CHAPTER III

PROMINENT SIKH MARTYRS
Sikh history is full of examples of martyrs, who laid down their lives for the sake of their faith and ideas. Now the question arises how the idea of martyrdom originated in Sikhism. In order to understand this, it is important to discuss the circumstances and background which led to the sacrifices of Sikhs, particularly the religious policy of the Great Mughals which was greatly responsible for the suffering of the Sikhs.

At the outset the religious policy of the Mughals will be discussed. Then the lives and causes of death of Sikh martyrs will be thoroughly explained.

RELIGIOUS POLICY OF THE RULERS

The nature of the Muslim state was a theocracy. The God is the only True King of the Islamic state and earthly rulers are only His agents, whose main duty is to enforce and spread the Islamic Law. The Quranic Law does not permit the existence of any other sect except the Islam. Muslims are only its citizens and the infidels (non-Muslims) are regarded as the subject people. The non-Muslims are tolerated in the Islamic state on the payment of Jazya (toll tax). It shows
the inferior position of the infidels.

The sole duty of a Muslim King, "is to make exertion (Jihad) in the path of the God", by waging war against infidel lands (dar-ul-harb) till they become a part of the realm of the Islam (dar-ul-Islam) and their populations are converted into the believers."\(^1\)

The Sultans of Delhi (1206-1526 A.D.) followed the pattern of the Islamic state, "The Sultanate in India was based on the distinction between its Hindu and Muslim subjects. The Muslims formed the ruling caste. Naturally the position of the Hindus differed in many respects from that of their Muslim neighbours."\(^2\)

Besides levying Jaziya, many other restrictions were imposed on the Hindus. The pilgrimage tax was charged on them and the Hindus were not allowed to indulge in the public worship of the idols. The Hindus were not allowed to build new temples and old temples were destroyed, idols were broken to pieces. Usually forcible conversion was taking place. No one was permitted to speak a word against the Muslim religion. "... The Sultans like Firoz Tughluq and Sikander Lodhi made it the chief aim of their policy to convert the Hindus to Islam by holding out many inducements and exercising all kinds of pressure on them."\(^3\) Sikander Lodhi put a Brahmin to death, who said that Islam and Hinduism were true religions.\(^4\)

So it is justified that the Hindu subjects did
not enjoy the religious freedom during the Sultanate period.

The Mughals (1526-1857 A.D.) ruled over India. Babur occupied the throne of Delhi in 1526 A.D. He followed the religious policy of the Sultans. In order to conform completely to the Muslim Law, he exempted the Muslims from paying stamp duties, while Hindus continued to pay it. His officers like Hindu Beg and Mir Baqi destroyed Hindu temples of Sambhal and Chanderi and Ayodhya, Babur himself destroyed idols at Urva near Gwalior.

Humayun had not much chance of developing any distinct religious policy of his own, so he continued the policy already in practice.

Akbar was the first Muslim King of India, who gave complete religious and political freedom to his subjects irrespective of creed or religion. In 1564 A.D. he abolished much hated Jazīya. Akbar also removed pilgrimage tax and allowed the Hindus to build new temples and to repair old ones. Akbar permitted all to follow whatever religion they wanted and Hindus were allowed to reconvert into their old religion. In this way Akbar created a common citizenship for the Muslims and Hindus alike.

Jahangir contested for the throne against his son, Khusro, who was liberal by nature. Jahangir succeeded in capturing the throne with the help of
orthodox Muslims, who regarded Akbar's liberal policy as danger to Islam. So, "At Jahangir's accession, the Muslim theologians, who had not been pleased very much with Akbar's attempts of secularizing the state, seem to have tried to win back their lost influence." As a consequence, Jahangir began to take greater interest in the fortunes of Islam in his dominions, restarted discrimination against non-Muslims and helped conversion by giving daily allowance to converts to Islam. Jahangir converted some non-Muslims to Islam, when he came to know that the Hindus of Rajauri converted and married Muslim girls of locality, he ordered to stop this practice and to punish them. With the accession of Jahangir, the era of Muslim orthodoxy started.

Shah Jahan was Sunni, "If Akbar was liberal in religious views and Jahangir indifferent to nicer question of theology, Shah Jahan was an orthodox Muslim. He definitely proclaimed himself ordained by God, not only as the leader of the Sunnis, but also the destroyer of all those who did not conform to his ideas of Islam." He abolished many non-Islamic practices like Sijda at the court. He forbade the construction of the new temples and repair of the old ones and many temples were destroyed. "He ordered the destruction of recently constructed temples. Varanasi had its share of 72 shrines raised to the
ground. Temples in Gujrat, Allahabad, Kashmir and other provinces were also destroyed. He invariably destroyed Hindu temples in the course of his military operation such as those in Bundhelkhand.¹⁰

"When Aurangzeb came to the throne, things took a different turn. Aurangzeb was a puritan and was anxious to establish the kingdom of God on earth. He was a Muslim king and it seemed to him unreasonable not to govern the country according to his interpretation of the injunctions of the Quran and the tradition. He was determined like all contemporary kings of Asia and Europe to rule his kingdom as a servant of his God."¹¹

Aurangzeb's reign was the complete reversal of the liberal policy of Akbar. He wanted to convert India into a Muslim country "... In the 12th year of his reign (9th April, 1669 A.D.), he issued a general order to "demolish all the schools and temples of the infidels and to put down their religious teachings and practices."¹² He reimposed Jaziya on 2nd April, 1679 A.D. and also prohibited the public celebration of Hindu festivals.

PROMINENT SIKH MARTYRS

Sikh martyrs are classified into the following three distinct categories:
I. Guru Martyrs
II. Prominent Sikh Martyrs
III. Mass Martyrdoms

GURU ARJAN DEV

Guru Arjan Dev, the fifth Sikh Guru, was not only a great thinker, poet, builder and organiser but also the first Sikh martyr. Arjan Dev, son of fourth Guru Ram Das and Bibi Bhani, was born on 15 April, 1563 A.D. at Goindwal. His maternal grandfather, Guru Amar Das affirmed that one day "this grandson of mine shall be a boat to take mankind across the ocean of the world." Arjan spent his first eleven years and a half at Goindwal and then along with his father, Guru Ram Das, left for Amritsar. During this period, Arjan was fortunate to have ample opportunities to have a first hand knowledge of the views of his father and of the earlier Gurus and as the Sikh records would have us believe, he loved to mould his life in the Sikh style, as ordained by the Gurus. When Arjan Dev reached manhood he developed all the qualities of a great man. He was married to Ganga.

Guru Ram Das had three sons - Prithia, Mahadev and Arjan Dev. Prithia was a selfish man, Mahadev restrained from worldly affairs, Arjan Dev was fit for
the Guruship. So he was appointed the next Guru on "21st Baisakh S. 1638 (1581 A.D.) at Amritsar." Prithia opposed Arjan Dev's succession and always remained busy in troubling the Guru.

Guru Arjan Dev started living at Amritsar.

"To inspire the minds of his disciples with the grandeur and glory of the new religion Guru Arjun began to live in an aristocratic style. The Guru rejected the old path of renouncing earthly pleasures. He advocated that spiritual life and worldly living were two aspects of a single reality. The belief that world was Maya or deception was given up.... In consequence the Sikhs venerated the Guru to such an extent that they called him "Sachcha Padshah" or the veritable king who controlled people's mundane deeds."17

Guru Arjan Dev, first of all, started the organisational work. In 1589 A.D. Guru Arjan Dev invited Mian Mir to lay the foundation of the Golden Temple in Amritsar. The doors of the Temple were opened to four sides which means that Sikh place of worship would welcome the people from all directions. Guru founded the towns like Tam Taran, Hargobindpur and Kartarpur and constructed a Bawali in Lahore. Guru organised the Manji system, the Masands along with collecting the tithes from the Sikhs, also propagated the Sikh religion. The most important achievement was the compilation of Guru Granth, completed in 1604 A.D.
and placed in the central Temple at Amritsar. Guru encouraged the trade, industry and remarriage among the Sikhs. He condemned the use of intoxication and opened institutions such as the one for leprosy at Tarn Taran. Under Guru Arjan Dev, Sikhism made rapid progress. The Guru also took propagating tours of the Punjab region and thousands of peasantry embraced the Sikh religion.

The political situation of the country changed when Akbar died in 1604 A.D., and his son Jahangir ascended the throne. He was not liberal like his father. Jahangir was under the influence of Shaikh Ahmad Sarhindi (1526-1624 A.D.) the head of Naqshbandi order who "took it upon himself to bring political, social and religious affairs in line with orthodox Sunni Canon." He did not like the popularity of the Sikh Guru. The Shaikh incited Jahangir against the Guru. The Emperor, being an orthodox Muslim, would not tolerate any powerful religious movement to be established within his dominion. The greatly organised religious Sikh movement, and its growing strength became an eyesore to Jahangir, and he was in search of a chance when he could curb the new faith. It is clear from his own writing in Tuzuki-Jahangiri: "In Goidwal which is on the river Biyah, (Beas), there was a Hindu named Arjun, in the garments of sainthood and sanctity,
so much so that he had captured many of the simple- 
hearted Hindus and even of the ignorant and followers 
of Islam,... For three or four generations (of 
spiritual successor) they had kept this shop warm. 
Many times it occurred to me to put a stop to this vain 
affair or to bring him into the assembly of the people 
of Islam.... At last when Khusro passed along this 
road this insignificant fellow proposed to wait upon 
him. Khusro happened to halt at the place where he 
was, and he came out and paid homage to him. He 
behaved in certain special ways... and made on his 
forehead a finger mark in saffron.¹¹⁹

Jahangir got the golden chance, when Khusro 
rebelled against him. Khusro while escaping from Agra, 
the marched towards Kabul, at Tam Taran prince visited 
the Guru. The Guru applied saffron mark on his forehead, 
as he used to done in the case of people of high rank. 
The prince begged for financial help from the Guru. 
The Guru answered that he had only money for the poor 
and needy. The prince replied that he was also a poor. 
Seeing his pitiable condition the Guru helped him with 
the sum of 500 rupees.²⁰

When Jahangir visited Lahore, Chandu, a Diwan 
of Lahore and an enemy of Guru, informed the Emperor 
that the prince has got financial help from the Guru. 
Jahangir summoned the Guru to Lahore. He accused Guru
of helping the rebellious prince. Jahangir ordered the Guru to pay the fine of rupees five lakh and to remove certain verses from the Guru Granth and to add some hymns in the praise of Islam. The Guru replied, "Whatever money I have is for the poor, the friendless, and the stranger. If thou ask for money thou mayest take what I have; but if thou ask for it by way of fine I shall not give thee a Kauri, for a fine is imposed on wicked worldly persons and not on priests and anchorets. As to what thou hast said regarding the erasure of hymns in the Granth Sahib, I cannot erase or alter an iota... The hymns which find a place in it are not disrespectful to any Hindu incarnation or any Muhammadan prophet.... My main object is the spread of truth and the destruction of falsehood; and if, in pursuance of this object, this perishable body must depart, I shall account it great good fortune."  

Since the Guru refused to accept the Emperor's conditions, he was put into prison at Lahore. According to Sikh records Chandu paid the fine and brought the Guru to his house. He tortured the Guru. Hot sand was poured on his body and was bathed in boiling water, finally to add to his agonies, his blistered body was thrown into the cold water of Ravi, which carried away the Guru's body to final abode. This happened on 30 May, 1606 A.D.
The Sikh historians gave different causes of the Guru's death. They claimed that Prithia and Chandu's enmity was the main cause of the Guru's suffering. But from the above discussion, it is a fact that Prithia and Chandu might have made complaints against the Guru, but after discussing all the circumstances leading to the Guru's sacrifice, it can be said that the Guru was mainly a victim of religious fanaticism of the Emperor. It can also be added that he could not tolerate the conversion of a Muslim to other religion. Triump has rightly remarked, "Under Arjun, who had apparently a great talent for organisation, the Sikh community increased very considerably and spread fast over the Punjab; but in proportion as the Sikhs began to draw public attention on themselves, the suspicion of the Muhammadan Government was roused, and Guru Arjun was the first who fell a victim to it."  

GURU TEGH BAHADUR

Tegh Bahadur, the ninth Sikh Guru, was the youngest son of Guru Hargobind. The April 1, 1621 A.D. (Baisakh Vade 5, 1678 B.K.) is the most acceptable date of the birth of Tegh Bahadur. He was married to Mata Gujri, the daughter of Lal Chand on 15 September, 1632 A.D. "As a result of his bravery in the battle of Kartarpur
(1635 A.D.) against Paindah Khan his name changed from Tyag Mal to Tegh Bahadur or sword player or gladiator."

After the death of Guru Hargobind, Tegh Bahadur with his wife and mother moved to Bakala, where he spent twenty years in meditation. After the death of Guru Harkrishan, Tegh Bahadur became the ninth Guru of the Sikhs in 1664 A.D. But the gaddi of Guruship was not a bed of roses. The Sodhi Khatris, notably Ram Rai and Dhir Mal the eldest son of Gurditta and claimed themselves to be the Gurus did not allow the Guru to live in peace. Dhir Mal hired Masand Sihan to kill the Guru but the shot was misfired. Guru visited Amritsar but the door of temple were closed for him. To avoid further troubles, the Guru purchased a piece of Land from the Raja of Kahlur and founded a new town named Anandpur.

Guru Tegh Bahadur started undertaking extensive tours in the country to keep the flame of Sikhism lightened up and to enthuse and strengthen the Sangat. He toured towards eastern India. When he reached Delhi, Ram Rai poisoned the ears of the Emperor, Aurangzeb, the Guru was summoned to the court and was arrested. Later on, he was released on the intervention of Raja Ram Singh of Amber. The Guru practically visited the whole of north India, from Punjab in west to Bengal and Assam in the East.
On his return to Punjab, Guru Tegh Bahadur found that political, religious and economic conditions of the country especially northern India were in critical turn. He found the people terrorised by the fanatic ruler, Aurangzeb. The Emperor was under the influence of Naqshbandis of Sirhind, who considered Akbar's liberal religious policy dangerous to Islam and wanted to revive religious policy. "Aurangzeb was the most characteristic product of this Sirhindi school of thought.... The vast majority of Indian being non-Muslims, the best guarantee, he thought, for the safety of Islam was that they should be kept in a state of utter subjection. Any attempt, in his view, to treat them liberally would in fact amount to endeavouring to undermine the very basis of the Muslim society in India."27 His desire was to establish an Islamic state in India. Even mass conversion took place in several parts of the country including Kashmir, where Viceroy Sher Afghan Khan masacred those who resisted.

At this time, Guru Tegh Bahadur undertook the tour of Punjab. "It was left to him to instill confidence among his own people and the Hindus, who had now begun to look to the Sikhs to protect them from the tyranny of officials."28 He preached the masses to give up all fear and to face tyranny with calmness. "His motto was 'Frighten not and fear not'."29

The tyrannical activities of the government
officers exercised on the people, deeply moved the Guru and he decided to remedy the tyranny in any way he could. In the condition of helplessness the Brahmins, leaders of Hindu community, approached the Guru at Anandpur under the leadership of Kirpa Ram, they told the sad plight of Hindus in general and Brahmins in particular, and explained the tortures and suffering inflicted on them. "The issue at stake was not merely of a localised nature confined to the microscopic Brahmin minority in the valley of Kashmir, it was a much larger issue involving millions of non-Muslims - Hindus, Sikhs and others - whose lives had been adversely affected. Even more than that, it was a question of moral and spiritual values which formed the bedrock of human civilization and which the entire Sikh movement right from the days of its inception had striven to uphold...." The Guru was deeply touched and thought that only the sacrifice of a great man could save the masses from oppression. There was no use of resisting the tyranny now and the time had come, when the practical steps were to be taken. "He told the Kashmiris to go in a body to Delhi and make the following representation to the Emperor, "Guru Tegh Bahadur, the ninth Sikh Guru is now seated on the throne of the great Guru Nanak, who is protector of faith and religion. First make him a Musalman and then all the people,
including ourselves, will at our own accord adopt the faith.\textsuperscript{31}

The Emperor ordered the arrest of the Guru. He was arrested at Ropar by Mirza Nur Muhammad Khan, Officer-Incharge of the Ropar, brought to Sirhind and then transferred to Delhi.\textsuperscript{32} As usual the Guru was asked to embrace Islam or face death. According to oral traditions, Guru was asked to show the miracle Guru refused to show any miracle, as Sikhism is firmly opposed to showing miracles. Aurangzeb ordered death sentence. The Guru was publically executed on November 11, 1675 A.D.

The Muslim historians and English writers distorted the real fact and tried to give a political colour to the sacrifice of Guru Tegh Bahadur. They accused the Guru of being a peace disturber.\textsuperscript{33} Their allegation is based on the Golam Hussain's statement in Siyar-ul-Mutakhkharin, "this man (Tegh Bahadur) finding himself at the head of so many thousand of people, became aspiring and he united his concerns with one Hafyz-aadeem, a Muhammdan Fakir...These two men no sooner saw themselves followed by multitudes, implicitly addicted to the chief's will, than forsaking every honest calling, they fell to subsisting by plunder and rapine, laying waste the whole province of Punjab."\textsuperscript{34} The Guru was a spiritual leader of pious nature. He was
not at all interested in politics. This Muslim Fakir left India and died in 1663 A.D. at Medinah. Then there is no question of Guru's association with him. This allegation is baseless.

In fact, it was a self sought sacrifice for the principle; freedom of worship for all. "Guru Tegh Bahadur looked forward, and died for ushering an era, when all countries, all nations, all communities and faiths, and all cultures and societies, would enjoy complete freedom of thought and expression, and of prayer and worship of the Diety. He believed and died for the morally, and spiritually civilized future of human society, which, through such suffering and sacrifices as his, was bound to learn reverence for life, reverence for all universal ideals, and human respect for institutions and cultures aspiring for the highest truth and enlightenment."  

SIKH MARTYRS

Martyrdom of three companions of Guru Tegh Bahadur - Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das.
Bhai Mati Das was a Brahmin by caste, born in village Kariala in the Jhelum district. He was a son of Bhai Hira Mai, and belonged to a family of Bhai Piraga, who was a disciple of Arjun Dev and lastly received martyrdom in the battle of Amritsar at the time of Guru Hargobind. Hira Mai sought the blessings of the Guru for his two sons Mati Das and Sati Das, before leaving for heavenly abode. Guru assured him that his sons would continue to receive the same respect and honour which he had received. After the death of Har Rai, Mati Das continued to serve Guru Tegh Bahadur. Diwan Durgha Mal requested the Guru to accept his nephews Mati Das and Sati Das as Diwans in the court, as he was too old to perform his duties. The Guru accepted his request. When the Guru went to eastern tour Mati Das also accompanied him.

When Guru Tegh Bahadur went to Delhi to meet the challenge of Aurangzeb, Mati Das also joined the Guru. He was imprisoned along with the Guru. Mati Das was tortured before the eyes of the Guru, so that his suffering might force the Guru to accept Islam. "Mati Das, the Guru's faithful Sikh, charged his master with practising the much humility, and talked of destroying the whole sect of Muhammadans and putting an end to the
Mughal rule. The Guru remonstrated with him, and said that man must accept and obey the will of God. This dialogue was overheard by someone who made complaint to the Emperor. He was asked to embrace Islam or face death. But he refused to abandon his faith. Mati Das was determined to lay down his life for the cause of oppressed. He was bound between two pillars and while standing erect, was sawn alive. It is said that he continued to repeat the Japuji, while he was being tortured. It happened on November 10, 1675 A.D. at Chandni Chowk, Delhi.

**Bhai Dayal Das**

Dayal Das was a son of Bhai Mai Das and grandson of Bhai Ballu Rao, who fell a martyr in Guru Hargobind's battle. Bhai Dayal Das was to look after the comforts and requirements of the ladies in moving camp at the time of eastern tour. When Guru Tegh Bahadur left for Bengal he was appointed to give spiritual guidance to the Sangats of Patna.

Dayal Das went with Guru to Delhi. He was asked to adopt Islam or to face death. He chose the last choice, he was boiled to death. This incident
took place on November 10, 1675 A.D.

BHAI SATI DAS

Sati Das was a brother of Bhai Mati Das. He was a true disciple of the Guru and dedicated all his life to the Guru's house. He was a great scholar of Persian. He translated the sermons and hymns of Guru Tegh Bahadur in Persian for the use of Muslims. He accompanied the Guru on his eastern tour.

Sati Das was arrested with the Guru and brought to Delhi. As usual, he was given two alternatives either to embrace Islam or to face death. He gave the answer, "What do I care for my body and what do I care for my death? Death is ever welcome if it comes for the sake of truth and righteousness. He was wrapped with cotton and set on fire." He received the crown of martyrdom on November 10, 1675 A.D.

PRINCE AJIT SINGH AND PRINCE JUJHAR SINGH

Prince Ajit Singh was the eldest son of Guru Gobind Singh born of Mata Sundari in 1687 A.D. at Paunta Sahib. Jujhar Singh was the second son of Guru, born of Mata Jeeta in 1690 A.D. Prince Ajit
Singh, "acquired wonderful proficiency in the use of weapons of war, especially the bow and the arrow. He was also an excellent swordsman." The hill Rajas and Aurangzeb saw in the creation of the Khalsa a threat to their own power, particularly Raja of Kahlur, in whose territory the Guru was living. The Raja of Kahlur, Bhim Chand sent him a letter asking him to quit his state or to pay him a tribute as a sign of submission. The Guru refused to do so, and war began. Bhim Chand with other Rajas of the Shivalik hills formed a combination against the Guru and besieged Anandpur in 1699 A.D. Then Guru had to fight many battles with the combined forces of hill Rajas and Mughal Governors till 1703 A.D. The Khalsa inflicted great defeats on them.

The continuous defeat disheartened the Mughal Governors and Hill Rajas. They wrote to Aurangzeb warning him against the growing power of Guru Gobind Singh. He issued strict instructions to his Governors and the hill Rajas. He suggested that the Guru should be compelled to evacuate Anandpur either by force or by fraud and then he should either be captured or killed.

Then Anandpur was besieged in September 1704 A.D. by Mughal forces and hill Rajas. Wazir Khan assumed the command.

The Sikh fought bravely but their food supplies
were cut off. The enemy assured the Guru safe escape if he vacated Anandpur, by taking solemn oaths of cow and Quran. On the repeated requests of Mata Gujri, Guru agreed to leave Anandpur.

Guru had not gone very far, when the combined forces again attacked the Sikhs, the Guru took position at the village Chamkaur, only forty men were left with him. The enemy suffered heavily at the hands of Sikhs. After some time Prince Ajit Singh asked for permission to go to the battle field. Guru happily agreed. Prince Ajit Singh with Ishar Singh, Muhakam Singh, Deva Singh, Kirti Singh, Nand Singh and others went to the battlefield. "Ajit Singh performed prodigies of valour, and Muhammadans fell before him as shrubs before the wind... Ajit Singh broke the swear on a Muhammadan." After killing many men, Ajit Singh died as a martyr. Guru Gobind Singh thanked God that his son had sacrificed his life for the faith.

Prince Jujhar Singh had watched the heroic death of his elder brother. He asked for permission to join the Sikhs in the battlefield. Guru gave him permission. The chroniclers state that Jujhar Singh made his way through the enemy as a crocodile through stream. Then Prince was overpowered and killed. It happened on December 22, 1704 A.D.

Thus the two sons of Guru Gobind Singh
died heroic death for the sake of faith and freedom.

SANT SINGH AND SANGAT SINGH

At Chamkaur, after having lost his two sons and most of the Khalsa, Guru Gobind Singh was left with only five men. The Guru decided to fight himself with the imperial army. The five Sikhs assembled together, passed a (Gurmatta) resolution, and requested the Guru to leave Chamkaur in the interest of the Panth. At the time of Khalsa Guru declared that in future the authority would be with five faithfuls. So Guru had to accept their request.

Sant Singh who had the great resemblance with Guru, dressed in Guru's cloth and Guru gave him his own turban plume. "The idea was that when in the morning, the enemy came upon him and killed him and his men, they would carry the impression that the Guru and his men had been killed, and so the Guru would not be pursued at least for some hours."  

Sant Singh with his companion Sangat Singh remained in the fort. They inflicted heavy loss on the enemy and soon were overpowered and killed on December 22-23, 1704 A.D.

Such was the followers' love and faith in Guru
that in order to save the life of their Master, they
gave sacrifice of their own lives and received the
crown of martyrdom.

PRINCE ZORAWAR SINGH AND PRINCE FATEH SINGH

Zorawar Singh and Fateh Singh were the sons of
Guru Gobind Singh, born of Bibi Jito, respectively in
1696 A.D. and 1699 A.D.52

After the sixth battle of Anandpur, Guru left
Anandpur at the night of December 22-23, 1704 A.D.
While crossing the flooded Sirsa river, Guru got
separated from his two younger sons and mother Mata Gujri Ji.
She took shelter with Gangu Brahmin, once a cook in
Guru's household in his village Saheri. Gangu formed
a league with Choudharies of Kheri and betrayed Mata
Gujri Ji and her two grandsons to Kotwal of Morinda,
with a view of getting reward from Wazir Khan. They
were brought to Sirhind and confined in cold tower.

In the morning, Princes were brought to the court.
The Governor, Wazir Khan held a meeting with Ulemas
and Qazis to decide the fate of young Princes. All
of them agreed that the boys should either accept the
Islam or face death. He asked the boys to embrace
Muhammad's faith, but like brave men they refused.
Wazir Khan gave them the threats of torture and death. Sucha Nand, a Hindu official said that the cubs of cobra would be killed. Sher Muhammad, Nawab of Malerkotla protested against the murder of innocent children as it is against the shariat to kill the children. Wazir Khan ordered the executioner to kill them.

The scholars differ about the method of execution. Some are of the opinion that the Princes were bricked alive in the wall. Others are of the view that the executioners threw them on the ground, held them under their knees and jagged their throats with the butcher's knife.

When Mata Gujri Ji heard the news of the death of her two grandsons, she fell down and left for heavenly abode on the spot. They won the crown of martyrdom on December 22, 1704 A.D.

Such was the devotion of little Princes that they suffered death for their faith.

BANDA BAHA\_\_\_\_\_DUR

Lachhman Das, who was later on known as Banda Bahadur, was born at Rajauri in Poonch district of western Kashmir on 27th October, 1660 A.D. He was
a son of a Rajput farmer Ram Dev. In his early age, Lachhman Das renounced the world and became Bairagi under the name of Madho Das. At Nander, Madho Das came in contact with Guru Gobind Singh and became his Banda or slave. Guru Gobind Singh appointed Banda Bahadur as the leader of the Khalsa and ordered him to advance towards Punjab to fight against the tyranny and oppression.

Banda Bahadur proceeded to Punjab, where thousands of Sikhs joined him. Banda marched towards Sirhind to punish Wazir Khan, the murderer of the two younger sons of Guru Gobind Singh. He plundered all the important towns in the way. Banda killed Wazir Khan and conquered Sirhind. After the entire province from Karnal to Ludhiana came under the submission of the Sikhs, Banda entered Jalandhar Doab, extended his rule upto river Ravi and many hill Rajas became his tributaries. Practically the Sikhs became the master of the Punjab. Banda Bahadur set up his headquarter at Lohgarh in Nahan district.

The increasing victories of Banda Bahadur created threat to Mughal government. The Emperor Bahadur Shah marched against Banda, but his sudden death on 28th February, 1712 A.D. struck a blow to his plans. Bahadur Shah was succeeded by Jahandar Shah, but Farukh Shah occupied the throne in 1713 A.D.
after killing him. He ordered Abdul Samad Khan, the Governor of Kashmir to march against the Sikhs. After minor battles with Mughals, Banda finally took position at the village Gurdas Nangal, in the present district of Gurdaspur. The Imperial forces besieged Gurdas Nangal after the siege of eight months on 7th December, 1715 A.D. Banda with his companions were captured. He was put in the chains and sent away to Lahore, then brought to Delhi under the command of Zakariya Khan.

Banda was subjected to severe tortures for three months, in the hope that he would give some information about the wealth he had plundered. On 9th June, 1716 A.D. Banda's turn came. He was offered a choice between Islam and death. He refused to accept Islam. Banda was asked to kill his son Ajay Singh, a child of four years. On his refusal, the executioner killed the child before Banda's eyes, his heart was taken out and put in the mouth of Banda Bahadur. The details of his execution were too horrible to write. First, his right and then left eyes were cut off. His body was torn to pieces with red hot irons and his head was chopped off, ultimately he died. "Thus died Banda Bahadur a man who first chose to renounce the world to live in the peaceful seclusion of a Sylvan hermitage, then renounced both pacifism and the life to solitude to rouse downtrodden peasantry to take up
arms, a man who shook one of the most powerful empires in the world to its very foundation..."57

Banda met the tragic death because he revolted against the government and he was the first, who could establish a political sovereignty of the Sikhs in Punjab.

BHAI TARA SINGH

Tara Singh was the elder son of Gurdas Singh of Van village in Majha, he was born about 1702 A.D.58 He received baptism into the Khalsa by Bhai Mani Singh. He was very popular among the Sikhs because of his religious character, boldness, fearlessness and politeness. He had maintained a free kitchen for the Khalsa.

Sahib Rai, the Chaudhri of Nowshehra used to let loose free his mares in the fields of the poor peasantry, specially of the Sikhs. When they protested against it, Sahib Rai abused them. Baghel Singh and Amar Singh brothers of village Bhusi had stolen the mares of Sahib Rai and sold them off to Raja Alla Singh of Patiala. They gave money in the free kitchen of Tara Singh and took shelter with him. When Sahib Rai came to know about the incident, he told Tara Singh to
hand over the culprits to him. Tara Singh refused saying that "they are innocent people".

Sahib Rai reported the matter to the Faujdar of Patti, Mirza Jaffar Beg with one hundred and twenty five soldiers marched against Tara Singh. Before the forces reached Van, they were challenged by Baghel Singh and his few companions. Mirza Jaffar Beg's nephew was killed in the struggle.

Mirza Jaffar Beg complained to Zakariya Khan, Governor of Lahore, he ordered the detachment of 2200 horses, 40 Zamburaks, 5 elephants and 4 rakhalas under the command of his deputy Momin Khan to proceed against Tara Singh. Tara Singh had already known that the death was certain for him to oppose the royal army. He collected the Sikhs and told them that the time had come to give the sacrifice. He rejected the offer of the Sikhs to save himself. Only few Sikhs remained with him. Momin Khan attacked the Sikhs in the dark of the night. Till morning, the Sikhs continued the fighting. After displaying heroic fight, Tara Singh with his companions died. This incident took place in 1725 A.D.
BHAJ MANI SINGH

Mani Singh was a great scholar, the theologian, a brave soldier and a very pious man. He was born on 16th March, 1644 A.D. in the village of Kabewal. His father's name was Kala Dullat and mother's Daya Kaur. Mani Singh came into the Darbar of Guru Har Rai at the age of thirteen. He served under Guru Har Krishan and Tegh Bahadur. He was married at the age of fifteen with Sita Bai daughter of Lakhi Ram. He was baptised into the Khalsa by Guru Gobind Singh himself on the famous day of Baisakhi in 1699 A.D. He fought in the battles of Bhangani, Nadaun and Anandpur. Mani Singh was one of the fifty two learned men at the court of Guru Gobind Singh. After the evacuation of Anandpur in 1704 A.D., he safely brought the wives of Guru Gobind Singh to Delhi. When he knew about Guru's visit to Damdama, Mani Singh with Guru's wives reached there. Guru dictated the entire Adi Granth to Mani Singh including the hymns of Guru Tegh Bahadur.

Because of his saintly nature, Mani Singh was very popular with the Sikhs. Mata Sundari sent him to settle the quarrel among the Tatya Khalsa and Bandai Khalsa (followers of Banda Bahadur). On the request of the Sikhs, he took the charge of Golden Temple himself.
At that time Zakariya Khan, the Governor of Lahore, adopted the policy of total annihilation of the Sikhs. He prohibited the entry of the Sikhs into their favourite shrine—Harmandir Sahib. Mani Singh decided to hold the fair of Baisakhi at Amritsar on 1738 A.D. Zakariya Khan gave permission on the condition that Mani Singh would pay 5,000 rupees after the celebration of the fair. Actually Zakariya Khan wished to use this opportunity to destroy the Sikhs. Therefore, he sent the forces under the command of Diwan Lakhpat Rai to Amritsar. When the Sikhs came to know about the plan of Zakariya Khan they dispersed.

Zakariya Khan demanded the payment of the money. Mani Singh answered that he hoped to raise the money from the offerings made by the Sikhs. Owing to the failure of the fair, he was unable to collect the sum. He was arrested for not paying the money. He was taken to Lahore and offered the choice between Islam or death. On his refusal, Mani Singh's body was cut to pieces at every joint.

BHAI BOTA SINGH

Zakariya Khan, known as Khan Bahadur, was appointed the Governor of Lahore in 1726 A.D. He
adopted the policy of the total destruction of the Sikhs. Prizes were fixed on their heads. The Khalsa again had to retire in the jungles.

Bhai Bota Singh, Sandhu Jat by caste, was a resident of village Bharana in Majha. Bota Singh with his companion Garja Singh, a Rangretta Sikh, used to take holy bath at Amritsar and spent their days in the jungles near Tarn Taran. One day, two Jamandars saw them and remarked that they would not be the true Khalsa, they might be some cowardly people, because Khalsa was not afraid of death and used to fight. Bota Singh and Garja Singh could not tolerate this remark. They resolved to make themselves known to the Government and not to lead the life like cowards anymore.

Bota Singh and Garja Singh occupied the position near Nuruddin's Inn on Grand Trunk road. They started collecting tax one anna per cart and one pice for a donkey. When many days passed and nobody made complaint to the government against them Bhai Bota Singh himself wrote a letter to Zakariya Khan. Its contents were as following:-

"He holds a big stick in hand,  
He stands on the road.  
He levises six pice for a cart,  
A pice is charged for a donkey.  
Tell my sister-in-law (Zakariya Khan)
This is a message from Bota Singh.\textsuperscript{63}

To arrest the two Sikhs, Zakariya Khan sent an army of hundred men under Jlaldin. They were asked to surrender. Bota Singh replied that he had not come here to save himself.\textsuperscript{64} Bhai Bota Singh and Garja Singh received martyrdom after displaying heroic fight killing many Muhammadans in 1739 A.D.

\textbf{MEHTAB SINGH AND SUKHA SINGH}

Mehtab Singh was a resident of Mirankot (Amritsar). Sukha Singh belonged to Mari Kambo and he had taken part in many battles with the Khalsa.\textsuperscript{65}

Zakariya Khan believed that Sikhs were the main source of danger to the peace of the country. The whole machinery of the government including Chaudhris, Muqaddams etc., even the non-officials were directed to crush the Sikhs. Rewards were offered. One who cut off the hair of a Sikh was awarded with one blanket and bedding, one who gave information about the one hideouts of the Sikhs got ten rupees,\textsuperscript{66} who killed a Sikh or caught a Sikh got fifty rupees. The person who gave shelter to the Sikhs received capital punishment. The plundering of the Sikh homes were permitted. Large
number of the Sikhs were brought to Lahore and they were executed near the Nakhas which was later on named Shahid Ganj. A bigot Muslim Massah Ranghar had taken the charge of Golden Temple at Amritsar. He had turned the precincts of the Holy Temple into a stable and used to see dances in the holy shrine.

The Sikhs once again took shelter in the deserts of Rajasthan, Lakhi Jungles and the Shivalik Hills. When the news of activities of Massah Ranghar reached Jaiour, Mehtab Singh vowed to punish Massa Ranghar and freed the shrine. Sukha Singh accompanied him. In August, 1704 A.D. they reached Amritsar and disguised themselves as the revenue collectors. Mehtab Singh entered the shrine and cut off Massah's head then they disappeared.

When Zakariya Khan heard the news of Massah's murder, he summoned all the Chaudhris of the Pargan and ordered them to capture the murderer of Massah. Harbhagat Narinjan of Jindala mentioned the name of Mehtab Singh. Mehtab Singh was captured and killed on refusing to accept the Islam in 1745 A.D. "Sukha Singh died while disputing the passage of the Durranis near the Ravi in 1751 A.D."^67

SARDAR SUBEG SINGH AND SHAHBAZ SINGH

Subeg Singh, a resident of Jambar, was a Kotwal
of Lahore at the time of Khan Bahadur. During the Governorship of Zakariya Khan, Subeg Singh played a major role in the successful negotiations between the government and the Khalsa and prevailed upon the Sikhs to accept the Nawabship. After the death of Zakariya Khan, his son Yahiya Khan was appointed the Governor of Lahore. Like his father, Yahiya Khan adopted the policy of total destruction of the Sikhs. He accused Subeg Singh of holding seditious opinion. He was arrested.

Subeg Singh had a son namely Shahbaz Singh. He had studied Persian from Muktab. One day he had a discussion about the religions with the Qazi. Being impressed by Shahbaz Singh's intelligence, Qazi wished to convert him in Islam. But Shahbaz Singh refused to abandon his faith. The Qazi made complaint against him and he was arrested.

While ignoring his wonderful service to the government under the governorship of Zakariya Khan, Yahiya Khan asked Subeg Singh to embrace Islam, Subeg Singh refused to give up Sikhism. Yahiya Khan ordered to put him on the wheel. His son, Shahbaz Singh was crushed on the wheel before his eyes, he died while repeating the name of Akal. Subeg Singh also met the same fate. The wheel with sharp knives arranged on it, went on working until he died in 1743 A.D.
Taru Singh, Jat Sikh by caste, was a resident of Poola village in the district of Amritsar. He was a young man of 25 years. He was leading the peaceful life of a peasant, living with his widow mother and sister. Taru Singh was a very religious-minded person.

The Khalsa at that time was declared outlaw and the Sikhs lived in the jungles. Taru Singh supplied ration to his exiled brothers and gave them shelter for night. Harbhagat Niranjani, the enemy of the Sikhs, made complaint against Taru Singh to Khan Bahadur, Governor of Lahore. Taru Singh was asked to embrace Islam and was promised wealth and high position. Taru Singh refused to give up his religion. Khan Bahadur ordered that his scalp along with the hair should be scrapped off. A shoemaker scrapped off his scalp with the hair. He kept on reciting the Japuji Sahib. After the severe tortures of few days, his soul left the body on 1st July, 1745, A.D.
The founder of Shahid Misal, Baba Dip Singh Nihang, a Sandhu Jat, was a resident of Pahuwind village in Jalandhar district. He received baptism from Guru Gobind Singh himself. Dip Singh was a great scholar of his times. He helped Guru Gobind Singh in preparing the final text of Guru Granth Sahib. After the departure of Bhai Mani Singh, Dip Singh took the charge of sacred shrine at Damdama. He had taken part in many battles with Banda Bahadur. In 1757 A.D. at the battle of Dharsul he fought as the head of Dal Khalsa on the side of Alha Singh against the Bhatties.

It was during the fourth invasion that Ahmed Shah Abdali razed the Temple of Amritsar to the earth and the sacred Tank was filled up. Abdali forbade the Sikhs to visit Amritsar and to celebrate the Baisakhi and Diwali festivals. It was under these circumstances that Baba Dip Singh decided to celebrate the Diwali festival on 11 November, 1757 A.D. to take avenge for the insult to the Holy Shrine. He collected the Sikhs numbering one thousand and marched towards Amritsar. They halted at Tarn Taran to pray "for strength to chastise their savage foe and prevent his incursions into their territory. On their wrists they were festal ribbons and on their hands they put saffron-
sprinkled turbans, as if they were out to fight for and win brides for themselves.*

When Jahan Khan, the deputy Governor of Lahore came to know about the Sikhs arrival, he proceeded to meet the Khalsa. The battle took place at Golerwal, where Jahan Khan was defeated. Then one Haji Akai Khan arrived with large force, another battle was fought at Ramsar. Baba Dip Singh received mortal wound but he managed to fight until he reached the precincts of Harmandir Sahib and died. He received martyrdom in 1757 A.D.

**BABA GURBAKSH SINGH**

Gurbaksh Singh, a Nihang, was the resident of Seejii village in Amritsar district. He was a religious-minded person and received baptism into the Khalsa from Bhai Mani Singh. He had taken part in the battle of Ramsar in 1757 A.D. He used to live in Anandpur.

When Ahmad Shah Abdali heard about the occupation of Sarhind by the Sikhs, he decided to invade India and to annihilate the troublesome Sikhs. So Abdali crossed India for seventh time in October 1764 A.D. with 18,000 Afghans. The Sikhs had to retire in their hideouts, as they were not strong enough to face the Shah's force openly. So they adopted the
method of guerilla tactics. Ahmad Shah heard that the Sikhs had retired towards Amritsar, Abdali found only 30 Sikhs under the command of Gurbakhsh Singh at Akal Takhat. The Sikhs were determined to lay down their lives for the cause of religion. All of them received martyrdom while fighting with Abdali's men on December 17, 1764 A.D.

RAM SINGH BEDI

Ram Singh Bedi was the son of a great Faqir Baba Chand Bedi. He was a resident of Kotla Baba Faqir Chand in Sialkot district.

Ahmad Khan known as Shahanchi Khan, the Durrani Governor of Sind Sagar Doab inflicted great atrocities on the Sikhs and put them to death regardless of sex and age. He used to go with his forces in the search of the Sikhs. Once he stationed at Sialkot for the same purpose. Ram Singh Bedi, after hearing the atrocities of Ahmad Khan, had already made up his mind to launch holy war against him. When he came to know about Ahmed Khan's arrival, Ram Singh Bedi had got chance to avenge Ahmad Khan's activities. Ram Singh invited the Sikh youths to join him from the different villages, shouting "Aao Jinhan Shahidyan Paunihen." Many
devoted Sikhs joined him.

Ram Singh with dozens of Sikhs marched towards Sialkot. The battle was fought at Torian and it continued for two days. On the third day, a battle was fought in which Ram Singh and Shahanchi Khan were killed. Ram Singh Bedi received martyrdom in 1797 A.D.

MASS MARTYRDOMS

Forty Immortals

The Forty Sikhs of Majha deserted Guru Gobind Singh at the critical time of the siege of Anandpur in 1704 A.D. They signed Bedawa (Document) that neither he was their Guru and nor they were his Sikhs and left for their homes. When they reached their native places, the people and their families condemned them for their shameful act.

After Guru Gobind Singh's escape from Chamkaur, he went to the deserts of the Malwa, where many Sikhs joined him. Wazir Khan being aware of the Guru's presence in the Malwa marched against the Guru. Guru heard about Wazir Khan's arrival. He encamped near the pond
of Khidrana in the present district of Firozpur.

When the forty Sikhs came to know about Guru's arrival, they along with Mata Bhago went to meet the Guru so that they could repent their act by giving sacrifices of their lives for the sake of the Guru. When the Sikhs saw the Mughal forces, they opened fire on the enemy and fought to the last man and received the crown of martyrdom. The Guru was watching the battle. After the battle, the Guru personally attended them and cleared the face of every Sikh. One of them namely Mahan Singh was breathing to the last, the Guru asked him what blessings he wanted. He requested to give forgiveness to all of them and the Bedawa might be destroyed. Guru Gobind Singh gave them the title of the Muktas or emancipated and named the pond the tank of emancipation. This incident took place in 1705 A.D.

THE COMPANIONS OF BANDA BAHAUR

At Gurdas Nangal, Banda Bahadur and his 200 companions were captured in 1716 A.D. The Sikhs were put in the chains and were placed in bullock carts. The drummers were playing loudly before them and heads of 300 Sikhs were struck up to spears. "They were
mounted upon tame, worn out hung up asses and camels, each of them having a paper cap on his head. In this condition they were led into the streets of Lahore, followed by the mob which jeered and cursed them. Zakariya Khan gave the charge of bringing the Sikhs to Delhi. He thought that the number of the Sikh captives were very small. In order to please the Emperor, Zakariya Khan collected the innocent Sikhs from the villages until the number increased to 740 and that of the heads hoisted on spears to 2000. Besides these seven hundred cart-loads of heads also accompanied the gruesome show.

At Delhi, the Sikhs were paraded through the streets. The author Mirza Muhammad Harisi was present in Delhi, during this scene. He wrote, "Such a crowd in the bazars and lanes had rarely been seen.... But the unfortunate Sikhs, who had been reduced to this condition were quite happy and contented with their lot. Not the slightest sign of dejection or humiliation was visible on their faces. In fact, most of them, as they passed along on their camels, seemed to be happy and cheerful, merrily singing their sacred hymns...."

The massacre of the Sikhs began on 5th March, 1716 A.D. opposite Chabutra Kotwali. Daily 100 Sikhs were beheaded. Life was promised to anyone who would renounce his faith. The Sikhs had no fear of death.
They called the executioner "Mukt" or the Deliverer. Among the prisoners was a youth of tender age recently married. He was the only son and his widower mother made an application to the officials saying this her son was not Sikh, but he was captured by Banda Bahadur's men. A release was granted. The mother brought release to the Kotwal. But the boy turned from her and said, "I don't know this woman. She is telling a lie. I am a true Sikh of the Guru." For a whole week the sword of executioner did its work and at night their bodies were carried in carts and hung upon trees outside the city.

THE LESSER HOLOCAUST

Yahiya Khan, the son of Zakariya Khan, became the Governor of Lahore in January 1746 A.D. He appointed Lakhpat Rai as his Dewan. Yahiya Khan was also very cruel towards the Sikhs. "The Governor, Yahiya Khan, now issued a proclamation for a general massacre of all Sikhs, wherever they could be found. Death was to be the punishment of all persons who invoked the name of Guru Gobind, and a reward was offered for the heads of Sikhs. Thousands were put to death daily and their heads brought before the Subedar of Lahore for
Jaspat Rai, brother of Lakhpat Rai, was the Faujdar of Eminabad. He collected the revenue from the peasants with an iron hand. As a result of disgustment with the officials, the peasants joined the Khalsa when a group of Sikhs came to Eminabad to pay visit to Rori Sahib Gurdwara. Jaspat Rai attacked them and was killed in the battlefield.

When Lakhpat Rai heard the news of his brother's death, he maddened with revenge and said, "I am also a Khatri like Guru Gobind Singh, the creator of Khalsa. But I shall not call myself by that name until I have erased them." He captured all the Sikhs living in Lahore and massacred them. The copies of Guru Granth Sahib were burnt and sacred tank of Amritsar was filled up. The condition of the Sikhs was miserable. The general body of the Khalsa had taken refuge in the swamps of the upper course of the Ravi. Lakhpat Rai and Yahiya Khan marched against the Khalsa and attacked them suddenly. The Sikhs retired towards the hills hoping that the hill chiefs would give them shelter. On the contrary, the hill chiefs had already received the orders from Lahore not to help the Sikhs. Now the Sikhs were in a desperate situation, faced by a mountain in front and the flooded Ravi on one side.
and the enemy on their back showering death. Lakhpat Rai killed seven to eight thousand and many were taken prisoners and beheaded in Lahore. It occurred in June, 1746 A.D. and this incident is known as Chotta Ghalughara in the Sikh history.

MIR MANNU MASSACRED THE SIKH WOMEN AND THEIR CHILDREN.

Muin-ul-Mulk popularly known as Mir Mannu was appointed the Governor of Punjab in April 1748. He was the greatest foe of the Sikhs. He adopted the policy of complete destruction of the Khalsa. He then stationed detachments of troops in all parts infested by the Sikhs, with stringent orders to shave their heads and beards where they might be found. These measures, being rigorously enforced, inspired public confidence, checked the progress of Sikh proselytism, and compelled the votaries of the Guru to conceal themselves in the mountains or jungles...hundreds of Sikhs were brought daily to Lahore and butchered at the Nakhas or Shahid Ganj, outside the Delhi gate, in sight of multitude of spectators... was determined to extricate the nation.
When Mir Mannu failed to drive out all the Sikhs from their hideouts, he ordered to capture the Sikh women and their children. Once the patrolling party captured three hundred women and one hundred children and kept them in prison in a building outside the Delhi gate of Lahore.

Mir Mannu personally appealed to the Sikh women captives to adopt Islam and promised them all pleasures of life. They rejected the offer. Mir Mannu ordered that each one of the women should be given one and a quarter of maund of grain every day to grind. Their children were snatched away and thrown up like balls to fall upon spears. The children were cut to pieces and the flesh was hanged around their necks. The Sikh women bravely bore all the inhuman tortures for the sake of their religion. None of them accepted Islam and gave sacrifices of their lives. It happened sometimes between March 1752 to November 1753 A.D.

THE GREATER HOLOCAUST

The Sikhs captured Lahore in September 1761 A.D. They had the entire province from the Sutlaj to the Indus under their control. The Sikhs gathered at Amritsar to celebrate the Diwali on 27 October, 1761 A.D. and
passed the resolution to destroy the allies of Abdali. Their decision was leaked out to Akil Das an Udasi Mahant of Jandiala, who was the bitter enemy of the Sikhs. He sent a messenger to Ahmad Shaf Abdali and informed him about the plans of the Sikhs. Abdali had already left for Lahore. Akil Das's messenger met him at Rohtos. This time Abdali's sole aim was to destroy the Sikh power.

On reaching Lahore, Abdali had learnt that the Sikhs were busy in fighting with the Zain Khan at Sarhind. Abdali at once marched towards Sarhind. In the morning he reached village Kupp near Malerkotla when bahir of 50,000 Sikhs was encamped. The Sikhs were taken by surprise. They collected their families in the centre, made boundary around them and continued fighting while moving towards Barnala, where they hoped help from Ala Singh of Patiala. But the bahir was scattered and the wholesome massacre of the Sikhs was carried on by Abdali's men. This occurred on 5 February, 1761 A.D. This incident is known as Waddha Ghaluqara in the Sikh history. The historians differ about the number of Sikhs who died. It is estimated that about 10,000 to 30,000 might have died. It is evident that all the Sikhs had sacrificed their lives for the sake of their religion.

In the end, it is said that when oppression and tyranny became intolerable, evil and injustice
prevailed everywhere, sacrifice is required for routing the strength of evil to bring change. "Sacrifice is the law of nature. All great ideals and human possibilities can be achieved through sacrifice. Through sacrifice, it is possible to abolish evil from the world and to free mankind from the tyranny of man in power."

Men have died all over the universe for land, wealth or woman. But the credit of laying down their lives for helpless and oppressed, for upholding the truth and righteousness, and to remove injustice from the land, belongs to the Sikh martyrs alone. The Sikh martyrs suffered martyrdom to get rid of tyranny. All the martyrs readily gave up their lives but did not agree to abandon their faith. Such was their love for the Sikh Religion.
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