**1) Pritham Bhagauti Simar Kai**

*First, remembering the Primal Power (Bhagauti), meditate on Guru Nanak. Then, may Guru angad, Guru amar Das, and Guru Ram Das grant their aid. I remember Guru arjan and Guru Hargobind, and Sri Har Rai. Meditate on Sri Har Krishan, at whose very sight all sorrow departs. Remembering Guru Tegh Bahadur, the nine treasures hasten into the home. May help be present everywhere. (1) May the Tenth Sovereign, Sahib Sri Guru Gobind Singh Ji, be our support in all places.*

**2) Naam Japo - Meditate on the Divine Name**

In the Sikh path, **“Naam Japo”**—to remember and repeat the Divine Name—is a foundational principle. To grasp it, we first ask: **What is “Naam” in Gurmat?** In the spiritual order, “Naam” signifies the Supreme Reality. all the expanse is of the *Naam*, and by *Naam* the creation moves. The *Mahan Kosh* (Great Lexicon) notes under “Naam” that it is the Creator and the cognitive word of His Command (*Hukam*).

The Gurus instructed humankind to **remember the Naam** for spiritual growth and self-realization—keeping the Name and qualities of the Divine constantly alive in one’s awareness. In Gurmat, **Naam** is remembrance of the Timeless One alone. The **Gurbani** contains the Naam; by meditating upon it, one can reach the **Naami**—the akal Purakh Himself.

Before reciting, Gurbani first teaches us to **recognize** the Naam:

*“They read, but the self-willed do not know the way;*

*they do not understand the Naam, and wander in delusion.”*

*(Marū, Guru Nanak, ang 1032)*

Sri Guru Nanak Dev Ji says to the yogi: the **essence** of religious discourse is this—**without Naam there is no Yoga**:

*“Hear, O ascetic, the decision of the Word:*

*without the Name, there is no yoga.”*

*(Rag Ramkalī, ang 946)*

In Sikhi, meditating on the Naam means **to remain ever aware of the Divine’s presence**—seeing the One as pervading all, unfathomable, all-powerful, merciful and just, and **walking in His Will**. One shapes life by the Guru’s teachings, sings the Creator’s praise, and lives by the Guru’s command.

**Naam Japo does not mean** abandoning the world and retreating to caves like ascetics to mutter the Name while torturing the body. Rather, Guru Sahib teaches:

*“Understand forests and homes as one;*

*keep detachment in the mind itself.”*

Thus, **moving within society**, one should practice Naam so that **“laughing, playing, dressing, eating”** one receives liberation.

Through **Naam Simran**, a person, disciplined in spirit, tastes inward peace, remaining untouched by worldly attachment. Singing the Lord’s virtues lights wisdom within; the **Shabad-Guru** comes to dwell in the heart. When the Shabad shines there, the restless mind receives the gift of steadiness. For this reason, the Gurus blessed the **threefold path**: **“Naam Japo, Kirat Karo, Vand Chhako”**—so that worldly life proceeds rightly and the soul’s purpose in coming to this world is fulfilled.

**3) Kirat Karo — Earn by Honest Work**

In Guru Nanak’s time, society’s **religious, political, and economic fabric** was tangled. Religious leaders had twisted faith so badly that ordinary people couldn’t follow it; rulers with influence strayed from rightful duty. Guru Sahib says:

*“Modesty and righteousness stood hidden away; falsehood paraded as leader, O Lalo.”*

To clear that darkness, the Guru took up the mission—described by Bhai Gurdas Ji as:

*“He rose to transform a hidden earth.”*

Guru Nanak’s **principles** were simple and **doable** for all. For the welfare of all humanity, the **threefold** doctrine—**Kirat Karo (earn by honest labor), Naam Japo (remember the Name), Vand Chhako (share what you have)**—proved immensely fruitful. These three are the lived expression of:

*“Earn by toil, and out of your hands give.”*

Guru Nanak says:

*“Some, as householders, serve and practice; through the Guru’s wisdom they are attached.*

*They fix Naam, charity, and cleansing within, and awake to the Lord’s devotion.”*

*(Sri Guru Granth Sahib, ang 418)*

“Kirat”—**honest livelihood**—is the ground that makes **sharing** possible. Only one who earns righteously can **share righteously**. In the **Mul Mantar**, feeling the Creator’s working nature, Guru Nanak calls the Timeless One **“Karta”**—the Doer. Being a spark of the Divine, **working** is the human being’s basic duty. The Sikh is to work with **both hands**—free of deceit or fraud—marked by honesty and sincere feeling. Wealth gathered by dishonest means can never bear true fruit:

*“Without sins, one cannot live;*

*and nothing goes along with you when you die.”*

*(Sri Guru Granth Sahib, ang 417)*

On his missionary journeys, Guru Nanak **established** this Gurmat principle of **honest earning**, and then gave it practical form by founding **Kartarpur Sahib**. The well-known account of **Bhai Lalo** and **Chaudhary Malik Bhago** teaches the Sikhs the worth of **truthful work**. In daily life, Gurmat tells us to **remember the Divine while working**, which is the central aim of life. The dialogue in Gurbani involving **Bhagat Namdev Ji** and **Bhagat Trilochan Ji** strengthens the Sikh to **remember the Lord while doing one’s tasks**:

*Trilochan says: “Nama, friend, you are entangled in Maya—*

*Why do you patch leather? Why not fix your mind on the Lord?”*

*Namdev replies: “Trilochan, keep God upon your lips—*

*with hands and feet do all your work, but keep your consciousness with the Immaculate One.”*

*(Sri Guru Granth Sahib, ang 1375)*

So for human progress, **true work** must be done. Work keeps one **healthy and strong**, deepens one’s grasp of the Creator’s play, and wards off **sloth**. Ever be **industrious**:

*“Make effort, O soul, and enjoy the comfort you earn;*

*meditating on the Lord, you will meet Him, O Nanak, and anxiety will depart.”*

*(Sri Guru Granth Sahib, ang 522)*

*“Work with your hands; walk with your feet to the holy congregation.*

*Earn by righteous labor and share to nourish righteousness.”*

*(Varan Bhai Gurdas Ji, Var 1, Pauṛī 3)*

**4) Vand Chhako — Share What You Have**

**Vand Chhako** is part of the Gurmat threefold principle (Naam Japo, Kirat Karo, Vand Chhako). In lexicons, “**Vand**” can mean to separate, to apportion, a portion; “**Chhakkṇa**” means to eat, partake, be satisfied. The **Gurmat Nirṇay Kosh** defines it thus: “Using appropriately what you possess for the help of those in need is called **Vand Chhakkṇa**.”

From these meanings, *Vand Chhako* emerges as: **taking an equal portion** from what you have and **giving it** to one in need or one who wishes to partake. The concept springs from Guru Nanak’s line:

*“By toil earn your living, and from your hands give.”*

Here, *Vand Chhako* is **“hathahu dei”**—*give from your hands*. Sri Guru arjan Dev Ji emphasizes its importance:

*“Eat and spend together, O brothers;*

*there will be no loss—it will only increase.”*

Bhai Gurdas Ji, interpreter of Gurmat, writes:

*“Earn by toil, and the Gursikhs eat together.”*

“**Eating together**” is exactly **Vand Chhako**. In the **Gurus’ time**, every Sikh **lived** this principle. In the era of **Guru amar Das Ji**, both **Vand Chhako** and **offerings (kar-bhet)** existed; over time, **daswandh** (giving one-tenth) took shape, likely inspired by Vand Chhako. In Gurmat, **Vand Chhako** and **daswandh** each has its own identity—daswandh is **offered for the Guru’s cause**:

*“Whatever you earn,*

*give a tenth for the Guru’s sake.”*

*(Bhai Santokh Singh, Sri Gur Pratap Sūraj Granth)*

When Guru amar Das Ji began the digging of the **Goindwal Baolī**, Sikhs used to bring **kar-bhet** before the Guru:

*“One day, in the assembly, he proclaimed,*

*‘Here, the baoli will bring salvation…’*

*The Guru prepared for the holy work;*

*blessed ones came forward for service…*

*a great gathering of the Sangat assembled;*

*each, to his capacity, brought offerings.”*

*(Sri Gur Pratap Sūraj Granth)*

Even today, **daswandh** belongs to the Guru Panth and can be used for its causes; *Vand Chhako* preserved its independent identity then as now, as we see in Guru arjan’s Bani and Bhai Gurdas’s Vars. **Sharing** strengthens bonds among Sikhs and the wider community—ties we so often lack today.

Rehatnamas mention **Vand Chhako**. Bhai Prahlad Singh writes:

*“Let the Sikh distribute the blessed food;*

*for such a Sikh the Guru would give his very life.”*

Thus, whoever guards this principle wins the **Guru’s pleasure**. In the **18th century**, even amidst persecution and exile, the Khalsa **did not forget** to **share**; after preparing **langar**, they would **call out** loudly so that the needy and hungry ate **first**, then they themselves.

Bhai Ratan Singh Bhangu records that Sikhs **always shared**—no Singh **ate alone** or in secret; if one had food, **all** ate together; otherwise they would keep langar going:

*“If he had (food), he opened his hand and gave; if not, he would not eat alone.*

*It has ever been the Khalsa’s way: none eats secretly or alone.*

*If there is but one (share), all eat together; otherwise, they call it the ‘langar of contentment.’*

*First offer openly, then eat; loving the Singhs, call them together.”*

*(Ratan Singh Bhangu, Sri Gur Panth Prakash)*

**Vand Chhako** teaches us to live beyond **caste, creed, religion, color, race**—showing **equal regard** to all. Through the Guru’s insistence on sharing, we can **build a global brotherhood**, sorely needed today.

**5) “Shabad Guru, Surat Dhun Chela” — The Word is the Guru; Consciousness, the Disciple of Its Melody**

The **eleventh Sikh Guru** is the **Sri Guru Granth Sahib**, the *eternal spiritual Guru* of the Sikhs—not a person but the **sacred scripture** containing the Bani of the Sikh Gurus and saints. It teaches **truth, equality, devotion, and humility**. Sikhs seek **timeless guidance** from it.

**6) The Battle of Chappar Chiri**

To chastise tyranny, the Tenth Guru **sent Baba Banda Singh Bahadur** toward Punjab, blessing him with **five arrows** and placing him under the command of the **Panj Singh**. as the Singhs gathered and fought battles, the day arrived when **Wazir Khan**—who had martyred the **Younger Sahibzade**—would be faced in the field.

at **Chappar Chiri**, a fierce battle raged. Until noon, the Singhs dominated; but because Wazir Khan had **much larger forces and artillery**, the tide began turning against the Singhs in the afternoon. Seeing this, **Baba Baaz Singh** urged **Baba Banda Singh**, who was observing from a high mound, to enter the fray so the battle would again turn in their favor and the tyrant receive justice. Banda Singh prayed before Guru Sahib and mounted his horse. as recorded in **Sri Gur Panth Prakash**:

*“Smiling, Banda called for his horse, saying, ‘Master, I have arrived.’*

*‘Strike! Seize! Plunder!’—so saying, he loosed the arrow.”*

Firing **one** of the arrows blessed by the Guru, Baba Ji **changed the course of the battlefield**. Soon the Singhs were victorious; they **captured Wazir Khan**, took him to **Sirhind**, and **punished** him.

*(The brief English summary you included is consistent with the above.)*

**7) Baba Banda Singh Bahadur**

**Baba Banda Singh Bahadur** was a great Sikh warrior and martyr, born **16 October 1670** in **Rajouri** (Jammu) to a **Rajput** family. In youth, after a painful incident in which he killed a pregnant doe, his heart changed. Leaving home to become an ascetic known as **Madho Das Bairagi**, he eventually settled at **Nanded** in Maharashtra.

In **1708**, **Guru Gobind Singh Ji** visited his hut. Madho Das tried to impress the Guru with sorcery but failed; humbled, he said, **“I am your Banda (servant).”** The Guru urged him to leave asceticism and **fight for Dharma**. On **3 September 1708**, the Guru administered **Khande-di-Pahul** and named him **Banda Singh Bahadur**, sending him to **Punjab** to end **Mughal tyranny**, especially to punish **Nawab Wazir Khan**.

Under the guidance of **five Singhs**—Baaz Singh, Ram Singh, Binod Singh, Kahan Singh, and Fateh Singh—the Guru gave him **five golden arrows** and a **hukamnama**. Banda Singh distributed captured **state treasuries** at **Sonipat** and **Kaithal** among the poor; he struck **Samana** (home of executioners of Guru Tegh Bahadur Ji and the younger Sahibzade), his **first territorial victory** and administrative unit; he destroyed **Sadhora** (where Syed Buddhu Shah had been tormented), where many were killed in a place called **“Qatal Garhi.”**

On **12 May 1710**, at **Chappar Chiri**, he defeated Wazir Khan’s large army; Wazir Khan was **killed**, and **Sirhind** fell the next day. Banda made **Lohgarh** the capital of the **first Sikh state**, issued **coins**, and—most importantly—**abolished the feudal landlord system** to establish **peasant proprietorship**.

The Mughal emperor **Bahadur Shah** launched reprisals. Banda was driven from the plains and **besieged** at **Gurdas Nangal**. after **eight months** of heroic resistance and the exhaustion of provisions and ammunition, Banda Singh and about **740 Sikhs** were **captured on 17 December 1715**, marched in chains to **Delhi**, and paraded. On **9 June 1716**, **Baba Banda Singh Bahadur** was **martyred** in Delhi with his young son **ajay Singh**.

**8) Bhai Tara Singh of Van — The Battle**

In the **third decade of the 18th century**, the battle fought by **Bhai Tara Singh of Van** and his band in **Van village** ranks among the stirring engagements of Sikh history. Guarding Sikh tradition, he **fought and attained martyrdom**.

Likely born around **1702** to **Bhai Gurdas Singh**, who had served **Guru Har Rai** and later supported Sikh campaigns under **Banda Singh Bahadur**, Bhai Tara Singh was the eldest of five brothers. He took **Khande-di-Pahul** under **Bhai Mani Singh’s** leadership. He built a **fortified enclosure (vaṛa)** on his fields near Van—so high that even a man on a camel couldn’t peer inside.

after Banda Singh’s martyrdom, the Sikhs adopted **guerrilla tactics**—by day hiding in forests, by night striking and melting away. Bands operating near Van would rest and **eat** at Bhai Tara Singh’s enclosure before slipping away again before dawn. The **state** kept close watch on such Sikhs. a quarrel with local official **Sahib Rai Nausheria** brought the matter to **Ja‘far Beg**, the faujdar of Patti. His first raid failed; he then asked **Zakirya Khan**, governor of Lahore, for help. Zakirya Khan sent **Moman Khan** with 2200 cavalry and war materiel to attack.

The Singhs learned of the approach. In council, they judged the imperial army too numerous and well-armed; prudence suggested withdrawing to forests like other bands. Bhai Tara Singh set out toward **Malwa**; reaching near **Bahadur Nagar** to ford the **Sutlej**, his **conscience** would not let him flee. Taking out a **Dasam Granth** he always kept in his coffer, he drew a **Gurbani** line for guidance:

*“If one could escape death by fleeing from Time,*

*tell me—why run away?”*

*(Sri Dasam Granth)*

Deeply struck, he **abandoned** the plan to withdraw, **returned** with his band, and **held** the enclosure. Moman Khan arrived. at **amrit-vela**, the Singhs **beat the war-drum**; their cry **“akal!”** shook the sky. Only **about twenty-two** Singhs stood against vastly more. They fought fiercely—**Taqi Beg** was wounded by Bhai Tara Singh’s hand. Many Mughals fell. Moman Khan then ordered a united charge. One by one, the Singhs **attained martyrdom** in the field; at last, **Bhai Tara Singh** too **fell fighting**. This occurred around **1725–26**. The Sikhs of that century, sheltered by the **Shabad-Guru**, chose **martyrdom over flight**. The memorial **“Shaheed Ganj”** of Bhai Tara Singh and his comrades stands in **Van**.

**9) The Battle of the Women of Chavinda (Chavinde)**

In **1726**, a Turk named **Ja‘far Beg**, after being badly beaten by a **small band of Sikhs** near **Naushehra** over a tax dispute, fled toward **amritsar**. Burning with shame, he sought an excuse for revenge and heard that in **Chavinde**, at the **wedding** of Sardar Bahadur Singh’s son, many \*\*Sikhs—men and women—\*\*had gathered. He surrounded the village with his defeated force. The Sikhs, however, **completed the anand ceremony** undisturbed; then, after **langar**, the mounted **Khalsa** struck a flank of the encircling troops, cut many down, and broke out.

Twice thwarted, Ja‘far Beg’s **malice** turned **vile**; he **stormed the house** to assault the **women**. Inside were **twenty** Sikh women. at once they **fortified** the house like a small fort. They barred the door; **two** stood at Ja‘far Beg’s side, **two** kept watch on every angle, **two** were tasked with distributing supplies as needed, and **fourteen** readied **muskets and bows**, waiting.

The moment came. as the first contingent advanced at Ja‘far Beg’s signal, a **rain of bullets and arrows** fell—**true to the mark**—throwing the troops into confusion. Ja‘far Beg had not imagined such resistance. When powder ran low, the **arrows** still came in sheets. He then pushed close with **fifty soldiers** to the wall. The women **drew their swords**. In this hand-to-hand clash, the **lightning-fast blades** unnerved the enemy.

**Bibi Dharam Kaur**, wed barely **two hours** before, cut down many and, though grievously **wounded**, fell. Hoping to salvage some “prize,” Ja‘far Beg reached to **seize** her; with a **flash** of her sword, she **severed his arm**. Screaming, he **ran**; his troops **broke** and fled.

In this uneven fight, **only four** women were wounded—yet they showed the world how the **Guru’s amrit** makes **sparrows strike like hawks**.

**10) The Martyrdom of Bhai Mani Singh**

**Bhai Mani Singh** was born in **1644** at **alipur** (now in Pakistan) to **Bhai Mai Das** and **Madhri Bai**. Of twelve sons, his brother **Bhai Dayala** was martyred with **Guru Tegh Bahadur** at **Chandni Chowk, Delhi**. Bhai Mani Singh married **Bibi Seeto**; five sons were born to them—**Uday Singh, ajab Singh, ajaib Singh, anokh Singh, and Bachittar Singh**. His son **Bachittar Singh** famously pierced the armored war-elephant with a **naagni spear** during the defense of **Lohgarh** at anandpur.

at age thirteen, Bhai Mani Singh went with his father to serve **Guru Har Rai**, doing daily **langar** service and devotional practice. He also served **Guru Har Krishan**, accompanying him to **Delhi** to spread Gurmat. Under **Guru Tegh Bahadur** and later **Guru Gobind Singh**, he excelled in **martial skills**, **copying Gurbani**, and **katha** (exposition). His gentle nature, obedience, and steadfastness in Sikhi won him **great respect** at the Guru’s court.

a leading Sikh under the Tenth Master, he fought bravely at **Bhangani, Nadaun,** and **anandpur**. The Guru honored him with the title of **“Diwan”**. at the founding of the **Khalsa**, he and his five sons received **amrit**. at the request of the **amritsar Sangat**, the Guru appointed him **Granthi of Sri Harimandar Sahib** and **Jathedar of akal Takht Sahib**. He organized the shrines according to **Gurmat Maryada**. after the Guru left **anandpur**, Bhai Mani Singh went first to **Delhi**, then to **Takht Sri Damdama Sahib (Talwandi Sabo)**, serving during the **re-editing** of **Sri Guru Granth Sahib** as **scribe**. after the Guru’s **Joti Jot** (merging with the Light), he settled at **amritsar**.

after **Banda Singh’s** martyrdom, Mughal rule inflicted **terrible losses** on the Sikhs and **banned** the **Diwali and Vaisakhi** gatherings at amritsar. The Khalsa took refuge in forests and hills. To **reunite** the Panth and plan ahead, Bhai Mani Singh **sought permission** from the Lahore governor to hold a **Diwali** gathering at amritsar; it was granted on condition of a **tax of five thousand**. The state planned to **massacre** the Sikhs when they assembled; sensing this, Bhai Mani Singh **warned** the Sikhs **not to come**.

after Diwali, the government demanded the **tax**. Bhai Mani Singh **refused**. arrested and taken to **Lahore**, he was offered bribes and threats to **convert**, but he remained **unshaken** in the Guru’s Will. On **25 Harh 1734 CE**, the executioners **cut him joint by joint** (*band-band*) at **Nakhas Chowk, Lahore**—a martyrdom that kindled the Panth’s spirit and **intensified** the Sikh struggle against the Mughals.

**11) Bhai Garja Singh and Bhai Bota Singh**

From **Bhadhaṇe (Bhraḍhaṇe)** in the **Majha**, **Bhai Garja Singh** (a Ranghreta) and **Bhai Bota Singh** (a farmer) were valiant warriors. When **Zakirya Khan** became governor of Lahore, he imposed **bounties** on Sikh heads. Many Sikhs hid in forests or crossed the **Sutlej**; Garja Singh and Bota Singh stayed in the **Majha**, slipping secretly to **amritsar** and **Tarn Taran** for **darshan** and **ishnan**.

One day near **Nuruddin’s sarai** close to Tarn Taran, they overheard two travelers say, “There seem to be **Singhs** behind those bushes.” The other replied, “They cannot be Singhs, for Singhs **don’t hide**. Zakirya Khan had it proclaimed that the Sikhs are **finished**—these must be thieves or cowards.” Nervous, the travelers hurried on.

Cut to the heart, the two Singhs resolved to **prove** that the Khalsa still **lived**. Fashioning stout **cudgels** from berry wood, they set up a **Khalsa toll** on the royal road between **Delhi and Lahore** near the sarai, collecting **one ana per cart** and **one paisa per donkey**. Travelers paid silently; those who asked were told, **“This is the Khalsa’s toll.”** No one dared resist. But no traveler reported it to Zakirya Khan. after many days with no government response, the Singhs sent a **letter** to Zakirya Khan through a passerby:

*“This letter writes Singh Bota:*

*a staff in hand, I stand in the road.*

*One ana for the cart, one paisa for the donkey—*

*Tell Sister-in-law Khan that so says Singh Bota.”*

Reading it, Zakirya Khan **fumed**, dispatching **Jalaluddin** with **one hundred** ready soldiers to arrest them. Surrounded, the faujdar advised surrender, return the collections, and accept pardon; but the Singhs replied, **“a Sikh bows to none but the Guru. Do what you can with your force.”** The first group of five soldiers was **cut down**, then the next. The Singhs seized their swords and **pressed** Jalaluddin.

Ordered to take them **alive**, the troops finally resorted to **musket fire**. Even grievously wounded, the Singhs **stood their ground** until they fell. Fearing they might rise again, the soldiers hesitated to approach; only when certain of their **martyrdom** did they advance, then **hacked their bodies to pieces**. This occurred around **1739 CE**. Their stand proclaimed that the **Khalsa lives—eternal and unfading**.

**12) The Martyrdom of Bhai Taru Singh**

**Bhai Taru Singh** was a devoted practitioner of Naam, charitable, and idealistic. Born in **1720** at **Puhla** (district Tarn Taran) to **Bhai Jodh Singh**, a farming family, his mother imbued him from childhood with **Gurbani** and Sikh history, planting **unshakable faith** and zeal for serving the Sikhs. Farming honestly, he **helped the needy** from his earnings and remained **immersed** in Gurbani practice. People around him were deeply **influenced**, and all respected him.

Governor **Zakirya Khan** was committing **atrocities** against the Sikhs. after **Massa Ranghar**, who desecrated Harmandir Sahib, was punished by **Bhai Sukha Singh** and **Bhai Mehtab Singh**, Zakirya Khan raged. Spies were everywhere, paid in **wealth and favors**. On the **slander** of **Haribhagat Niranjania** from Jandiala (accusing him of aiding Singhs), **Moman Khan** arrested Bhai Taru Singh and took him to **Lahore**. He was pressed to **convert to Islam** with threats and inducements, but he **never wavered**. With **steadfast faith** in Gurmat, he prayed to keep **Sikhi with hair and breath** and to remain in **Chardi Kala**.

Seeing his resolve, the **qazi** ordered his **hair cut**. Bhai Taru Singh declared he would **not allow** such **desecration**. at **Nakhas Chowk (Lahore)**, the executioner **flayed** his scalp **with his hair** using a rasping tool. Bhai Sahib remained absorbed in **Waheguru**, unshaken. By Divine Will, **Zakirya Khan** suffered a **blockage of urine**; despite medicine, he did not recover. Remorseful for his tyranny, he sent **Bhai Subeg Singh** with **five thousand rupees** to the Singhs at **Kahnuwan** to seek a remedy. **Nawab Kapur Singh**, consulting the Sikhs, said: “If **Bhai Taru Singh’s shoe** strikes Zakirya Khan’s **head**, the blockage may open.” after the shoe was applied, the blockage cleared—but Zakirya Khan lived only **four more days**.

Bhai Taru Singh lived **22 days** after losing his scalp, and on **1 Savan 1745 CE**, he **departed**. He bore **countless tortures** rather than accept oppression, declaring to the world that a Sikh’s **hair** is dearer than life. a Sikh may **lay down his life**, but cannot **bear dishonor** to a single hair. Inspired by his martyrdom, we should **care for and honor** our **kesh**—the Guru’s **seal**.

**13) The “Small Holocaust” (Chhoṭa Ghallūghara, 1746)**

*Ghallūghara*—extermination by tyrants—aptly names the two 18th‑century genocides inflicted on the Sikhs. The first (1746, Kahnūwan area) cost fewer than the second (1762, Kup‑Raheera), hence they are remembered as **Small** and **Great** Ghallūghara.

after Zakariya Khan’s death, his son **Yahiya Khan** became Lahore’s governor—equally bent on Sikh annihilation. His diwan **Lakhpat Rai** (whose brother **Jaspat Rai** was faujdar of Eminabad) spearheaded the campaign. When Jaspat Rai was beheaded in battle by **Bhai Nibhahu Singh**, Lakhpat Rai swore bare‑headed in court to avenge him and **destroy Sikh Dharma**, even banning words like “Guru” and “Granth.”

Learning that a large Sikh jatha with women, elders, and children (15–20,000) had gathered in the Kahnūwan forest, the Mughal army first cleared the dense woods to bring in artillery. The Sikhs answered bravely but were pressed towards **Parol** and **Kathūa**; supplies ran out. With Ravi on one side, hills on another, and armies behind, the Sikhs decided: the foot‑bound should climb the hills, the able swim the Ravi, the horsemen fight through to the plains. Many perished in the Ravi’s current; others fell to hill tribes alerted by Lahore. Pursued through **Harigobindpur**, **adīna Beg** harried the crossing of the Beas. By May, thousands were dead; **three thousand** were captured and later executed at Lahore’s Nakhas Chowk. The Panth remembers these martyrs each year on **3 Jeṭh**.

**14) Formation of the Dal Khalsa**

after Banda Singh’s forces dispersed, Sikh fighters continued as **small, swift guerrilla jathas**, uniting when needed—especially on Vaisakhi and Diwalī in amritsar under **Dīvan Darbara Singh**. In **1733**, Zakariya Khan, failing to crush them, offered a **compromise**—bestowing the title **Nawab** on **Bhai Kapūr Singh**, whom the Sikhs accepted as leader. For administration, he divided the force into:

* **Buḍḍha Dal** (veterans)
* **Taruna Dal** (youth)—later into five jathas.

When truce broke in **1735**, the Khalsa re‑scattered. after ahmad Shah Durrani’s invasion (1747), **29 March 1748 (Vaisakhi)** in amritsar, the Khalsa—by **Gurmata**—united its fighting strength as the **Dal Khalsa**, appointing **Sardar Jassa Singh ahluwalia** as supreme leader. Sixty‑five jathas were consolidated into **eleven Misls**, each with its own standard:

* **ahluwalia** — S. Jassa Singh ahluwalia
* **Faizullapuria** — Nawab Kapūr Singh
* **Shukarchakkīa** — S. Naudh Singh
* **Nishanwalia** — S. Dasaunda Singh
* **Bhaṅgī** — S. Harī Singh
* **Kanaiha** — S. Jai Singh Kanhaiya
* **Nakkai** — S. Hīra Singh
* **Dallewalia** — S. Gulab Singh
* **Shaheedī** — **Baba Dīp Singh Ji**
* **Karor Singhīa** — S. Karora Singh
* **Ramgaṛhia** — S. Nand Singh / **S. Jassa Singh Ramgaṛhia**

These Misls fell within Buḍḍha Dal and Taruna Dal; on joint campaigns, the **Nishanwalia** carried the Panthic standard.

Within years the Dal Khalsa controlled much of Punjab; by **1755** their protective levies (*rakhī*) reached far. Even after the **Great Ghallughara (1762)**, the Khalsa humbled the Durranis—seizing **Sirhind, Multan, and Lahore** by 1764–65. From **1708–1769**, relentless armed struggle brought down the three great powers—Durrani, Mughal, and Maratha—and established **Sikh sovereignty** in Punjab.

**15) Baba Deep Singh Ji’s Battle**

Born **14 Magh 1682** at Pahuwind (Tarn Taran) to **Bhai Bhagta** and **Mata Jiunī**, Baba Dīp Singh was trained in scripture and arms—Gurmukhi, arabic, Persian—writing sacred volumes and teaching children while serving langar. after taking amrit with family at anandpur, he served Guru Gobind Singh at **Damdama Sahib (Talwandi Sabo)**, assisting in the **final recension** of Guru Granth Sahib, carrying reed pens and paper.

Made **Jathedar of Takht Sri Damdama Sahib**, he was tasked to teach Gurmat and Shastar Vidya and to strengthen Panthic leadership. In **1748**, when the Dal Khalsa formed and the Panth was organized into 12 Misls, **Baba Dīp Singh** was appointed head of the **Shaheedī Misl** with headquarters at Talwandi Sabo.

In **1756**, after Durrani’s fourth invasion, his son **Taimūr Shah** desecrated Sikh shrines—filling the sacred sarovar at amritsar. Hearing this, Baba Dīp Singh set out with **500** Singhs; at Tarn Taran the force rose to **5,000**. He said: “Let only those come further who value the sanctity of the shrines more than life itself.” at **Gohlwar**, they clashed with **Zahan Khan**; casualties were heavy on both sides, but the Singhs pressed on. Baba Ji, grievously wounded, had vowed to offer his head at the feet of **Sri Guru Ram Das**—and fighting through, he reached **Sri Harimandar Sahib**, fulfilled his vow, and attained martyrdom on **30 Kattak 1757**.

**16) The “Great Holocaust” (Vaḍḍa Ghallūghara, 1762)**

among the era’s most searing events, the Great Ghallūghara occurred at **Kup—Raheera**. ahmad Shah abdali invaded India **eight times** (1747–1767). after crushing the Marathas at **Panipat (1761)**, he viewed the Sikhs as his main obstacle. While he returned through Punjab, the Khalsa relentlessly harried his columns, recapturing plunder. Soon after, the Khalsa overran much of Punjab—toppling abdali’s officers in **Sirhind, Lahore, Jalandhar‑Doab, Malerkotla**.

Seeking to “end” the Sikhs, abdali advanced again. Under leaders like **Jassa Singh ahluwalia, Jassa Singh Ramgaṛhia, Harī Singh Bhaṅgī, Jai Singh Kanhaiya, Charhat Singh Shukarchakkīa**, the Khalsa’s first priority was to **protect the non‑combatant caravan** (women, children, elders)—which had grown to perhaps **50,000** near **Malerkotla**.

In **February 1762**, at **Kup—Raheera**, abdali and allied Punjab chieftains encircled the caravan. Sikh warriors formed a **human cordon** and fought while shepherding the caravan onward. The ring broke under repeated assaults; thousands of innocents were butchered. On **27 Magh 1762**, perhaps **30,000** Sikhs were slain. Returning to Lahore, abdali **demolished** Sri Harimandar Sahib and **filled the sarovar**.

The loss was immense—but the Khalsa spirit did not break. Within five to six months, they were back in **amritsar**, defying abdali once more. The Panth remembers these martyrs each year on **27 Magh**.

**17) Akalī — The Timeless Order**

**“We are akalī—answerable only to the Timeless;**

**Our Panth is distinct.**

**We took up the double‑edged sword**

**for the dharma of the poor and oppressed.”**

When the Sixth Guru, **Sri Guru Harigobind**, manifested **akal Bunga** (later akal Takht), he also began the **akalī** soldiery. after the Khalsa’s creation, the akalī tradition reached its zenith: **Buḍḍha Dal**, **Shaheedan Misl**, and **Baba Bir Singh of Naurangabad** upheld its standards. Under colonial rule, attempts were made to suppress akalī spirit; a new “akali Dal” emerged c.1920 with worthy early service, but over time many strayed from the original akalī ideals. Today it is vital to **revive** those ideals.

**Core qualities of an akalī:**

* anchored in the **Timeless One** alone.
* a lover of **Naam and Baṇī**, continuously nourishing the Sangat with kirtan and true Gurmat.
* Detached, renunciate in spirit—serving without hunger for position or fame.
* Views resources, homes, land as **Divine trust**, not private hoard.
* Life marked by inner **Sehaj**, spiritual stature, selfless service, righteous struggle, and dharma‑parchar—naturally earning the Sangat’s esteem.
* **Ever‑ready**—service is not bound to time or place.
* **Fearless**, beyond enmity—living “already a martyr.”
* In former days, mere sight of a true akalī drew hearts God‑ward—no lectures needed.
* Never oppressor, never passive victim—**beyond coercion**.
* Historically, **akalī** and **Nihang** are one term.

**18) Sardar Jassa Singh Ramgaṛhia**

a towering 18th‑century general and founder of the **Ramgaṛhia Misl**, Jassa Singh was born **5 May 1723** at Ichhogil (Lahore) to **Giani Bhagwan Singh** in a family of weapon‑smiths devoted to the Guru. His grandfather had taken amrit from Guru Gobind Singh and fought with Banda Singh. Orphaned by **Nadir Shah’s** depredations, Jassa Singh joined **Nand Singh Sanghania’s** jatha, mastering arms; he briefly served **adīna Beg** (Jalandhar‑Doab), a move later repented.

In **1748**, when 500 Sikhs sheltered in a hastily built mud fort **Ram Raunī** at amritsar and were surrounded by **Mīr Mannū**, Jassa Singh left adīna’s employ, helped lift the siege through Diwan Kaura Mal, sought the Panth’s pardon, and rejoined. after Mannū’s death (1753), amidst anarchy, he rebuilt **Ram Raunī** and renamed it **Ramgaṛh**—earning the title “Ramgaṛhia” and forming his Misl. He fought ahmad Shah Durrani many times, holding **Kangra, Hoshiarpur, and between Ravi and Beas**, making **Sri Hargobindpur** his capital. among his greatest feats: in **1783**, after the Sikh conquest of **Delhi**, he brought back the Mughal coronation slab (*takhṭ* stone)—today preserved in the **Ramgaṛhia Bunga** at Sri Darbar Sahib. He passed in **1803** at age 80.

**19) Shastar‑Dhari — Bearing arms with Conscience**

Sikh resort to force does not spring from hatred or vengeance, but from **moral duty** against tyranny, injustice, and religious persecution. The Sikh does not wield violence for territory, private vendetta, or power lust. Every action is governed by an **ideal**—*Sarbat da Bhala* (the welfare of all). Thus taking up the sword is a **last resort**, when all other means fail.

Worldly empires (Hitler, Stalin, imperial courts) have unleashed violence born of fear, greed, or ethnic cleansing. Sikh use of force is **creative and protective**—it destroys evil yet **saves humanity**. The Gurus forbade harm to the defenseless—women, children, the elderly, the unarmed. Violence is justified only for **truth and righteousness**. Guru Nanak called Babar’s terror a *“yoke of sin”*—framing violence within moral scrutiny. The Sikh struggle may take many forms—open battles, martyrdom, guerrilla resistance—but its aim is **the Guru’s pleasure and the good of all**. Precisely because of this **ethical** power, rulers often targeted the Panth’s spiritual centers (akal Takht, saintly lineages). against state treachery, the Khalsa’s moral force stands high.

**20) Death of Zain Khan and the Capture of Sirhind (1764)**

**Zain Khan**, faujdar of Sirhind (after 1761), had been a prime hand in the **Great Ghallughara**. In late **1763**, the Sarbat Khalsa resolved to punish Sirhind. Under **Jassa Singh ahluwalia**, with Ramgaṛhia, Bhaṅgī, Shukarchakkīa, Kanaiha and others, the Singhs crossed the Sutlej at **Ropar**, gathered at **Sri Chamkaur Sahib**, chastised the **Ranghars** who had betrayed Mata Gujri Ji and the Sahibzadas, and advanced.

On **13–14 January 1764**, the Singhs set a watch at **Manheṛe** to intercept Zain Khan returning from tax raids. The **Buḍḍha Dal** blocked him near **Bhaganpur**; the **Taruna Dal** maintained a cordon. Zain Khan tried to slip into Sirhind with a detachment while drums sounded elsewhere to mislead. Reading the ruse, the Singhs were ready. Shots struck Zain Khan from his horse; **Tara Singh of Maṛī** beheaded him. His troops fled; the Singhs entered **Sirhind** and took it—seizing the treasury and securing the surrounding districts. It was a decisive triumph in the 18th‑century Sikh rise.

**21) Patshahi — Badshahi (Sovereignty under the Guru’s Canopy)**

The **Guru Khalsa Panth** arose by the Timeless Lord’s grace and bows to **akal Purakh alone**. Its temporal center is **Sri akal Takht Sahib**; its dominion is without limit. Earthly thrones remain in balance beneath the Khalsa’s spiritual canopy.

a courtier once said to **Maharaja Ranjit Singh**, “Patshah, you are our emperor—should we servants wear the *patka* (scarf), not you?” The Maharaja asked, “Whose **coin** circulates?” “The state’s **Nanak‑shahi** coin,” came the reply. The Lion of Punjab smiled: “The one in whose name the coin runs is the **Patshah**. I am but the humble **servant** of Guru Nanak; always at His command, girded for service. By His grace alone do I serve the Panth. The true Emperor is the **Satguru**.”

**22) Singh vs Singh**

*(Heading retained as in the original.)*

**23) The Court of Maharaja Ranjit Singh**

The Maharaja’s court—**Darbar‑e‑Khalsa** or **Sarkar‑e‑Khalsa**—was the vibrant center of a vast Sikh state, convening at Lahore Fort’s **Diwan‑e‑am** and the **Saman Burj**, among the most orderly and prosperous courts of the age. Remarkably **inclusive**, it featured Sikh generals (Harī Singh Nalwa, akalī Phūla Singh), Hindu Dogra vazirs (Dhiyan Singh, Gulab Singh), Muslim officers (Faqīr aziz‑ud‑Din, Faqīr Nūr‑ud‑Din), and European commanders (Ventura, allard). Each morning the Maharaja heard reports from all provinces, then civil, military, revenue, and judicial matters—working late into the evening. Though powerful, he sat on a **simple chair**, counting himself a **sevak** of **Sarkar‑e‑Khalsa** and honoring all visitors.

It was also a **cultural court**—a haven for art, literature, and scholarship. The celebrated painting by **august Schoefft** (based on 1841 sketches and completed 1845–55) shows the Maharaja receiving nazr in the **asht‑Dara** pavilion outside **Sheesh Mahal** at the octagonal **Saman Burj**, surrounded by royalty, courtiers, and European officers—a vision of a cosmopolitan Sikh court.

**24) Akali Phoola Singh Ji**

Born **January 1761** at Dehla Sīhaṅ (Sangrūr) to **S. Īsher Singh** and **Mata Har Kaur** of the Nishanwalia Misl, Phūla Singh was raised by **Baba Naina Singh** after his father fell fighting abdali’s forces. Trained in Gurbanī, horsemanship, and Shastar Vidya, he rose to leadership after Baba Naina Singh’s passing and was acknowledged **Jathedar of Sri akal Takht Sahib**. He also served **Takht Kesgarh Sahib** and **Damdama Sahib**.

By **1800**, he and his jatha camped at amritsar, mediating between competing sardars (Bhaṅgīs and Ramgaṛhias) and **preventing fratricidal war**—which won him great honor and the respect of **Maharaja Ranjit Singh**. Two themes mark his life: **unyielding Sikh maryada** and firm protection/expansion of Khalsa rule. In **1809**, when Muslim soldiers in Metcalfe’s entourage violated the longstanding maryada by taking a **tazia** past Harimandar Sahib, he confronted them—an incident personally diffused by the Maharaja, and never repeated. When the Maharaja lapsed in maryada, Jathedar Phūla Singh summoned him to **akal Takht**, where the Maharaja accepted **tankhah** (religious penance).

akalī Phūla Singh and his jatha joined every major campaign: **Kasur, attock, Multan, Kashmir**, and finally **Naushahra** (Pakistan), where he attained martyrdom on **14 March 1823**—pressing forward after ardas though strategy counselled delay. His shaheedi wrote a new page in Sikh history: after prayer, a Sikh **does not turn back**.

**25) Sardar Hari Singh Nalwa**

Born **1791** at Gujranwala to **S. Gurdiyal Singh** and **Dharam Kaur**, Harī Singh—lion‑slayer, hence “Nalwa”—rose from youth to the Khalsa army’s **Commander‑in‑Chief** and **Governor**. Joining the army after impressing the Maharaja on **Basant Panchami (1805)**, he led in the conquests of **Kasur, Multan, attock, Kashmir**, and more, governing Kashmir and even issuing coinage.

To quell Pathan depredations he founded **Haripur** (Hazara), and after taking **Peshawar** he built **Jamrud Fort** (Oct 1836). alarmed, Kabul’s **Dost Muhammad** sent forces under Mirza Shami Khan; the afghans attacked **Jamrud** in april **1837**. With the court distracted by Prince Nau Nihal’s wedding, reinforcements lagged. Despite illness, Harī Singh rushed from Peshawar, divided his force, and struck with such speed that afghans fled towards Khyber. In the pursuit, hidden marksmen mortally wounded him. He returned into Jamrud and **passed 30 april 1837**. The news was concealed till after victory. The Maharaja lamented, “Today a mighty bastion of the Khalsa has fallen.” Harī Singh spent his life expanding and consolidating the Khalsa Raj.

**26) Maharani Jind Kaur**

Wife of Maharaja Ranjit Singh and mother of the last Sikh Maharaja, **Duleep Singh**, **Jind Kaur** (b. 1817, Chhaṛ, Sialkot) was wed in **1835**; Duleep was born **6 Sept 1838**; Ranjit Singh died **1839**. after years of Dogra intrigue and assassinations (Kharak Singh, Nau Nihal Singh, Sher Singh, Ranī Chand Kaur), the child **Duleep Singh** ascended on **18 Sept 1843** under her regency. She rearranged the ministry to counter treachery—appointing her brother **Jawahar Singh** and Gulab Singh as vazirs. alarmed by her resolve, the British moved to weaken her.

after **Sobraon (1846)** and humiliating terms, the British separated mother and son—**imprisoning** her at Lahore, then Sheikhupura, **Benares**, and finally **Chunar**. She **escaped** in april **1849**, reaching **Nepal**, remaining there twelve years, still encouraging resistance. In **1860**, the British permitted correspondence; mother and son reunited at **Calcutta** (Dec 1860/april 1861) and went to **England**. Her presence rekindled Duleep’s Sikh spirit. In old age she lost her sight and passed on **1 aug 1863**, requesting her remains not be left in England; in **1927**, her granddaughter **Princess Bamba** interred her ashes near Ranjit Singh’s samadh in Lahore. The Maharani’s courage—prison over capitulation—stands out in history.

**27) Kunwar Nau Nihal Singh**

Born **1821** to Maharaja **Kharak Singh** and **Ranī Chand Kaur**, the Prince received training in languages, Sikh history, maryada, and arms (from Harī Singh Nalwa, Lehna Singh Majīthia, General Ventura). He commanded a picked corps, governed Peshawar and attock, and quelled rebellions in 1835. Deeply devout, he endowed works at **Tarn Taran** and laid stonework at **Sri Darbar Sahib**. In **1839**, he led forces to Kabul, installing Shah Shuja.

after Ranjit Singh’s death, Kharak Singh became Maharaja; court intrigues—fanned by **Dhian Singh Dogra**—created fissures. On **5 Nov 1840**, Kharak Singh died. as Nau Nihal returned from the cremation, a suspicious **gateway collapse** at **Hazuri Bagh** injured him lightly—but he was later **murdered** under cover of injury (8 Nov 1840). a promising ruler was lost to Dogra intrigue.

**28) Maharaja Duleep Singh**

Youngest of Ranjit Singh’s seven sons, **Duleep Singh** (b. **5 Feb 1837** to Maharani Jind Kaur) was placed on the throne on **16 Dec 1843** by **Hira Singh Dogra**, with his mother as regent. amid palace murders and British designs, the anglo‑Sikh wars (1845–49) ended with annexation; the child Maharaja was deposed, taken to **Fatehgarh**, and converted under pressure. In **1854** he was sent to **England**. after **13 years**, he met his mother in Calcutta (1860/61) and took her with him. Later, guided by **S. Thakur Singh Sandhawalia**, he moved towards reclaiming Sikh identity and sovereignty—only to be blocked, detained at **aden** (1886), and deprived of pension. He died in **Paris, 22 Oct 1893**—a tragic prince longed for Punjab but kept away.

**29) Anglo–Sikh Wars — The Battle of Mudkī & Beyond (1845–49)**

after Maharaja Ranjit Singh (d. 1839), internal strife and court murders weakened the state, while the British strengthened along the **Satluj**. War began when Sikh forces crossed the river in **December 1845**.

**First anglo–Sikh War (1845–46):**

* **Mudkī (18 Dec 1845):** a fierce first clash—heavy British loss, narrow British win, aided by **Lal Singh’s** treachery.
* **Firozshah (21–22 Dec 1845):** the war’s most terrible fight; British defeat seemed certain—Governor‑General Hardinge prepared to flee—until **Lal Singh** and **Teja Singh** deserted at night; victory was snatched.
* **Baddowal (21 Jan 1846):** **Ranjodh Singh Majīthia** enveloped a British column—burning much material; a Sikh success.
* **Aliwal (28 Jan 1846):** **Harry Smith** defeated Ranjodh Singh.
* **Sobraon (10 Feb 1846):** decisive; despite **Sham Singh attariwala’s** epic valor and martyrdom, Teja Singh treacherously **broke the boat‑bridge**—the army was trapped; the war ended with the **Treaty of Lahore** and loss of sovereignty. During Mudkī and Ferozshah, **Baba Hanuman Singh** led **3,200 akalis** at the Maharani’s call, declaring war on the British and traitors.

**Second Anglo–Sikh War (1848–49):**

Sparked by **Diwan Mūl Raj’s** revolt at Multan, it soon spread.

* **Ramnagar (22 Nov 1848):** indecisive, losses on both sides (leadership: **Sher Singh attariwala**).
* **Chillīanwala (13 Jan 1849):** among the bloodiest; a **tactical Sikh victory** with heavy British casualties (Gen. Gough).
* **Multan (Jan 1849):** fell to the British.
* **Gujrat (21 Feb 1849):** “battle of artillery”—British firepower crushed Sikh forces; surrender followed. On **29 March 1849**, **Punjab was annexed**, Maharaja Duleep Singh dethroned, and the **Kohinoor** taken.

**30) The Kooka (Namdhari) Movement**

Rising alongside the Nirankarī reforms, the **Namdharī / Kūka** movement sought to purge Gurmat‑contrary practices and reform society—fighting casteism, wasteful ceremonies, and women’s oppression. Emphasis on **Naam**, white dress and turban, and strict discipline led many to call them **Kūke** (for their ecstasy‑cries while reciting). Early inspiration came from **Baba Balak Singh** (b. 1780, attock), whose preaching drew **Baba Ram Singh** of Bhaini Raiyan (b. **3 Feb 1815**). On **1 Vaisakh 1857**, Baba Ram Singh initiated five Sikhs and founded the **Namdharī jatha**, urging adherence to Gurmat and (due to British bans) carrying **sticks** in place of kirpans, wearing white, and using a white wool rosary.

Beyond religious reform, Baba Ram Singh built a network of **22 preaching centers** (sūbas), promoted boycott of British institutions and goods, **Swadeshi**, parallel postal routes, and social reforms—opposing child marriage, dowry, female infanticide, purdah, and supporting widow remarriage. Their political activism (including cow‑protection protests) led to harsh crackdowns—**66 Kukas were blown from cannons (1871–72)**; Baba Ram Singh was exiled to **Rangoon**, passing in **1885**. Some Namdharī teachings (e.g., recognizing a living Guru after Guru Gobind Singh) diverged from mainstream Sikh doctrine, and the tradition evolved as a separate sect. Yet their **social reform** and **anti‑colonial** efforts marked them as major actors in India’s freedom struggle.

**31) The Ghadar Movement**

Founded **1913** in San Francisco by Indian (largely Punjabi) expatriates, the **Ghadar Party** aimed to overthrow British rule by armed revolt and establish a free, secular republic. Leaders included **Baba Sohan Singh Bhakna** (first president), **Lala Har Dayal** (general secretary, editor of the weekly *Ghadar*), **Pandit Kanshi Ram**, **Bhai Parmanand**, **Harnam Singh Tundīlat**. They published *Ghadar* in Urdu and soon in Gurmukhi: “**Enemy of British Rule**.” The **Komagata Maru** episode inflamed resistance. With WWI, they issued a call to arms; many sailed back to spark mutiny—thwarted by spies like **Kirpal Singh**; the **Lahore Conspiracy Case** saw 42 executed.

**32) Baba Sohan Singh Bhakna**

Born **1870** near amritsar (Khutrai Khurd), a farmer, he emigrated to California (1907), co‑founded the **Pacific Coast Hindustani association**—soon called **Ghadar Party**—and served as its first president. Returning to India in 1914 to organize revolt, he was arrested, sentenced to death (commuted to life), served **16 years**, and was released **1931**. He later worked with the **CPI** and Kisan movements, tirelessly advocating for imprisoned Ghadrites.

**33) Shaheed Kartar Singh Sarabha — Ghadar’s Fiery Icon**

Born **1896** at Sarabha (Ludhiana), Kartar Singh reached UC **Berkeley** in 1912 for engineering. Witnessing racist humiliation of Indians as “subjects of a slave nation,” he joined Ghadar (1913), helping publish the paper, teaching arms‑making and tactics. Returning in 1914 with **Vishnu Ganesh Pingle** and others, he planned a countrywide rising for **21 Feb 1915** with **Rash Behari Bose**—betrayed by an informer. arrested at Lyallpur (**2 March 1915**), he was tried at Lahore and, at just **18**, **hanged (16 Nov 1915)**—immortal in the Panth.

**34) Bibi Gulab Kaur**

Born **1890** (Sangrur) in a poor farming family, she emigrated to **Manila**, joined Ghadar under **Baba Hafiz abdullah, Baba Banta Singh, Baba Harnam Singh (Tundīlat)**, organized Indians across the Philippines, and raised funds and arms. Returning to Punjab, she was arrested and tortured in **Lahore Fort** for two years; undaunted, she continued mobilizing. She died in **1941**—a largely unsung heroine of freedom.

**35) The Babbar akalī Movement**

a militant offshoot (1921–23) of the peaceful **Gurdwara Reform (akalī) movement**, the **Babbar akalis** arose after brutalities at **Tarn Taran** and **Nankaṇa Sahib**. Led by figures like **Major (Havildar) Kishan Singh “Gargajj”** and **Master Mota Singh**, they targeted British **officers and collaborators**—the “**jholi‑chuk**” class (informers, zaildars, lambardars). Their underground paper **“Babbar akali Doaba”** spread their message. Declared illegal, hunted, and betrayed, many were tried at **Lahore**; on **27 Feb 1926**, **six** were hanged; dozens imprisoned—yet they kept high personal ethics: nitnem, respect for women, and avoidance of private vendettas.

**36) Babbar Karam Singh (Daulatpur)**

Born **20 March 1880** at Daulatpur, he served eight years in the army, then followed **Sant Karam Singh Hoti Mardan**. From a meditation cell that doubled as the **“Uḍarū Press,”** he edited *Babbar akali Doaba*. Drawn into Ghadar abroad, he returned to form a **Chakravarti Jatha**, later merging with the Babbars under **Kishan Singh Gargajj**. a fearless reformer, he punished notorious collaborators. Betrayed near **Babeli** (1 Sept 1923), he and comrades fought a large police force and attained **shaheedi**.

**37) Babbar Ratan Singh Rakkar**

From Rakkaran Bet (Hoshiarpur), educated to 10th standard, an ex‑soldier and akalī activist. arrested at a wedding, jailed three years, then rejoined the movement. Declared wanted with rewards posted, he faced charges of illegal arms, threats, and sedition. He escaped jail, was recaptured, sent to andamans, then Lahore, escaped again—sheltered by villagers. Honored in a **24 May 1923** meeting, he was later betrayed by **Mihan Singh** and **killed (15 July 1932)**.

**38) Babbar Kishan Singh “Gargajj”**

Born **1886** (Bīring, Jalandhar), a former army **Havildar‑Major**, his thunderous oratory earned “**Gargajj**” (the thunderer). after a stint as Shiromani akali Dal general secretary, he went underground when warrants came in the Hoshiarpur Conspiracy, formed a **Chakravarti Jatha**—later the **Babbar akali**—and became its president (1922). The British placed a ₹2,000 reward on him. Betrayed at **Pandori Mahil (26 Feb 1923)**, he delivered a historic **125‑page** courtroom defense of Indian rights before being **hanged (27 Feb 1926)**, aged 40.

**39) Babbar Dhanna Singh Bahibalpurī**

a stalwart opponent of collaborators, he shared all sorrows, guarded women’s honor, and was beloved by the people. Betrayed while resting at **Mannanhane**, police surrounded the house. True to vow, he detonated the **bomb** tied to his body—killing seven policemen—and attained martyrdom (**25 Oct 1923**).

**40) Babbar Harbans Singh Sarhala**

From Sarhala Khurd (Hoshiarpur), educated and a kathavachak. Beaten at **Guru‑ka‑Bagh**, jailed a year, he later published exposes of police atrocities. With **Jathedar Genda Singh** he was cornered; refusing to surrender, he was captured after tear gas, tried, and **hanged at Ludhiana Jail (3 april 1944)**.

**41) Bhai Vīr Singh**

Pioneer of modern Punjabi letters—novelist (*Sundarī, Satvant Kaur, Bijai Singh*), historian (*Sri Guru Nanak Chamatkar, Sri asht Guru Chamatkar, Sri Guru Kalghīdhar Chamatkar*), exegete (monumental commentary on **Sri Gur Pratap Sūraj Granth**, and an extensive, posthumously published commentary on **Sri Guru Granth Sahib**). Born **5 Dec 1872** (amritsar), steeped in scholarship from both parental lineages, he founded **Khalsa Tract Society (1894)** and **Khalsa Samachar (1899)**, giving Sikh identity a modern literary voice. awarded **Sahitya akademi** and **Padma Bhushan**, he passed **10 June 1957**—a sage who gave a century’s worth of writing in one lifetime.

**42) Prof. Puran Singh**

Scientist‑poet, born **17 Feb 1881** (Salhadd, abbottabad), educated at Rawalpindi/Lahore, then to **Tokyo University** (1900) for industrial chemistry. a passionate writer and seeker, influenced by Japanese culture, **Swami Ram Tirth**, and later **Bhai Vīr Singh**, he balanced scientific research (Forest Research Institute, Dehradun; sugar purification without bone char; arid land afforestation) with luminous prose and verse: *The Spirit of the Sikhs, The Book of Ten Masters, Sisters of the Spinning Wheel, Unstrung Beads*, and Punjabi collections (*Khulle Lekh, Khulle asman Rang*). He succumbed to **tuberculosis (31 March 1931)** in Dehradun—leaving a rare union of science and soul.

**43) Giani Ditt Singh — Singh Sabha Reformer and author**

Born **21 april 1850 (or 1853)** at Kalor (Fatehgarh Sahib), a prodigious scholar who wrote **~71** Sikh works. Early studies in Gurumukhi, Urdu, Persian, Vedanta; a period among **Gulabdasīs**; initial contact with **arya Samaj** (1877), followed by decisive debates with **Swami Dayanand** (published as *Sadhu Dayanand nal mera Sambad*) exposing narrowness and reinforcing Sikh distinctiveness. a founder of **Lahore Singh Sabha**, editor of **Khalsa akhbar**, defender of Sikh identity (famously with the satirical *Swapna Naṭak*, 1887). He helped found **Khalsa College** and wrote its textbooks. Overwork and grief (daughter’s death) impaired his health; he passed **6 Sept 1901**—a builder of the modern Sikh intellectual edifice.

**44) Bhai Sahib Bhai Randhīr Singh Ji — Ghadar Patriot, Theologian, National Hero**

Born **7 July 1878** (Narangwal, Ludhiana) to an eminent family (father a judge in Nabha; mother descended from Bhai Bhagtū), he excelled in studies and sport, then poured his spiritual power into **Gurdwara reform** and **India’s freedom**. He led protests when **Rakab Ganj** wall was demolished (1914), and stood against corrupt practices at historic shrines. a key figure in the **Lahore Conspiracy Case**, he was arrested **9 May 1915** and sentenced to **life**, enduring over **15 years** of fierce imprisonment—often refusing food and water for lack of *amritdharī‑prepared* meals, shackled under the open sun, yet unbroken in Rehit and faith. Shortly before his release (**Oct 1930**), he met **Bhagat Singh** in jail—counselling him on the pricelessness of the Guru’s form. His writings and life continue to kindle Sikh spirit.

**45) Master Tara Singh**

Master Tara Singh—an elder akali leader and freedom fighter—was a commanding figure in Sikh politics for over forty years. He was born **24 June 1885** at **Haryal**, tehsil **Gujar Khan**, district **Rawalpindi** (now in Pakistan). His birth name was **Nanak Chand**. His father, **Bakhshi Gopi Chand**, was the village *patwari*; the family was Sahajdhari Sikh (Hindu by background). at **sixteen**, he received *amrit* from **Sant attar Singh** and was named **Tara Singh**, becoming the first in his family to formally adopt Sikhi.

after early schooling in the village and at Rawalpindi’s Mission School, he graduated from **Khalsa College, amritsar**. Captain of both hockey and football, he was nicknamed “**The Rock**.” So impressed was the Commander‑in‑Chief of the Royal Indian army that he offered him a direct commission—but Tara Singh declined, determined to be an educator. after teacher training at the Government Training College, Lahore, he became headmaster of **Khalsa High School (Lyallpur)**. From his salary of ₹150, he kept only **₹15** for himself and **donated the rest** to the school fund—true to a vow he had made as a student to live simply and serve his people. Money or office never enticed him; his commitment to the **Khalsa Panth** was unconditional. Essentially religious by temperament, circumstances drew him into an active public life. His **truthfulness, integrity, and purity of character** remained unimpeached.

He participated in the **Gurdwara Reform Movement** from the start. after the **Nankana Sahib massacre (1921)**, where **200+** Sikhs were killed, he resigned from teaching to become a full‑time public servant. He served as the **first General Secretary of the SGPC** and later as its **President** for several terms. When the movement succeeded, he declared: “Now our duty is to free our **greatest Gurdwara—our country**—from the British Empire.” He took active part in the **1930 civil disobedience movement**. When police fired on the **Khudai Khidmatgars (Red Shirts)** at Peshawar, he led a **jatha of 101 Sikh satyagrahis** from Sri akal Takht to Peshawar in protest; arrested, he was released under the **1931 Gandhi–Irwin Pact**.

along with other akalis, he held **dual membership** in the **Indian National Congress** until **1940**. afterwards, as an akali Party leader, he continued to engage in the national freedom struggle. In **1947**, Master Tara Singh and the akali Dal **opposed the creation of Pakistan**. He was the **first** to shout “**Pakistan Murdabad**” outside the Punjab assembly in Lahore amidst pro‑Pakistan crowds. He **rejected** Muslim League offers of an autonomous Sikh state within Pakistan’s boundaries.

after independence, he demanded the **reorganization of Punjab on a linguistic basis**. In the course of this movement he was arrested in **1949, 1953, 1955, and 1960**. Master Tara Singh passed away at **amritsar on 22 November 1967**.

**46) Dr. Ganda Singh**

Dr. **Ganda Singh** was a towering historian who, through sustained and pioneering research, set new directions in Sikh historiography. Born **15 November 1900** at **Haryana** (the old town near Hoshiarpur) to **Jawala Singh**, he began at the village mosque and primary school, completed **Matric** from Government High School, Hoshiarpur, and entered **Forman Christian College, Lahore**—soon leaving to enlist in the army.

He served with **Supply & Transport Corps** at Rawalpindi and Peshawar; in **1920** he joined the **Mesopotamian Expeditionary Force** at **Basra**, and in **1921** the **British Royal army Pay Corps** there—where he was **wounded** in war. after convalescence in India, he returned to **Mesopotamia** and then to **Iran**, working as **accounts Officer** with the **anglo‑Persian Oil Company** at **abadan**. Under the influence of British scholar **Sir arnold Wilson**, the young Ganda Singh conceived a vast **bibliography of Punjab**.

Back in Punjab in the late 1930s, he served on the editorial board of the Lahore Punjabi monthly **Phulwari**, forging a long friendship with **Bhagat Lakshman Singh**. He was then appointed to head the newly created **Sikh History Research Department** at **Khalsa College, amritsar**—travelling widely across India’s libraries and archives in search of Sikh historical materials.

In **1949**, he became **Director of archives** and **Curator of Museums** under the **PEPSU** government; in **1950**, he also took charge of the **Punjabi Department**. He earned his **Ph.D. (1954)** from **Panjab University, Chandigarh** for his thesis on **ahmed Shah Durrani**. He served as **Principal**, Khalsa College, Patiala, and was later invited by **Punjabi University, Patiala** to organize the **Department of Punjab Historical Studies**. He founded the **Punjab History Conference (1965)** and in **1967** launched the University’s flagship journal **The Panjab Past and Present** (as its editor).

a prolific writer, he published over **two dozen** major historical works, besides research papers and booklets. Notable titles include **Life of Banda Singh Bahadur (1935)**, **Maharaja Ranjit Singh (1939)**, **a Short History of the Sikhs** (with **Teja Singh**, 1950), and **ahmed Shah Durrani (1959)**. His contributions were widely recognized: **Punjab State Sahitya award (1963)**; **honor** from the **SGPC (1964)**; **D.Litt. (honoris causa)** from **aligarh Muslim University**; and the **Padma Bhushan (1983)** from the Government of India. He built a vast private collection of rare books, maps, documents, and manuscripts—later **donated** to **Punjabi University, Patiala**. Dr. Ganda Singh passed away at Patiala on **27 December 1987**.

**47) S. Karam Singh (Historian)**

**Sardar Karam Singh** was born **1884 (Bikrami Samvat)** at **Jhabal**, Tarn Taran (district amritsar). afflicted by **polio** in one leg, he once overheard a local bonesetter say his leg could be “fixed for five rupees,” whereupon an elder quipped, “The boy himself isn’t worth that much.” The elder never knew this very boy would bring honor to the region.

after schooling at Tarn Taran, Karam Singh entered **F.a.** at **Khalsa School, amritsar**, but abandoned formal higher study to pursue **field research**—realizing that many elders who had witnessed Sikh history were dying in the **plague**, taking their **oral memories** with them. The Panth repeatedly acknowledged his service. Though established **after** his death, he was the inspiration behind the **Sikh History Research Department (SHRD)** at **Khalsa College**. a year before the department’s founding, a meeting at **akal Takht (22 Dec 1929)** formed a society and **appointed him its first secretary**. Karam Singh passed away on **30 September 1930**. That same year, at a memorial meeting in **Gurdwara Guru‑ka‑Bagh (Sri Harmandir Sahib)**, the Department was formally announced.

Founded in **1930**, the SHRD built a museum‑quality collection: **rare paintings** of the Sikh State and British periods, **old newspapers and journals**, **rare coins** and **weapons** (matchlocks, shields, *katars*, *chakars*, bows, *kirpans*) from the 17th and 18th centuries—carefully curated and preserved.

**48) Bibi Harnam Kaur — Pioneer of Women’s Education in Punjab**

**Bibi Harnam Kaur** was a leading pioneer of women’s education in Punjab. Though her life was short, her devotion to learning endures. Born **10 april 1882** at **Chand Purana** (Ferozepur district) as **Jiuni**, she was raised by devout parents—**Bhagwan Das** later became head of an **Udasi** *dera*, where Jiuni and her mother **Ram Dei** joined him. a precocious child, Jiuni **read the Five Granths, the Dasam Granth, and the Hanuman Natak** before she turned six. She briefly attended a local **arya Pathshala** for Hindi but left after six months as **Gurmukhi** was not taught. Sent to **Daudhar** village, she studied for several years under **Bhai Dula Singh**.

a turning point came when **Bhai Takht Singh**—who had started a Gurmukhi school under the Singh Sabha—sought to open a **girls‑only school**. The Sabha agreed, but hesitated to have an **unmarried** young woman run it. Jiuni’s parents resolved the matter by **betrothing her** to Bhai Takht Singh (engagement **11 Oct 1893**, marriage **8 May 1894**). after taking **Khande di Pahul** on **15 July 1901**, she was named **Harnam Kaur**.

On **5 November 1902**, the **Kanya Pathshala** opened in Ferozepur; Harnam Kaur joined as both learner and teacher. The couple devoted themselves wholly to the cause—her monthly pay was **₹6**, his **₹8**. Disenchanted with internal quarrels in Sabha management, they resigned on **1 September 1900** but continued the work privately. Early **1903**, Harnam Kaur urged her husband to open a **boarding school for girls** in Ferozepur. With parental support, they founded **Sikh Kanya Maha Vidyala**, which became fully operational by **March 1905**.

Harnam Kaur worked tirelessly—teaching, managing food and lodging for students, and leading religious and social reform, including forming a **women’s satsang** and a **missionary jatha**. Devoted to the great cause she had embraced, she **passed away on 1 October 1906**, very young. Even in a short span, her contribution proved a **milestone** in women’s education in Punjab.

**49) Bhai Kahn Singh Nabha — Great Scholar and author of the Mahan Kosh**

**Bhai Kahn Singh Nabha** (b. **30 aug 1861**, **Sabaz Banera**, near Nabha) was a great scholar, encyclopaedist, and foremost interpreter of Sikh doctrine. His father **Narain Singh** was saintly by temperament. Kahn Singh received **no formal school or college education**; his father arranged for local *pandits* around Nabha to teach him **Hindi, Braj, and Sanskrit**. By **age 10**, he could recite from **Guru Granth Sahib** and **Dasam Granth**. at **20**, he went to Delhi to study **Persian** under *maulvis*. In **1887**, he was appointed **tutor** to **Tikka Ripudaman Singh**, heir to the **State of Nabha**. He later served the state in many posts—from **Private Secretary** to the Maharaja to **High Court Judge**—and worked in **Patiala State (1915–17)** as well.

In **1885**, he met **Max arthur Macauliffe**, beginning a lifelong friendship. Macauliffe relied heavily on Kahn Singh’s counsel for his six‑volume **The Sikh Religion**—even assigning its copyright to him.

among Bhai Kahn Singh’s works, the monumental **Gurshabad Ratnakar Mahan Kosh**—an encyclopaedia of Sikh literature—is an enduring testament to his toil and learning. He labored **14 years** on it. Published under the patronage of **Maharaja Bhupinder Singh of Patiala**, the *Mahan Kosh* remains an **authoritative reference** for Sikh doctrine. Besides it, his notable works include **Ham Hindu Nahin**, **Gurmat Prabhakar**, and **Gurmat Sudhakar**. He was conferred the title **“Sardar Bahadur” (1932)** by the British; **King Nadir Shah of afghanistan (1933)** sent him a **sword of honor**. He passed away on **24 November 1938**.

**50) The World Wars**

The Sikh community played a **vital** and **disproportionately large** role in both World Wars. Though a small fraction of India’s population, they were massively represented in the British Indian army and distinguished for valor. Drawn largely from agrarian families of Punjab, Sikh soldiers not only fought across the world but also **hoped** their sacrifices would help secure **political rights** for their homeland.

**World War I (1914–1918):** around **130,000** Sikhs enlisted. They fought from the blood‑soaked trenches of **Flanders** to **Gallipoli**, **Mesopotamia**, **africa**, and **Palestine**. Their courage—e.g., at **Neuve Chapelle**—made European headlines. Though **<2%** of India’s population, Sikhs made up roughly **20%** of the Indian army. Sikh leadership—especially the **Chief Khalsa Diwan**—believed that aiding the Raj would bring **special political concessions** after the war: distinct recognition in Punjab, fair representation, and authority over religious matters such as **gurdwara management**. The dream **collapsed** at war’s end, and the **Jallianwala Bagh massacre (1919)** shook Sikh confidence to the core. Many turned to the **akali movement** and the broader struggle for independence.

**World War II (1939–1945):** about **300,000** Sikhs again took the field—in **North africa**, **Italy**, **Burma**, and **Malaya**—winning renown at **El alamein**, **Monte Cassino**, **Kohima**, and more. But Sikh thinking had shifted: many felt it was senseless to aid the British **without guarantees** of political rights. Some joined **Subhas Chandra Bose’s INa**. akali leadership, meanwhile, maintained ties with the British, hoping for **distinct status** for Sikhs in free India—an autonomous region or clear political recognition in Punjab. The **Partition (1947)** brought a tragic turn: Punjab was **split**, millions of Sikhs were **uprooted**, and **no separate political status** emerged. Despite immense wartime sacrifice, political justice remained **incomplete**. Thus, Sikh participation in the World Wars is remembered not only for **military honor** but also as a story of **political hope and disappointment**—a hope that their blood would win freedom and dignity for Punjab, but promises went unfulfilled. Even so, their sacrifice is honored worldwide.

**51) The Partition of 1947**

With India’s independence in **1947**, Punjab suffered an irreparable tragedy. a thriving land was **split** into **East (Indian) Punjab** and **West (Pakistani) Punjab**. The Boundary Commission under British lawyer **Sir Cyril Radcliffe** used **religious majorities** as the basis: Muslim‑majority districts (e.g., **Lahore, Rawalpindi, Multan**) went to West Punjab (Pakistan); Hindu‑Sikh–majority districts (e.g., **amritsar, Jalandhar, Ludhiana**) to East Punjab (India). The **Radcliffe Line** sliced through the five rivers, farmlands, and cultural centers.

For Sikhs, the loss was especially painful: several **sacred shrines** (e.g., **Nankana Sahib**) and fertile estates fell into West Punjab. With the announcement, **horrific communal violence** erupted on both sides. Millions of Hindus and Sikhs fled West to East, and millions of Muslims moved in the opposite direction—often on foot or by train. It became **one of the largest and bloodiest migrations in human history**: roughly **one million** killed, and **tens of millions** displaced. Partition did not just divide **land**; it wounded the **soul of Punjab**—a pain that still echoes.

**52) Bhai Fauja Singh**

Born **17 May 1936** (district **Gurdaspur**), **Bhai Fauja Singh** was the son of **S. Surain Singh**, a middle‑class farmer. Though he had once taken *amrit* in 10th grade, his spiritual hunger led him to wander for two years among *deras*. In **1964**, at an **akhand Kirtani Jatha** program, he received *amrit* again and tasted **Naam‑ras**—finding the spiritual fulfillment he had sought.

Bhai Sahib radiated **bīr‑ras** (valiant spirit) and **Naam‑ras**. He learned **gatka**, trained youth, and soon became one of the area’s best exponents. after **1970**, he and his wife **Bibi amarjit Kaur** spent virtually all their earnings in **seva** of Gursikhs. He would say, “When the plant of the **Khalsa Panth** begins to wither, it needs more **blood**”—a cycle repeating roughly every fifty years. Seeing injustice and desecration, he could not remain silent.

In **1972**, after a sacrilege of **Sri Guru Granth Sahib** at **Misri Bazaar**—with police unwilling to arrest the culprits—he intervened and **punished** the offenders. In **1975** at **Gurdwara Bhai Salo Ji**, he and fellow Singhs faced **bricks, stones, and acid bottles** to thwart a plot to burn **Gurdwara Guru ke Mahal**. He even confronted police officers over a custodial assault on a Hindu woman, accepting jail as consequence.

The **faux‑Nirankari** leadership’s repeated insults of **Guru Granth Sahib** and defamatory talk about the Gurus became intolerable. On **Vaisakhi, 13 april 1978**, Bhai Fauja Singh led about **125** Singhs **barefoot** in a **peaceful protest** at amritsar against the Nirankari leader Gurbachan Singh’s procession. The Nirankari armed squad **opened fire** on the unarmed Sikhs; **13 Gursikhs**, including Bhai Fauja Singh, were **martyred**. a noble warrior, he offered his life joyfully to resist oppression and guard the Truth. His martyrdom **awakened** the slumbering Panth and prepared the way for the struggles to come.

**53) June 1984 — The Martyrdom of Sant Jarnail Singh**

*Shahadat* (martyrdom) is among the greatest gifts bestowed by Guru Sahib—a tradition begun with the **Fifth Sovereign, Guru arjan Dev Ji**. Whether in serenity or on the battlefield, the source of **sabar** (fortitude) and **sidak** (steadfastness) is one and the same. By sacrificing themselves, **shaheeds** resist tyranny, reopen the path of **justice**, and restore a **natural moral order**.

Carrying this line forward in our own time, **Sant Jarnail Singh Ji** and countless Singh‑Singhnian attained martyrdom and **lit our way**—reminding us that, under the Guru’s support, the **struggle for justice** continues.

**54) A Model of Sri akal Takht Sahib (June 1984)**

In **June 1984**, the Indian army attacked **Sri Harmandar Sahib** and **Sri akal Takht Sahib**—the state termed it **“Operation Blue Star,”** while Sikhs remember it as the **June Ghallughara**. acting on orders of Prime Minister **Indira Gandhi**, the assault began while **Sant Jarnail Singh Ji** was present at Sri akal Takht. Generals **Ranjit Dayal**, **K. Sundarji**, and **Kuldip Brar** prepared a two‑pronged plan. **Firing** had already started from **1 June 1984**.

The **outer defensive posts** overseen by **General Subeg Singh**—including **Gurdwara Baba atal Rai** and the high **Ramgarhia Bunga** towers—were destroyed using **artillery**. On the night of **5 June**, **commandos** were ordered into the **parikrama**, but Singhs posted on the steps swept the approaches with **LMG fire**, downing roughly **40 commandos** within minutes. The attackers suffered heavy losses. The Singhs had trained to **fire at knee height**, to force enemy soldiers to crawl.

When casualties in the parikrama neared **20%** and the advance stalled, **General Brar** **called in tanks**. Tanks rolled into the parikrama, **crushing marble**; on orders, they **shelled Sri akal Takht Sahib**, **badly demolishing** it. after the Takht had fallen, **Sant Jarnail Singh Ji** emerged with **30–40** Singhs and, **fighting on**, attained **shahadat** near the **Miri‑Piri Nishan Sahib**.

**55) Sant Jarnail Singh Khalsa Bhindranwale**

**Sant Jarnail Singh Bhindranwale**, the **14th head** of the **Damdami Taksal**, was born **2 June 1947** at **Rode** (district Faridkot) to **Baba Joginder Singh** and **Mata Nihal Kaur**. He studied formally to **5th grade**. In **1964**, he joined the Taksal at **Mehta Chowk** (founded by **Baba Deep Singh Ji**) for religious training. after **Sant Kartar Singh Ji** passed away in **1977**, Jarnail Singh was **installed** as the Taksal’s 14th **Jathedar**.

He traveled **village to village**, preaching the **core principles of Sikhi**, urging youth to **take amrit**, **renounce intoxicants**, and **live the Sikh Rehat**. after the **Nirankari clash of 13 april 1978**, where **13 amritdhari Sikhs** were martyred, he was subsequently **implicated** (and acquitted for lack of evidence) in the killings of Nirankari chief **Gurbachan Singh** and of **Lala Jagat Narain**.

With the akali Dal, he joined the **Dharam Yudh Morcha** to press the Sikh demand for **regional autonomy** (*anandpur Sahib Resolution*). By **1983–84** he had become so popular among Sikhs that people **sought justice through him**, and his political influence surged. In **June 1984**, when the Indian army attacked **akal Takht**, Sant Ji, with **General Subeg Singh**, **Bhai amreek Singh**, and other Sikh fighters, mounted a **remarkable defense**—a battle between the army under Delhi’s orders and a **handful of Singhs** under Sant Ji and General Subeg Singh. On **6 June 1984**, Sant Ji and his companions attained **martyrdom** while **defending the honor** of Sri akal Takht.

**56) Bhai amreek Singh**

**Bhai amreek Singh** served as **President of the Sikh Students’ Federation (SSF)** from **1977 to 1984** and was **martyred on 6 June 1984** fighting the Indian army at Sri Harmandar Sahib. With Sant Jarnail Singh’s support, he **revitalized** the SSF. Son of **Sant Giani Kartar Singh Khalsa Bhindranwale** (head of the Bhindranwale Mehta Chowk *samprada*), he earned an **M.a. in Punjabi** from **Khalsa College, amritsar**, and began **Ph.D. research**. Well‑versed in **Gurbani and Sikh literature**, he devoted his life to **missionary work**. a close associate of Sant Jarnail Singh, he was elected **SSF President** on **2 July 1978**; in **1979** he contested **SGPC** elections from **Beas** constituency. The Punjab government tried **every unfair method** to defeat him. arrested on **false charges (1982)**, he was released in **1984**. When the army attacked on **4 June 1984**, he fought **bravely** and attained **shahadat** on **6 June**.

**57) General Subeg Singh — The Great General**

**General Subeg Singh**, among India’s great commanders, hailed from **Khiala** village near **amritsar**, descendent of the Sikh warrior **Bhai Mehtab Singh** (who avenged the desecration at Sri Harmandar Sahib by **Massa Ranghar** in 1740). Educated at **Khalsa College, amritsar**, and **Government College, Lahore**, he decided at **18** to join the army; he was commissioned **Second Lieutenant** in **1940** (2nd Punjab Regiment). He served in **every Indian war** up to 1971: **WWII** (against the Japanese in Burma), **1947–48** (J&K), **1962** (Sino‑Indian), **1965** (Haji Pir sector).

as a **Brigadier**, he was specially chosen in **1971** to **train, organize, and direct** the **Mukti Bahini**. His covert operations in East Pakistan **hollowed** the Pakistani army from within, easing the Indian army’s advance to **Dhaka**—a success credited in large measure to Subeg Singh. He was promoted **Major General** and awarded the **PVSM**.

after promotion, he was **hounded** via a **CBI** probe for **refusing** to deploy the army to crush **Jayaprakash Narayan’s** movement. His attempt to expose army Chief **General Raina** in a corruption case earned him the hostility of senior brass. On **30 april 1976**, a **day before** retirement, he was **dismissed** on **trumped‑up charges**—a grave injustice to a decorated soldier.

In **1977**, he joined the **Shiromani akali Dal**, offering to serve as a soldier of the Panth; he was arrested several times during the **akali Morcha**. In **1983**, deeply moved by Sant Jarnail Singh’s **fearlessness, clarity, and devotion** to the Panth, he designed a **defense system** to protect **Sri akal Takht Sahib** from a state assault. Not fully recovered from a **heart attack** in March 1984, he nonetheless came to amritsar at Sant Ji’s call. He prepared **unobtrusive but effective defenses** within the complex so as not to hinder pilgrims. During the **June 1984** Ghallughara, **General Subeg Singh** attained **martyrdom** at Sri akal Takht alongside **Sant Jarnail Singh** and **Bhai amreek Singh**.

**58) Baba Thahra Singh**

Born **1924** at **aurangabad (Maharashtra)** as **Dhyan Singh**, he was inspired by the *katha* of **Baba Gurbachan Singh Bhindranwale** at aurangabad, took **amrit**, and was renamed **avtar Singh**. He soon joined the **Damdami Taksal** and became close to **Sant Baba Kartar Singh Bhindranwale**. Sant Kartar Singh admired another great soul, **Baba Thahra Singh** (near Mumbai), and would fondly address avtar Singh as **“Thahra Singh.”** Thus the name stuck.

after Sant Kartar Singh’s passing (**1977**), Baba Thahra Singh, **Baba Thakur Singh**, and senior Singhs installed **Sant Jarnail Singh** as next **Jathedar** of the Taksal per Sant Kartar Singh’s directive. as Sant Ji preached across Punjab and India, Baba Thahra Singh managed **Gurdwara Gurdarshan Parkash (Mehta Chowk)**—the Taksal’s HQ—overseeing **administration and santhia**. He guided the Taksal’s **warrior group**, including **Baba Gurbachan Singh Manochahal** and **Bhai Gurdev Singh Usmanwala**. In **1982**, while Sant Ji was on tour, Baba Thahra Singh was appointed **in‑charge** of Taksal operations; when some Taksali Singhs were arrested, **Bhai amreek Singh** and **Baba Thahra Singh** went to court for their defense—only to be **detained without charge**. In response, **Sant Jarnail Singh** announced the **Dharam Yudh Morcha** from **akal Takht** on **18 July 1982**—aimed not merely at releasing Singhs but at **breaking the Panth’s chains of subjugation**. Under pressure, the government later **released** both.

as the Sikh movement grew, the Government of India prepared **Operation Blue Star**. at amritsar, Sant Ji organized the defense of **Sri akal Takht Sahib**. **Baba Thahra Singh** was given command of positions on the **Langar Hall roof** and the **Ramgarhia Bunga**, manned by about **60–65** Singhs. On the morning of **4 June 1984**, when the army attacked from the Langar Hall side, Baba Ji and his comrades **repelled multiple assaults**. Through the night of **4–5 June**, though **wounded**, he held position near the **Dukh Bhanjani Beri** in the parikrama. at **amrit vela** on **5 June**, he spoke to Sant Ji on wireless, urging him to **complete the ardas** “to free the Khalsa Panth from bondage.” By **noon on 6 June**, with ammunition exhausted and no relief, **Baba Thahra Singh** and **five or six elder Singhs** emerged from the bunker near **Dukh Bhanjani Beri** and **fell fighting**, attaining **shahadat**.

**59) Bibi Upkaar Kaur**

Born **1962** in **Karnal (Haryana)** to **Mata Bakshish Kaur** and **S. Meetpal Singh**, Bibi Upkaar Kaur joined the **all‑India Sikh Students Federation** in college and was appointed **head of the SSF women’s wing in Punjab**. an effective **orator, writer, and organizer**, she helped establish **numerous women’s units** across Punjab by age **20**. Following **Sant Jarnail Singh Bhindranwale**, she played an **active role** during the **Dharam Yudh Morcha**, awakening people to the **realities of state repression**. Under her leadership, **thousands** of women joined, many **courting arrest**.

In **June 1984**, when the army attacked Sri Darbar Sahib, Bibi Upkaar Kaur was posted **inside the sanctified walls** of **Gurdwara Baba atal Rai**. She had vowed to **defend Sri Harmandar Sahib to her last breath**. as fighting escalated, some units executed **strategic withdrawals** to carry the struggle beyond the complex and **regroup** for the future. Bibi Upkaar Kaur, however, was among those **determined to fight to the end**. On the night of **5–6 June**, she **fell in battle** within the sacred precincts of Sri Darbar Sahib and attained **martyrdom**.

**60) Bhai Mahinga Singh Babbar (Bhai Kulwant Singh Babbar)**

**Bhai Kulwant Singh Babbar**, also known as **Bhai Mahinga Singh**, was born **1957** at **Vishwakarma Nagar (Yamunanagar/Jagadhri)** to **S. Partap Singh**. The **firing on unarmed Sikhs** by faux‑Nirankaris on **Vaisakhi 1978** and the **blood of 13 martyrs** left a deep imprint on his heart. Longing to receive **amrit**, he did so at the **akhand Kirtani Jatha** *Hola‑Mahalla* program (**1979**).

He left home that year and came to **amritsar** to **Bibi amarjit Kaur** (widow of **Shaheed Bhai Fauja Singh**). Intent on serving Sikhi and **punishing oppressors**, he underwent **weapons training**. He met **Bhai Sukhdev Singh**, **Bhai Kulwant Singh Nagoke**, and others—and together they laid the **foundations of the Babbar Khalsa**. Distrustful of government courts, he **refused** to defend cases against him. Even underground, he would come **every amrit vela** to **bathe in the Sarovar** and listen to **asa‑dī‑Var** at Sri Darbar Sahib.

On **1 June 1984**, when **CRPF** and **BSF** began **indiscriminate firing** on the Darbar Sahib complex, **Bhai Kulwant Singh Babbar** became the **first Sikh to be martyred** in that assault. Holding the line at **Baba atal Sahib**, he felled **three attackers** early on, then moved to the **upper floor** of Baba atal—where a sniper’s bullet struck his **forehead**. He attained **shahadat**.

**61) November 1984**

after the attack on Sri Harmandar Sahib (**June 1984**), the **assassination of Prime Minister Indira Gandhi (31 Oct 1984)** triggered a **planned, targeted pogrom** against Sikhs. While the Indian state swiftly labeled it “riots” to **suppress evidence**, in reality **Sikhs alone were singled out**—a **state‑enabled massacre**, not a spontaneous disturbance.

The violence raged for **three days**, spreading beyond Delhi into many northern states—**Uttar Pradesh, Bihar, Madhya Pradesh, Haryana**, and others. In those days, **10,000+** Sikhs were **killed**; over **50,000** were **permanently displaced**. In Delhi alone, **130+ gurdwaras** were attacked and **Saroops of Guru Granth Sahib** burned. according to the **Nanavati Commission**, in **one block** of **Trilokpuri** colony **at least 400 Sikhs** (official count) were massacred, “**virtually all Sikh men were killed**.” This was not voluntary mob action but a **“well‑organized plan”** with **political leaders and administration** acting in concert. Eyewitnesses described mobs directed by **local Congress (I)** leaders, with **kerosene** supplied and squads of young men on motorcycles orchestrating the attacks. The **police** aided the mobs—**disarming Sikhs** in **Kalyanpuri**, leaving them at the mercy of killers, and then **charging Sikhs** who tried to defend themselves. State media—**Doordarshan** and **all India Radio**—aired **incendiary slogans** (“*Khoon ka badla khoon se lenge*”). The new Prime Minister **Rajiv Gandhi** justified the carnage with, “**When a big tree falls, the earth shakes a little**.”

Despite **ten** inquiries over **twenty‑six years**, **Human Rights Watch** noted that **no culpable politician or police officer** faced trial for **murder, rape, or arson**. Leaders openly implicated—such as **Kamal Nath**—evaded accountability and were later **rewarded with high office**. The absence of justice convinced many Sikhs that **democratic avenues** would not deliver redress—leading Sikh **militant groups** to begin **targeting perpetrators** of the pogrom.

**62) Punjab — Old Home**

*(heading retained as provided)*

**63) Stappoo — Punjabi Folk Sports**

*(heading retained as provided; “Stappoo” = hopscotch)*

**64) Punjab — Dadi (Grandmother)**

*(heading retained as provided)*

**65) Dadi–Pota (Grandmother & Grandson)**

*(heading retained as provided)*

**66) Kīrtan**

In Sikhi, **kīrtan** is not merely a ritual; it is exalted **praise** (ustat), a singing forth of Divine virtues that **joins the human soul to the Divine**. The entire **Guru Granth Sahib** is composed and compiled **for kīrtan**. The tradition’s fountainhead is **Guru Nanak Dev Ji**, who on his **udasīs** (journeys) sang the revealed Word to the **rabab** played by his lifelong companion **Bhai Mardana**. Thus, Sikh kīrtan **began with rabab accompaniment**, and early hymn‑singers were called **Rababis**.

**Guru arjan Dev Ji** gave the tradition firm doctrinal and practical form, compiling Guru Granth Sahib and setting the Bani in **31 main rags** (and many **sub‑rags**). With **rag**, **ghar**, and in some cases **tal** indicated above shabads, Gurmat Sangeet received a distinct, durable structure—underscoring the **unity of rag and shabad** in performance. Gurbani itself declares **kīrtan** the **foremost discipline in Kalyug**: *“Kaljug meh kīrtan pradhana.”* (ang 1075)

In Guru arjan’s time an historic turn occurred: when the **court Rababis** took offense and left, the Guru **encouraged ordinary Sikhs** to sing **themselves**. This seeded the **nishkam** (selfless, non‑professional) kīrtan tradition—Sikhs singing Gurbani in **pure rag** without commercial motive.

Kīrtan is not for aesthetic delight alone. It **cools and quiets** the mind, **loosens vices**, and **steadies attention** (*birti*) toward the Divine. Historically, kīrtan was accompanied by **stringed instruments**—**rabab, taūs, dilruba, saranda**, among others—and for decades gurdwaras used **classical instruments**. Under the British, the **harmonium** arrived and spread, though today there is a **revival** of ancient instruments (*rabab, tampura*, etc.).

**Rabab** is the **first and foremost** instrument of Gurmat Sangeet—raised by Guru Nanak from worldly entertainment into the service of **Divine praise**. It is a fretless, ancient stringed instrument, a wooden body topped with skin, played by plucking.

**Taūs** (Persian for “peacock”) resembles the **peacock’s form**. Tradition holds that **Guru Hargobind Sahib Ji** introduced it; it is one of the two principal instruments (**taūs** and **dilruba**) **bestowed by Guru Gobind Singh Ji** upon the Khalsa. Played with a **bow**, its deep, celestial tone intensifies the shabad’s feeling.

**Dilruba** is considered a **smaller, adapted** form of the **Israj** (another bowed string instrument)—popularized in the time of **Guru Gobind Singh Ji**, further entrenching the **tanti saz** (string‑instrument) kīrtan tradition.

The **Saranda** is another old bowed instrument of the kīrtan tradition, akin to the **sarangī**, about **three feet** in length, with a **rich, grave** voice. The renowned **Brahm‑gyanī Baba Shyam Singh Ji** played saranda in **third‑watch** kīrtan at Sri Harmandar Sahib for **~70 years**.

The **Dhaḍī** art—singing **ballads of valor** and sacred episodes to **dhaḍ (drum)** and **sarangī**—is a venerable Punjabi form. The term *dhaḍī* means **“praiser”**. **Guru Hargobind Sahib Ji** encouraged dhaḍīs to sing **vīr‑ras** and **martial varaṅ** at **akal Takht**, kindling a **warrior spirit** in the sangat and preserving heroic memory across generations.

The **Nagara** (war‑drum) symbolizes **sovereignty and divine authority**—historically used to rally armies, proclaim victory, or assemble the faithful. **Guru Gobind Singh Ji** instituted the **Ranjit Nagara** at **anandpur Sahib**, openly challenging Mughal rule. To this day, the nagara in gurdwaras signals the **chardi‑kala** and **sovereign identity** of the Khalsa.

across these strands, the lesson is clear: **Gurmat Sangeet** has always been **string‑based**, where each instrument serves as a **medium** to render the spiritual rasa of Gurbani faithfully in **rag and tal**.

Even today, at **Sri Harmandar Sahib** and gurdwaras worldwide, the **unbroken current** of kīrtan invites the sangat into the **Guru’s Word** and **devotional absorption**—a **confluence** of rag, shabad, and heartfelt *bhavna* that remains at the **center of Sikh life**.

**67) Kirtan Sculpture**

*(heading retained as provided)*

**68) Map (Optional Later)**

*(heading retained as provided)*

If you’d like, I can now format **45–68** into the same clean layout as **1–44** (with side‑by‑side Punjabi/English or ready‑to‑print sections).