

Guru Tegh Bahadur courted Shahidi for “Millat-e-Nau”@

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‘Ganj-nama Naumi-Patshahi’: by Nand Lal Goya:

Bhai Nand Lal Goya was the Court Poet of Guru Gobind Singh Ji. He died in 1713 A.D. In his ‘Ganj-nama Naumi Patshahi’ (1695) he writes:

*‘Guru Tegh Bahadur an sarapah afzal zinat ara-i-mahfil-i-Jah-o-jalal.
Haq az hamah barguzidagan bi guzidash
Taslim va razai ra nike san-jidash. (p. 121)*

Translation: Guru Tegh Bahadur, from head to toe, grandeur personified like a shining jewel in the assembly of persons with a halo around their heads. **God has made him supreme among choicest few persons whose quality to accept the Divine Will has been tested by God Himself.**

This is the most important contemporaneous account about Guru Tegh Bahadur written by the Darbari Kavi of Guru Gobind Singh in 1695 A.D. He makes no mention of Guru Tegh Bahadur giving his life for the protection of ‘*Tilak and Janju*.’

‘Khulasatut - Tawarikh’; by Munshi Sujan Rai Bhandari (1696 A.D.)

Munshi Sjan Rai writes in his Persian document: Tegh Bahadur Khaif-i-khurd Har Gobind yazdah sal sajjadah nashini namud. Akhirul umr dar quaid-i-umara-i- Badshi dar amadah dar 1086 Hijri “mutabiq hafdahum Alamgir hasbul hukm Alamgir Badshsh dar Shahjahan - Abad kushta shud.” (p. 70)

Translation: After him (Guru Har Krishan) the youngest son of Har Gobind Sahib, Tegh Bahadur occupied the Gur-gaddi for eleven years.

At last he fell into the prison of courtiers of the Badshah, in 17th Rignal year of Almagir and, in 1086 Hijri, was murdered at Shahjahanabad (Delhi) by the order of Aurangzeb.”

This is the second important documentary evidence recorded during the life time of Guru Gobind Singh Ji. There is no mention of Guru Tegh Bahadur giving his life for ‘*Tilak and Janju*’. The importance of this evidence also lies in chronology of the Hijri era 1086. The death of Guru Tegh Bahadur on 11 Nov. 1675 A.D. also corresponds with 1086 Hijri. According to “Maasar-i-Alamgiri”, by Mustad Khan, Aurangzeb returned to Delhi from Hasan Abdal on 22nd Muharram, 1087 Hijri. This shows that Aurangzeb was not present in Delhi at the time of Guru’s martyrdom. I shall revert to this topic later.

3. Akhbarat-i-Darbari-Maulla ba Ahad--e-Bahadur Shah:

This news-report dated 13 May 1710 A.D. (author not known) throws light on the other name by which Guru Tegh Bahadur was also known. It is mentioned:

*“Haqiqat een ast ke Tiyag Mal, qaim muqam-i Guru Nanak, dar Assam hamrah
bekunth gahi Maharajah Ram
Singh Jiya bud wa pas az ishan Guru
Gobind Singh qaim maqam gasht.”*

(p. 58)

Translation: It is true that Tiyag Mal, now sitting on the Gadi of Guru Nanak, had accompanied late Maharaja Ram Singh to Assam, after him Guru Gobind Singh sat on the Guru’s Throne.

Here too, there is no mention of Guru Tegh Bahadur giving his life for the protection of ‘*Tilak and Janju*’.

4. ‘Guru Bilas Patshahi Daswin’ (Koer Singh Kalal) 1751 A.D.?

76 years after the death of Guru Tegh Bahadur, one Aryan "Bishan Hari", *alias* "Sri Kant Hari", *Alias* Koer Singh Kalal, gave the story of Kashmiri Pandits calling on Guru Tegh Bahadur and begging him to save their 'caste marks', i.e. *Tilak* and *Janju*. Bishan Hari states, that he heard this story from Bhai Mani Singh from time to time. But Bhai Mani Singh was martyred (cut into pieces) in 1734 A.D. at the age of 90 years. Thus, it is clear that Bishan Hari, (*alias* Koer Singh) wrote this story after 17 years of Bhai Mai Singh's horrendous martyrdom.

I have serious doubts whether one can remember after 17 years what has been told to him 25-17 years before. It is also intriguing to find that Bhai Mani Singh has nowhere mentioned about Guru Tegh Bahadur giving his head for "Tilak and Janju" in his writings, like *Janam Sakhi*, and "*Sikhan Di Bhagat Mala*." But the date of completing this book is written at the end as 1909 B.S. [1852 A.D.]. The name of the author is given as Narain Singh.

5. 'Siyarul – Mutakhirin' by Ghulam Hussain Khan:

While Bishan Hari, @ Sri Kant Hari has tried to prove that Guru Tegh Bahadur gave his head for protecting "*Tilak and Janju*" – the caste marks of the Hindus – Ghulam Hussain Khan, who had better access to secret reports sent by the news writers, has given the real cause of Ninth Guru's death. *Siyarul-Mutakhirin* was translated and published in English in 1789 A.D. This shows the Persian book was written around 1770-80 A.D. Ghulam Hussain Khan has stated that the Emperor was informed by the news writers (the secret agents) that two Faqirs – one Hindu and one Muslim Hafiz Ahmad, 'live by plunder'. Tegh Bahadur used to loot Hindus and Hafiz Ahmad used to loot Muslims. Then, giving the real cause of Guru's death, Ghulam Hussain Khan writes.

*"Andu che ajab ki gar iqtidar-i shan
befaraid-I khuruj ham numaid."*

Translation: 'It would not be a surprise if they rise in revolt against the Emperor with the increase in their strength'.

Ghulam Hussain Khan further writes that, on hearing this, Aurangzeb sent an order to the Lahore subedar to arrest both of them (hafiz Ahmad and Guru Tegh Bahadur). Hafiz Ahmad was to be deported to Afghanistan. Guru Tegh Bahadur was to be arrested and put in prison.

Then Ghulam Hussain Khan provides a very important information which he must have got from the secret news-writers' reports. He writes:-

*"Ba'd chand roz hukum-i digar dar bara-i-Teg Bahadur rasid keh ura kushtah
vajudash ra chand hissa namudah
atraf-i-shahr ba ya-vi zand."*(pp. 25-26)

Translation: After some time, another order was received regarding Guru Tegh Bahadur that he should be executed and different parts of his body should be displayed in different parts of the city. Everything was done according to this order.

Sikh scholars are angry with Ghulam Hussain Khan for calling Guru Tegh Bahadur a "dacoit", who used to loot Hindus. They have failed to appreciate the fact that all freedom fighters, like Bhagat Singh, Raj Guru and Sukhdev and other before independence were hanged. Ghulam Hussain Khan was quoting one such Government report sent by secret news-writers. He is actually referring to the offerings made before the Guru voluntarily by his followers. But the secret police called it 'an act of looting' in their reports.

The real cause of Guru's death is the apprehension of revolt (khuruj) by him, with increase in the Sikh strength. Thus the Guru was executed apprehending the setting-up of a Sikh-State within a State by Aurangzeb who represented Imperial authority.

Guru Tegh Bahadur was arrested on 12 July 1675 at Malikpur Ranghran, a village near

Ropar. He was kept one night in Ropar Police Kotwali, then sent to Sirhind. The Suba of Sirhind ordered him to be kept in Bassi Pathanan jail, where he was kept prisoner for three and half months. Then he was sent to Delhi in an iron cage on receipt of a *Parwana* from the imperial HQS. **He reached Delhi on 5 Nov. 1675 and was beheaded on 11 Nov. 1675 on his refusal to show miracles to Suba (Governor) of Delhi and the Qazi and his refusal to embrace Islam.** (Anil Ch. Banerjee - *'The Sikh Gurus and the Sikh Religion'*).

The importance of Ghulam Hussain Khan's evidence also lies in the statement that the order to cut Guru into pieces was received after some time of his arrest. This clearly shows that Aurangzeb had sent this order from Hasan Abdal. This conclusion is also supported by the evidence of Munshi Sujana Rai, read with "Maasar-i-Alamgiri" by Mustad Khan, 1710 A.D.

Risala dar-Ahwal-i-Nanak Shah Darwesh, by Budh Singh 1783 A.D.

Budh Singh writes,

*"Chan miraj-i mualla ba imtihan-i
kashf wa karamat-i faqiran bisyar bu
Az in jihat yasawalan bina bar awar-
Dan-i Tegh Bahadur ra ba huzur-i wa
Taayyum farmudand."* (pp. 2-4)

Translation: 'Since the Emperor was very keen to see the miracles and spiritual powers of the Saints, he deputed some constables to bring Guru Tegh Bahadur in his presence. The above mentioned Faqir (Tegh Bahadur) following the order of Emperor, left his house.'

Haqiqat-i-Banau Uruj-i Firqa-i-Sikhan, 1783 A.D. (author not known)

The anonymous author writes,

*"Chun Shurish-i ijma-i mardum wa
ihdas-I millat-i-nau wa itiqad-i zamin
dar an nisbat-i Tegh Bahadur ba sam-i
aqdas rasid..... Muwafiq-i maashi-i
darwishana niz dar sarkar-i wala ba
du marha – mat gardad."* (pp. 3-6)

Translation: 'When the news of the people gathering around Guru Tegh Bahadur, emerging of a new Millat (i.e. Nation) and the determination of Jats, reached the ears of Aurangzeb Badshah, he ordered: 'If he sits alone like Faqirs, he will not be given any trouble, Rather considerable amount will continue to be paid to him out of his royal treasury, like other Faqirs engrossed in prayers'.

It is further mentioned in the same source,

*"Tegh Bahadur sar ba shurish ba ijma-i
muridan ghurur-i qawi dasht."*

Translation: 'Guru Tegh Bahadur, with the view to revolt, having a large following of his disciples, was moving around intoxicated with pride.'

Thus we are left with no doubt that Guru Tegh Bahadur was martyred for establishing a Millat (i.e., Nation). He was a peace-loving and saintly figure. What emerges from this evidence is that he was dubbed a rebel in the secret news-writers' reports.

Why has the author not given his name? I think the author was some government servant and had access to the secret Persian reports. That is why his account is so authentic and he conceals his identity. **According to Persian English Dictionary by F. Steingass 1892, (P.1306) 'Millat' means: religion, faith, creed, a nation and a people.**

All these accounts have been written within seventy-five years of Guru Gobind Singh Ji's

death in 1708 A.D. But we find some more accounts of Guru Tegh Bahadur have been written in Persian in 19th century also. Because these sources throw some light on the role of Ram Rai and his hand in the murder of Guru Tegh Bahadur, I would like to document this evidence one by one.

6. 'Khalsa Nama', by Bakhat Mal 1810-14 A.D.

Bakhat Mal writes,

*"Chun Aurangzeb ra awazah-i Guru
ba dimagh namud, Ura az Lahore ba
Delhi khwand. Muhassilan ura dar*

qafs Kardah awardard." (pp. 8- 13)

Translation: 'When the news of Guru's fame reached the ears of Aurangzeb, he called the Guru from Lahore to Delhi. The foot-soldiers of the Emperor brought him in a cage'.

7. 'Twarikh-i Sikhan' by Khushwaqt Rai 1811 A.D.

Khushwaqt Rai writes that on hearing about his organisation, glory and the rising power beyond description, Aurangzeb in order to test his spiritual powers called the Guru to his presence.

Rai further makes a very important statement, when he writes :

*"Mura sawai az Hindu wa Musalman
ke do mazhab hastand, millat-i suimi
paida kardan ast."* (pp. 24-28)

Translation: Guru Tegh Bahadur often used to say, "We are to establish a third Dharma besides Hindu and Islam religion."

Thus it is seen Guru Tegh Bahadur was thinking in terms of setting up a new religion. A child is not born completely till his navel chord is cut. This navel chord was cut by Guru Gobind Singh Ji when he established the Khalsa on Baisakhi day in 1699 A.D.

8. 'Twarikh-i-Hind', Ahmad Shah Batalwi (1818 A.D.)

Ahmad Shah writes that after Guru's wife Gujri gave birth to a son called Gobind Rai, the Guru returned to Delhi. As soon as Ram Rai saw the Guru back in Delhi, he informed the Emperor. Finding no other way to escape, the Guru left Delhi secretly during night time, and stayed with hilly kings of Kahloor.

Ahmad Shah further writes,

*"Aura ba Delhi talabidand.....ba
hangam-i rasidan hasbus salah-i Ram
Rai mahbus shud."* (pp. 4-5)

Translation: As soon as Guru reached Delhi (from Punjab), on the advice of Ram Rai, the Guru was put into prison.

9. 'Ibrat-Nama', By Allauddin (1824 A.D.)

Allauddin writes that the Ninth Guru reached Delhi and halted with Raja Jai Singh of Jaipur. When the Emperor wanted Guru to be present in the court, Raja Jai Singh told the Emperor that the Guru is about to go on pilgrimage. He will report to him on his return.

Guru Tegh Bahadur returned, to his native land from the 'pilgrimage'. Then Allauddin writes,

*"Ram Rai az in ma'na muttala' shudah
baz dar huzur-i 'arz kard. Az huzur
barai talab musharan ilaihi hokum shud."*

Translation: When Ram Rai heard about it, he again requested the Emperor and reminded him. An order was issued by the emperor to call the Guru to appear in the court.

But the most frightening but true picture of Ram Rai has been given by Allauddin after Guru

Tegh Bahadur was executed. Allauddin writes,
*“Ba’duhu uqu’-i in ma’na Ram Rai
sharmindagi wa khauf-i qisas wa dush-
-mani-i biradari jurat bar-aftan-i watan
na kard. Dar huzur-i Badshah istida-i
waja ma yahtaju namud, sawalash-i
paira-i ijabat yaft wa az huzur jagir in-
-ayat shud. Maskanat dar anja ikhtiyar
kadah dera ara ast, chunanche makan
ba dera Ram Rai mashhoor ast.”*

(pp. 198-200)

Translation: After this incident, due to the enmity of his brothers, and the fear of their taking revenge, and sense of shame, Ram Rai did not dare return to his native land. He made an application to the Emperor for his maintenance, which was accepted promptly. The Emperor granted him a jagir (land grant). He started staying there and made it his Dera (head-quarter). That place is now famous as Dera Ram Rai in Dehra Dun.

In order to verify the grant of Jagir to Ram Rai by Aurangzeb, as mentioned by Allauddin, I met Mahant Indresh Charan Das at Dera Ram Rai Dehradun on 7th April 1989. I was accompanied by my friends-Balwant Singh ‘Gogi’ and Manager Balwant Singh. **Mahant told me that zamindari of Dehradun was bestowed upon Ram Rai by Aurangzeb which is still enjoyed by this Institution.** All the persons living in Dehradun are the tenants of the Mahant. He also told me that land of six villages was also donated to Ram Rai by Fateh Singh, Raja of Tehri Garhwal, when directed by Aurangzeb to do so. The names of six villages are: i. Khurbarha, ii. Dhamawala, iii. Dhartawala, iv. Rajpur, v. Menhwala, and vi. Damashahi. **I was very keen to know the date or year of this land grant. But the Mahant was too clever to divulge this information as it was to clearly link Ram Rai’s name with the murder of Guru Tegh Bahadur if the land grant was made after Guru’s death.**

But from the evidence recorded by Allauddin, it is seen that the land grant was given to Ram Rai by Aurangzeb only after the execution of Guru Tegh Bahadur. The possible year of this land grant is 1087 Hijri, or 1676-77 A.D.

The Mahant told me that the original *Farman* granting the *Jagir* has been seized by the British Government after 1857 A.D. and one receipt was issued in lieu of that. The Mahant also kept on giving hints that special emissary was sent by Indira Gandhi to bless her successor i.e. her son, bypassing one son. He claims he refused to do it. But there was no mistaking the fact that Dera Ram Rai is now the very powerful stronghold of Congress.

12. ‘Khalis-Nama’, by Rattan Chand Bal (1844 A.D.)

Rattan Chand writes,

*“Mutabiq-i aghwa-i siyah daru nan
.....bar-i ma’siyat har do jahani
bar sar-i khud nihad.”* (P.96)

Translation: ‘On the incitement of black-hearted people, the Emperor ordered the execution (of Guru) and took the responsibility of Guru’s murder on his shoulders.’

13. ‘Tawarikh-i Punjab’, by Ghulam Mahiuddin, allas Bute Shah (1848 A.D.)

Ghulam Mahiuddin is the first person to record the conspiracy hatched by Sodhis themselves in Delhi to get Guru Tegh Bahadur killed. Mahiuddin writes,

*“Makhan Shah dar an rozha ba Delhi
ralta bud pas az chande ke tabah-i an-*

*desiha (i) Sodhian ba u rasid ,baz ba
 ziyarat-i Guru Sahib amad wa (Sod-
 -hian ra) malam-at-kard az irtikab-i
 harkat-i na mulaim mani amdand.
 Lakin Guru Tegh Bahadur dar khilwat
 ba u guft ke ishan az ghayat-i hasad
 baz ba man dar maqam-i adawat
 khwahand shud wa gah-begah hila
 bar angekhtah ba daf-i man khwahand
 kushid pas haman bihtar ke mara ham-
 rahi-i khud Delhi bari ta az sharr-i in
 Kotah andeshan rehai
 bayam.....
 Chun Ram Rai, biradar-i-
 Guru Harkishan, ke dar Delhi mi
 manad, agahi yaft-dar atash-i hasad
 ba sokht wa dar huzur-i Badshahi raf-
 tah multamis garded ke Tegh Bahadur
 Guru-i Hinduyan ke da'wa-i Badshahi
 wa karamat mi sazaad dar inja rasidah
 dar mahallah-i Sawaiyan farud amdah,
 agar malik ba ihtizarash farman
 dihand behtar ast."*

(pp.388-396)

Translation: 'Makhan Shah, who used to live in Delhi, when heard about the 'conspiracies being hatched' by Sodhis to get Guru eliminated, he came back to see the Guru. Guru Sahib took him to one side and, said "They are very jealous and will become my enemies. They will kill me on some excuse at odd times, you better take me to Delhi along with you."
 Ram Rai who used to live in Delhi, when heard about it, was 'set on fire' with jealousy. He appealed to the Emperor in his court that Guru Tegh Bahadur - Guru of Hindus who claims spiritual and real Badshahi powers, has reached this place. He is staying in Mohalla Swayian. If His Highness order him to be present in the Court, it will be very good! Mahiuddin has also given the couplet which Guru Tegh Bahadur used to quote frequently:

*"Ashna ra hal-i een ast-
 -Wai ba begana dost."*

Translation: 'O, friend, if this is how your own friends behave, then how will the strangers behave.'

14. "Gulgashte - Punjab," by Raja Ram Tota (1867 A.D.)

Raja Ram writes,

*"Guru Tegh Bahadur az nifaq-i biradar-i
 biradar kush chandi dar shahr-i
 Patna basar burd.....Ram Rai az
 qatl-i biradar nadim shudah baqi umar
 ba ibadat guzranid." (p.10)*

Translation: 'Due to the fratricidal enmity of his brother Ram Rai, Guru started living in Patna for some time.....Being ashamed due to the murder of his brother, Ram Rai spent his whole life offering prayers to God.'

Here, Raja Ram is confused about the blood relation between Guru Tegh Bahadur and

Ram Rai. He calls Ram Rai the brother of Ninth Guru. But Guru Tegh Bahadur was the son of 6th Guru Hargobind Sahib, while Ram Rai was the elder son of 7th Guru Har Rai.

J.D. Cunningham says about Ram Rai, "The elder was the offspring of a handmaiden, and not of a wife of equal degree." (*History of the Sikhs*, P.56) Thus it is seen that it was a fight between the Uncle and Nephew, that too the off-spring of a 'handmaiden'.

Prof. Piar Singh discounts this evidence about the involvement of Ram Rai in Guru's murder on the following grounds:#

(i) There is strong possibility that the clever Aurangzeb gave the story of Ram Rai's hand in Guru's murder in order to divide the Guru's house. He might have used it as an excuse to initiate action against the Guru.

(ii) This possibility is ruled out because Aurangzeb had spent one and half years, just before Guru's murder, at Hasan Abdal.

The first objection of Prof. Piar Singh is over-ruled when we have a look at the date of these works. All the works alleging Ram Rai's hand in the murder of Guru Tegh Bahadur were written 100 years after Aurangzeb's death. So Aurangzeb was not to get any benefit by these works.

The second objection is also baseless as Ram Rai need not always complain to Aurangzeb personally. His complaining to Suba of Delhi was sufficient and his complaints must have been passed on to Aurangzeb at Hasan Abdal.

If these works were written 100 years after the death of Aurangzeb one wonders about their source. Prof. Piar Singh rules out their historical value by a simple remark that they only recorded the Sikh tradition in Persian. But Prof. Piar Singh is not aware of the Laws governing 'top-secret, secret and confidential papers' of the government. As at present, all classified documents marked 'top-secret or secret' can be made public only after 50 years. A few years back this limit was 100 years. For example, all the assurances given to Sikhs before Independence have been reduced into writing in 'Top-Secret' or 'Secret' documents relating to 1942-15 August, 1947 period. These top-secret papers were to be made available to public after 1999 A.D. only. It was to take another 10-15 years for research scholars to bring out authentic book on the subject, 'The Written Assurances to Sikhs'.

But the British Government, though called conservative, was kind enough to make all the top-secret and secret documents available to the public. Their contents have been published during 1970-83 A.D. in 12 volumes under the title "The Transfer of Power" edited by Dr. N. Mansergh.

With my long administrative experiences, I can say with confidence that the authors of Persian books in 19th century alleging Ram Rai's hand in the martyrdom of Guru Tegh Bahadur had access to the secret and top-secret papers belonging to Aurangzeb period. The East India Company must have encouraged the disclosure of these secret documents to defame the Mughal administration in order to take over power from them. They were already in *de-facto* control of the country but wanted some excuse to be its *de-jure* rulers. The exposure of the secret letters and orders of the Mughal rulers was the best way of achieving their goal.

Prof. Piar Singh, giving his verdict on these Persian sources, says that they do not fulfill his expectations, but he has nowhere mentioned what his expectation was. My expectations from these Persian sources were –

- (i) To know who is the real culprit for Guru's execution (*shahidi*),
- (ii) Was there any conspiracy?
- (iii) Was Guru declared a rebel and executed?
- (iv) Did Guru die for emerging Sikh Nation or for 'Tilak & Janju'?

- (v) Was it a murder due to religious reasons or political reasons?
- (vi) Was Aurangzeb present in Delhi at the time of murder?
- (vii) Was the family feud over Gur-gadi also responsible for the Guru's murder?

All these queries have been satisfied by these Persian sources. This evidence establishes beyond doubt that, as per Indian Penal Code, Ram Rai is guilty of abetment to murder of Guru Tegh Bahadur, under Sec. 107-117 I.P.C. Both Ram Rai and Aurangzeb are equally responsible for the murder of Guru Tegh Bahadur; alongwith Hindu courtiers of Aurangzeb. If killing a man is crime punishable with death, the suppression of murder or information about the murder is an equally serious crime punishable with death as per sec. 118-120 A of IPC. Whosoever tries to suppress or conceal designs to commit the murder of Guru Tegh Bahadur by Ram Rai is guilty of criminal conspiracy and is also a party to the murder or Guru Tegh Bahadur.

Prof. Piar Singh has not made an objective study of the evidence against Ram Rai because he seems to have a soft corner for Ram Rai due to his being the elder son of Guru Har Rai. Most Sikh scholars have also failed to convert correctly the Hijra era into Christian era. Its formula is given below –

$$\text{Hijra era} - \frac{\text{Hijra era} \times 3}{100} + 622 = \text{Christian era}$$

Mustad Khan writes about the return date of Aurangzeb from Hasan Abdal under 1087 Hijra in

*“Massar-i-Alamgiri” (AH.1122/A.D. 1710) at pg.154, “Bist wa duyyim
Muharram daulat-khana-i-darul
khilafat ba nuzul ashraffarugh ag in garded.”*

Translation: 1087 H. “On 22nd Muharram 1087 H. he (Aurangzeb) returned to the capital.” As per the ready reckoner prepared by Lt. Col. Sir Wolesley Haig, “Comparative Tables of Muhammadan and Christian Dates” (1932 Ed.)

1086 Hijra starts on 28 March 1675 A.D. and 1087 Hijra starts on 16 March 1676 A.D.

1088 Hijra starts on 7 March 1677 A.D.

As already mentioned by Munshi Sujan Rai Bhandari, Guru Tegh Bahadur was martyred in 1086 Hijri, and Aurangzeb returned from Hasan Abdal in 1087 Hijra, on 22 Muharram, or 6th April 1676 A.D. So there is no question of Aurangzeb being present in Delhi at the time of Guru's murder.

15. ‘Shahid Bilas’ – Bhai Mani Singh by Bhat Kavi Sewa Singh edited by Giani Garja Singh (1961 ED.)

The Bhat Kavi Sewa Singh is the first person to record the name of the leader of Kashmiri Pandits delegation. He was Kirpa Ram, a Dutt Brahmin of Mattan village. (verse 35). Giani Garja Singh tells us that he got the manuscript of this book from the house of Mohlu Ram, by the courtesy of Bhai Mann Singh Bhat, of Karsindhu town, near Jind. Sewa Singh is the son of Bhai Kesar Kaushish, who was sixth, in line, from the martyr Bhai Kiraat. Sewa Singh got the material for this book from the *Bhat - Vahis* of his elders and the traditional stories passed on orally from one generation to another.

Sewa Singh has not mentioned the date of completion of this book and also the year is missing. From the hints given in verse 206 & 207, Garja Singh infers that he wrote the book during the reign of Maharaja Ranjit Singh. This book was written in honour of Raja Ajit Singh of Ladwa Pati. Sewa Singh wrote it in “Bhatakhari” letters. Like *Landes Script* this script also does not have any vowels. *Shahid Bilas* was translated into Punjabi (Gurmukhi script) by Bhat Chhajju Singh, who was third in line from Sewa Singh. Garja Singh tells us in the footnote that its Punjabi translation was done in 1927 B.S. (1870 A.D.)

Buddhism was 'Liquidated' in India by the Hindu clergy declaring Buddha the re-incarnation of Vishnu. If we are to believe in the story of Sewa Singh, then we are also to believe that Guru Tegh Bahadur was re-incarnation of Lord Krishna, because Sewa Singh writes:

"Tum Kalyug ke Krishan Murari." (35)

He also calls Guru Tegh Bahadur "Hind Ki Chadar." (33) This expression has been frequently used by Sikhs without knowing its true implication. **If Sikh religion is to be saved, then the theory of Guru Tegh Bahadur being the re-incarnation of Lord Krishna, as given by Sewa Singh, will have to be rejected.**

Thus it is clear that Sewa Singh has taken the story of – '*Tilak – Janju*' given by Pt. Bishan Hari (alias Kant Hari) one step ahead. The tradition said to be relied upon by him was established by Pt. Bishan Hari. From where did Pt. Bishan Hari got the hint to give *Tilak - Janju* story? It is from a line written in '*Bachitar Natak*', which is a part of Dasam Granth, by Guru Gobind Singh Ji.

Guru Gobind Singh Ji has used the word "Prabh" or "Prabhu" 40 times in the *Bachitar Natak* portion of *Dasam Granth*. Eleven times it has been written as "Prabhu", which clearly means God. The word "Prabh" has been used 29 times by Guru Gobind Singh to mean God, including the line, "*Tilak Janju Rakha Prabh ta ka*", (ch. V.13) Giani Bishan Singh of Khalsa College, Amritsar (1957) has translated the entire *Dasam Granth*. He has translated the line, "*Tilak Janju Rakha Prabh Ta Ka*" as "The Al-mighty God protected the Tilak and Janju of the Hindus." Translating the next line "Dharam het saka jin kiya," Giani Bishan Singh writes its meaning as, "Guru did this *saka* (incident) for the sake of Dharma." He does not say the Guru did this *saka* for 'Hindu Dharma'.

Pt. Bishan Hari, (alias Sri Kant Hari,) alias Koer Singh picked up the line, "*Tilak Janju Rakha Prabh ta ka*", from *Bachitar Natak*, used his power of imagination and set up the story of Kashmiri Pandits calling on Guru Tegh Bahadur. They requested him to save their caste marks, "*Tilak – Janju*". Pt. Bishan Hari while concocting this story forgot that to defend caste and caste marks (*Tilak - Janju*) goes against the most fundamental principle of Sikh religion. But as soon as the story of Kashmiri Pandits meeting Guru Tegh Bahadur was known to gullible Sikhs, they immediately started interpreting the line, "*Tilak Janju rakka Prabh ta ka*," as "Guru Tegh Bahadur is the protector of *Tilak – Janju* the caste marks of the Hindus." **They forgot in the process that to defend the caste and caste marks goes against the very spirit of Sikh religion which does not believe in caste system at all.** Thus it is clear that Guru Gobind Singh has used the word 'Prabh' 29 times (including the line, "*Tilak Janju rakha Prabh ta ka*," in *Bachitar Natak*) and every time it means the Almighty God.

I sum up this Paper with a quotation from late Dr. A. C. Banerjee, one time Guru Nanak Prof. of Indian History, Jadavpur University, from his book "Guru Nanak to Guru Gobind Singh," PP.179-180.

"No Sikh, far less a Guru attached any importance" to 'sacred thread' (Janju) or frontal marks' (Tilak), these were distinctive marks of caste, categorically condemned by Guru Nanak. Guru Tegh Bahadur approached the issue from an entirely different and much wider point of view. He chose to sacrifice his life 'for the sake of Dharma'. Macauliffe narrowed, and practically misinterpreted the Guru's position when he used 'religion' as the synonym for dharma. He followed the common practice, ignoring the context in which Guru Gobind Singh used the word 'Dharma' in this passage, Guru Tegh Bahadur made himself a martyr in defence of the right of every man - Hindu, Sikh, Muslim - to live his life in the manner sanctioned by the religious faith which one professed."

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Note: The author has volunteered to act as professor Emeritus at Mata Gujri College, Fatehgarh Sahib, Sirhind, to coach IAS/IPS competitors.