The teacher might have to prepare the Kaṛāh Prashād (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ) before class begins.
- It is recommended that this lesson take place in the presence of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) but if this is not possible, the teacher might want to arrange the classroom in a manner that resembles a Divān (ਦਿਵਾਨ) hall of a Gurduārā (ਗੁਰਦੁਆਰਾ). This can be accomplished by moving any furniture such as chairs or tables from the middle of the classroom and perhaps spreading a rug or some sheets on the floor.

Engagement (20-25 minutes)

Day 1

- Greet students and give them a couple of minutes to settle down on the floor.
- Tell students that they are going to participate in a Mock/Model Sarbat Khālsā and in order to do that you want to decide on a topic on which a consensus can be formed through a Sarbat Khālsā.
- Briefly review from the last class the method by which the Sarbat Khālsā arrives at a Gurmatā.
- Some possible topics for debate are:

- Should women be allowed to do Kīrtan (ਕੀਰਤਨ) at Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) (let students know that at the present moment, women are forbidden from performing Kīrtan Sevā (ਸੇਵਾ) at Darbār Sāhib)?
- Should 10% of all funds from all *Gurduārās* (ਗੁਰਦੁਆਰਾ) go toward the education and welfare of the children of *Shahīds* (ਸ਼ਹੀਦ)?
- Should the Sikh community seek to set up an independent nation-state and if so, where should this nation-state be located?
- If the teacher and students are comfortable with “restaging” history, the topic for debate in the mock Sarbat *Khālsā* can be historical topics such as:
 - How should the Sikh *Misals* (ਮਿਸਲ) be governed (i.e., should the *Misaldārs* – ਮਿਸਲਦਾਰ, be accountable to one person who has overall authority or should the misals be free to govern themselves)?
 - How should the 18th century *Misaldārs* deal with the approaching British?
- In order to arrive at a decision on a topic make groups of two to four students, depending on the number of students you have in your class.
- Ask them to discuss the importance of the topics above and pick a topic that they would like to debate on.
- If they cannot decide on a topic they can pick 2 topics per group and then a vote can be taken at the end. This is the majority decision-making process.
- Once a decision is made on which topic to debate, divide the class into two groups.
- If they want to pick a side they can or you can assign them to a side.

Day 2 (5-10min)

- Remind students that the meeting of the Sarbat *Khālsā* will begin with the Fatih (ਫਤਿਹ) and the recitation of the Ardās (ਅਰਦਾਸ). After the Ardās, one student will distribute the Kaṛāh Prashād and another student will proclaim, “This is a. Sarbat *Khālsā*. We are in the presence of Gurū Granth Sāhib, let us promise, in the presence of our Gurū, to forget all internal disputes and be united”. It is up to the teacher to decide if they want their students to repeat this statement in Pañjābī or English.

Exploration (35 minutes)

Day 1 (25-30 min)

- Split the two groups further into four groups each, and let them have a discussion on the chosen topic.
- They must look at the topic from all angles. Provide them with tools such as Mahān Kosh (ਮਹਾਨ ਕੋਸ਼), Gurū Granth *Darpan* (ਦਰਪਨ), Sikh history books, if they wish to make certain references.
- Have each of the 2 groups write up a set of notes and come together to discuss how they want to go about presenting their side in the Model Sarbat *Khālsā*.

Day 2 (45 min)

- After the preliminary ceremonies, the students should all sit down on the floor and begin debating the issue.
- During the debate, the teacher is encouraged to allow students to come to an agreement on their own. In order to make the meeting interesting, the teacher “must” assign a couple of students the unpopular point of view (if you don’t do that then students will not appreciate the patience and perseverance required to come up with a consensus. As a matter of fact, it is quite possible that you will not have enough time to come up with a consensus...experiencing the process is more important than the end result), so that they have to be persuaded by the effective arguments of the other students, in order to come to a unanimous decision with

- regard to the *Gurmatā*.
- It is very likely that the group will not come to a consensus, but the teacher should inform students that is what they should aim for. Therefore, if you have assigned a number of students an unpopular point of view and the other team convinces them otherwise then they must show their agreement.
 - Remind students that this is definitely not about winning or losing, but about understanding the process and appreciating the challenge of it, while seeing the beauty in the possibility of such a thing.
 - Ten minutes before class ends, get students to come up with a unanimous decision about the issue if possible. This is desirable but not absolutely necessary. It is more important that the students understand and appreciate the process rather than reaching a consensus.
 - If there is time, the meeting can be adjourned with an Ardās (and a *Hukamnāmā* – ਹੁਕਮਨਾਮਾ, if the meeting is held in the presence of Gurū Granth Sāhib).

Explanation/ Extension (5-10 minutes)

Day 1

- Remind all students that they should be prepared for their next class.

Day 2

- Take five minutes at the end of class to ask students what they thought about the process of coming to a collective agreement.
- What problems did they encounter?
- What are the advantages of a unanimous agreement? What are the disadvantages?
- Is holding a Sarbat *Khālsā* and passing a *Gurmatā* or *Matā* unanimously a feasible alternative to popular Western decision making practices?

Evaluation (On-going)

- The teacher should pay special attention to participation of each student and see if they can successfully incorporate Sikh understanding.
- Encourage students to implement the idea of coming to a collective agreement when solving problems in their daily lives at home or school.
- Get them to think of situations where this process may be useful and report on incidents or examples where they have used the method of arriving at a unanimous agreement on a particular issue.

Teacher Resources

The following websites are good sources for general information on arriving at a *Gurmatā* (ਗੁਰਮਤਾ). The teacher may also want to reuse the notes from previous lessons about Gurū Khālsā Panth (ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ).

- Singh, Bhagat. Institution of Gurmatā. December 31st, 2006. <http://www.sikh-history.com/sikhhist/institutes/gurmatta.html>
- Method of Adopting a Gurmatā, The Panthic Weekly. February 26th, 2006, Khālsā Press. <http://www.panthic.org/news/132/ARTICLE/2270/2006-02-26.html>

Grade: 7

Course: Virsa (ਵਿਰਸਾ)

Lesson Number: 19

Unit Name: Gurū Khālsā Panth (ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ)

Title: Comparing Modern Day Practices to the Idea of the Gurū Khālsā Panth

Standards

Standard 2: Social Involvement

- Students identify their corporate responsibilities as described in the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ).
 - Students understand the leadership invested into the Gurū Khālsā Panth and the organizational structure of the Saṅgat (ਸੰਗਤ) and Akāl Takht (ਅਕਾਲ ਤਖਤ), including the holding of Sarbat Khālsā (ਸਰਬਤ ਖਾਲਸਾ), and the issuing of *Matās* (ਮਤਾ) and *Gurmatās* (ਗੁਰਮਤਾ).
 - Students will be able to identify the organizational structure and roles through various activities, including interactive role-playing and situational games.

Objectives

1. Students will consider the leadership of the Gurū Khālsā Panth and the institution of the Sarbat Khālsā as it functions in the Sikh community today.
2. Students will compare their understanding of how these institutions worked in the 18th century with the role the Akāl Takht plays in contemporary Sikh society.

Prerequisites

- Students should be familiar with the institutions of the Gurū Khālsā Panth, Sarbat Khālsā and the Akāl Takht as they functioned in the 18th century. They should be exposed to this information in Lessons 16, 17 and 18.

Materials

- Second half of the information that was used in Lesson 16.

Advanced Preparation

- The teacher should be familiar with the way that the Akāl Takht functions in contemporary Sikh community. S/he should know some of the important recent *Hukamnāmās* (ਹੁਕਮਨਾਮਾ) issued by the Akāl Takht such as the Langar (ਲੰਗਰ) *Hukamnāma*, etc. (See Teacher Resources for an article that critically analyses the institutions of the Sarbat Khālsā and the Akāl Takht as they function today).

Engagement (10 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Use the power point presentation to review the following terms: Sarbat Khālsā, *Gurmatā* and Akāl Takht / Akāl Buṅgā.
- Ask students the following question: consider the practice of issuing *Hukamnāmās* from Akāl Takht today. Is this the same as the Sarbat Khālsā passing a *Gurmatā* in accordance with the ideas and principles of the Gurū Khālsā Panth? Why, or why not?
- Remind students of the recent *Hukamnāmās* issued by the Akāl Takht (included in notes in V-16-18-G-7).

- Ask students:
 - Who issued these *Hukamnāmās*?
 - How did they arrive at these decisions?
 - Briefly discuss the role of the Akāl Takht Jathedār (ਜਥੇਦਾਰ) (a more detailed discussion will follow after the exploration).

Exploration (25 minutes)

- Divide the class into two factions. One faction will prepare an argument for “the supremacy of the Akāl Takht” and the rights of the *Jathedār* to issue a *Hukamnāmā* while the other faction will argue for the integrity of the principles of the Gurū Khālsā Panth in the form of a debate.
- While the students are making up their arguments, the teacher should walk around to both groups and see how each group is progressing.
- The teacher should use the information included in the teacher resource to prompt each group and help them formulate their arguments.
- Give each faction three to five minutes to make their opening statement.
- After both sides have made their opening statement, each side will have a chance to rebut the other side’s argument. This should also take only five minutes.
- The debate will end with both sides making their concluding statements which should also be only three to five minutes.
- In the last five minutes, students should vote as to what side they agree on: Should the *Jathedār* of the Akāl Takht be allowed to issue a *Hukamnāmā* or should *Hukamnāmās* be issued by a meeting of the Sarbat Khālsā according to the principles of the Gurū Khālsā Panth?

Explanation/ Extension (15-20 minutes)

- Ask students: Should this debate be conducted officially in the Sikh community?
- What would be the advantages/ disadvantages of having this discussion in an official capacity?
- Let students know that such a debate is taking place in some circles. Use the power point presentation included in teacher resources to discuss the main points that have come out of this debate, namely:
 - What is the role of the Akāl Takht Jathedār in terms of holding a Sarbat Khālsā or issuing *Hukamnāmās*?
 - Should *Hukamnāmās* be revocable? If so then under which conditions?
 - Is there any method by which an edict can be issued in such a form and manner that no Sikh should feel the necessity of challenging it?
 - And if a decision or an edict divides the community, can some honourable way out be found to this?

Evaluation (On-going)

- Students should be evaluated for their participation in the debate which shows their understanding of the issue.
- Students should be encouraged to discuss this issue with their parents, friends and relatives; the teacher might want to take five minutes at the beginning of the next class in order to go over what the students found in their discussions with others.

Teacher Resources

- http://www.singhsabha.com/akal_takhat.htm

Grade: 7

Course: Virsa (ਵਿਰਸਾ)

Lesson Number: 20

Unit Name: Sardār Raṇjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ)

Title: A Critical Analysis of the the Character of Sardār Raṇjīt Singh

Standards

Standard 4: The Kingdom of Raṇjīt Singh

- Students describe the place of Sardār Raṇjīt Singh in Sikh (ਸਿੱਖ) history, as Sikhs understand him.
 - Students will learn about the reign of Sardār Raṇjīt Singh through a critical appraisal.
 - Students will be able to use the lens of Gurbāṇī (ਗੁਰਬਾਣੀ) to understand his attributes and failings.

Objectives

1. Students will learn about Sardār Raṇjīt Singh as an individual in history.
2. Students will learn what impact Sardār Raṇjīt Singh's reign had on Sikhī (ਸਿੱਖੀ).

Prerequisites

- An understanding of the *Misal* (ਮਿਸਲ) period in Sikh history.
- Note: The term *Mahārājā* (ਮਹਾਰਾਜਾ) is commonly used to address Raṇjīt Singh in history and in common parlance. For the purpose of this lesson and in the standard we are addressing him as Sardār as he had himself proclaimed the official title of *Mahārājā*.

Materials

- Blackboard or chart paper
- Articles on Sardār Raṇjīt Singh (in Teacher Resources)

Advanced Preparation

- Teacher should be familiar with the Raṇjīt Singh period in Sikh history (resources and bibliography attached).

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- To introduce the topic, write down “Sardār Raṇjīt Singh” in the center of the blackboard or chart paper.
- Ask students, “What do you know about Raṇjīt Singh based on what you have been told by your parents or other elders, or from your own general knowledge?”
- As students respond, write their answers around the heading on the board or on chart paper. Include all answers even if some of the responses are misinformed.

Exploration (35 minutes)

- Ask them to make a chart in their notebooks. The chart should be entitled “The Character of Sardār Raṇjīt Singh” and should have two columns. One column should be labeled “Attributes” and the other column should be labeled “Weaknesses”.
- Give students the article entitled “Mahārājā Raṇjīt Singh Who Ruled His People's Hearts” and the article entitled “The Failings of Raṇjīt Singh”. One article depicts Raṇjīt Singh in a positive light while the other points out his shortcomings in terms of his character as well as

- his impact on Sikhī. (Both articles are included in Teacher Resources)
- Ask students to read both articles carefully and make notes about Raṇjīt Singh from both articles based on the labels in their charts, placing the information in the appropriate columns.

Explanation/ Extension (5-10 minutes)

- Twenty minutes before class ends, get them to look at what they said about Raṇjīt Singh at the beginning of the class. Ask students if they want to erase anything they said earlier or wish to add anything new.
- Ask students, “How is Raṇjīt Singh popularly perceived by Sikhs? Are there any misconceptions about Raṇjīt Singh in the minds of the Sikh people? Why do these misconceptions exist?”
- Discuss with students that while Raṇjīt Singh did create a Sikh Rāj (ਰਾਜ) it was mainly for the purposes of his own pleasure and not necessarily for the good of the people or to give them their rights.
- He headed toward despotism: a government or political system in which the ruler exercised absolute power.
- He undermined the representative system established by the Gurū Sāhibs in 1805 by stopping Sarbat Khālsā.

Evaluation (On-going)

- Ask students to write a balanced and historically accurate perspective on Raṇjīt Singh based on what they have learned so far. Does Raṇjīt Singh represent the ideal Sikh leader according to the principles of Gurmat (ਗੁਰਮਤ)? How did his reign positively and negatively affect Sikhī?

Teacher Resources

- Cunningham, J.D. History of the Sikhs. Ammritsar: Satvic Books, 2002. pp 157-160
- Singh, Saugat. The Sikhs in History. New Dillī: Uncommon Books, 1999. pp 115 - 121
- Khullar, K.K. Mahārājā Ranjīt Singh Who Ruled His People's Hearts. Punjabilok, Dec 25, 2006. http://www.punjabilok.com/misc/freedom/ranjit_Singh 1.htm

Sardār Ranjīt Singh (ਸਰਦਾਰ ਰਣਜੀਤ ਸਿੰਘ), who ruled his people's hearts

During my visit to Pakistan, in 1983, I was pleasantly surprised to find that the people there regarded Ranjīt Singh as “their” king in whose reign Pañjāb (ਪੰਜਾਬ) regained its lost glory. The guide at Lāhaur (ਲਾਹੌਰ) Fort described Ranjīt Singh as the bravest and the most benevolent king of the 19th century. He said that the Pañjāb peasantry still remembered the king in whose rule the strong were just and the weak secure. A book entitled “The Real Ranjīt Singh” by a Pākistānī historian, Sayad Fakīr Vāhedudīn (ਸਯਦ ਫਕੀਰ ਵਾਹੇਦੁਦੀਨ), the great grandson of Fakīr Azīzudīn (ਫਕੀਰ ਅਜੀਜ਼ੁਦੀਨ), Ranjīt Singh's Foreign Minister, brings out the political character of Ranjīt Singh, giving very intimate facts based on family records and archives. According to the book Ranjīt Singh is fondly remembered by one and all, not only by people who once lived there but also by those who still reside there. Even during his conquests he was regarded more as a liberator than a conqueror, as at Peshāvar (ਪੇਸ਼ਾਵਰ), Multān (ਮੁਲਤਾਨ) or Kashmīr (ਕਸ਼ਮੀਰ). Wherever the soldiers of Ranjīt Singh went they were treated as friends, not foes. Ranjīt Singh's standing orders to his armies were that during their movement, no religious place, no religious book, no place of learning, no standing crop was to be destroyed and no woman dishonoured.

Capital punishment was abolished. “Never was so large an empire built with so little criminality”, says Henry T. Prinsep. Ranjīt Singh is not known to have taken anybody's life although his own life was attempted at more than once. His special care for the *Kisān* (ਕਿਸਾਨ) (farmer) and the *Javān* (ਜਵਾਨ) (soldier) made Pañjāb a very liveable place. The result was that people from Dillī, UP and Rājsthān (ਰਾਜਸਥਾਨ) came and settled in Pañjāb. George Keene, a very keen observer of the Pañjāb scene, states: “In hundreds and in thousands the orderly crowds stream on. Not a bough is broken of a wayside tree, not a rude remark to a woman”. Writing sixty years after Ranjīt Singh's death, Griffin said: “His name is a household word in the province. His portrait is preserved in the castle and in the cottage alike.” Jacquemont, the French botanist who came from Paris to Pañjāb in search of roses and who met Ranjīt Singh, said, “His conversation is a nightmare. He passes from one subject to another with the speed of a tornado. He remembers by heart the names of all the villages of his empire, the village heads, the cash crops, the flora and the fauna.” He was a modern mind unfettered by nationalities, religion and faiths, an internationalist who looked much beyond his frontiers.

The French visitor called Ranjīt Singh “the first inquisitive Indian” who completely identified himself with the joys and sorrows of his people. Magnanimous to the fallen foe and generous to the injured and the insulted, Ranjīt Singh was the last Indian king in whose reign the common man felt real freedom. The repartee and the freedom of speech that existed in the court of Ranjīt Singh could be the envy of any parliamentary forum.

Ranjīt Singh was one of those rare rulers who remained humane even on the battlefield. He possessed an informal yet disciplined mind, with a hilarious yet an equable temperament, humorous yet not given to levity. A man of unusual presence of mind and exceptional balance, he could surprise even the wittiest Westerner. When Dr. Joseph Wolffe asked the Pañjāb ruler what was the easiest way to reach God, the shrewd king replied: “By immediately concluding an alliance with the East India Company!” His retorts were gentle, his humour pungent. A son of the soil, his humour was an integral part of the Pañjābī character. Like all Pañjābīs, he loved the banter and burlesque, yet

suffered no fools.

When his Muslim wife, formerly a courtesan, asked him where he was when the God Almighty was distributing beauty, the Raṇjīt Singh twinkled his only eye and said: “I had gone in search of a kingdom.” And what a great kingdom he established. During his 40-year rule there was not a single communal riot in his kingdom, no forced conversion, no second-class citizenry, no disrespect to a shrine or a mosque. On the other hand he donated several mounds of gold for the Vishvanāth (ਵਿਸ਼ਵਨਾਥ) Temple at Banāras (ਬਨਾਰਸ) and Sarasvatī Mandir (ਸਰਸਵਤੀ ਮੰਦਿਰ) at Kurukshetra (ਕੁਰੁਕਸ਼ੇਤ੍ਰ). He gave liberal grants to mosques and the Madrasās (ਮਦਰਸਾ) (Muslim schools). He was a far-sighted man who made many Pañjābīs learn English. He established the first printing press in Gurmukhī (Pañjābīs language script) at Lāhaur. He respected talent and asked the Pañjābīs traders to go abroad and trade with other nations. He, thus, freed Pañjāb from the slavery of eight centuries, brought peace and prosperity to the land of five rivers. The ravaged fields smiled once again, Pañjāb once again became the cherished “golden sparrow”.

Raṇjīt Singh had a tender heart. He released the young cub, which he had caged with care. Asked why, he said: “The lioness, the cub’s mother, had been crying and wailing throughout the night. I could not bear the cries of a mother.” Nobody could shoot a sailing swan or hurt a singing nightingale. With the onset of Monsoon he would order a 102-gun salute to the rising moon. No king anywhere had done it before or ever since.

The Indian Prince of Haidrābād (ਹੈਦਰਾਬਾਦ), the Nizām (ਨਿਜ਼ਾਮ), extended his hand of friendship to him and sent enormous gifts. The Kings of Nepāl, Burmā, the Czar of Russia and the Emperor of France wanted their embassies to be established at Lāhaur. When Fakīr Azīzudīn, Raṇjīt Singh emissary, was asked by Lord Auckland at Simlā (ਸਿਮਲਾ) which of the Raṇjīt Singh’s eyes was missing”, he replied: “The Raṇjīt Singh is like the Sun. The Sun has only one eye. The splendour and the luminosity of his single eye is so much that I have never dared to look at the other eye!” Lord Auckland was so pleased with the reply that he gave his wristwatch to Raṇjīt Singh’s emissary as a present.

No wonder that when he fell seriously ill in the summer of 1839, there were continuous prayers, non-stop recitations in the temples, the mosques and the *Gurduārās* for the recovery of their own Bādshāh (ਬਾਦਸ਼ਾਹ) (King).

On 27th June, 1839, he breathed his last. He died 159 years ago. But he is still the ruler of the mind of Pañjāb, nay the whole of India.

Adapted from: http://www.punjabilok.com/misc/freedom/ranjit_singh1.htm

K. K. Khullar (The author, is a historian, is a freelance writer)

Source: India Perspective

A Critical Analysis of Raṇjīt Singh and His Reign

The reign of Raṇjīt Singh is popularly considered the Golden Age of Sikh (ਸਿੱਖ) leadership and government. Sardār Raṇjīt Singh is often romanticized as the ideal Sikh leader and his reign is often nostalgically referred to as a peaceful and utopian Khālsā Rāj (ਖਾਲਸਾ ਰਾਜ). In fact, many sources, both scholarly and non-scholarly, are reluctant to mention Raṇjīt Singh’s shortcomings. Instead, these sources dwell upon the non-discriminatory nature of Raṇjīt Singh’s rule and the genius with which he was able to unite the Sikh principalities in Pañjāb. While Raṇjīt Singh was certainly a charismatic and intelligent ruler, he was not an ideal Sikh and his rule was, in fact, less favorable and more damaging to Sikhī (ਸਿੱਖੀ).

The four decades of kingdom under Raṇjīt Singh symbolised the crowning of the Sikh effort to seize power. It was the first time that an indigenous rule was established in the province which put Pañjāb on the map of the world. Raṇjīt Singh achieved his dominance in the Pañjāb through his shrewdness and pragmatism. By the time Raṇjīt Singh came into power, Sikhism had been heavily infiltrated by Brahminism, which separated morality from politics, and there was a lack of centralized leadership amongst the Sikhs. Raṇjīt Singh was able to take advantage of this situation and employed his ruthlessness and ambition in order to gain power in Pañjāb. For instance, he made great use of his mother-in-law, Sadā Kaur's (ਸਦਾ ਕੌਰ) resources in the beginning of his political career and then imprisoned her in 1821.

Raṇjīt Singh's coronation ceremony was presided over by Bābā Sāhib Singh Bedī (ਬਾਬਾ ਸਾਹਿਬ ਸਿੰਘ ਬੇਦੀ) on the Vaisākhī (ਵੈਸਾਖੀ) of 1801. During his reign, Raṇjīt Singh struck coins in Gurū Nānak Sāhib's (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) name (referred to as the *Nānakshāhī* coins) and abolished the discriminatory tax on Hindus and Sikhs. Raṇjīt Singh also made use of Sikh armed forces such as the *Akālīs* (ਅਕਾਲੀ) and the *Nihāṅgs* (ਨਿਹੰਗ) who constituted the core of his power and helped him to overrun one principality after another. However, his commitment to the faith of his birth was only skin deep and he used Sikhī for tactical purposes. Victor Jacquemont, on a visit to Pañjāb in 1830, "He is a Sikh by profession, a skeptic in reality". Raṇjīt Singh often made vows in the presence of Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) and then violated them as suited his needs. In 1802, Raṇjīt Singh subjected himself to the punishment of Akāl Takht (ਅਕਾਲ ਤਖਤ) for his affair with the Muslim dancing girl by publicly baring his back to receive stripes but neither gave up the dancing girls nor his debaucheries even until his death. How far Raṇjīt Singh had strayed from Sikhī can be judged from the fact that his four Hindu wives and seven slave girls committed Satī (ਸਤੀ) on his funeral pyre, a practice that was forbidden by the Sikh Gurūs and absolutely against Sikh traditions. Raṇjīt Singh did make offerings to *Gurduārās*, but this was no extraordinary deed of generosity. If he got the exterior of Harimandar Sāhib (ਹਰਿਮੰਦਰ ਸਾਹਿਬ) plated gold, he made similar donations to the Vishvanāth Temple of Banāras and the Jvālāmukhī (ਜੁਲਾਮੁਖੀ) Temple in Kāngra (ਕਾਂਗੜਾ). Raṇjīt Singh never sought to know what was pure or original Sikhī and he turned a blind eye to the Niraṅkāri (ਨਿਰੰਕਾਰੀ) movement in 1815 which sought to infiltrate Brahminism into Sikh teachings.

Raṇjīt Singh's reign certainly left a lasting impression in Pañjāb but this period of "Sikh" rule was short-lived and contained within itself the seeds of its destruction. Raṇjīt Singh's failure to judge the character of the men that he put in key positions ultimately resulted in the downfall of his kingdom. Raṇjīt Singh placed a great deal of trust in Ḍogrā Rājput Diān Singh (ਡੋਗਰਾ ਰਾਜਪੂਤ ਧਿਆਨ ਸਿੰਘ) and his sons who proved to be treacherous and were instrumental in dismantling Raṇjīt Singh's kingdom after his death. Raṇjīt Singh ultimately caused irreparable damage to Sikhī by his dismantling of the traditional management apparatus at Harimandar Sāhib at Ammritsar. Taking over the management of the *Gurduārās* by the state authorities was destructive to the Sikh values and later paved the way for the British take over and management of these Sikh institutions. In 1805, (Mahārājā) Raṇjīt Singh stopped the gatherings of the Sarbat Khālsā at the Akāl Takht Sāhib.

Adapted from: Singh, Saṅgat. The Sikhs in History. New Dillī: Uncommon Books, 1999. p 115 - 121

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 21

Unit Name: The Art of Historiography

Title: Assessing Fārsī Sources of 18th Century Sikh (ਸਿੱਖ) History

Standards

Standard 6: The Art of Historiography

- Students identify and explore the strains of Sikh historiography.
 - Students understand the reason for the lack of original Sikh resource materials and how to evaluate other historiography, including that of Christian missionaries, Hindu theologians, Ahmadiās, Muslims, and others.

Objectives

1. Students will learn how to approach primary sources critically.
2. In this class, students will take a close look at Fārsī sources that deal with Sikh history in the 18th century.

Prerequisites

- Students should be aware of major Persian figures in Sikh history such as Ahmad Shāh Abdālī (ਅਹਮਦ ਸ਼ਾਹ ਅਬਦਾਲੀ), Nādir Shāh (ਨਾਦਿਰ ਸ਼ਾਹ), Mīr Mannū (ਮੀਰ ਮੰਨੂ), etc.

Materials

- Translations of Fārsī sources (included in Teacher Resources)
- Handout on how to analyze a primary source (included in Teacher Resources)

Advanced Preparation

- The teacher should read the translations of the Fārsī sources and should be aware of the difference between primary and secondary sources. This can be done by reading ‘Analyzing Primary Sources.’

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Distribute the handout entitled “Analyzing Primary Sources.” Before getting students to look at the handout, explain the difference between a primary source and a secondary source.
- Explain that primary sources are records of events as they are first described, without any interpretation or commentary such as journals, diaries, poems, court records, etc. These historical sources are the foundations for later interpretations of historical events.
- Secondary sources, on the other hand, offer an analysis or a restatement of primary sources. They often attempt to describe or explain primary sources. Some secondary sources not only analyze primary sources, but use them to argue a contention or to persuade the reader to hold a certain opinion. Examples of secondary sources include: dictionaries, encyclopedias, textbooks, and books and articles that interpret or review research works.
- Once students understand the difference between primary and secondary sources, explain that though all primary sources are biased in one way or another, some primary sources are more reliable than others.
- Sikh history during the 18th century can be viewed through many different “lenses” such as Persian primary sources, the letters and journals of Christian missionaries, Hindu theologians, etc.

- In order to assess the varying accounts of Sikhs during this time period, students need to approach these sources in a skeptical and critical manner and to cross-check them against each other in order to determine their veracity.
- Have students look at the section entitled “Time and Place Rule” and “Bias Rule” in the handout. Explain that the closer a source is to an event in terms of time and place, the more reliable it is likely to be.
- Also, students need to look at the intent of the author/ creator of a particular source in order to assess its bias, regardless of ‘time and place rule’.

Exploration (35 minutes)

- Get students to split up into four groups and each group should be given a copy of a different Persian source.
- Get students to answer the questions on the handout under the section “Questions for Analyzing Primary Sources” for each text. Once they have answered all of the questions for the source, get students to assess whether or not the source was a reliable account of the events it describes.
- Get them to respond to the following questions in their groups: What event in 18th century Sikh history is the source describing? Do you know of any non-Persian source that discusses this event as well (it might be mentioned in Christian writings or in the text of Ratan Singh Bhaṅgū (ਰਤਨ ਸਿੰਘ ਭੰਗੂ)? Is it a negative or positive portrayal of Sikhs during the 18th century? Why do you think the author had this particular view of Sikhs?
- Get students to share their conclusions with the rest of the class. Students should read the relevant sections of their text whenever it is needed to clarify their point.

Explanation/ Extension (5-10 minutes)

- Once all the groups have shared their findings in front of the class, ask students whether the Fārsī sources present a largely positive or largely negative view of Sikhs during the 18th century.
- What can explain their attitudes towards the Sikhs? Students should take into account the fact that the Fārsīs were foreign invaders who were resisted by the Sikhs. Aside from differences in language, the Persians were probably unaware or ignorant of Sikh religious beliefs and traditions.

Evaluation (On-going)

- Get students to hand in their group responses to the questions in the “Questions for Analyzing Primary Sources” section.

Teacher Resources

- Pappas, Peter. Analyzing Primary Sources, March 9th, 2007.
<http://www.edteck.com/dbq/more/analyzing.htm>
- Grevāl, J.S. & Habīb, Irfān. Sikh History from Persian Sources. New Dillī: Tulika, 2001.

Analyzing Primary Sources

Time and Place Rule

To judge the quality of a primary source, historians use the time and place rule. This rule says the closer in time and place a source and its creator were to an event in the past, the more reliable the source will be. Based on the time and place rule, better primary sources (starting with the most reliable) might include:

- Direct traces of the event;
- Accounts of the event, created at the time it occurred, by firsthand observers and participants;
- Accounts of the event, created after the event occurred, by firsthand observers and participants;
- Accounts of the event, created after the event occurred, by people who did not participate or witness the event, but who used interviews or evidence from the time of the event.

Bias Rule

The historians' second rule is the bias rule. It says that every source is biased in some way. Documents tell us only what the creator of the document thought happened, or perhaps only what the creator wants us to think happened. As a result, historians follow these bias rule guidelines when they review evidence from the past:

- Every piece of evidence and every source must be read or viewed skeptically and critically.
- No piece of evidence should be taken at face value. The creator's point of view must be considered.
- Each piece of evidence and source must be cross-checked and compared with related sources and pieces of evidence.

Questions for Analyzing Primary Sources

1. Who created the source and why? Was it created through a spur-of-the-moment act, a routine transaction, or a thoughtful, deliberate process?
2. Did the recorder have first-hand knowledge of the event? Or, did the recorder report what others saw and heard?
3. Was the recorder a neutral party, or did he have opinions or interests that might have influenced what was recorded?
4. Did the recorder produce the source for personal use, for one or more individuals, or for a larger audience?
5. Was the source meant to be public or private?
6. Did the recorder wish to inform or persuade others? (Check the words in the source. The words may tell you whether the recorder was trying to be objective or persuasive.) Did the recorder have reasons to be honest or dishonest?
7. Was the information recorded during the event, immediately after the event, or after some lapse of time? How large a lapse of time?

Kāzī Nūr Muhammad's Jaṅgnāmā (ਕਾਜ਼ੀ ਨੂਰ ਮੁਹੰਮਦ ਦਾ ਜੰਗਨਾਮਾ)

Section XLI: On the Bravery of the Sikhs (ਸਿਖ) in a Religious War and their Bravery in General

“Do not call the dogs (the Sikhs) dogs, because they are lions (and) are courageous like lions in the battlefield. How can a hero, who roars like a lion, be called a dog? (Moreover) like lions they spread

terror in the field of battle. If you wish to learn the art of war, come face to face with them in the battlefield. They will demonstrate it (the art of war) to you in such a way that one and all will shower praise on them. If you wish to learn the science of war, O swordsman, learn from them. They advance at the enemy boldly and come back safely after action. Understand, Singh is their title, a form of address for them. It is not justice to call them dogs; if you do not know Hindostānī (ਹਿੰਦੋਸਤਾਨੀ) language, then understand that the word ‘Singh’ (ਸਿੰਘ) means a lion.

“Truly, they are lions in battle, and at times of peace, they surpass Hātim (ਹਾਤਿਮ) (in generosity). When they take the Indian sword in their hands they overrun the entire country from Hind (ਹਿੰਦ) to Sindh (ਸਿੰਧ). None can stand against them in battle, howsoever strong he may be. When they handle the spear, they shatter the ranks of the enemy. When they raise the heads of their spears towards the sky, they would pierce even through the Caucasus (in the process). When they adjust the strings of the bows, place in them the enemy-killing arrows (and) pull the strings to their ears, the body of the enemy begins to shiver with fear. When their battle axes fall upon the armor of their opponents, their armor becomes their coffin.

“The body of every one of them is like a piece of rock and in physical grandeur every one of them is more than fifty men. It is said that Bahram Gaur (ਬਹਰਾਮ ਗੌਰ) killed wild asses and lions. But if he were to come face to face with them even he would bow before them (Singhs). Besides usual arms, they take their guns in hand (and) come into the field of action jumping (and) roaring like lions and raise slogans. They tear asunder the chests of many and shed blood of several (of their enemy) in the dust. You say that the musket is a weapon of ancient times, it appears to be a creation of these dogs rather than the Sage Lukmān (ਲੁਕਮਾਨ). Who else than these (dogs) can be adept in the use of muskets. They do not bother (even if) there are innumerable muskets. To the right and the left, in front and towards the back, they go on operating hundreds of muskets angrily and regularly.

“If you do not believe in what I say, you may enquire of the brave swordsmen who would tell you more than myself and would praise them for their fighting. This bears witness to (my statement) that they faced thirty thousand heroes in the battlefield. If their armies take to flight, it is a war tactic of theirs. They resort to this deception in order to make the angry army grow bold and run in their pursuit. When they find them separated from the main body and away from help and reinforcement, they at once turn back and fight more ferociously (literal translation - they set fire even to water).

“Did you not see that while fighting the Paṭhāns (ਪਠਾਨ), they took to flight, which was deceptive? A world famous wrestler wielding high esteem and respect alighted from his horse and showed his great style as if he were Tuhamatan (ਤੁਹਮਤਨ) (a great warrior of Iran). O valiant fighter, do justice to their (act of) war. One of their armies invaded Multān (ਮੁਲਤਾਨ), put the city to plunder and devastation, and killed many of its inhabitants and carried away an immense booty. I am not sufficiently strong in mind to express what the dogs did there. But as God willed it, each of us has to submit to His Will.

“Besides their fighting, listen to one more thing in which they excel against all other warriors. They never kill a coward who is running away from the battlefield. They do not rob a woman of her wealth or ornaments whether she is rich or a servant. There is no adultery among these dogs, nor are they mischievous people. A woman, whether young or old, they call a Buṛī (ਬੁੜੀ). The word Buṛī, means in Indian language, an old lady. There is no thief amongst these dogs, nor is there amongst them any mean people. They do not keep company with adulterers and house thieves, though all their acts may not be commendable.

“If you are not acquainted with their religion, I tell you that the Sikhs are the disciples of the Gurū (ਗੁਰੂ) - that glorious Gurū lived at Cak Ammritsar (ਚਕ ਅੰਮ੍ਰਿਤਸਰ). The ways and manners of these people were laid down by Nānak (ਨਾਨਕ) who showed these Sikhs a separate path. He was succeeded by Gurū Gobind Singh from whom they received the title of Singh. They are not part of the Hindus, who have a separate religion of their own.

“Now that you have familiarized yourself with the behavior of the Sikhs, you may also know something about their country. They have divided the Pañjāb amongst themselves, giving it to everyone, young and old.”

Excerpt from a translation of Qāzī Nūr Muhammad’s Jaṅgnāmā

Source: Prof. Surjīt Singh, *Sikhs as Nūr Muhammad Saw Them*. <http://www.sikh-history.com/sikhhist/archived/feature-july2000.html>

Tāhmas Khān’s Tāhmasnāmā (ਤਾਹਮਸ ਖਾਨ ਦਾ ਤਾਹਮਸਨਾਮਾ)

A. Expedition against the Sikhs during the Governorship of Mūnūl Mulk (ਮੁੰਨੂਲ ਮੁਲਕ) (Mīr Mannū – ਮੀਰ ਮੰਨੂ) (1748-53)

... In a little amount of time, nine hundred *jazāīr*-wielding (ਜਜ਼ਾਈਰ) (long musket wielding) horsemen, together with *jazāīrs* usable in battle, were got ready, and the Mīr Mannū sent them off to chastise the Sikhs. They rode fast twenty Kohs (ਕੋਹ) at a time, in pursuit of those perdition-bound ones, and they extinguished the fire of their mischief and contention, wherever they encountered, by the blood-thirsty flame-throwing sword of that country, and sent them to hell. He (Mīr Mannū) gave to anyone who brought the cut-off heads of Sikhs, ten rupees for each such head; to him who brought a captured horse, he gave that very horse; and if the mount of any horseman happened to be lost in battle, he was granted a horse from the stable of His Highness’ own establishment.

...His Highness the Navāb (ਨਵਾਬ), after having in every way established a firm administration in the city of Lāhaur (ਲਾਹੌਰ), came out to restore order in the country of the Pañjāb, which had undergone a small revolution on account of the tumult caused by Ahmad Shāh Durrānī (ਅਹਮਦ ਸ਼ਾਹ ਦੁਰਾਨੀ) (1751-52) ...

... Afterwards, the Navāb, aiming to control the country and manage the affairs of that district, took his camp in the direction of Baṭālā (ਬਟਾਲਾ). The news arrived that a large number of Sikhs had raised a disturbance in that territory, plundered the population and obstructed the passage of travelers. Accordingly, he sent Saīd Jamīlūdīn Khān (ਸਈਦ ਜਮੀਲੂਦੀਨ ਖਾਨ) and the Beg Khān (ਬੇਗ ਖਾਨ), with some other captains, to chastise and expel that misguided sect. The said Khān made an attack on a body of Sikhs and pressed that sect so hard that, unable to oppose the victorious army, they took to their heels. Nine hundred of the Sikh infantry, going into the fort of Rām Rauṇī (ਰਾਮ ਰੌਣੀ), which is adjacent to Cak Gurū, Ammritsar (ਚਕ ਗੁਰੂ, ਅੰਮ੍ਰਿਤਸਰ), were besieged there. Finally, the Sikhs wielding swords came out; from every side, Saīd Jamīlūdīn Khān and his troops, dismounting, took to battle with hand arms, and cut down the Sikhs like fodder by their sharp swords and sent them to hell.

... When news of any tumult raised by the Sikhs came from any quarter, he (Mīr Mannū) sent Khvāja Mirzā (ਖਵਾਜਾ ਮਿਰਜ਼ਾ), along with Mughal troops, to chastise and extricate the Sikhs. Khvāja Mirzā with his own contingent traversed distance of twenty, even thirty kohs, to places where he had information of the Sikhs, and encountered and attacked them. Such persons as cut off the heads of some Sikhs, took their horses, or captured the Sikhs themselves and brought them alive, received rewards. A

Mughal, who lost his horse in the fray, received a better horse from the Navāb's establishment. Sikhs who arrived alive as captives, were put under the nail press and sent to hell ...

Excerpt from translations of Tāhmas Khān's Tāhmasnāmā

Source: Grevāl, J.S. & Habīb, Irfān. Sikh History from Persian Sources. New Dillī: Tulikā, 2001.

Tāhmas Khān's Tāhmasnāmā

F. Resurgence of Sikh Power (1762-65)

... Also in those days (December 1763), news arrived that the Sikhs gathering together had martyred Zain Khān (ਜੈਨ ਖਾਨ) (an Afgān commander) and had plundered his army. They also sacked the city of Sarhind (ਸਰਹਿੰਦ) and made it entirely desolate. At that time Kāsim Khān (ਕਾਸਿਮ ਖਾਨ) and Murtazā Khān (ਮੁਰਤਜ਼ਾ ਖਾਨ), becoming aggrieved, had left Zain Khān's army some days before the battle of the Sikhs, and, with their effects and baggage, had passed Kañjpurā (ਕੰਜਪੁਰਾ). The Sikhs, after ravaging the city of Sarhind, crossed the Jamunā (ਜਮੁਨਾ) at the Būriyā Ghaṭ (ਬੂਰਿਆ ਘਾਟ), and marched towards Sahāranpur (ਸਹਾਰਨਪੁਰ), Shamlī (ਸ਼ਮਲੀ) and Khaṇḍlā (ਖੰਡਲਾ), with the aim of extortion. However, from fear of the coming of the Rohilā (ਰੋਹਿਲਾ) armies, the Sikhs abandoned that territory and went back to their own seats ... From that year onwards every year the Sikhs crossed the Jamunā to plunder the territory of Najīb Khān (ਨਜੀਬ ਖਾਨ), and from this side too, Najīb Khān marched out with his troops to chastise them, and time and again, battles were fought.

... Now I shall relate the turn of fortune that occurred when three years after the incidents related in the previous chapter, Ahmad Shāh Durrānī (ਅਹਮਦ ਸ਼ਾਹ ਦੁਰਾਨੀ) marched from Kābul (ਕਾਬੁਲ) to chastise the Sikhs and arrived near Thānesar (ਥਾਨੇਸਰ). The Jamunā (ਜਮੁਨਾ) river is fourteen kōhs (ਕੋਹ) distant by road from there, and Navāb Najīb Khān had encamped in the rear of that river. Ahmad Shāh sent men to summon him to his presence, and taking Najīb Khān with him, returned towards Sarhind. Making a military campaign against the Sikhs as their main object, he busied himself in endeavoring to chastise and root out the Sikhs. The army of the vanguard proceeded two days or three days' marches ahead. The Sikhs, not being able to resist the Shāh's army, fled like crows and kites out of terror of the intrepid falcon (i.e., the Shāh's troops). The Shāh's army had reached up to the Doāb (ਦੋਆਬ); the Sikhs fleeing from there and crossing the Jamunā river, then fordable, sacked the city of Merāṭh (ਮੇਰਠ), which was in the possession of Navāb Najīb Khān. The Shāh, frustrated by their wily [literally, fox-like] tactics, stayed where he was, and from there sent off ten thousand brave and veteran horsemen under Sardār Jahāndār Khān (ਸਰਦਾਰ ਜਹਾਨਦਾਰ ਖਾਨ) along with Navāb Zābitā Khān (ਨਵਾਬ ਜ਼ਾਬਿਤਾ ਖਾਨ) to chastise the Sikhs. The said Sardār (ਸਰਦਾਰ) reached the town of Shamlī (ਸ਼ਮਲੀ) by forced marches. The Sikhs came to confront them, but, unable to give battle, fled away. That day perhaps nearly nine thousand men from amongst the Sikhs had their heads cut off ...

Excerpt from translations of Tāhmas Khān's Tāhmasnāmā

Source: Grevāl, J.S. & Habīb, Irfān. Sikh History from Persian Sources. New Dillī: Tulikā, 2001.

News Reports from Dillī, 1759-65 (During the Re-emergence of Sikh Power)

Kāzī Nūr Muhammad (ਕਾਜ਼ੀ ਨੂਰ ਮੁਹੰਮਦ)

- Kāzī Nūr Muhammad's Jaṅgnāmā was compiled in 1765, and is an account of Ahmad Shāh Abdālī's raid into the Pañjāb in 1764-65.
- It mainly discusses Abdālī's encounters with the Sikh misals.
- Probably the only surviving account of Abdālī's invasions from an Afgān point of view, it describes Sikh resistance in detail.

- Despite Kāzī Nūr Muhammad's extreme hostility towards the Sikhs, his narrative corroborates the picture of the heroic fight put up by them just as is given in Sikh traditions.
- In one account Kāzī Nūr Muhammad describes how thirty Sikhs willingly sacrificed their lives in defense of Darbār Sāhib (ਦਰਬਾਰ ਸਾਹਿਬ) against a thirty-thousand strong Afgān cavalry.
- In many places, as in the excerpt provided in this lesson, Kāzī Nūr Muhammad has referred to the Sikh warriors with derogatory expressions such as “dogs” but at the same time, he shows his admiration for these warriors.

Tāhmas Khān

- Born in eastern Turkey, c. 1740
- Captured by Nādir Shāh's soldiers when he was only five years old.
- Ultimately became a slave to Mīr Mannū, who became the Mughal Governor of Pañjāb.
- Consequently, Tāhmas Khān's memoirs give us a first-hand glimpse of the re-emergence of Sikh power in the 1750s.
- Though he witnessed the slaughter of the Sikhs at Malerkoṭlā (ਮਲੇਰਕੋਟਲਾ) at the hands of Ahmad Shāh Durrānī in 1762, he predicted the revival of Sikh power, which soon came true.
- Tāhmas Khān does not give any dates for any of the events he describes, except for the dates of the births of two of his sons. But because he follows the true sequence of events, his narrative can be set in a tight chronological framework.
- The excerpt about the Sikhs under the governorship of Mīr Mannū describes the torture that the Sikh community suffered, which the students can probably corroborate with other sources.
- The second excerpt discusses the problems that the Sikh uprisings caused the Mughal rulers during that time.
- Students should note that the different point of view really affects the way that the Sikh community is portrayed; they should ask themselves: are Sikhs being portrayed as victims or tyrants? Are they portrayed as meek and helpless or capable and rebellious? Are they seen as patriots and defenders of the weak or rebellious insurgents?

News Reports from Dillī

- These reports are contemporary to the events they describe so they are fairly accurate.
- They mainly describe political events and are valuable for the study of Sikh history because they cover a crucial period of the emergence of Sikh power in the Pañjāb and the contest with Abdālī (1659-65).
- These sources help us to date certain events better, and also add other significant information not known to us from any other source (they describe a major defeat inflicted on Abdālī in February 1764 which does not seem to be known otherwise).
- The excerpts provided in the lesson cover the rise and expansion of Sikh power during the late 1750s.

Excerpts from translations of News Reports from Dillī, 1759-65 (During the Re-emergence of Sikh Power)

Source: Grevāl, J.S. & Habīb, Irfān. Sikh History from Persian Sources. New Dillī: Tulikā, 2001.

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 22

Unit Name: The Art of Historiography

Title: Assessing Christian Sources of 18th Century Sikh (ਸਿੱਖ) History

Standards

Standard 6: The Art of Historiography

- Students identify and explore the strains of Sikh historiography.
 - Students understand the reason for the lack of original Sikh resource materials and how to evaluate other historiography, including that of Christian missionaries, Hindu theologians, Ahmadiās, Muslims, and others.

Objectives

1. Students will be given a brief overview of Christian sources on Sikh history.
2. Students will assess an excerpt from J.D. Cunningham’s “History of the Sikhs” in order to determine its reliability as a primary historical source.

Prerequisites

- Students should be aware of how to assess primary historical sources critically (lesson 21).

Materials

- Excerpt from J.D. Cunningham’s “History of the Sikhs” (included in Teacher Resources)
- Handout on major Christian writers on Sikhs (included in Teacher Resources)

Advanced Preparation

- The teacher should read the relevant excerpts from “History of the Sikhs” (If possible, the teacher might also want to read Chapter 4 to Chapter 7 of the text in order to obtain a good contextual background for the excerpts included in Teacher Resources).

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Remind students of the questions that historians need to ask in order to assess the reliability of a primary source (included in previous lesson).
- Briefly go over the major Christian sources on Sikh history (information located in Teacher Resources).
- The teacher can use the source as a handout or can write the major figures on the board with brief notes, depending on the ability of the individual class.
- If there is not enough time to go over all of the individuals mentioned in the Teacher Resources, the teacher should definitely mention A.L.H. Polier, J.D. Cunningham, Ernst Trumpp and Max Arthur Macauliffe.

Exploration (35 minutes)

- During this part of class, students will be analyzing one British source on Sikh history during the 18th century in detail, by taking into account the background and bias of the author, the intent of the author in publishing the text, the sources for the author’s information and the proximity of the author to the events he attempts to describe.
- Give half of the students a copy of an excerpt from a preface of J.D. Cunningham’s book “History of the Sikhs”. Get them to think about Cunningham’s attitude towards the Sikhs.

- What does his preface seem to indicate about his purpose in writing the text? What are his objectives for England and the East India Company? How does he account for his favorable understanding of the Sikhs? What does this tell us about Cunningham's bias? What does this tell us about how British Imperialist sources on Sikh history should be approached?
- Get the other half of the class to look at the sketch of a Sikh by Baltazard Solvyns and the caption that are included by him. Get students to think about Solvyn as a source for Sikh history in the 18th century: Is he a reliable source? What misinterpretations or misconceptions do his sketch and caption reveal (The teacher should refer to the notes included with the source to supplement the discussion.)? What does this tell us about how we should approach Western/ Christian sources on Sikh history?
- Get students to share their opinions about the reliability of the sources in a large class discussion. The students should identify any misconceptions/ misinterpretations that the author has about Sikh religious beliefs and culture.
- They should also identify the attitude of the author towards the Sikhs (Is it dismissive? appreciative? condescending? hostile? etc.)
- Get students to note that many Westerners looking at the Sikh community in the 18th century were extremely limited due to language and cultural barriers which did not allow them to appreciate the uniqueness of Sikh religion and way of life. Even those scholars who recognized a distinct identity of the Sikhs had some misconceptions about Sikh religious belief and traditions.

Explanation/ Extension (5-10 minutes)

- In this part of the class, the teacher should reiterate the perspectives with which Western (mainly Christian) writers approached the Sikh community historically.
- The teacher should remind students that in order to assess such primary historical sources, historians need to critically assess bias in these texts.
- The aim of the Christian writers was to understand the emergence of Sikh power in the Panjāb so that they could effectively rule the state.
- Recall, Ratan Singh Bhaṅgū's (ਰਤਨ ਸਿੰਘ ਭੰਗੂ) work was the result of Captain Murray's curiosity about the dominance of Sikh power in the 18th century. Later on, Christian missionaries writing about the Sikhs and Sikh scriptures sought to undermine the religion in an attempt to impose their own religious beliefs upon the people of India.

Evaluation (On-going)

- Get students to hand in a paragraph about the primary source that they studied in class.
- The paragraph should answer the questions posed to students in the Exploration section of the lesson and should make a statement about the reliability of the primary source as a historical document.

Teacher Resources

- Pappas, Peter. Analyzing Primary Sources. March 9th, 2007. <http://www.edteck.com/dbq/more/analyzing.htm>
- Hardgrave, Robert. An Early Portrayal of the Sikhs: Two 18th Century Etchings by Baltazard Solvyns, March 9th, 2007. <http://asnic.utexas.edu/asnic/hardgrave/sikhs.html>
- Europeans in Sikh History. March 9th, 2007. <http://www.allaboutsikhs.com/Sikh-History/Europeans-in-Sikh-History-2.html>
- Cunningham, JD. The History of the Sikhs. Ammritsar: Satvic Books, 2002.

Notes for the Teacher: In the excerpts below, we have purposefully left some spellings as is, as they highlight the bias rule of the writer.

Christian Sources of Sikh (ਸਿੱਖ) History in the 18th Century

Western writers first began displaying an interest in the Sikh people before the end of the eighteenth century. When Europeans, particularly the British, settled in India and Pañjāb (ਪੰਜਾਬ) and took India under their reign, it was in their interests to understand Sikh religion so that they could promote and propagate their own religion and culture in India. The following is a chronological list of some notable western (mainly British/ Christian) writers on Sikhs in the 18th century.

Eighteenth Century Sources

1. **Col. A.L.H. Polier & George Thomas:** Polier was the first Western (French) scholar on Sikhism who collected information about the tenets, polity and manner of the Sikhs. His account was largely unfavorable towards the Sikhs. George Thomas, on the other hand, first recognized the Sikhs as a separate nation and was mainly concerned with the emergence of Sikh political power.
2. **Charles Wilkins:** In 1781, Wilkins visited the *Gurduārā* (ਗੁਰਦੁਆਰਾ) at Paṭnā (ਪਟਨਾ), associated with Gurū Gobind Singh Sāhib's (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ) birth. Here, he was told that five Sikhs perform the initiation ceremony. At Takht Paṭnā (ਤਖਤ ਪਟਨਾ), he observed that two Granths i.e. Gurū Granth (ਗੁਰੂ ਗ੍ਰੰਥ) and Dasam Granth (ਦਸਮ ਗ੍ਰੰਥ) were held in veneration and, in his text, he commented upon Sikh congregational worship and the system of voluntary contribution based on his observations. He learnt through verbal inquiry that the founder of the Sikh faith was "Nānak Shāh (ਨਾਨਕ ਸ਼ਾਹ)". Thus, it was Wilkins who said that the Sikhs as a people were distinct from the worshippers of Brahmā (ਬ੍ਰਹਮਾ) and the followers of Muhammed.
3. **George Forster:** George Forster was a civilian employee of the East India Company, whom Warren Hastings selected for his scholarly aptitude, to proceed to Pañjāb for collecting authentic information and writing about the Sikhs. He recorded his impressions in a series of letters, published in two volumes in London in 1798 under the title of "A Journey from Baṅgāl (ਬੰਗਾਲ) to England etc." Forster's account of the Sikhs, which is authentic, informative and appreciative, was written after his numerous contacts with the Sikhs. This is the first objective study of the Sikhs of the second half of the eighteenth century, partly based on "large historical tracts of the Siques" furnished to the author by Colonel Polier, in the service of the East India Company (1757-75). But unlike Polier's, the overall opinion of Forster about the Sikhs was favorable which he frankly expressed in the main letter bearing on the Sikhs, written by him from Kashmīr (ਕਸ਼ਮੀਰ) in 1783, to Mr. Gregory at Lakhnau (ਲਖਨਊ).

Nineteenth Century Sources

In the first decade of the nineteenth century the East India Company came into closer contact with the Sikh rulers in terms of both space and diplomacy. It resulted in their keenness to acquire more knowledge of Sikh religion and people.

1. **H.H. Wilson:** H.H. Wilson's book 'Religious sects of the Hindus' was published later, in which he discussed and focused on the civil and religious institutions of the Sikhs which distinguish them from the Hindus. He argued that Gurū Nānak (ਗੁਰੂ ਨਾਨਕ), like other Hindu reformers, was a reformer. For him, Gurū Nānak founded a religious sect which later on was transformed into a nation by the contemporary compelling political circumstances. Wilson was of the opinion that the non-existence of caste in Sikhism distinguished it from Hinduism. He depicts Sikhism in negative terms by saying that it did not influence social structure and did not bring any improvement in Hinduism and its belief. Wilson refers to Gurū Nānak as a nominal founder of the Sikh religion and its people.
2. **J.D. Cunningham:** Author of a text entitled "History of the Sikhs", published in 1849, Cunningham was the first Western scholar who looked at the development of Sikh history and religion in a comprehensive manner. His account is the first serious and sympathetic account of the Sikh people written by a foreigner. Cunningham explored the available material with the meticulousness of a scholar. Besides official dispatches and documents and earlier English accounts, he went to the original sources and acquainted himself with Sikh scriptures as well as with relevant manuscripts in Fārsī and Pañjābī. For the publication of this favorable account of the Sikhs, Cunningham was dismissed from his political service.
3. **Dr. Ernst Trumpp:** Dr. Trumpp was perhaps the first writer who wrote about the Ādi Granth (ਆਦਿ ਗ੍ਰੰਥ). In 1877 he published an incomplete translation of the Ādi Granth and said, "that it [the Ādi Granth] was incoherent and shallow in the extreme". His translation of the Ādi Granth may be regarded as the first important attempt at an interpretation of the early Sikh tradition. But, not only does he make derogatory remarks about the Gurūs, his translation of the Bāṇī (ਬਾਣੀ) is very inaccurate and subversive.
4. **Max Arthur Macauliffe:** At the turn of the twentieth century, Max Arthur Macauliffe produced "The Sikh Religion", basically refuting Trumpp's work which, in his view, was 'highly inaccurate and unidiomatic'. Macauliffe was of the opinion that the Ādi Granth embodied all the elements of a new religion. In this regard, he observes, it would be difficult to point to a religion of greater originality or to a more comprehensive ethical system.

History of the Sikhs

"The author's principal object in writing this history has not always been understood, and he therefore thinks it right to say that his main endeavor was to give Sikhism its place in the general history of humanity, by showing its connexion with the different creeds of India, by exhibiting it as a natural and important result of the Muhammadan Conquest, and by impressing upon the people of England the great necessity of attending to the mental changes now in progress amongst their subject millions in the East, who are erroneously thought to be sunk in superstitious apathy, or to be held spell-bound in ignorance by a dark and designing priesthood. A secondary object of the author was to give some account of the connexion of the English with the Sikhs, and in part with the Afgāns, from the time they began to take a direct interest in the affairs of these races, and to involve them in the web of their policy for opening the navigation of the Indus, and for bringing Turkestan and Khorasan within their commercial influence.

It has also been remarked by some public critics and private friends, that the author leans unduly towards the Sikhs, and that an officer in the Indian army should appear to say he sees aught unwise or objectionable in the acts of the East India Company and its delegates is at the least strange. The author has, indeed, constantly endeavored to keep his readers alive to that undercurrent of feeling or principle which moves the Sikh people collectively, and which will usually rise superior to the crimes

or follies of individuals. It is the history of Sikhs, a new and peculiar nation, which he wished to make known to strangers; and he saw no reason for continually referring to the duty or destiny of the English in India, because he is addressing himself to his own countrymen who know the merits and motives of their supremacy in the East, and who can themselves commonly decide whether the particular acts of a viceroy are in accordance with the general policy of his government. The Sikhs, moreover, are so inferior to the English in resources and knowledge that there is no equality of comparison between them.

The glory to England is indeed great, and she may justly feel proud of the increasing excellence of her sway over subject nations; but this general expression of the sense and desire of the English people does not show that every proceeding of her delegates is necessarily fitting and far-seeing. The wisdom of England is not to be measured by the views and acts of any one of her sons, but is rather to be deduced from the characters of many. In India it is to be gathered in part from the high, but not always scrupulous, qualities which distinguished Clive, Hastings, and Wellesley, who acquired and secured the empire; in part from the generous, but not always discerning, sympathies of Burke, Cornwallis, and Bentinck, who gave to English rule the stamp of moderation and humanity; and also in part from the ignorant well-meaning of the people at large, who justly deprecating ambition in the abstract, vainly strived to check the progress of conquest before its necessary limits have been attained, and before the aspiring energies of the conquerors themselves have been exhausted. By conquest, I would be understood to imply the extension of supremacy, and not the extinction of dynasties, for such imperial form of domination should be the aim and scope of English sway in the East. England should reign over kings rather than rule over subjects.”

Excerpt from: J.D. Cunningham's 'History of Sikhs' (Author's Preface to the Second Edition)

An Early Portrayal of the Sikhs: An 18th Century Etching by Baltazard Solvyns

“When the Flemish artist Baltazard Solvyns arrived in Kalkattā (ਕਲਕੱਤਾ) in 1791, the city was already developing a cosmopolitan character. There were Europeans of various backgrounds, Armenians, Persians, Chinese, and, from the reaches of Hindostān (ਹਿੰਦੋਸਤਾਨ) (the term by which India was then most widely known), Muslims and Hindus of numerous sects and castes. There were comparatively few Sikhs in Baṅgāl at that time, but in Solvyns time there were Sikhs in Kalkattā, distinguished by their dress and customs. When Solvyns undertook his great project to prepare “a collection of 250 coloured etchings descriptive of the manners, customs, character, dress, and religious ceremonies of the Hindus,” he included Sikhs, and it is to this Flemish artist that we owe the first published portrayals of Sikhs.”

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“A Sic in his family dress--the back ground represents them armed as Soldiers. These Hindoos form also a people with independent laws and customs. There are persons who hesitate to rank them among the Hindoos. But it is certain that their tribe was founded by Nanuck-Shah [Gurū Nānak], a descendant of Timur's, who through expiations and money was allowed to become a Hindoo. The Sics never quit their families but for military service. They are brave, and acquit themselves well in battle; but all their force is in their first charge: if that is resisted, their defeat soon follows. It is worthy of observation, that among them a family goes into mourning on the birth of a child, and rejoices and puts on white clothes when death carries off one of its members. This custom, which has been remarked among other nations, proceeds from an opinion perhaps too well founded, that this world is a vale of tears and misery, from which it is always a happiness to be delivered. The Sic who forms the principal figure in this engraving, is in his ordinary costume, which is black, or oftener very dark blue. The background of the plate gives a view of the mountainous country which these Hindoos inhabit, with a group of their warriors near a tent, which is their ordinary abode.”



Source: Robert L. Hardgrave, Jr.

Notes for the Teacher

Gurū Nānak Sāhib was often referred to as Nānak Shāh by the Europeans. Solvyn's account of Gurū Nānak as a Timar (ਤਿਮਰ) who converted to Hindūism is clearly erroneous; one can only wonder where he got this information. The fact that Solvyn states, "There are persons who hesitate to rank them among the Hindus", clearly indicates that Sikhī was seen as a distinct religion by many. Solvyn's comment on Sikh military tactics - that "all their force is in their first charge; if that is resisted, their defeat soon follows" - is unsupported. Colonel Polier, in his 1787 presentation on the Sikhs before the Asiatic Society in Kalkattā, held that "their military capacity... are far from being so formidable as they are generally represented, or as they might be," attributing this to "disorderly manner" in which they fight." Such views may have been held by a few Europeans in Kalkattā in Solvyn's time, but they contrast with the more general judgment of "remarkably good" Sikh military skill. Solvyns (and others) may have been confused by a frequently used Sikh tactic "to feign flight and then pull up suddenly and strike their enemy who would be caught off balance" also referred to as Dḥāī-Phaṭ (ਢਾਈ-ਫਟ).

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 23

Unit Name: The Art of Historiography

Title: Assessing Hindu Sources of Sikh (ਸਿੱਖ) History in the 18th Century

Standards

Standard 6: The Art of Historiography

- Students identify and explore the strains of Sikh historiography.
 - Students understand the reason for the lack of original Sikh resource materials and how to evaluate other historiography, including that of Christian missionaries, Hindu theologians, Ahmadiās, Muslims, and others.

Objectives

1. Students will learn about the general attitudes of Hindu theologians towards Sikhī.
2. Students will assess an excerpt from a 19th century Hindu source that discusses 18th century Sikhs.

Prerequisites

- Students should be aware of how to assess primary historical sources critically (previous Lesson 21 and 22).

Materials

- Excerpt from Major Henry Court's translation of Paṇḍit Shardhā Rām's (ਪੰਡਿਤ ਸ਼ਰਧਾ ਰਾਮ) History of the Sikhs

Advanced Preparation

- The teacher should read the relevant excerpts from History of the Sikhs by Paṇḍit Shardhā Rām. The teacher may also want to do additional research about Hindu attitudes towards the Sikh religion in order to share with the class.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down and take out their notebooks.
- Begin by briefly describing the patterns in Hindu approaches to Sikhī over time. This can be done in mini-lecture format and the following points should be mentioned:
 - Because Sikh teachings threatened the division of society by caste (an idea proliferated by some Brāhmins during the time of the Gurūs), many Hindu theologians have historically tried to cast Sikhī as a Hindu sect.
 - Even though Sikhī is generally treated as a separate religion today, some Hindu organizations such as the RSS (Rāshṭrīā Sikh Saṅgat (ਰਾਸ਼ਟਰੀਅ ਸਿੱਖ ਸੰਗਤ), a branch of Rāshṭrīā Svayamsevak Saṅgh (ਰਾਸ਼ਟਰੀਅ ਸਵਯਮਸੇਵਕ ਸੰਘ) and the Ārya Samājīs (ਆਰਯ ਸਮਾਜੀ) continue to campaign the idea that Sikhī is part of the Hindu religion.
 - In the eighteenth century, Brahminical influences began to corrode the Sikh tradition since most of the *Gurduārās* were managed by *Mahants* (ਮਹੰਤ) in the absence of the Sikhs who had gone to the jungles or the hills to escape Mughal persecution (For more information, see excerpt from Saṅgat Singh's (ਸੰਗਤ ਸਿੰਘ) *The Sikhs in History* included in teacher resources). Many alterations were made to Sikh literature and theology by the mahants during their management of the *Gurduārās* in the 18th century, however, it is still

- a matter of debate as to which texts were altered, and to what extent.
- By the nineteenth century, even Westerners were beginning to notice the Brahminical influences in Sikh traditions. For instance, J.D. Cunningham compared Hindu influence to a boa constrictor that seeks to eliminate diversity and Max Arthur Macauliffe noted in his preface to *The Sikh Religion*, “A movement to declare the Sikhs as Hindus in direct opposition to the teachings of the Gurūs, is wide spread and of long duration”.

Exploration (35 minutes)

- During this part of class, students will independently analyze a Hindu source of Sikh history that was created in the mid 19th century. Encourage students to highlight the most interesting or provocative sections of the text. After each student has read the excerpts from Paṇḍit Shardhā Rām’s *History of the Sikhs*, the teacher should lead a discussion about the reliability of the text as a historical source and the effects that texts such as this would have had on the Sikh community’s self-perception. This text was written by Paṇḍit Shardhā Rām in 1866 for the Lieutenant Governor of Pañjāb, Sir Donald MacLeod; the text was translated by Major Henry Court. Shardhā Rām says of it in the preface, “whoever shall fix his thoughts on it, and travel through it from beginning to end, will place in his mind the full particulars of the Pañjāb” which indicates that this text, like that of Ratan Singh Bhaṅgū (ਰਤਨ ਸਿੰਘ ਭੰਗੂ) was meant as a source of information for the British rulers.
- The teacher should stress the fact that this source is not from the 18th century but does in fact, briefly deal with Sikh history during this period. What is significant about this source is that it is a product of Hindu misconceptions (or at the worst, deliberate misrepresentations) about Sikhī. The teacher should ask the students: What characteristics of the text encourage the belief that Sikhī is a Hindu sect (get students to underline these sections as they are pointed out)? Does this appear to be intentional or unintentional? How do we know?
- The teacher should end the discussion by indicating that it was not only Hindu texts that were reproducing views that would allow people to identify Sikhī as a Hindu sect that had been established in order to “protect” the Hindu’s from Mughal persecution. In fact, many texts written by Sikhs themselves during the 19th century reproduced such views due to ignorance and lack of education.

Explanation/ Extension (5-10 minutes)

- As an extension of the lesson, the teacher may want to discuss the modern day impacts of the misrepresentation of Sikh history. It was the atmosphere of confusion created by such misconceptions of Sikh history during the 18th and 19th century that led Kānh Singh Nābhā (ਕਾਨ੍ਹ ਸਿੰਘ ਨਾਭਾ) to pen his famous pamphlet “Hum Hindū Nahīm (ਹਮ ਹਿੰਦੂ ਨਹੀਂ)” in the first half of the twentieth century.
- Kānh Singh Nābhā was part of the reform movement, begun in the twentieth century, which attempted to rid the Sikh community of the Brahminical influences which had crept into it over time. Many fundamentalist Hindu organizations, however, continue to assert the false and misleading claim that Sikhs are simply Hindus who were originally meant to protect Hindus and that since India is no longer under threat from foreign invaders, they should revert back to their “original” religion.

Evaluation (On-going)

- Now that students have got a chance to look at various primary sources on Sikh history, get students to “create” a primary source of their own.
- Get them to write a journal entry from either a Fārsī, Western (Christian) or Hindu perspective. Keep in mind that each perspective will have a different bias and this bias should be translated into the journal entry.

Teacher Resources

- Pappas, Peter. Analyzing Primary Sources. March 9th, 2007. <http://www.edteck.com/dbq/more/analyzing.htm>
- Court, Henry. History of the Sikhs. Masūrī, 1888.
- Singh, Saṅgat. The Sikhs in History. New Dillī: Uncommon Books, 1996.

Notes for the Teacher

In the excerpts below we have purposefully left some spelling as is, as they highlight the bias rule of the writer. E.g Gurū GOVIND Singh as opposed to Gurū Gobind Singh Sāhib.

The Sikhs (ਸਿਖ) in History

The Udāsīs (ਉਦਾਸੀ) had earlier, during the period of persecution of the Sikhs, managed the *Gurduārās* (ਗੁਰਦੁਆਰਾ) but did nothing to promote Sikhī. They were far from the Khālṣā (ਖਾਲਸਾ) fold. Over time, they had relapsed into old Hindu practices and emerged as a monastic order. With the grant of *Jagīrs* (ਜਗੀਰ) (land grants), to the Sikh *Gurduārās*, their outlook became all the more sinister. They did not encourage the participation of Sikh Saṅgat (ਸੰਗਤ) in the management and the *Gurduārās* progressively became like Hindu temples. They began to present ten Gurūs (ਗੁਰੂ) as *Avtārs* (ਅਵਤਾਰ) of Vishnū (ਵਿਸ਼ਨੂ) and Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) as the fifth *Ved* (ਵੇਦ). Then, there were Nirmalās (ਨਿਰਮਲਾ) who did not provide teaching of Gurmukhī (ਗੁਰਮੁਖੀ) alphabets and of the Sikh scriptures. Because of their Vedantic interpretation of the Sikh scriptures, their impact was not wholesome. They provided the groundswell in which the activities of Udāsīs and Brahmins could not be looked at with disdain. The Nirmalās began to establish *Derās* (ਡੇਰਾ) (hospices), wherein they began to practise Hindu rites for births and deaths, and guidance regarding Hindu *Sāhas* (ਸਾਹ) and *Nakshatra* (ਨਕਸ਼ਤਰ), auspicious or inauspicious days, and astrological fixtures. They ceased to provide correct lead to the community. This went on during the period of Raṅjīt Singh too.

It was all the more reprehensible that distortions were made in the second half of the 18th century by subverting the Sikh theology and orientation.

Excerpt from: The Sikhs in History by Saṅgat Singh, p 111-112

History of the Sikhs

Part I, Chapter X: The Circumstances of Gurū Govind Singh (ਗੁਰੂ ਗੋਵਿੰਦ ਸਿੰਘ)

‘... he reflected thus too: “The disposition of all these assemblies from the time of Gurū Nānak (ਗੁਰੂ ਨਾਨਕ) has been like that of fakirs (ਫਕੀਰ), and they do not know the ways of battle and war; it behooves me to make a new sect in my own name, and having taught them the use of arms and mode of government, get them to fight with the Turks.” Thus thinking, he departed from Anandpur Sāhib (ਅਨੰਦਪੁਰ), and went to the peak of Nainā Devī (ਨੈਨਾ ਦੇਵੀ), situated in the mountains about five kohs (ਕੋਹ) distance from there; then, having gone inside her temple, and joining his hands before the goddess, he petitioned; “O Durgā (ਦੁਰਗਾ)! I, for the sake of revenge on the Turks, wish to make a sect, do you give me this power.” Having thus said, he called the Paṇḍits (ਪੰਡਿਤ), and began to perform penance according to their directions. When he had finished his penance, the Paṇḍits began to make him offer burnt offerings. When a hundred mounds of wheat, sugar, fruit and molasses had been placed on the fire, and the burnt offering had been completed, then the Paṇḍits said: “O Gurū, now in this instance for a sacrifice of oblation, do you cut off the head of your son, and offer it up.” Govind Singh had four sons; the name of one was Jorāvar Singh (ਜੋਰਾਵਰ ਸਿੰਘ), of the second Phatah Singh

(ਫਤਹ ਸਿੰਘ), of the third Jujhār Singh (ਜੁਝਾਰ ਸਿੰਘ) and of the fourth Ajit Singh (ਅਜੀਤ ਸਿੰਘ). When the Gurū asked the mothers to offer up their sons as a sacrifice, then they said: “We will withdraw from forwarding your new sect; to kill your sons to create your sect is not pleasing to us.” When he could not get a son, then he again asked the Paṇḍits. “Now do you please name some other offering.” The Paṇḍits fulfilled the sacrifice, by offering up some thing else. It is reported, that the goddess appeared and said, “Go! your sect will be set going in the world.”

Part III, Chapter I: Rites and Customs

‘... Among the followers of Nānak, one sect is called the Nirmalā Sādhū (ਸਾਧੂ), originally these people were of the sect of the Gurū Govind Singh, but, on account of their ancient origin, they are also called the disciples of Nānak; these people are very perfect Sikhs, and, with heart and soul, firmly believe in the Granth of the Gurū. Formerly, agreeably to the orders of Govind Singh, they acknowledged none but the Sikh religion, but now, many of them, having read the Vedānts (ਵੇਦਾਂਤ) and Shāstra (ਸ਼ਾਸਤ੍ਰ), have become Paramhans (ਪਰਮਹੰਸ). Formerly, it was their custom to wear no clothes, except of a white colour, but now, agreeably to the orders of the Vedānts, they have begun to adopt clothes of a reddish yellow color. These people formerly, agreeably to the order of Govind Singh, lived principally at Amritsar and Muktsar (ਮੁਕਤਸਰ) and other places of pilgrimage, but now, copying the Sanyāsīs (ਸਨਯਾਸੀ) and Paramhans, they have begun to live a good deal on the banks of the Ganges (ਗੰਗਾ) and Jamnā (ਜਮਨਾ), and at Banāras (ਬਨਾਰਸ) and other places. These people regard the customs at birth and death agreeably to the rites of the Shāstra, and burn the dead body in the fire, but at marriages, they erect a wooden canopy under which they get married; they do not regard it as a right to perform their marriages, according to the decrees of the Veds.’

Adaptions of the excerpts from: Paṇḍit Shardhā Rām’s History of the Sikhs

Concerning Gurū Gobind Singh Sāhib:

- The author presents Gurū Gobind Singh Sāhib as a worshipper of Durgā.
- The text seems to imply that the Khālsā was created by using the powers of the Hindu goddess and that it could not have been achieved had Gurū Sāhib not implored this deity.
- It also creates the impression that the Gurū relied on Brahmin Paṇḍits for guidance in the creation of the Khālsā (ਖਾਲਸਾ).
- These misconceptions about Sikh theology were very prevalent by the 19th century mainly due to the events of the 18th century.
- Passages such as these have allowed modern anti-Sikh organizations to assert that Sikhism is simply another Hindu sect and that the Khālsā was created in order to protect the Hindu faith.

Concerning the Nirmalā Sādhūs (ਨਿਰਮਲਾ ਸਾਧੂ):

- The author mentions many “followers of Nānak” but the followers that he mentions are actually members of sects such as the Nirāṅkāris (ਨਿਰੰਕਾਰੀ), Dhīrmalīas (ਧੀਰਮਲੀਐ) and Udāsīs (ਉਦਾਸੀ) that Sikhs are forbidden to interact with because they subvert the teachings of Sikhī; the Nirmalā Sādhūs form one such sect.
- The author mentions that members of this sect originally belonged to the “sect of Gurū Gobind” but were persuaded by the “Vedānts and Shāshtra” to denounce their beliefs and live according to Hindu customs.
- This passage describes an actual sect that came into vogue in the 19th century in Pañjāb and allows for the belief that Sikhs would eventually revert back to Hinduism once they were introduced to the knowledge in the Veds and Shāstra.

Adaptions of the excerpts from: Paṇḍit Shardhā Rām’s History of the Sikhs

Course: Bolī and Virṣā**Unit: Celebration Ideas for Grades 6-8****Lesson Number: Optional (1- 4 days)****Gurū Nānak Sāhib's Prakāsh Pūrab****Grade 6**

- During class time, get students to write personal letters to Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ) thanking him for his teachings, etc. Students can express their admiration, their understanding of Gurū Nānak Sāhib's teachings and their gratitude for Gurū Nānak Sāhib's service to humanity. Invite parents and community members to the school and get students to share these letters with their parents and peers in an assembly.

Grade 7

- Get students to come up with a creative way of teaching younger students (Kindergarten to Grade 2) about Gurū Nānak Sāhib and his life. They can choose a couple of stories about Gurū Nānak Sāhib and teach the younger children (some ideas include performing a play, putting together a picture book, developing a puppet show etc.). Students must plan content, develop a plan, provide information to parents of younger children, and implement their plan. This will help them with their coordination and leadership skills.

Grade 8

- Have students develop a workshop for parents on the message of Gurū Nānak Sāhib. Have them begin with their understanding of what they learned from the Singh Sabhā Movement in reasserting the values of the Gurūs. Students should take into consideration rituals that have crept into Sikhī presently and in their workshop highlight those as well as provide recommendations for change based on Gurū Nānak Sāhib's message.

Bandī Choṛ Divas**Grade 6**

- Students can make a Bandī Choṛ (ਬੰਦੀ ਛੋੜ) memorial album in which they can record stories, lectures, poetry and kīrtan (ਕੀਰਤਨ). All students will need is a recording device. Get students to design an album/ CD cover and a flyer announcing its release. Students can market their CD to their school community or local neighborhood/ *gurduārā*.

Grade 7

- Get students to put together a film of Bandī Choṛ greetings. They can go around the school and video-tape school administrators, other students, teachers, etc. explaining what Bandī Choṛ means to them and how they celebrate the special day. The video can be played at an assembly, or students can go from class to class showing their project to the rest of the school.

Grade 8

- Introduce students to various organizations that promote justice and protection of human rights such as Amnesty International, Association in Defence of the Wrongfully Convicted or Ensaaf. Get students to research some of the projects that these organizations are engaged in and get them to come up with a fundraising event that will raise money for these organizations. Get students to write a letter to the organization telling them about Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ), his role in freeing the prisoners of Gavāliar

(ਗਵਾਲੀਅਰ) and his commitment to justice. The letter should ask the organization what their primary needs are. Based on the response to the letter from the organization, students should strategize on how to work together to fulfill the most important need.

Holā Mahallā

Grade 6

- One of the traditional ways of celebrating Holā Mahalā (ਹੋਲਾ ਮਹਲਾ) is by reciting poetry and ḍhaḍī vārāṁ (ਢਾਡੀ ਵਾਰਾਂ). In both their Bolī and Virṣā curriculum students are exposed to ḍhaḍī vārāṁ and other poetry. Get students to put together a “darbār” (ਦਰਬਾਰ) in which they recite poetry that they wrote for the occasion or in their classes. This poetry can be in English or in Pañjābī. Teachers can invite parents and other members of the community to come and listen to their readings.

Grade 7

- Holā Mahalā is a time when Sikhs practice their martial arts skills. In order to get students to appreciate the excitement and physical activity that this celebration represents, get students to organize a Play Day for the entire school. Get students to organize competitive games and activities that all students will be able to participate in. If possible, include some sports that are normally performed during Holā Mahalā, such as archery, wrestling, gatkā, etc. Students should develop a plan and identify the kind of resources as to what they will need, and provide that plan to the school administrators. They should be ready to defend why they need certain resources.

Grade 8

- Organization of laṅgar (ਲੰਗਰ) is an important part of Holā Mahalā festivities and of Sikhī in general too. Get students to organize a Laṅgar Day for the community. It can be the school community, the local neighborhood or other schools/ community centers (brainstorm with your students about the ideal location for the laṅgar; it should be in an area where they will be able to get the most exposure to people of other communities, specifically those who need it). They should participate in planning the menu, in preparation of the laṅgar, making signboards announcing free laṅgar in celebration of Holā Mahalā, encouraging people of all communities to partake the food in paṅgat (ਪੰਗਤ), and in serving the food. Get students to write a paragraph about the celebration which they can distribute to people who come to the Laṅgar Day. Identify student speakers who would explain the importance of Holā Mahalā and laṅgar to groups of visitors. This event can also be organized as an open house.

Sikh Women’s Day

Grade 6

- Have students create a tribute to Sikh women. They can do this through developing an interview questionnaire in which they focus on the inspiration that Sikh women have got from being Sikh. Once each student has interviewed 2-3 Sikh women, have them work in groups of 4-6 to develop a play that highlights this inspiration. These plays can be conducted for the rest of the school students or for the school community at large.

Grade 7

- International Women’s Day began almost 30 years ago to celebrate the progress made in advancing women’s rights and to assess the challenges that remain. Have students conduct some research on a women’s shelter in your community, and as a class spend some time with

these women to tell them inspiring stories about Sikh women. If you feel that your students are mature enough, allow them to hear the challenges that these women have faced at the women's shelter.

Grade 8

- Have students conduct 'an education on women health issues' day for the school community at large. They can get information online and should consider trying to get someone to talk to the saṅgat about the various issues. The day should also include presentations by students on inspirational Sikh women.
- Another option is to get students to look at various Sikh organizations and individuals who have made a significant impact in the local community for the work they have done in empowering women. Have students showcase these organizations and encourage the community to get involved with these.

Introduction to Sikh (ਸਿੱਖ) Celebrations

Every community observes certain holidays and participates in different celebrations. Usually these holidays are a time of celebration, remembrance and reflections on the perseverance of a certain community. The South Asian community has several holidays that are shared by different communities, yet each community has its own reason for a particular holiday or celebration. As educators it is important to be familiar with the different celebrations, so that we can help students share their selves with each other to build unity in diversity. It is, therefore, even more important to be aware of celebrations that happen to coincide around the same time as the majority community's celebration and to be clear in the distinction of purpose. The Sikh community, for example, celebrates Divālī (ਦਿਵਾਲੀ), often known as Bandī Choṛ (ਬੰਦੀ ਛੋੜ), for very different reasons than the Hindū (ਹਿੰਦੂ) community. Below we provide a few Sikh celebrations that often go unnoticed or if celebrated are often celebrated without understanding the special motivation and message behind it.

Gurū Nānak Sāhib (ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ)

Gurū Nānak Sāhib¹ was the founder of the Sikh religion – Sikhī² (ਸਿੱਖੀ). Born in 1469 in the Western Pañjāb (ਪੰਜਾਬ) village of Talvaṇḍī (ਤਲਵੰਡੀ) to a simple Hindū family, his father Mahtā Kalyān Dās (ਮਹਤਾ ਕਲਿਆਣ ਦਾਸ) was an accountant with the local Muslim authorities. From an early age Gurū Nānak Sāhib made friends with both Hindū and Muslim children and was very inquisitive about the meaning of life. At the age of six he went to the village school to learn languages, literature, and science.

Gurū Nānak Sāhib was married, at the age of 16, to Sulakhaṇī (ਸੁਲਖਣੀ), daughter of a pious merchant. Gurū Nānak Sāhib loved his wife and they had two sons Srī Cand (ਸ਼੍ਰੀ ਚੰਦ) in 1494, and Lakhmī Cand (ਲਖਮੀ ਚੰਦ) 3 years later. He then took up a job as an accountant in charge of the stores of the Muslim governor.

The next stage of his life began in 1499 with extensive travels to spread the message of One Universal Integrative Force. Accompanied by his Muslim *rabāb* (ਰਬਾਬ) player Mardānā (ਮਰਦਾਨਾ), Gurū Nānak Sāhib undertook long journeys to convey his message to the people in the form of musical renditions. With a mix of intellect and candid humor, he was able to effectively get the message across to people to concentrate and contemplate on the Divine Force that brought all together.

Gurū Nānak Sāhib returned home 12 years after his first long journey. He then set out on a 2nd journey, traveling as far south as Sri Lanka. Upon his return North he founded a settlement known as Kartārpur (ਕਰਤਾਰਪੁਰ) on the western banks of the Rāvī (ਰਾਵੀ) river. On his 3rd great journey Gurū Nānak Sāhib traveled as far North as Tibet, and on his 4th journey in life Gurū Nānak Sāhib, dressed in the blue garb of a Muslim pilgrim, traveled to the west and visited Mekkā (ਮੱਕਾ), Madīnā (ਮਦੀਨਾ) and Baghdād (ਬਾਗਦਾਦ).

While returning home from his journey he stopped at Saidpur (ਸੈਦਪੁਰ) in western Pañjāb. This was during the invasion of the first Mughal Emperor Bābar (ਬਾਬਰ). Gurū Nānak, Mardānā and many other men and women were taken prisoner by the Mughals. While in jail Gurū Nānak sang a divine hymn about the senseless slaughter of the innocent by the Mughal invaders. Gurū Nānak Sāhib was not afraid to use the divine hymns as his communication tool to speak up against unjust torture and killings. Upon hearing these, the jailer reported it to Bābar who, realizing that Gurū Nānak was a great religious figure who spoke the truth, asked the Gurū's forgiveness and set him free, offering him

a pouch of hashish. Gurū Nānak refused saying that he was already intoxicated with Divine Love. After having spent a lifetime of traveling abroad and setting up congregations, Gurū Nānak Sāhib returned home to Pañjāb. He settled down at Kartārpur with his wife and sons. He believed in a casteless society without any distinctions based on birth-right, religion, or sex. He institutionalized the common kitchen called Laṅgar (ਲੰਗਰ) in Sikhī. Here all sit together and share a common meal, whether they are kings or beggars.

In 1532, Gurū Nānak Sāhib was approached by a follower by the name of Lahiṇā (ਲਹਿਣਾ). He was a great devotee of the Hindū goddess Durgā (ਦੁਰਗਾ). Once Lahaṇā met Gurū Nānak Sāhib and listened to the divine word, he understood Gurū Sāhib's message. He left his previous beliefs and became an ardent disciple of the Gurū. Lahaṇā's devotion to Gurū Nānak was absolute and over time he became Gurū Nānak Sāhib's most devoted disciple. Gurū Sāhib then blessed Lahaṇā with a new name, Aṅgad (ਅੰਗਦ) (a part of me) and anointed him as his successor. When Gurū Nānak Sāhib gathered his followers together for prayers, he invited Aṅgad to occupy the seat of the Gurū. Thus Gurū Aṅgad Sāhib was ordained as the successor to Gurū Nānak Sāhib. On September 22, 1539 Gurū Nānak passed away.

After Gurū Aṅgad Sāhib, the merit based Gurūship continued to be passed on to eight others till, after the tenth master, Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), the eternal Gurūship was passed on to the Gurū Granth Sāhib (Sikh scriptural canon) and for the interpretation of it, the Gurū Khālṣā Panth (collective community of all initiated Sikhs) being given the responsibility. Though the ten Gurūs were ten different individuals, their message and methodology were the same—to connect and be in harmony with the Divine. Each Gurū played a great role in shaping Sikhī into what it is.

Thus, having spread the words of revolution throughout his lifetime, Gurū Nānak Sāhib successfully challenged and questioned the existing religious tenets and laid the foundations of Sikhī. Once the foundation was laid, the succeeding Gurūs continued to guide the people of South-Asia to realize their purpose in life as sovereign individuals.

Sikhs celebrate the message of Gurū Nānak Sāhib daily, but there are many organized celebrations around the time of his birthday. Adults and children alike congregate at the *Gurduārā* (ਗੁਰਦੁਆਰਾ) (Sikh place of worship and learning) to participate in the singing of divine hymns, listen to stories of Gurū Nānak Sāhib's life and to remind each other of Gurū Nānak Sāhib's message of harmony with the Truth. Communities also participate in helping the needy by providing meals, money and more importantly by being with the needy to fulfill Gurū Nānak Sāhib's message of equality.

Vaisākhī (ਵੈਸਾਖੀ)

More than three hundred years ago on the Vaisākhī³ Day in 1699, Gurū Gobind Singh Sāhib (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ), the tenth Gurū of the Sikhs established the Khālṣā (ਖਾਲਸਾ) Order of the Sikhs, by initiating his Sikhs through an Amrit (ਅੰਮ੍ਰਿਤ) ceremony and then becoming initiated himself too. This event holds paramount significance in the history of the community. Sikhs derive their formal, consolidated identity from this day, including their distinctive physical appearance and the names Singh (ਸਿੰਘ) and Kaur (ਕੌਰ). Thus, Vaisākhī has a special spirit of unity, identity and commitment for the Sikhs.

On Vaisākhī day of 1699, Gurū Gobind Singh Sāhib asked all his Sikhs to get together in Anandpur (ਅਨੰਦਪੁਰ). It was common practice for the Sikhs to come together twice a year during Vaisākhī and Divālī (ਦਿਵਾਲੀ) as they coincided with harvest times. When everyone got together at Anandpur Sāhib,

Gurū Sāhib came in front of the congregation and asked for someone to give their head to him. At first people were confused, but then a brave man got up and offered his head. Gurū Sāhib came back with a sword with blood on it. He then asked for another head, and in the same way he asked for five heads. He brought back all five dressed in dastārs and other articles of faith that have since become an inseparable part of the Sikh identity. He called the five Sikhs the Pañj Piāre (ਪੰਜ ਪਿਆਰੇ)— the beloved five. The Gurū initiated the Pañj Piāre with Ammrīt (ambrosial nectar), which he made by mixing water and patāse (sugar like candy) while reciting divine hymns. He then asked them to initiate him into the Khālsā by giving him Ammrīt in turn.

The five articles of faith, commonly known as the 5 Ks among Sikhs, are worn by all initiated Sikhs today.

Sikh Articles of Faith⁴

- **Kes** (ਕੇਸ - hair) is a reminder to be saintly. Ammrīt requires keeping the hair as an article of faith of the Khālsā.
- **Kaṅghā** (ਕੰਘਾ - comb) is a reminder to be hygienic or clean.
- **Karā** (ਕੜਾ - bangle) is a reminder to exercise restraint and refrain from doing bad deeds. It reminds a Sikh of his/ her promise to Vāhigurū (ਵਾਹਿਗੁਰੂ) and that he/ she should not perform any act that is not good in its intent.
- **Kachahirā** (ਕਛਹਿਰਾ - underwear) has the moral significance of reminding a Sikh of the need to exercise self-restraint over passions and desires. It also demands ever-readiness to fight for justice.
- **Kirpān** (ਕਿਰਪਾਨ - sword) is the reminder to exercise courage and self-defense. It upholds dignity, self-reliance, and the capacity and readiness to defend the weak and the oppressed. It is a constant reminder to a Sikh to defend the truth and uphold Sikh values.

Vaisākhī is celebrated on April 14th every year. Today, Sikhs all over the world celebrate by organizing religious services, including the full reading of the Sikh scriptural canon, the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), prayers, singing of hymns and community service. Culturally, there are activities like martial arts exhibitions, parades, sports festivals, and song and dance. Families come together during this important festive occasion and some even exchange gifts.

Bandī Chor Divas (ਬੰਦੀ ਛੋੜ ਦਿਵਸ) (commonly known as Divālī)

Divālī is an Indo-Aryan festival of lights, celebrated by many South-Asian communities. The Sikhs celebrate Bandī Chor Divas (Emancipation Day) on the same day. There have been two significant events in Sikh history that are remembered on or around Divālī. Both these events are directly related to an individual's resolve to stand up for the rights and freedom of others, thus it is called Bandī Chor Divas (Emancipation Day).

Gurū Harigobind Sāhib (ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ) – The Grand Emancipator

Bandī Chor is a very special time for the Sikhs because we celebrate the return of Gurū Harigobind Sāhib from his unjust imprisonment in Gavāliar (ਗਵਾਲਿਅਰ) fort by Mughal Emperor Jahāngīr (ਜਹਾਂਗੀਰ). During his detention, the Gurū's well-wishers such as Bhāi Jethā (ਭਾਈ ਜੇਠਾ), and the Muslim mystic Hazrat Mīām Mīr (ਹਜ਼ਰਤ ਮੀਆਂ ਮੀਰ) rallied for Gurū Harigobind Sāhib to be released. Although Emperor Jahāngīr granted his freedom, Gurū Harigobind Sāhib refused to leave the prison because 52 other rulers were also being held captive unfairly. In protest, the Gurū insisted on remaining there for as long as the other prisoners were held there. At this, the emperor conceded that however many

prisoners could hold onto Gurū Harigobind's *Colā* (ਚੋਲਾ - Robe) at the emancipation would also be released. So a special *Colā* was stitched by the Gurū's well-wishers; it had 52 strips attached to it, to be held by each prisoner.

To celebrate Gurū Harigobind Sāhib's return, lamps were lit in Ammritsar (ਅੰਮ੍ਰਿਤਸਰ). Gurū Sāhib and this event have come to be known as Bandī Chor, which loosely translates as 'the release of the imprisoned' or 'the grand emancipator.' Since then this occasion is celebrated and commemorated.

Bandī Chor Divas is a time of celebration for Sikhs because Gurū Sāhib sacrificed and rejected personal freedom in order to defend the innocent and the exploited. Around this time we also think of the martyrdom of Bhāi Manī Singh (ਭਾਈ ਮਨੀ ਸਿੰਘ) who raised his voice against unjust treatment of Sikhs.

Bhāi Manī Singh

Bhāi⁵ Manī Singh was a contemporary of the tenth Gurū of the Sikhs, Gurū Gobind Singh Sāhib. Their lifelong friendship began when they were children. Bhāi Manī Singh remained loyal and devoted to the Gurū his entire life. He also had the great privilege of spending some time with the Gurū at Damdamā (ਦਮਦਮਾ) where he hand-scribed a copy of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) (the Sikh Scriptural Canon) while the Gurū dictated the *Bāṇī* (ਬਾਣੀ). After Gurū Sāhib passed away, Bhāi Manī Singh was appointed *Granthī* (ਗ੍ਰੰਥੀ), custodian of Darbār Sāhib (ਦਰਬਾਰ ਸਾਹਿਬ). He was well respected and admired by all.

For a number of years, Sikhs used to come together twice a year during Vaisākhī and Divālī. They chose these two holidays because they coincided with harvest times. This time allowed them to relax, celebrate a good harvest, but more importantly meet as a community and discuss important issues they were facing. During this time, the Mughal rulers (Muslim heads and Hindu administrators) had given orders to massacre the Sikhs. They made an extra effort to make sure that Sikhs could not congregate in large numbers. Due to this reason the Divālī festival had not been held in Ammritsar for some time. In 1738, Bhāi Manī Singh decided to ask for permission from the governor of Lāhaur (ਲਾਹੌਰ) to hold the festival. The permission was granted on the condition that Bhāi Manī Singh would pay the government Rs. 5,000 after the festival. Bhāi Manī Singh had believed that he would be able to pay this amount from the offerings made by the Sikhs. He sent out invitations to Sikhs all over Pañjāb. Everyone was excited to attend the festival—many Sikhs began to leave for the journey to Ammritsar shortly after they learned about the Divālī festival.

However, Bhāi Manī Singh had not known of the governor's true intentions earlier. The governor claimed that he was sending a force of some officers to keep order during the festival but Bhāi Manī Singh knew that something did not appear right. The large force sent by the governor was under the command of Divān Lakhpat Rāi (ਦਿਵਾਨ ਲਖਪਤ ਰਾਇ) who hated the Sikhs and was a sworn enemy of them. The force wasn't sent to keep order, but to keep the Sikhs away from Ammritsar. Lakhpat Rāi and the governor were afraid of allowing too many Sikhs to congregate. They had decided to have the force march into the city on the day of the festival so that the Sikhs would become afraid and leave on their own. Bhāi Manī Singh destroyed their plan by sending out another letter telling Sikhs not to come to Ammritsar.

Since no festival was held, Bhāi Manī Singh refused to make the payment. This was also a declaration of sovereignty. The governor had Bhāi Manī Singh arrested for failing to make the payment. He was taken as prisoner, to Lāhaur, in chains. There, he was brutally tortured. He was given the opportunity to save himself by converting to Islam. Bhāi Manī Singh remained calm and refused to convert.

Orders were issued that his body should be cut to pieces, limb by limb. As the executioner was about to begin, Bhāī Sāhib sat serenely. His focus was on Vāhigurū (ਵਾਹਿਗੁਰੂ). Bhāī Manī Singh attained martyrdom about one month after the day on which the Divālī festival was to have been held in 1738. Bhāī Manī Singh reflected the teaching of the Gurū's in his life. His martyrdom signifies the importance of the right to assemble freely. Sikhs remember the great leadership and sacrifice of Bhāī Manī Singh during this time.

As children become more aware of this important celebration, have them start to create and exchange greeting cards for this celebration. In this way they educate their family and friends about the significance of these important days.

Holā Mahallā (ਹੋਲਾ ਮਹੱਲਾ)

Holā Mahallā is an annual festival that is held in the month of March. This celebration was started by Gurū Gobind Singh Sāhib in 1701. It was a day where Sikhs practiced their military exercises through mock battles. The battles were followed by music and poetry competitions. This tradition has continued even today. These days many *Nihāng*⁶ (ਨਿਹੰਗ) Singhs continue to carry on the tradition of celebrating Holā Mahallā in the traditional way that Gurū Gobind Singh Sāhib used to. They display their skills with arms through the means of mock battles. *Nihāngs* also are proficient at horseback riding. Not only can they ride bare-back, but they can also stand on two horses as the horses are going at lightening speeds.

Holā Mahallā attracts thousands of people from all over the world each year. Sikhs from near by villages come to Anandpur Sāhib to help with the *sevā* (ਸੇਵਾ) (selfless service of making food, cleaning the facilities, washing dishes and taking care of visitors).

This amazing occasion has become a three day event where different activities take place each day. There is a separate day to watch the astounding skills of the *Nihāngs*. Then there is a day that is focused on the *Darbār* (ਦਰਬਾਰ) (the Gurū's court) where different *Rāgīs* (ਰਾਗੀ) (devotional singers) come to perform Kīrtan (ਕੀਰਤਨ) (singing of Sikh hymns) along with religious and political speeches.

These three days are filled with excitement, devotion and food. Locals and non-locals look forward to this event each year because it reminds them of the skills that our Gurūs passed on. It is wonderful to be able to see some Sikhs continuing to carry on the tradition of our Gurūs. In the western world this special festival is slowly becoming more and more popular. Some *Gurduārās* are celebrating it by having *Gatkā* (ਗਤਕਾ) (Sikh martial art) demonstrations, having folk singers share history through songs, and Sikh Olympics for the children.

Reference:

1. Sāhib, literally master, is used as a reverential suffix to exhibit the sovereign nature alongside the name of a Gurū (Sikh prophet or divine teacher).
2. Sikhī is commonly mislabeled Sikhism. The '-ism' often connotes different theologies within a larger doctrine. Sikhī does not fit under this as it does not have a set of different theologies or doctrines.
3. Vaisākhī is the beginning of the year in the traditional calendars of South-Asia (India, Pakistan, Bangladesh, Nepal, Sri Lanka, Burma and Bhutan). This is not the case for Sikhs. For Sikhs according to Nānakshāhī calendar, Vaisākhī is on the 14th of April, but it is not the beginning of the New Year, Cet-March 14th is.
4. Though these are explanations, all explanations are incomplete. There is no analytical or utilitarian explanation that does justice. A Sikh accepts the 5 Ks as "gifts" from the Gurū.

Even those who haven't given the public commitment through Ammrit, accept these as ideals that all Sikhs aspire to.

5. Bhāī, literally meaning brother, is a term often used as a form of respect or endearment.
6. Historically, *Nihāngs* have exhibited unparalleled commitment towards safeguarding the Sikh sovereignty, especially in confronting the imperial forces.