Guru Tegh Bahadur, the youngest of the five sons of Guru Hargobind ji was born in Amritsar in the early hours of April 1, 1621. As the news spread at daybreak, Sikhs hurried to the presence of Guru Hargobind to offer their felicitations. The Guru himself went to see the child, accompanied by two of his Sikhs, Bidhi Chand and Jetha. As he set his eyes on him, he predicted auspiciously. In the words of the Garbilas Chhevin Patshaili, he said, "Of my five sons, he shall take the of five of Guru. He shall protect the weak and relieve their distress. This shall be his principal mark." Guru Hargobind called the child Tegh Bahadur, Mighty of Sword. The mother, Mata Nanaki, felt happy to hear her son so named. Much charity was distributed and the rejoicing continued for several days.

Owing to a minor skirmish with a Mughal force, Guru Hargobind removed his family from Amritsar to the anonymity of a nearby village, called Jhabal. Tegh Bahadur was carried by Mother Nanaki in a palanquin. From Jhabal, Guru Hargobind travelled to Goindwal, sacred to the Third Guru Goindwal was one of the important Sikh towns in the Punjab. Some other places then well known in Sikh geography were Khadur Sahib, sacred to the Second Guru Tarn Taran, Sri Hargobindpur and Kartarpur, all three founded by Guru Arjan Dev ,the Fifth Guru, Talwandi, birthplace of Guru Nannk Dera Baba Nanak, Darauli and Kiratpur, founded by Guru Hargobind Similarly, there were towns and villages made famous by the leading Sikh families who lived there. Some of the more prominent among these were Sur Singh (Bhai Bidhi Chand,Ramdas(Bhai Buddha) ), Bhai Rupa (Rup Chand), Kangar (Rai Jodh) and Baba Bakala (Bhai Mehra). As they reached Goindwal, Guru Hargobind, his family and Sikhs made ablutions in the baoli built by Guru Amar Das. Tegh Bahadur, then barely two, was bathed with the holy water. Ablutions were repeated the following morning before Guru Hargobind lett for Kartarpur. The family were left in Goindwal on the persuasion of Baba Sundar, great-grandson of Guru Amar Das ji Upon his return to Amritsar, Guru Hargobind recalled the family from Goindwal. As says the Sri Gur Pratap Suraj Granth, four of the Guru's sons greeted their father by touching his feet. The youngest, Tegh Bahadur, arrived carried on her arms by his sister, Bibi Viro.

Tegh Bahadur was brought up in the approved Sikh style. As a young boy, he was placed under the teaching of Bhai Buddha and Bhai Gurdas. The former supervised his training in archery and horsemanship and the latter taught him the old classics. Tegh Bahadur made rapid progress and showed early promise of mastery in both fields. He also gave evidence of a deeply mystical temperament by his prolonged spells of seclusion and contemplation. This strain of his genius is best expressed in his superbly sublime poetry preserved in the Guru Granth. The father's favourable prophecies continued. Mother Nanaki, though pleased inwardly, often wondered how Tegh Bahadur, quiet and humble and devoid of all ambition, would attain the rank Guru Hargobind had predicted for him. But there was no doubt that he was his father's favourite and that mighty events awaited him.

To quote the Sri Gur Pratap Suraj Granth, "Tegh Bahadur visited Guru Hargobind but occasionally; yet he received more consideration than anyone else. Usually, he came but once in a month. He would step in softly with his eyes turned to the ground in modesty. Thus he would bow low to the Guru's feet. Guru Hargobind received his gentle son with words of affection and seated him sometimes by his side and sometimes lifted him up on to his knee... "But Mother Nanaki's perplexity was not abated. She knew that her son, Tegh Bahadur, maintained no contact with the masands, nor did he supervise the household. One day she directly questioned Guru Hargobind why he treated Tegh Bahadur with such attention. The Guru answered, 'I shall unlock the mystery for you. Tegh Bahadur can suffer what none other can. His forbearance is unsurpassed. He is master of many virtues. None else is there like him in the world. This is one reason which entitles him to acknowledgement. Second, a son will be born to him who will be mighty of limb and be the vanquisher of foe. He will take part in many a battle. He will excel in both valour and compassion. He will bring fame to the House of Guru Nanak, the world teacher."'

I The next several years were spent in Amritsar until it became time for Suraj Mall to marry. Tegh Bahadur joined his brother's wedding party and, in the description of the Gurbilas Chhevin Patshahi, he was escorted by the devout Bhai Bidhi Chand. At Suraj Mall's wedding which took place at Kartarpur on April 23, 1629, Bishan Kaur, one of the bride's guests, chose Tegh Bahadur for her own daughter. Confidentially she spoke to her husband, Lal Chand, "Handsome beyond words is the Guru's son. Though barely eight years old, far excelling is his fortune. Our own daughter is five. We must act quickly and waste no time." They took the proposal to Guru Hargobind. Bhai Gurdas was sent to Tegh Bahadur whose answer was characteristic. He gently said that he would abide by the word of his father. The same day, he was affianced to Gujari, daughter of Lal Chand and Bishan Kaur. In Amritsar, Mother Nanaki received him with redoubled joy.

On February 4,1633, took place the marriage of Tegh Bahadur. Relations and Sikhs congregated in Kartarpur from Goindwal, Khadur, Amritsar, Mandiali, Batala, Kangar, Bhai Rupa, Malla, and other places. Tegh Bahadur was dressed in yellow for the occasion. He wore a wreath on his forehead and an ornamented umbrella was unfolded over him. In deference to an old Punjabi scruple, the party dispensed with carriages and preferred to walk owing to the fact that the bride belonged to their own town. In the words of Bhai Santokh Singh, "Most splendid looked Tegh Bahadur. Both men and women felt fascinated by his looks. He was tall like his father. Handsome as the moon was his face. He was long of limb and broad-chested...and he walked with gentle, graceful steps." "Like bridegroom like bride," says the Gurbilas Chhevin Patshahi. "Gujari is by destiny made worthy of Tegh Bahadur in every way."

Old texts record that Tegh Bahadur took part in the battle of Kartarpur on April 26, 1635. This was the last major conflict his father, Guru Hargobind, had to engage in. According to the Sri Gur Pratap Suraj Granth, Tegh Bahadur, riding his horse, made bold sallies in all directions. Mata Nanaki and her daughter-in-law watched his feats of arms from the top of their house. When word was sent to him to retire, he, like his brothers, answered that it was not proper to turn one's back on the battlefield. Tegh Bahadur was then fourteen years old. After the battle of Kartarpur, Guru Hargobind, Nanak VI, went to live at Kiratpur. For Tegh Bahadur this meant nine years of uninterrupted happiness in the company of his father. As was his wont, "he remained always saturated in the remembrance of God and spoke but little." When his time came near, Guru Hargobind asked Nanaki to go and live in the village of Bakala. Guru Hargobind appointed his elder son, [Guru Har Rai](http://www.sikh-history.com/sikhhist/gurus/nanak7.html) as next guru. Tegh Bahadur and his brothers were present at this occasion. Tegh Bahadur and his wife Mata Gujari ji shifted to Bakala. It was at Bakala when he heard about the passing away of Guru Har Rai and appointment of [Guru Har Krishan](http://www.sikh-history.com/sikhhist/gurus/nanak8.html)as Nanak Eight. It was also at Bakala when he heard about his appointment as ninth guru through Makhan Shah and other Sikhs.

Three successive visits were made to Kiratpur. On August 21,1664, Guru Tegh Bahadur went there to condole with Bibi Rup Kaur upon the passing away of her father, Guru Har Rai, and of her brother, Guru Har Krishan. The second visit was on October 15,1664, at the death on September 29, 1664, of Mata Bassi, mother of Guru Har Rai. A third visit concluded a fairly extensive journey through Majha, Malwa and Bangar districts of the Punjab. The first halt during this journey was at Amritsar, followed by halts at Tarn Taran, Khadur Sahib and Goindwal, all of long-standing sanctity in the Sikh tradition. Crossing the Beas and Sutlej rivers, Guru Tegh Bahadur arrived in the Malwa. He visited Zira and Moga and reached Darauli. He then sojourned in the Lakkhi Jungle, a desolate and sandy tract comprising mainly present-day districts of Bhatinda and Faridkot. According to the Guru kian Sakhian, Baisakhi of 1665 was celebrated at Sabo-ki Talwandi, now known as Damdama Sahib. This journey took Guru Tegh Bahadur up to Dhamdhan, near Jind, from where he returned to Kiratpur. On May 13,1665, Guru Tegh Bahadur went to Bilaspur, farther up in the hills. This was to attend the mourning for Raja Dip Chand of Bilaspur. He was accompanied on this journey by his mother, Mata Nanaki, Mata Sulakkhni, widow of Guru Har Rai, Mata Hariji, wife of Suraj Mall, Bibi Rup Kaur, daughter of Guru Har Rai, and Dip Chand and Nand Chand, sons of Suraj Mall.

The Dowager Rani Champa of Bilaspur offered to give the Guru a piece of land in her state. The Guru bought the site on payment of Rs 500. The land consisted of the villages of Lodhipur, Mianpur and Sahota. Here on the mound of Makhowal, Guru Tegh Bahadur raised a new habitation. The ground was broken on June 19, 1665, by Baba Gurditta Randhawa. Karahprasad was distributed after the ceremonies. The new village was named after Mother Nanaki. Chakk Nanaki later became famous as Anandpur Sahib.

Like his predecessors since the days of Guru Hargobind, Guru Tegh Bahadur maintained the marks of worldly dignity. But he himself lived austerely. Sikh documents, or any other, make no mention of a clash with the ruling power having occurred during his time. yet by his teaching and by his prolonged travels across the country, he created a new energy and environment for Sikh living. He was especially sensitive to the peoples' suffering and taught them to be fearless.

At Dhamdhan, Guru Tegh Bahadur was received by Bhai Daggo with exceeding joy . He put him up in the new house he had constructed. The Guru showered his blessings upon him: "For meeting me with presents, milk shall abound in thy house. Minister to the Sikhs and devotees, and remain with us during our stay in this place." Bhai Pheru was another of the Sikhs who unremittingly served the Guru and the Sikhs. He was so thoroughly devoted to his duty that he never allowed himself leisure to open his big turban and comb his hair. Guru Tegh Bahadur conferred upon him the penegyric: "Clean is thy beard, Bhai Pheru; durable is thy devotion; virtuous are thy actions; thou shalt be reckoned of consequence in the world. The Guru is a sacrifice unto thee, Bhai Pheru!" The festival of Divali brought to Dhamdhan Sikhs from far-off places. They felt blessed by a sight of the Guru and faithfully received his instruction. On November 8, 1665, Guru Tegh Bahadur reached Delhi. Rani Pushpa Devi of Amber was his host. Her family had reverenced the House of Guru Nanak since the days of the Sixth Guru, and her son, Kanwar Ram Singh, now attended upon the holy guest. Further journey lay through Mathura, Agra, Allahabad, Banaras and Sasaram. The Guru was drawn to Sasaram by the love of a Sikh, called Phaggo. Phaggo was convinced in his heart that the Guru would respond to his devotion and had, in anticipation of a visit, built a new house with a high entrance. His wish was that the Master should ride into the premises without having to dismount his horse. He cleaned the house every day and locked it, for he had vowed not to live in it until the Guru had visited it. Guru Tegh Bahadur answered his wish and, on reaching Sasaram, entered on horseback the house dedicated to him.

Guru Tegh Bahadur travelled on to Patna. There he spent the rainy season. At Patna was born his only son, then called Gobind Das. But he had by that time left the city acceding to the wishes of sangats in remoter districts. Dacca was the seat of an old Sikh sangat. Here the elderly mother of the local masand, Bulaki Das, eagerly awaited the Guru's arrival. She had spun cotton with her own hands and made a dress for him. On reaching Dacca, Guru Tegh Bahadur went straight to where she lived. For the old woman, this was like a dream come true. she felt rejoiced to seat the Guru on the divan she had kept for him and to present him with the dress she had made. The entire sangat came to see the Guru singing the sacred sabads. Guru Tegh Bahadur greeted them by calling Dacca "the citadel of Sikhism." He advised them to build a new dharamsala, assemble in it for kirtan and celebrate the holy festivals. "Thus will you be liberated; thus will your sorrows be cancelled."

Raja Ram Singh of Amber, who had been sent on January 6, 1668, from Delhi by Aurangzab with an expedition to Assam, overtook Guru Tegh Bahadur in Dacca. His mother, Pushpa Devi, had exhorted him to seek the Guru's help in his enterprise. The Raja, himself a devoted disciple, was pleased to see Guru Tegh Bahadur. He felt doubly blessed when the Guru accepted his entreaty to accompany him on the campaign. Towards the close of 1668, they set out for Assam, crossed the Brahmputra and reached Dhubri, which had also been visited by Guru Nanak during his travels in eastern India. Guru Tegh Bahadur marked out the spot where the First Guru had sat. People thronged to see him. A local chieftain, Raja Ram, came to seek blessing for a son. His wish was fulfilled and, as Sikh records tell, the son, named Ratan Rai, became a disciple and visited Guru Gobind Singh at Anandpur with presents. Raja Ram Singh who was encamped at some distance from Guru Tegh Bahadur clashed with the Ahom ruler, Chakradhwaj Singh. The issue remained undecided and, according to Sikh chronicles, the Guru brought about peace between the warring forces. Guru Tegh Bahadur travelled as far as Hajo: a modern researcher traces the name of a nearby hillock, Teghpur or Tegh Parbat, to his visit.

Hajo was the farthest Guru Tegh Bahadur travelled. The homeward journey began late in 1669. It was faster than the outward journey . The longest halt was at Patna where the Guru rejoined his family and saw for the first time his son, Gobind Das. At parting, the Guru instructed the family to return to Punjab and await his arrival at Lakhnaur, near Ambala. He himself proceeded to Delhi. In the entourage on this journey was his faithful Muslim follower, Nawab Saif Khan. On the evidence on the Bhatt Vahi Talauda, Guru Tegh Bahadur arrived in Delhi on June 20, 1670. He put up in the dharamsala of Bhai Kalyana where disciples and followers flocked in large numbers to obtain his blessing. Rani Pushpa Devi came along with her daughter-in-law and felt relieved of her anxiety to hear of the well-being of her son, Raja Ram Singh.

Guru Tegh Bahadur's son, Gobind Das, had reached Lakhnaur in the care of his mother and grandmother. In this village lived Mehar Chand, Mata Gujari's brother. Guru Tegh Bahadur arrived there from Delhi and proceeded to Chakk Nanki, or Anandpur with his whole family.

Kashmiri Brahmins, led by [Pundit Kirpa Ram](http://www.sikh-history.com/sikhhist/gurus/kirpadutt.html) came to Guru Tegh Bahadur at Anandpur in 1675 for protection against atrocities of Aurungzeb. They had faced stiff taxes, atrocities, cruelty under muslim Mughal governor of Kashmir. Honour of their daughters was being lost and they were losing their religion to the fanatic zeal and proletyzation activities of Islamic crusaders. They asked for a solution. Guru replied "Such activities can only be stopped by a sacrifice of a great person". Just then 8 years old son of Guru Tegh Bahadur Gobind Rai (Later Gobind Singh) came along and saw his father in deep thoughts. He enquired about the reason. He offered a possible solution by saying "who else is greater then you, O father". Guru Tegh Bahadur knew immediately about his Dharma. He told Kashmiri Brahmins "Go tell Aurungzeb that if they can convert your Guru then you will all become Muslims." Kirpa Ram obliged and Aurungzeb issued summons for Guru. Guru performed the ceromany and declared that next Guru will be his son, Gobind Rai. His three devoted disciples, Dyal Dass, Sati Dass and Mati dass insisted on going along with him, he agreed.

The rest account is from the book of "History of Sikh vol-1, by Hari Ram Gupta. His ancestors were honoured by Guru Gobind Singh himself and were given a title of Bhur-e-Shahi.

At Delhi 5-11, November, 1675

Aurungzeb had gone south, on his arrival to Delhi he demanded Guru ji at capital. (Guru ji were at Sirhind at this time) The faujdar put Guru in an iron cage and fastened it on the back of an elephant. His companions were fettered and handcuffed, and were carried in a bullock cart to delhi. They reached delhi on Nov 5 1675, and were kept at Kotwali jail. While in the cage on his way to Delhi Guru Tegh Bahadur composed the following two quatrains: The translation is

Dohra no. 53

[My strength is exhausted, I am in bondage, I have

no resources. Saith Nanak God is now my refuge.

May he succour me as He did the elphant]

Then he replied to himself

dohra no. 54

[ Strength is here, bondage is broken. All the

resources are there. Nanak! everything is in

thy power; you are my refuge]

Aurungzeb's pressure tactics:

Syed Mohammad Latif writes: "The emperor had many religious disputations with Tegh Bahadur, and asked him to show miracles, if he was true guru, or to embrace Islam." The Guru replied that showing a miracle was to interfere in the work of God which was wholly improper. As for embracing Islam he considered his religion as good as Islam, and therefore the change of religion was not necessary. The emperor ordered that Guru be put to the severest tortures. After five day's persecution on 10th November, the most heinous and most horrible scene was enacted before the eyes of Guru who was kept in the iron cage. Aurungzeb thought that the sight of such ghastly deeds might force the Guru to change his mind for embracing Islam.

Sawing, bowling and chopping off:

Dyal Das, Mati Das and Sati Das as well as the Guru were brought to the open space in front of the Kotwali where now stands a fountain. (Mati Das and Sati das were brothers, they were former Brahmins and belong to the area of Jammu) First of all Bhai Mati das was asked to become a Muslaman. He replied that Sikhism was true and Islam was false. If God had favoured Islam, he would have created all men circumised. He was at once tied between two posts, and while standing erect, was sawn across from head to loins. He faced the savage operation with such compusure tranquility and fortitude that Sikh theologians included his name in the daily prayers (Ardas). Dyal Das abused the Emperor and his courtiers at this atrocious act. He was tied up like a bundle with an iron chain and was put into large cauldron of bowling oil. He was roasted alive into a block of charcoal. Sati Das condemned the brutalities. He was hacked to pieces limb by limb. Jaita a Rangreta sikh of delhi collected the remains of these martyrs and consigned them to the river Yamuna flowing at a stone's throw.

The Guru's reflections

All this happened before the very eyes of Tegh Bahadur. He was all the time repeating 'Wah Guru'. He remained stonelike unruffled and undismayed. His energy, thoughts, ideas, feelings, and emotions had concentrated on Wah Guru, and dazzling divine light was beaming upon his face. He realized that such immortal sacrifices could not go in vain. Their name would live for ever. In this carnage he saw the rise of a new nation of heroes. Keeping in mind his promise to Kashmiri pandits, the Guru continually chanted the following hymn

Bah Jinahn di pakariye

Sar dije bah na chhoriye

Tegh Bahadur bolya

Dhar payae dharma na chhoriye.

[Give up your head, but forsake not those whom you have

undertaken to protect. Says Tegh Bahadur, sacrifice your life, but

relinquish not your faith]

The Guru's miracle

Next morning Guru got up early. He bath and sat in meditation. He recited Japji and Sukhmani. He reflected upon the supreme sacrifice of his grandfather, Guru Arjan dev, on the duties of the office of Guruship and on his own responsibility at this crisis. His resolve was made. A little before 11'o clock Guru Tegh Bahadur was brought to open place of execution in Chandni Chauk, where Gurudwara Sis Ganj now stands. The Qazi, several high officials, and the executioner, Sayyid Jalal-Ud-Din of Samana with a shining broad sword in hand was already there. A contigent of Mughal soldiers stood on guard. A large crowd of spectators had gathered outside the barricade. The Guru stood in front. The Qazi asked him either to show miracle, or Embrace Islam or face death.Gurdwara Sis Ganj Chandani Chowk Delhi,
Martyrdom place of Guru Tegh Bahadur ji, got constructed by Baghel Singh

Syed Mohammad Latif writes: " The Guru said before the assembly of Omerahas that the duty of man was to pray to the Lord, but since he had been commanded by his majesty to show a miracle, he had resolved upon complying with the King's order. He wrote on a piece of paper, which he said was charmed, and then having tied it round his neck declared that the sword would fall harmless on it. The executiner was now summoned to test the miraculous charm. The blow was given and the head of the Guru rolled on the floor to the amazement of court." (Latif, page 260, History of PunjaB, he is famous for anti Sikh writings so please don't get offended with above)

Display in Delhi

After the execution Guru's head and body were placed on the back of an elephant and paraded into the streets and bazars of Delhi. They were kept at the Kotwali in Chandni Chauk after demonstrations. Aurungzeb then ordered that parts of his body be imputated and hung about the city. "Wajudash ra chand hisse namudah atraf-e-shahar-awezand"

A desperate struggle

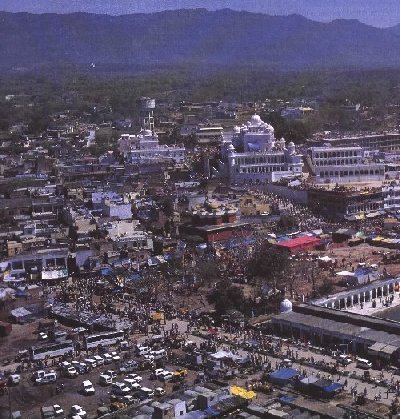
Jaita and Nanu, residents of Dilwali Gali in the city, held a meeting in the house of Nanu. They were joined by Uda, a resident of Ladwa in Karnal district. They resolved that such a thing should not happen. It was suggested that Lakhi Lubana was shortly to arrive with a few cartloads of cotton from Narnaul. He was a Sikh and his guidance was sought. They waited for Lakhi on the road a few kilometrs away from the city. They informed him about the whole affair. It was decided that carts should be diverted from the side of the Red fort to Chandani chauk about midnight on Nov 11/12 1675 A.D. Near Kotwali the speed of the carts would be slowed down without stopping them. The head and body lay at the gate. The watchmen wrapped in quilts were inside. Jaita slipped out quickly, picked up the head and fled away towards Sabzi Mandi. He tied the head in a sheet, fastened it on his back and covered his body in an old, dirty blanket. He made straight for Azadpur on the road to Sonepat. Nanu and Uda kept him company at a distance.

Lakhi's extraordinary deed

Lakhi's son and servant lifted the body, hid it in cotton and rushed off to Raisina, and to their home in Rikab Ganj village. They put the body in their house, and piled all the wood, wooden articles, clothes, ghee available at home, since cremation at night is prohibited they waited for daylight.

In the morning the entire staff of Kotwali was horrified at the disappearance of Guru's head and body. The police was immediately put on alert. and a thorough search was made. (Lakhi put fire to his house and thus was as well as saved of the wrath of emperor and he also cremated Guru ji's body, at this site now stands Gurudwara Rakab Ganj)

The trio's feat of strength and endurance

Jaita carried the head, Nanu and Uda served his escorts. One walked ahead and other behind within sight of Jaita. They followed the paths throught fields and bushes, greeting Hindus by Ram Ram and muslaman by Salam. From Karnal they took the pathway to Pehowa, Ismailabad and Ambala. They reached Kiratpur on the afternoon of Tuesday, 16 November 1675. They covered 320 kilometrs in five days. Guru Gobind singh was immediately informed at Anandpur, 8 Kms distant. He at once came to Kiratpur, and accorded a ceremonial reception to his father's head. He held Jaita in tight embrace and declaring Rangrete Guru ke Bete. The Guru bestowed same affection to Nanu and Uda.   
  
  
  
  
  


The effect of Guru's martyrdom

Hindus, Sikhs and Sufi Muslims in the Panjab were deeply shocked at the execution of the Guru and his three brave companions. They were filled with indignation. A Sikh even made an attempt on Aurungzeb's life. On Friday, 27 October, 1676, the emperor returned from Jama Masjid. He went for an airing in a boat in river Yamuna. When he alighted the boat and was about to get on the movable throne (Takht-e-rawan) "an ill-fated disciple of Guru Tegh Bahadur" threw two bricks on the emperor, one of which hit the throne. (Saqi Must-Id-Khan, Masir-e-Alamgiri translation by sir Jadunath Sarkar. page 94)

Guru Tegh Bahadur's execution turned the tide of history of the Sikhs and of Panjab. His son and successor Guru Gobind singh reflected on the history of India as well as on the history of the Sikhs. Guru Nanak had described the rulers of his time as tigers and dogs. His great Grandfather, the fifth Guru, Arjan, was executed at Lahore. His grandfather Guru Hargobind, had been imprisoned in the Gwalir fort for twelve years. His father was beheaded simply because he happened to be the head of a religious body. There had been no change in the attitude of rulers as described by Guru Nanak even after two hundred years. After a most determined meditation on this state of affairs, the Guru came to the conclusion that if the king was bad, people must rise in revolt. The greatest need of the time was to create a national army. Such an army was to be based on social justice. There should be no discrimination in the name of caste, creed or colour. The unpaid, unequipped and untrained army was to be inspired by feelings of patriotism and nationalism. This objective was achieved by creation of Khalsa. The down trodden people who had lived for centuries under complete servility turned into doughty warriors. In the course of one hundred years they not only ended the foreign rule but also put a stop for ever to the foreign invasions from the North-West.   
[Read Biography of Guru Gobind Singh ji](http://www.sikh-history.com/sikhhist/gurus/nanak10.html)

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| [GuruTeghBahadurS1.jpg](http://www.sikhiwiki.org/index.php/File:GuruTeghBahadurS1.jpg) | | |
| **Full Name :** | Tegh Bahadur | |
| **Personal Details** | | |
| **Birth :** | [Wednesday](http://www.sikhiwiki.org/index.php/Wednesday), [April 18](http://www.sikhiwiki.org/index.php/April_18), [1621](http://www.sikhiwiki.org/index.php/1621) | |
| **Guruship :** | [Saturday](http://www.sikhiwiki.org/index.php/Saturday), [16 April](http://www.sikhiwiki.org/index.php/16_April) [1664](http://www.sikhiwiki.org/index.php/1664) | |
| [**Joti Jot**](http://www.sikhiwiki.org/index.php/Joti_Jot)**:** | [Wednesday](http://www.sikhiwiki.org/index.php/Wednesday), [November 24](http://www.sikhiwiki.org/index.php/November_24), [1675](http://www.sikhiwiki.org/index.php/1675)at Chandani Chownk New Delhi | |
| **Family** | | |
| **Parents :** | | [Guru Har Gobind](http://www.sikhiwiki.org/index.php/Guru_Har_Gobind) & [Mata Nanaki](http://www.sikhiwiki.org/index.php/Mata_Nanaki) |
| **Brother/Sisters :** | | Brother - [Baba Gurditta](http://www.sikhiwiki.org/index.php/Baba_Gurditta), [Baba Suraj Mal](http://www.sikhiwiki.org/index.php/Suraj_Mal), Baba Ani Rai, [Baba Atal Rai](http://www.sikhiwiki.org/index.php/Baba_Atal_Rai) Sister - [Bibi Biro](http://www.sikhiwiki.org/index.php/Bibi_Viro) |
| **Spouse :** | | [Mata Gujri](http://www.sikhiwiki.org/index.php/Mata_Gujri) |
| **Children :** | | [Guru Gobind Singh](http://www.sikhiwiki.org/index.php/Guru_Gobind_Singh) |
| **Other Details** | | |
| **Bani in**[**GGS**](http://www.sikhiwiki.org/index.php/Guru_Granth_Sahib)**:** | N.A | |
| **Other Info:** | 115 hymns | |

**Guru Tegh Bahadur Ji** ([Gurmukhi](http://www.sikhiwiki.org/index.php/Gurmukhi): ਗੁਰੂ ਤੇਗ਼ ਬਹਾਦੁਰ) ([Wednesday](http://www.sikhiwiki.org/index.php/Wednesday), [April 18](http://www.sikhiwiki.org/index.php/April_18), [1621](http://www.sikhiwiki.org/index.php/1621) - [Wednesday](http://www.sikhiwiki.org/index.php/Wednesday), [November 24](http://www.sikhiwiki.org/index.php/November_24), [1675](http://www.sikhiwiki.org/index.php/1675)), revered by the Sikhs as *Srisht-di-Chadar* (Protector of humanity), was the ninth of [the Ten Gurus of Sikhism](http://www.sikhiwiki.org/index.php/The_Ten_Gurus_of_Sikhism). He had become Guru on [16 April](http://www.sikhiwiki.org/index.php/16_April) [1664](http://www.sikhiwiki.org/index.php/1664), following in the footsteps of his grand-nephew and the eighth Guru, [Guru Har Krishan](http://www.sikhiwiki.org/index.php/Guru_Har_Krishan) ji.

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| --- | --- |
| [Guru Gobind Singh Sahib Ji (1667-1708).jpg](http://www.sikhiwiki.org/index.php/File:Guru_Gobind_Singh_Sahib_Ji_(1667-1708).jpg) | |
| **Full Name :** | Gobind Rai |
| **Personal Details** | |
| **Birth :** | [Friday](http://www.sikhiwiki.org/index.php/Friday), [January 5](http://www.sikhiwiki.org/index.php/January_5), [1667](http://www.sikhiwiki.org/index.php/1667) in [Patna](http://www.sikhiwiki.org/index.php/Patna), Bihar, India |
| **Guruship :** | 1675 to 1708 |
| [**Joti Jot**](http://www.sikhiwiki.org/index.php/Joti_Jot)**:** | [Thursday](http://www.sikhiwiki.org/index.php/Thursday), [21 October](http://www.sikhiwiki.org/index.php/21_October), [1708](http://www.sikhiwiki.org/index.php/1708) at [Nanded](http://www.sikhiwiki.org/index.php/Nanded) |
| **Family** | |
| **Parents :** | [Guru Tegh Bahadur](http://www.sikhiwiki.org/index.php/Guru_Tegh_Bahadur) & [Mata Gujri](http://www.sikhiwiki.org/index.php/Mata_Gujri) |
| **Brother/Sisters :** | -N.A- |
| **Spouse :** | [Mata Jeeto](http://www.sikhiwiki.org/index.php/Mata_Jeeto), [Mata Sundri](http://www.sikhiwiki.org/index.php/Mata_Sundri), and [Mata Sahib Kaur](http://www.sikhiwiki.org/index.php/Mata_Sahib_Kaur). |
| **Children :** | [Zorawar Singh](http://www.sikhiwiki.org/index.php/Sahibzada_Zorawar_Singh), [Ajit Singh](http://www.sikhiwiki.org/index.php/Sahibzada_Ajit_Singh), [Jujha Singh](http://www.sikhiwiki.org/index.php/Sahibzada_Jujhar_Singh), [Fateh Singh](http://www.sikhiwiki.org/index.php/Sahibzada_Fateh_Singh) |
| **Other Details** | |
| **Bani in**[**GGS**](http://www.sikhiwiki.org/index.php/Guru_Granth_Sahib)**:** | Recomposed the Sri Guru Granth Sahib Ji at Damdama Sahib in 1706 |
| **Other Info:** | Wrote [Dasam Granth](http://www.sikhiwiki.org/index.php/Dasam_Granth) and [Sarabloh Granth](http://www.sikhiwiki.org/index.php/Sarabloh_Granth) Creation of [Khalsa Panth](http://www.sikhiwiki.org/index.php/Khalsa_Panth) Fought wars of defense for righteousness |

**Guru Gobind Singh ji** ([Gurmukhi](http://www.sikhiwiki.org/index.php/Gurmukhi): [ਗੁਰੂ](http://www.sikhiwiki.org/index.php/Guru) [ਗੋਬਿੰਦ ਸਿੰਘ](http://www.sikhiwiki.org/index.php/Gobind_Singh)) ([January 5](http://www.sikhiwiki.org/index.php/January_5), [1667](http://www.sikhiwiki.org/index.php/1667)[1](http://www.sikhiwiki.org/index.php/Nanakshahi#Nanakshahi_Calendar) - [21 October](http://www.sikhiwiki.org/index.php/21_October), [1708](http://www.sikhiwiki.org/index.php/1708)), born "Gobind Rai" at [Patna Sahib](http://www.sikhiwiki.org/index.php/Patna,_India), [Bihar](http://www.sikhiwiki.org/index.php/Bihar_(India)), [India](http://www.sikhiwiki.org/index.php/India), was the tenth and last of the [human form Gurus](http://www.sikhiwiki.org/index.php/Ten_Gurus) of Sikhism. He became Guru on [November 24](http://www.sikhiwiki.org/index.php/November_24), [1675](http://www.sikhiwiki.org/index.php/1675) at the age of nine, following the [martyrdom](http://www.sikhiwiki.org/index.php/Martyrdom_of_Guru_Tegh_Bahadur) of his father, the ninth Guru, [Guru Tegh Bahadur Ji](http://www.sikhiwiki.org/index.php/Guru_Tegh_Bahadur_Ji).

A divine messenger, a warrior, a poet, a philosopher, Guru Gobind Singh molded the [Sikh](http://www.sikhiwiki.org/index.php/Sikh) religion into its present shape, with the institution of the [Khalsa](http://www.sikhiwiki.org/index.php/Khalsa)fraternity, and completion of the sacred scripture, the [Guru Granth Sahib](http://www.sikhiwiki.org/index.php/Guru_Granth_Sahib), in the final form that we find today. Before leaving his mortal body in 1708, Guru Gobind Singh decreed the [Guru Granth Sahib](http://www.sikhiwiki.org/index.php/Guru_Granth_Sahib) as the next and [perpetual Guru of the Sikhs](http://www.sikhiwiki.org/index.php/Perpetual_Guru_of_the_Sikhs).

It may not be out of context to consider that throughout the chronicles of human history, there has been no individual who lived a life more inspirational than Guru Gobind Singh. He is variously revered as *Sarbans Dani* (the merciful donor, who sacrificed his all), *Mard Agamra* (man without any parallels), *Shah-e-Shahenshah* (emperor of emperors), *Bar do Alam Shah* (ruler of both worlds), amongst others.

***"If we consider the work which (Guru) Gobind (Singh) accomplished, both in reforming his religion and instituting a new code of law for his followers, his personal bravery under all circumstances; his persevering endurance amidst difficulties, which would have disheartened others and overwhelmed them in inextricable distress, and lastly his final victory over his powerful enemies by the very men who had previously forsaken him, we need not be surprised that the Sikhs venerate his memory. He was undoubtedly a great man."***(W, L. McGregor)

It is said that after the martyrdom of his father, [Guru Tegh Bahadur](http://www.sikhiwiki.org/index.php/Guru_Tegh_Bahadur), the tenth Master declared that he would create such a Panth (community/society), which would challenge the tyrant rulers in every walk of life to restore justice, equality and peace for all of mankind. Via institution of the [Khalsa](http://www.sikhiwiki.org/index.php/Khalsa) in 1699, Guru Gobind Singh Ji infused the dual spirit of a saint and a soldier in the minds and hearts of his followers to fight oppression in order to restore righteousness (Dharma) and to uplift the down-trodden people in this world.

As a prophet, the Guru is unique. His teachings are very scientific and most suitable for all times. Unlike many other prophets he never called himself God

*This article is about the tenth Guru of*[*Sikh*](https://en.wikipedia.org/wiki/Sikh)*religion. For the recipient of the*[*Victoria Cross*](https://en.wikipedia.org/wiki/Victoria_Cross)*, see*[*Gobind Singh (VC)*](https://en.wikipedia.org/wiki/Gobind_Singh_(VC))*. For the Malaysian politician, see*[*Gobind Singh Deo*](https://en.wikipedia.org/wiki/Gobind_Singh_Deo)*.*

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| **Dhan Sri Guru Gobind Singh ji** | |
| [Guru Gobind Singh Ji](https://en.wikipedia.org/wiki/File:Guru_Gobind_Singh.jpg)  Portrait of Guru Gobind Singh, holding a [falcon](https://en.wikipedia.org/wiki/Falcon)and escorted by [Sikhs](https://en.wikipedia.org/wiki/Khalsa) | |
| **Religion** | [Sikhism](https://en.wikipedia.org/wiki/Sikhism) |
| **Known for** | Founding the [Khalsa](https://en.wikipedia.org/wiki/Khalsa)[[1]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p25-1) Wrote [Jaap Sahib](https://en.wikipedia.org/wiki/Jaap_Sahib), [Chandi di Var](https://en.wikipedia.org/wiki/Chandi_di_Var), [Tav-Prasad Savaiye](https://en.wikipedia.org/wiki/Tav-Prasad_Savaiye), [Zafarnamah](https://en.wikipedia.org/wiki/Zafarnama_(letter)), [Bachittar Natak](https://en.wikipedia.org/wiki/Bachittar_Natak), [Akal Ustat](https://en.wikipedia.org/wiki/Akal_Ustat), [Chaupai (Sikhism)](https://en.wikipedia.org/wiki/Chaupai_(Sikhism)) |
| **Other names** | *Tenth Nanak*[[2]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-2) |
| **Personal** | |
| **Born** | Gobind Rai 22 December 1666 [Patna Sahib](https://en.wikipedia.org/wiki/Patna_Sahib) (Present day [India](https://en.wikipedia.org/wiki/India)) |
| **Died** | 7 October 1708 (aged 41) [Hazur Sahib Nanded](https://en.wikipedia.org/wiki/Hazur_Sahib_Nanded) (Present day [India](https://en.wikipedia.org/wiki/India)) |
| **Spouse** | [Mata Jito](https://en.wikipedia.org/wiki/Mata_Jito), [Mata Sundari](https://en.wikipedia.org/wiki/Mata_Sundari) and [Mata Sahib Devan](https://en.wikipedia.org/wiki/Mata_Sahib_Devan)[[3]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-dalbirsingh144-3) |
| **Children** | [Ajit Singh](https://en.wikipedia.org/wiki/Ajit_Singh_(Sikhism)) [Jujhar Singh](https://en.wikipedia.org/wiki/Jujhar_Singh) [Zorawar Singh](https://en.wikipedia.org/wiki/Zorawar_Singh_(Sikhism)) [Fateh Singh](https://en.wikipedia.org/wiki/Fateh_Singh_(Sikhism)) |
| **Parents** | [Guru Tegh Bahadur](https://en.wikipedia.org/wiki/Guru_Tegh_Bahadur), [Mata Gujri](https://en.wikipedia.org/wiki/Mata_Gujri) |
| **Religious career** | |
| **Predecessor** | [Guru Tegh Bahadur](https://en.wikipedia.org/wiki/Guru_Tegh_Bahadur) |
| **Successor** | [Guru Granth Sahib](https://en.wikipedia.org/wiki/Guru_Granth_Sahib) |

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| --- |
| Part of [a series](https://en.wikipedia.org/wiki/Category:Sikhism) on |
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| [Khanda](https://en.wikipedia.org/wiki/Sikhism) |
| [**Sikh gurus**](https://en.wikipedia.org/wiki/Sikh_gurus)[[show]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) |
| [**Sikh saints**](https://en.wikipedia.org/wiki/Bhagat)[[show]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) |
| [**Philosophy**](https://en.wikipedia.org/wiki/Sikh_religious_philosophy)[[show]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) |
| [**Practices**](https://en.wikipedia.org/wiki/Category:Sikh_practices)[[show]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) |
| [**Scripture**](https://en.wikipedia.org/wiki/Category:Sikh_scripture)[[show]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) |
| [**Takhts**](https://en.wikipedia.org/wiki/Panj_Takht)[[show]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) |
| [**General topics**](https://en.wikipedia.org/wiki/Category:Sikhism)[[show]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh) |
| **[Khanda emblem.svg](https://en.wikipedia.org/wiki/File:Khanda_emblem.svg)**[**Sikhism portal**](https://en.wikipedia.org/wiki/Portal:Sikhism) |
| * [v](https://en.wikipedia.org/wiki/Template:Sikhism_sidebar) * [t](https://en.wikipedia.org/wiki/Template_talk:Sikhism_sidebar) * [e](https://en.wikipedia.org/w/index.php?title=Template:Sikhism_sidebar&action=edit) |

**Guru Gobind Singh** (*Gurmukhi:* ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ) (22 December 1666 – 7 October 1708),[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4)[[5]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-colesambhip36-5) born **Gobind Rai**, was the tenth Sikh Guru, a [spiritual master](https://en.wikipedia.org/wiki/Spirituality), [warrior](https://en.wikipedia.org/wiki/Warrior), [poet](https://en.wikipedia.org/wiki/Poet) and [philosopher](https://en.wikipedia.org/wiki/Philosopher). When his father, [Guru Tegh Bahadur](https://en.wikipedia.org/wiki/Guru_Tegh_Bahadur), was beheaded for refusing to convert to Islam,[[6]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-6)[[7]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-7) Guru Gobind Singh was formally installed as the leader of the [Sikhs](https://en.wikipedia.org/wiki/Sikhs) at age nine, becoming the tenth [Sikh Guru](https://en.wikipedia.org/wiki/Sikh_Guru).[[8]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-8) His four sons died during his lifetime in [Mughal-Sikh Wars](https://en.wikipedia.org/wiki/Mughal-Sikh_Wars) – two in battle, two executed by the [Mughal](https://en.wikipedia.org/wiki/Mughal_Empire) army.[[9]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-9)[[10]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-10)[[11]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-11)

Among his notable contributions to [Sikhism](https://en.wikipedia.org/wiki/Sikhism) are founding the [*Sikh*](https://en.wikipedia.org/wiki/Sikh) warrior community called [*Khalsa*](https://en.wikipedia.org/wiki/Khalsa) in 1699[[1]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p25-1)[[12]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-BBC-12)[[13]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-13) and introducing [*the Five Ks*](https://en.wikipedia.org/wiki/The_Five_Ks), the five articles of faith that Khalsa Sikhs wear at all times. Guru Gobind Singh also continued the formalisation of the religion, wrote important Sikh texts,[[14]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-14)[[15]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-15) and enshrined the scripture the [Guru Granth Sahib](https://en.wikipedia.org/wiki/Guru_Granth_Sahib) as Sikhism's eternal [Guru](https://en.wikipedia.org/wiki/Guru).[[16]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-shelke199-16)

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* [2Founding the Khalsa](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Founding_the_Khalsa)
* [3Sikh scriptures](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Sikh_scriptures)
* [4Wars](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Wars)
  + [4.1Significant battles](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Significant_battles)
  + [4.2Death of family members](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Death_of_family_members)
  + [4.3Mughal accounts](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Mughal_accounts)
* [5Post-war years](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Post-war_years)
  + [5.1Zafarnama](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Zafarnama)
* [6Final days](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Final_days)
* [7See also](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#See_also)
* [8References](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#References)
* [9Further reading](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#Further_reading)
* [10External links](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#External_links)

Family and early life[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=1" \o "Edit section: Family and early life)]

[](https://en.wikipedia.org/wiki/File:GuruGobindBirthPlace.jpg)

Guru Gobind Singh's birthplace

Gobind Singh was the only son of [Guru Tegh Bahadur](https://en.wikipedia.org/wiki/Guru_Tegh_Bahadur), the ninth Sikh guru, and [Mata Gujri](https://en.wikipedia.org/wiki/Mata_Gujri). He was born in [Patna](https://en.wikipedia.org/wiki/Patna), [Bihar](https://en.wikipedia.org/wiki/Bihar) in the [Sodhi](https://en.wikipedia.org/wiki/Sodhi) Khatri family [[17]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-17) while his father was visiting [Bengal](https://en.wikipedia.org/wiki/Bengal) and [Assam](https://en.wikipedia.org/wiki/Assam).[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4) His birth name was Gobind Rai, and a shrine named [Takht Sri Patna Harimandar Sahib](https://en.wikipedia.org/wiki/Takht_Sri_Patna_Sahib) marks the site of the house where he was born and spent the first four years of his life.[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4) In 1670, his family returned to Punjab, and in March 1672 they moved to Chakk Nanaki in the Himalayan foothills of north India, called the Sivalik range, where he was schooled.[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4)[[12]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-BBC-12)

His father Guru Tegh Bahadur was petitioned by [Kashmiri Pandits](https://en.wikipedia.org/wiki/Kashmiri_Pandit)[[18]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-pslf-18) in 1675 for protection from the fanatic persecution by Iftikar Khan, an Islamic satrap of the Mughal Emperor [Aurangzeb](https://en.wikipedia.org/wiki/Aurangzeb).[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4) Tegh Bahadur considered a peaceful resolution by meeting Aurangzeb, but was cautioned by his advisors that his life may be at risk. The young Gobind Rai – to be known as Gobind Singh after 1699[[5]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-colesambhip36-5) – advised his father that no one was more worthy to lead and make a sacrifice than him.[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4) His father made the attempt, but was arrested then publicly beheaded in [Delhi](https://en.wikipedia.org/wiki/Delhi) on 11 November 1675 under the orders of Aurangzeb for refusing to convert to Islam and the ongoing conflicts between Sikhism and the Islamic Empire.[[19]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-19)[[20]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-20) After this martyrdom, the young Gobind Rai was installed by the Sikhs as the tenth Sikh Guru on [Vaisakhi](https://en.wikipedia.org/wiki/Vaisakhi) on 29 March 1676.[[21]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Hansra2007-21)

The education of Guru Gobind Singh continued after he became the 10th Guru, both in reading and writing as well as martial arts such as horse riding and archery. In 1684, he wrote the [Chandi di Var](https://en.wikipedia.org/wiki/Chandi_di_Var) in Punjabi language – a legendary war between the good and the evil, where the good stands up against injustice and tyranny, as described in the ancient Sanskrit text [Markandeya Purana](https://en.wikipedia.org/wiki/Markandeya_Purana).[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4) He stayed in Paonta, near the banks of river Yamuna, till 1685.[[4]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-eos-4)

Guru Gobind Singh had three wives:[[3]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh" \l "cite_note-dalbirsingh144-3)[[22]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-22)

* at age 10, he married [Mata Jito](https://en.wikipedia.org/wiki/Mata_Jito) on 21 June 1677 at Basantgaṛh, 10 km north of Anandpur. The couple had three sons: [Jujhar Singh](https://en.wikipedia.org/wiki/Jujhar_Singh) (b. 1691), [Zorawar Singh](https://en.wikipedia.org/wiki/Zorawar_Singh_(Sikhism)) (b. 1696) and [Fateh Singh](https://en.wikipedia.org/wiki/Fateh_Singh_(Sikhism)) (b. 1699).[[23]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-23)
* at age 17, he married [Mata Sundari](https://en.wikipedia.org/wiki/Mata_Sundari) on 4 April 1684 at Anandpur. The couple had one son, [Ajit Singh](https://en.wikipedia.org/wiki/Ajit_Singh_(Sikhism)) (b. 1687).[[24]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-24)
* at age 33, he married [Mata Sahib Devan](https://en.wikipedia.org/wiki/Mata_Sahib_Kaur) on 15 April 1700 at Anandpur. They had no children, but she had an influential role in Sikhism. Guru Gobind Singh proclaimed her as the *Mother of the Khalsa*.[[25]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-25)

The life example and leadership of Guru Gobind Singh has been of historic importance to the Sikhs. He institutionalized the Khalsa (literally, Pure Ones), which played the key role in protecting the Sikhs long after his death, such as during the nine invasions of Panjab and holy war led by Ahmad Shah Abdali from Afghanistan between 1747 and 1769.[[5]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-colesambhip36-5)

Founding the Khalsa[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=2" \o "Edit section: Founding the Khalsa)]

[](https://en.wikipedia.org/wiki/File:Keshgarh_Sahib_Gurudwara_at_Anandpur_Sahib.jpg)

[Keshgarh Sahib](https://en.wikipedia.org/wiki/Keshgarh_Sahib)Gurudwara at [Anandpur Sahib](https://en.wikipedia.org/wiki/Anandpur_Sahib), Punjab, the birthplace of [Khalsa](https://en.wikipedia.org/wiki/Khalsa)

[](https://en.wikipedia.org/wiki/File:GuruGobindSinghJiGurdwaraBhaiThanSingh.jpg)

A Fresco of Guru Gobind Singh and The [Panj Piare](https://en.wikipedia.org/wiki/Panj_Piare) in Gurdwara Bhai Than Singh built in the reign of Maharaja [Ranjit Singh](https://en.wikipedia.org/wiki/Ranjit_Singh).

In 1699, the Guru requested the Sikhs to congregate at [Anandpur](https://en.wikipedia.org/wiki/Anandpur_Sahib) on [Vaisakhi](https://en.wikipedia.org/wiki/Vaisakhi) (the annual spring [harvest festival](https://en.wikipedia.org/wiki/Harvest_festival)).[[26]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Cynthia_Mahmood_Faith_Baisakhi-26) According to the Sikh tradition, he asked for a volunteer from those who gathered, someone willing to sacrifice his head. One came forward, whom he took inside a tent. The Guru returned to the crowd without the volunteer, but with a bloody sword.[[26]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Cynthia_Mahmood_Faith_Baisakhi-26) He asked for another volunteer, and repeated the same process of returning from the tent without anyone and with a bloodied sword four more times. After the fifth volunteer went with him into the tent, the Guru returned with all five volunteers, all safe. He called them the [*Panj Pyare*](https://en.wikipedia.org/wiki/Panj_Pyare) and the first Khalsa in the Sikh tradition.[[26]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Cynthia_Mahmood_Faith_Baisakhi-26)

Guru Gobind Singh then mixed water and sugar into an iron bowl, stirring it with a double-edged sword to prepare what he called [Amrit](https://en.wikipedia.org/wiki/Amrita)("nectar"). He then administered this to the *Panj Pyare*, accompanied with recitations from the Adi Granth, thus founding the *khande ka pahul* (baptization ceremony) of a Khalsa – a warrior community.[[26]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Cynthia_Mahmood_Faith_Baisakhi-26)[[27]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-27) The Guru also gave them a new surname "[Singh](https://en.wikipedia.org/wiki/Singh)" (lion). After the first five Khalsa had been baptized, the Guru asked the five to baptize him as a Khalsa. This made the Guru the sixth Khalsa, and his name changed from Guru Gobind Rai to Guru Gobind Singh.[[26]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Cynthia_Mahmood_Faith_Baisakhi-26)

[](https://en.wikipedia.org/wiki/File:Sikh_Articles_of_Faith.JPG)

Kanga, Kara and Kirpan – three of the five Ks

Guru Gobind Singh initiated the [Five K's](https://en.wikipedia.org/wiki/Five_K%27s) tradition of the Khalsa,[[28]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh" \l "cite_note-colesambhip37-28)

* [**Kesh**](https://en.wikipedia.org/wiki/Kesh_(Sikhism)): uncut hair.
* [**Kangha**](https://en.wikipedia.org/wiki/Kangha): a wooden comb.
* [**Kara**](https://en.wikipedia.org/wiki/Kara_(Sikhism)): an iron or steel bracelet worn on the wrist.
* [**Kirpan**](https://en.wikipedia.org/wiki/Kirpan): a sword or dagger.
* [**Kacchera**](https://en.wikipedia.org/wiki/Kacchera): short breeches.

He also announced a code of discipline for Khalsa warriors. Tobacco, eating 'halal' meat (a way of slaughtering in which the animal's throat is slit open and it is left to bleed before being slaughtered), fornication and adultery were forbidden.[[28]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-colesambhip37-28)[[29]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-johnkoller313-29) The Khalsas also agreed to never interact with those who followed rivals or their successors.[[28]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-colesambhip37-28) The co-initiation of men and women from different castes into the ranks of Khalsa also institutionalized the principle of equality in Sikhism regardless of one's caste or gender.[[29]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-johnkoller313-29) Guru Gobind Singh's significance to the Sikh tradition has been very important, as he institutionalized the Khalsa, resisted the ongoing persecution by the Mughal Empire, and continued "the defense of Sikhism and Hinduism against the Muslim assault of Aurangzeb".[[30]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-30)

He introduced ideas that indirectly challenged the discriminatory taxes imposed by Islamic authorities. For example, Aurangzeb had imposed taxes on non-Muslims that were collected from the Sikhs as well, for example the [jizya](https://en.wikipedia.org/wiki/Jizya) (poll tax on non-Muslims), pilgrim tax and *Bhaddar* tax – the last being a tax to be paid by anyone following the Hindu ritual of shaving the head after the death of a loved one and cremation.[[1]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p25-1)Guru Gobind Singh declared that Khalsa do not need to continue this practice, because *Bhaddar* is not [dharam](https://en.wikipedia.org/wiki/Dharma), but a *bharam*(illusion).[[1]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p25-1)[[31]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-31) Not shaving the head also meant not having to pay the taxes by Sikhs who lived in Delhi and other parts of the Mughal Empire.[[1]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p25-1) However, the new code of conduct also led to internal disagreements between Sikhs in the 18th century, particularly between the Nanakpanthi and the Khalsa.[[1]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p25-1)

Guru Gobind Singh had deep respect for the Khalsa, and stated that there is no difference between the True Guru and the *sangat*(panth).[[32]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-32) Before his founding of the Khalsa, the Sikh movement had used the Sanskrit word *Sisya* (literally, disciple or student), but the favored term thereafter became Khalsa.[[33]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Oberoi1994p59-33) Additionally, prior to the Khalsa, the Sikh congregations across India had a system of *Masands* appointed by the Sikh Gurus. The *Masands* led the local Sikh communities, local temples, collected wealth and donations for the Sikh cause.[[33]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Oberoi1994p59-33) Guru Gobind Singh concluded that the *Masands* system had become corrupt, he abolished them and introduced a more centralized system with the help of Khalsa that was under his direct supervision.[[33]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Oberoi1994p59-33) These developments created two groups of Sikhs, those who initiated as Khalsa, and others who remained Sikhs but did not undertake the initiation.[[33]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Oberoi1994p59-33) The Khalsa Sikhs saw themselves as a separate religious entity, while the Nanak-panthi Sikhs retained their different perspective.[[34]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-34)[[35]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-35)

The Khalsa warrior community tradition started by Guru Gobind Singh has contributed to modern scholarly debate on pluralism within Sikhism. His tradition has survived into the modern times, with initiated Sikh referred to as Khalsa Sikh, while those who do not get baptized referred to as Sahajdhari Sikhs.[[36]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-SinghFenech2014p23-36)[[37]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-37)[[38]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-38)

Sikh scriptures[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=3" \o "Edit section: Sikh scriptures)]

[](https://en.wikipedia.org/wiki/File:Dasam.Granth.Frontispiece.BL.Manuscript.1825-1850.jpg)

The [Dasam Granth](https://en.wikipedia.org/wiki/Dasam_Granth) is attributed to Guru Gobind Singh. It incorporates the warrior-saint mythologies of ancient India.[[39]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-39)[[40]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-40)

In the 16th and 17th century, multiple and different versions of the Sikh scripture by unknown authors, all claiming to be the words of [Guru Nanak](https://en.wikipedia.org/wiki/Guru_Nanak) were in circulation. [Guru Arjan](https://en.wikipedia.org/wiki/Guru_Arjan) (d. 1606) attempted to remove corruption and interpolation of the text, and compiled a purer version of the [Adi Granth](https://en.wikipedia.org/wiki/Adi_Granth).[[41]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-41) In the 17th century, the text was called the *Pothi*, and three manuscripts claimed to be authentic, one Kartarpur version (dated 1604), the other a bit larger Khara Mangat version (dated 1642), and the third quite different Lahore version of the Adi Granth (date unknown).[[42]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p11-42)

Guru Gobind Singh is credited in the Sikh tradition with finalizing the *Kartarpur Pothi* into the [Guru Granth Sahib](https://en.wikipedia.org/wiki/Guru_Granth_Sahib) in [Bathinda](https://en.wikipedia.org/wiki/Bathinda) and releasing it in 1706.[[42]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p11-42) The final version did not accept the extraneous hymns in other versions, and included the compositions of his father Guru Tegh Bahadur.[[42]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-MandairShackle2013p11-42) Guru Gobind Singh also declared this text to be the eternal Guru for Sikhs.[[16]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-shelke199-16)

Guru Gobind Singh composed other texts, particularly the [Dasam Granth](https://en.wikipedia.org/wiki/Dasam_Granth) which many Sikhs consider to be a scripture next in importance after the Guru Granth Sahib.[[43]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-43)[[44]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-44) The Dasam Granth includes compositions such as the [Jaap Sahib](https://en.wikipedia.org/wiki/Jaap_Sahib), [Amrit Savaiye](https://en.wikipedia.org/wiki/Amrit_Savaiye) and [Benti Chaupai](https://en.wikipedia.org/wiki/Chaupai_(Sikhism)) which are part of the daily prayers/lessons ([Nitnem](https://en.wikipedia.org/wiki/Nitnem)) of Sikhs.[[45]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-45) The Dasam Granth is largely versions of Indian theology from the [Puranas](https://en.wikipedia.org/wiki/Puranas) and secular stories.[[46]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-46)[[47]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-47)[[48]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-48) The [Sarbloh Granth](https://en.wikipedia.org/wiki/Sarbloh_Granth) has also been attributed to the Guru.

Wars[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=4" \o "Edit section: Wars)]

When all other means have failed,  
It is but lawful to take to the sword.

*— Guru Gobind Singh, Zafarnamah*[[49]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh" \l "cite_note-49)[[50]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-50)

The period following the execution of Guru Tegh Bahadur – the father of Guru Gobind Singh, was a period where the Mughal Empire under Aurangzeb was an increasingly hostile enemy of the Sikh people.[[51]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-ReichbergSyse2014p673-51) The Sikh resisted, led by Gobind Singh, and the Muslim-Sikh conflicts peaked during this period.[[51]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-ReichbergSyse2014p673-51) Both Mughal administration and Aurangzeb's army had an active interest in Guru Gobind Singh. Aurangzeb issued an order to exterminate Guru Gobind Singh and his family.[[52]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-52)

Guru Gobind Singh believed in a *Dharam Yudh* (war in defense of righteousness), something that is fought as a last resort, neither out of a wish for revenge nor for greed nor for any destructive goals.[[53]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Wright2003p153-53) To Guru Gobind Singh, one must be prepared to die to stop tyranny, end persecution and to defend one's own religious values.[[53]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Wright2003p153-53) He led fourteen wars with these objectives, but never took captives nor damaged anyone's place of worship.[[53]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Wright2003p153-53)

**Significant battles**[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=5" \o "Edit section: Significant battles)]

* [Battle of Bhangani](https://en.wikipedia.org/wiki/Battle_of_Bhangani) (1688), which states chapter 8 of Gobind Singh's *Bicitra Natak*, when Fateh Shah, along with mercenary commanders Hayat Khan and Najabat Khan,[[54]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh" \l "cite_note-Grewal1998p73-54)attacked his forces without any purpose. The Guru was aided by forces of Kripal (his maternal uncle) and a Brahmin named Daya Ram, both of whom he praises as heroes in his text.[[55]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-55) The Guru's cousin named Sango Shah was killed in the battle, a cousin from [Guru Hargobind](https://en.wikipedia.org/wiki/Guru_Hargobind)'s daughter.[[54]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Grewal1998p73-54)
* [Battle of Nadaun](https://en.wikipedia.org/wiki/Battle_of_Nadaun) (1691), against the Islamic armies of Mian Khan and his son Alif Khan, who were defeated by the allied forces of Guru Gobind Singh, Bhim Chand and other Hindu kings of Himalayan foothills.[[56]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-56) The non-Muslims aligned to the Guru had refused to pay tribute to the Islamic officials based in Jammu.[[54]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Grewal1998p73-54)

In 1693, Aurangzeb was fighting the Hindu Marathas in the Deccan region of India, and he issued orders that Guru Gobind Singh and Sikhs should be prevented from gathering in Anandpur in large numbers.[[54]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Grewal1998p73-54)[[57]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Fenech2013p14-57)

* [Battle of Guler (1696)](https://en.wikipedia.org/w/index.php?title=Battle_of_Guler_(1696)&action=edit&redlink=1), first against the Muslim commander Dilawar Khan's son Rustam Khan, near Sutlej river, where the Guru teamed up with the Hindu king of Guler and routed the Muslim army.[[58]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p420-58) The commander sent his general Hussain Khan against the armies of the Guru and the Guler kingdom, a war fought near Pathankot, and Hussain Khan was defeated and killed by the joint forces.[[58]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p420-58)
* [First Battle of Anandpur](https://en.wikipedia.org/wiki/First_Battle_of_Anandpur) (1700), against the Mughal army of Aurangzeb, who had sent 10,000 soldiers under the command of Painda Khan and Dina Beg.[[59]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p48-59) In a direct combat between Guru Gobind Singh and Painda Khan, the latter was killed. His death led to the Mughal army fleeing the battlefield.[[59]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p48-59)
* [Battle of Anandpur Sahib](https://en.wikipedia.org/w/index.php?title=Battle_of_Anandpur_Sahib&action=edit&redlink=1) (1701), against the neighboring Hindu kingdom chiefs who controlled the mountain kingdoms. This was accompanied by a battle wherein Jagatullah was killed by Sikh forces.[[59]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p48-59) The hill chiefs laid a siege of Anandpur, and the Guru had to temporarily leave Anandpur as a condition for peace.[[60]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Rinehart2011p22-60) According to Louis Fenech, his wars with kings of the Himalayan kingdoms was likely triggered by the growing army of Sikhs, which then raided and plundered villages in nearby mountainous kingdoms for supplies; the Hindu kings joined forces and blockaded Anandpur.[[57]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Fenech2013p14-57)
* [Battle of Nirmohgarh (1702)](https://en.wikipedia.org/wiki/Battle_of_Nirmohgarh_(1702)), against the forces of Aurangzeb, led by Wazir Khan on the banks of Nirmohgarh. The battle continued for two days, with heavy losses on both sides, and Wazir Khan army left the battlefield.
* [Battle of Basoli](https://en.wikipedia.org/wiki/Battle_of_Basoli) (1702), against the Mughal army; named after the kingdom of Basoli whose Raja Dharampul supported the Guru in the battle.[[61]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p112-61) The Mughal army was supported by rival kingdom of Kahlur led by Raja Ajmer Chand. The battle ended when the two sides reached a tactical peace.[[61]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p112-61)
* [Battle of Anandpur (1704)](https://en.wikipedia.org/wiki/Second_Battle_of_Anandpur), against the Mughal army led first by Saiyad Khan and then by Ramjan Khan;[[59]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh" \l "cite_note-Jaques2007p48-59) The Mughal general was fatally wounded by Sikh soldiers, and the army withdrew. Aurangzeb then sent a larger army with two generals, Wazir Khan and Zaberdast Khan in May 1704, to destroy the Sikh resistance.[[59]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p48-59) The approach the Islamic army took in this battle was to lay a protracted siege against Anandpur, from May to December, cutting off all food and other supplies moving in and out, along with repeated battles.[[62]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-FenechMcleodp9-62) Some Sikh men deserted the Guru during Anandpur siege in 1704, and escaped to their homes where their women shamed them and they rejoined the Guru's army and died fighting with him in 1705.[[63]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-63)[[64]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-mcleod2009p43-64) Towards the end, the Guru, his family and followers accepted an offer by Aurangzeb of safe passage out of Anandpur.[[65]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Prithi_PS_History-65) However, as they left Anandpur in two batches, they were attacked, and one of the batches with Mata Gujari and Guru's two sons – Zorawar Singh aged 8 and Fateh Singh aged 5 – were taken captive by the Mughal army.[[60]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Rinehart2011p22-60)[[66]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-syanp220-66) Both his children were executed by burying them alive into a wall.[[62]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-FenechMcleodp9-62)[[67]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-67) The grandmother Mata Gujari died there as well.[[60]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Rinehart2011p22-60)
* [Battle of Sarsa](https://en.wikipedia.org/wiki/Battle_of_Sarsa) (1704), against the Mughal army led by general Wazir Khan; the Muslim commander had conveyed Aurangzeb's promise of a safe passage to Guru Gobind Singh and his family in early December.[[66]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-syanp220-66) However, when the Guru accepted the offer and left, Wazir Khan took captives, executed them and pursued the Guru.[[68]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p914-68) The retreating troops he was with were repeated attacked from behind, with heavy casualties to the Sikhs, particularly while crossing the Sarsa river.[[68]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Jaques2007p914-68)
* [Battle of Chamkaur (1704)](https://en.wikipedia.org/wiki/Battle_of_Chamkaur_(1704)) Regarded as one of the most important battle of the Sikh history. It was against the Mughal army led by Nahar Khan;[[69]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-fenechmcleod218-69) the Muslim commander was killed,[[69]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-fenechmcleod218-69) while on Sikh side the remaining two elder sons of the Guru – Ajit Singh and Jujhar Singh, along with other Sikh soldiers were killed in this battle.[[60]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Rinehart2011p22-60)[[70]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-70)
* [Battle of Muktsar](https://en.wikipedia.org/wiki/Battle_of_Muktsar) (1705), the Guru's army was re-attacked by the Mughal army, being hunted down by general Wazir Khan, in the arid area of Khidrana-ki-Dhab. The Mughals were blocked again, but with many losses of Sikh lives – particularly the famous *Chalis Mukte* (literally, the "forty liberated ones"),[[64]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh" \l "cite_note-mcleod2009p43-64) and this was the last battle led by Guru Gobind Singh.[[71]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Grewal1998p78-71) The place of battle called Khidrana was renamed about a 100 years later by [Ranjit Singh](https://en.wikipedia.org/wiki/Ranjit_Singh) to Mukt-sar (literally, "lake of liberation"), after the term "Mukt" ([moksha](https://en.wikipedia.org/wiki/Moksha)) of the ancient Indian tradition, in honor of those who gave their lives for the cause of liberation.[[72]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-72)

**Death of family members**[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=6" \o "Edit section: Death of family members)]

[](https://en.wikipedia.org/wiki/File:Pariwar_vichhora_gurudwara.jpg)

Gurudwara [Parivar Vichora](https://en.wikipedia.org/wiki/Parivar_Vichora) Sahib, Majri, Rupnagar, Punjab where Mata Gujri with the two youngest Sahibzadas (Fateh Singh and Zorawar Singh)[[73]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh" \l "cite_note-Notes-73) were separated from the Guru's regiment. Many Sikhs drowned or were martyred while crossing the river.

Guru's mother Mata Gujri and his two younger sons were captured by Wazir Khan, the Muslim governor of Sirhind. His youngest sons, aged 5 and 8, were executed by burying them alive into a wall after they refused to convert to Islam, and Mata Gujri collapsed on hearing her grandsons' death.[[73]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Notes-73) Both his eldest sons, aged 13 and 17, also killed in the battle of December 1704 against the Mughal army.[[62]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-FenechMcleodp9-62)

**Mughal accounts**[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=7" \o "Edit section: Mughal accounts)]

[](https://en.wikipedia.org/wiki/File:A_Letter_by_Guru_Gobind_Singh_Ji.jpg)

Guru Gobind Singh's letter written to Rama and Tiloka. Dated 2 August 1696.

The Muslim historians of the Mughal court wrote about Guru Gobind Singh as well as the geopolitics of the times he lived in, and these official Persian accounts were the readily available and the basis of colonial era English-language description of Sikh history.[[74]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Dhavanp165-74)[[75]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-75)

According to Dhavan, the Persian texts that were composed by Mughal court historians during the lifetime of Guru Gobind Singh were hostile to him, but presented the Mughal perspective.[[74]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Dhavanp165-74) They believed that the religious Guru tradition of Sikhs had been corrupted by him, through the creation of a military order willing to resist the Imperial army.[[74]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Dhavanp165-74) Dhavan writes that some Persian writers who wrote decades or a century after the death of Guru Gobind Singh evolved from relying entirely on court histories of the Mughals which disparage the Guru, to including stories from the Sikh *gurbilas* text that praise the Guru.[[74]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Dhavanp165-74)[[76]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-76)

The Mughal accounts suggest that the Muslim commanders viewed the Sikh *panth* as one divided into sects with different loyalties, and after the battle of Anandpur, the Mughals felt that the Guru's forces had become a small band of left over warriors.[[77]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-77)

Post-war years[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=8" \o "Edit section: Post-war years)]

[](https://en.wikipedia.org/wiki/File:GGS_Marg_Map.jpg)

GGS Marg Map

After the Second Battle of Anandpur in 1704, the Guru and his remaining soldiers moved and stayed in different spots including hidden in places such as the Machhiwara jungle of southern Panjab.[[66]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-syanp220-66)

Some of the various spots in north, west and central India that the Guru lived after 1705, include Hehar with Kirpal Das (maternal uncle), Manuke, Mehdiana, Chakkar, Takhtupura and Madhe and Dina ([Malwa (Punjab)](https://en.wikipedia.org/wiki/Malwa_(Punjab)) region). He stayed with relatives or trusted Sikhs such as the three grandsons of Rai Jodh, a devotee of [Guru Har Gobind](https://en.wikipedia.org/wiki/Guru_Har_Gobind).[[78]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-78)

**Zafarnama**[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=9" \o "Edit section: Zafarnama)]

*Main article:*[*Zafarnama (letter)*](https://en.wikipedia.org/wiki/Zafarnama_(letter))

Guru Gobind Singh saw the war conduct of Aurangzeb and his army against his family and his people as a betrayal of a promise, unethical, unjust and impious.[[66]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-syanp220-66) After all of Guru Gobind Singh's children had been killed by the Mughal army and the battle of Muktsar, the Guru wrote a defiant letter in Persian to Aurangzeb, titled *Zafarnama* (literally, "epistle of victory"), a letter which the Sikh tradition considers important towards the end of the 19th century.[[66]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-syanp220-66)[[79]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-79)[[80]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-80)

The Guru's letter was stern yet conciliatory to Aurangzeb. He indicted the Mughal Emperor and his commanders in spiritual terms, accused them of a lack of morality both in governance and in the conduct of war.[[81]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Hadley2001p20-81) The letter predicted that the Mughal Empire would soon end, because it persecutes, is full of abuse, falsehood and immorality. The letter is spiritually rooted in Guru Gobind Singh's beliefs about justice and dignity without fear.[[81]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Hadley2001p20-81)

The *Zafarnama* letter includes text towards the end that praises Aurangzeb as a human being by calling him as a charitable one with brilliant conscience, handsome body and the king of kings, and then seeks a personal meeting between the Guru and the Emperor for a reconciliatory dialogue.[[81]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Hadley2001p20-81) Aurangzeb received the letter in 1705, agreed to a meeting in 1706 for which Guru Gobind Singh travelled to Ahmadnagar.[[66]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-syanp220-66)However, Aurangzeb never met the Guru, and the Mughal Emperor died in 1707.[[66]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-syanp220-66)

Final days[[edit](https://en.wikipedia.org/w/index.php?title=Guru_Gobind_Singh&action=edit&section=10" \o "Edit section: Final days)]

[](https://en.wikipedia.org/wiki/File:Takht_Shri_Hazoor_Sahib_Gurudwara_Nanded.JPG)

[Takht Sri Hazur Sahib](https://en.wikipedia.org/wiki/Takht_Sri_Hazur_Sahib), [Nanded](https://en.wikipedia.org/wiki/Nanded), built over the place where Guru Gobind Singh was cremated in 1708, the inner chamber is still called *Angitha Sahib*.

Aurangzeb died in 1707, and immediately a succession struggle began between his sons who attacked each other.[[82]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Dhavan2011p45-82) The official successor was Bahadur Shah, who invited Guru Gobind Singh with his army to meet him in person in the Deccan region of India, for a reconciliation but Bahadur Shah then delayed any discussions for months.[[62]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-FenechMcleodp9-62)[[82]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Dhavan2011p45-82)

[Wazir Khan](https://en.wikipedia.org/wiki/Wazir_Khan_(Sirhind)), a Muslim army commander and the Nawab of Sarhandh ,against whose army the Guru had fought several wars,[[71]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Grewal1998p78-71)commissioned two Afghans, Jamshed Khan and Wasil Beg, to follow the Guru's army as it moved for the meeting with Bahadur Shah, and then [assassinate](https://en.wikipedia.org/wiki/Assassination) the Guru. The two secretly pursued the Guru whose troops were in the Deccan area of India, and entered the camp when the Sikhs had been stationed near river [Godavari](https://en.wikipedia.org/wiki/Godavari_River) for months.[[83]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Syan2013p223-83) They gained access to the Guru and Jamshed Khan stabbed him with a fatal wound at [Nanded](https://en.wikipedia.org/wiki/Nanded).[[62]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-FenechMcleodp9-62)[[84]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-pri-84) Some scholars state that the assassin who killed Guru Gobind Singh may not have been sent by Wazir Khan, but was instead sent by the Mughal army that was staying nearby.[[71]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Grewal1998p78-71)

According to Senapati's *Sri Gur Sobha*, an early 18th century writer, the fatal wounds of the Guru was one below his heart. The Guru fought back and killed the assassin, while the assassin's companion was killed by the Sikh guards as he tried to escape.[[83]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Syan2013p223-83)

The Guru died of his wounds a few days later on 7 October 1708[[85]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-85) His death fueled a long and bitter war of the Sikhs with the Mughals.[[83]](https://en.wikipedia.org/wiki/Guru_Gobind_Singh#cite_note-Syan2013p223-83)

# Guru Granth Sahib

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[](http://www.sikhiwiki.org/index.php/File:SGGS_pic.jpg)

**Guru Granth Sahib** or **Adi Sri Granth Sahib Ji** ([Punjabi](http://www.sikhiwiki.org/index.php/Punjabi) ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ; also called the Adi Granth or Adi Guru Darbar) is more than just a scripture of the [Sikhs](http://www.sikhiwiki.org/index.php/Sikh), for the Sikhs regard and respect the [Granth](http://www.sikhiwiki.org/index.php/Granth) (*holy book*) as their *living* [Guru](http://www.sikhiwiki.org/index.php/Guru). The [revealed](http://www.sikhiwiki.org/index.php/Revelation_in_Sikhism) holy text spans 1430 pages and contains the actual words spoken by the founders of the Sikh religion ([the Ten Gurus of Sikhism](http://www.sikhiwiki.org/index.php/The_Ten_Gurus_of_Sikhism)).

Guru Granth Sahib was bestowed the [Guruship](http://www.sikhiwiki.org/index.php/Guruship) by the last of the human form [Sikh Masters](http://www.sikhiwiki.org/index.php/Sikh_Masters), [Guru Gobind Singh](http://www.sikhiwiki.org/index.php/Guru_Gobind_Singh) Ji in 1708. Before passing away, Guru Gobind Singh Ji decreed that the Sikhs were to regard the Granth Sahib as their next and everlasting Guru. Guru Ji said – “Sab Sikhan ko hokam hai Guru Manyo Granth” meaning “All Sikhs are commanded to take the Granth as Guru”. So today, if asked, the Sikhs will tell you that they have a total of 11 Gurus. (10 Gurus in human form, and the eternal [*shabad*](http://www.sikhiwiki.org/index.php/Shabad) Guru, the Guru Granth Sahib).

Unique amongst the world's major religious scriptures, while compiling the Guru Granth Sahib, the [Sikh Gurus](http://www.sikhiwiki.org/index.php/Sikh_Gurus) incorporated not only their own writings, but also included the writings of other contemporary saints from Hinduism and Islam (including saints belonging to the lowest strata of untouchables in the Hindu Caste System), who believed in the unity of God and denounced superstition and caste. Further, the composition and compilation of the Guru Granth Sahib was performed by the [Sikh Gurus](http://www.sikhiwiki.org/index.php/Sikh_Gurus) *themselves*, rather than being performed by their adherents and followers, an aspect that has been [highlighted](http://www.sikhiwiki.org/index.php/Worldwide_praise_for_the_Guru_Granth_Sahib#Authenticity_of_Guru_Granth_Sahib) by historian-scholars while discussing the authenticity of the preachings of the different teachers and prophets of the world, as known to mankind today.

When one visits a [Gurdwara](http://www.sikhiwiki.org/index.php/Gurdwara) (a Sikh temple), the Guru Granth Sahib forms the main part of the [Darbar](http://www.sikhiwiki.org/index.php/Darbar) Sahib or Main Hall. The holy book is placed on a dominant platform and covered in a very beautiful and attractively coloured fine cloth. The platform is always covered by a canopy, which is also decorated in expensive and very attractive coloured materials. The text in which the Granth is written is a script called [Gurmukhi](http://www.sikhiwiki.org/index.php/Gurmukhi) (literally "From the Guru's mouth"), which is considered a modern development of the ancient language called [Sanskrit](http://www.sikhiwiki.org/index.php/Sanskrit).

## History & Composition of Guru Granth Sahib

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[Guru Nanak](http://www.sikhiwiki.org/index.php/Guru_Nanak) brought the [*Word of God*](http://www.sikhiwiki.org/index.php/Revelation_in_Sikhism) to manifest upon Earth. Through his Hymns and Prayers ([Shabads](http://www.sikhiwiki.org/index.php/Shabad)), he inspired and uplifted humankind to live a life of truth, righteousness and spirituality. These enlightening words were sung by his companions, [Bala](http://www.sikhiwiki.org/index.php/Bala) and [Mardana](http://www.sikhiwiki.org/index.php/Mardana), and by the [Sangats](http://www.sikhiwiki.org/index.php/Sangat)(congregations) tha grew up around [Guru Nanak](http://www.sikhiwiki.org/index.php/Guru_Nanak). In his later years at [Kartarpur](http://www.sikhiwiki.org/index.php/Kartarpur), it became customary for the members of the Sikh community to sing certain hymns on a daily basis: [Japji](http://www.sikhiwiki.org/index.php/Japji) in the morning; [So Dar](http://www.sikhiwiki.org/index.php/So_Dar) and [So Purakh](http://www.sikhiwiki.org/index.php/So_Purakh), the beginnings of [Rehiras](http://www.sikhiwiki.org/index.php/Rehiras), in the evenings.

[Guru Angad](http://www.sikhiwiki.org/index.php/Guru_Angad), [Guru Amar Das](http://www.sikhiwiki.org/index.php/Guru_Amar_Das) and [Guru Ram Das](http://www.sikhiwiki.org/index.php/Guru_Ram_Das) all composed [Shabads](http://www.sikhiwiki.org/index.php/Shabad) (hymns), and the [Sikhs](http://www.sikhiwiki.org/index.php/Sikh) began to collect these in small books, called [Pothis](http://www.sikhiwiki.org/index.php/Pothi). Chanting these [Shabads](http://www.sikhiwiki.org/index.php/Shabad), the Sikhs became vehicles for the vibrations of the "Word of God", and they achieved a state of higher consciousness, a transcendent meditative union with God and Guru.

### Standardisation of Shabads

[](http://www.sikhiwiki.org/index.php/File:Sggs.jpg)

A Granthi reads from the Sri Guru Granth Sahib on the first floor of Harimandir Sahib

Even early in Sikh history, however, there were mal-quotations, and pretenders to the Throne of Spirituality. The elder brother of [Guru Arjun](http://www.sikhiwiki.org/index.php/Guru_Arjun), Prithia, composed his own hymns and passed them off as writings of [Guru Nanak](http://www.sikhiwiki.org/index.php/Guru_Nanak). Although [pothis](http://www.sikhiwiki.org/index.php/Pothi) existed of authentic [Gurbani](http://www.sikhiwiki.org/index.php/Gurbani), there were many different collections of [Shabads](http://www.sikhiwiki.org/index.php/Shabad), and many differing versions of the same [Shabads](http://www.sikhiwiki.org/index.php/Shabad).

[Guru Arjun](http://www.sikhiwiki.org/index.php/Guru_Arjun) realized that a standardized, authenticated collection of the Guru’s [Bani](http://www.sikhiwiki.org/index.php/Bani) (called Gurbani) was needed to preserve the integrity of the Shabad. The most complete collection of Shabads of [Guru Nanak](http://www.sikhiwiki.org/index.php/Guru_Nanak), [Guru Angad](http://www.sikhiwiki.org/index.php/Guru_Angad) and [Guru Amar Das](http://www.sikhiwiki.org/index.php/Guru_Amar_Das) was in the possession of [Mohan](http://www.sikhiwiki.org/index.php/Mohan), a son of [Guru Amar Das](http://www.sikhiwiki.org/index.php/Guru_Amar_Das).

### Retrieving the Pothi from Mohan

Guru Arjun sent [Bhai Gurdas](http://www.sikhiwiki.org/index.php/Bhai_Gurdas) to Mohan’s home in [Goindwal](http://www.sikhiwiki.org/index.php/Goindwal), to request this collection of [Shabads](http://www.sikhiwiki.org/index.php/Shabad). Mohan felt slighted at having been passed over for Guruship — his father, Guru Amar Das, had seen the Divine Light in Guru Ram Das, and had bestowed the Guruship upon him. Mohan refused to answer the door when Bhai Gurdas knocked, and Bhai Gurdas returned to Guru Arjun empty-handed.

Guru Arjun then sent [Baba Buddha](http://www.sikhiwiki.org/index.php/Baba_Buddha) to Mohan’s house. [Baba Buddha](http://www.sikhiwiki.org/index.php/Baba_Buddha) was by then a very old and respected man in the [Sikh community](http://www.sikhiwiki.org/index.php/Sikh_community), having been a disciple of all the Gurus, from [Guru Nanak](http://www.sikhiwiki.org/index.php/Guru_Nanak) through [Guru Arjun](http://www.sikhiwiki.org/index.php/Guru_Arjun). When Mohan did not answer Baba Buddha’s knock, he entered the house anyway. Inside, he found Mohan in a deep meditative trance. Mohan’s younger brother convinced Baba Buddha not to disturb him, and [Baba Buddha](http://www.sikhiwiki.org/index.php/Baba_Buddha) also returned to Guru Arjun empty-handed.

So it was that in 1603, Guru Arjun found it necessary to go in person to Mohan’s house, to retrieve the [Shabads](http://www.sikhiwiki.org/index.php/Shabad). When Guru Arjun approached Mohan’s house, rather than knocking he called out in a sweet voice, but there was no response. The Guru sat upon his doorstep and began to sing these lines:

"Oh, Mohan, your mansion is so lofty, there is no other place like yours.

Oh, Mohan, even the Saints adorn the door of your temple.

Show compassion and kindness, Oh Kind Lord—be merciful to the poor.