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BED TIME STORIES-7

(SIKH MARTYRS)

(ਸਿੱਖ ਮਰਤੀਰਸ)

Santokh Singh Jagdev

SIKH MISSIONARY RESOURCE CENTRE
BIRMINGHAM (ENGLAND)
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The era of martyrdom for the Sikhs started the day Guru Arjan Dev was martyred. Although there was a variation in excuses with the change of times yet there was only one reason that the teachings of Guru Nanak had taught the Sikhs the way to live and this was not liked by the governments of the time. For the protection of their rights they fought four battles under the leadership of Guru Hargobind in the first phase and thousands of Sikhs attained martyrdom.

After some respite, the second phase of martyrdom started at the time of Aurangzeb when he made a plan to bring whole of India under one religion—Islam. Guru Tegh Bahadur and the Sikhs arrested with him were tortured to martyrdom. For the defence of faith, Guru Gobind Singh founded the Khalsa on the 30th March, 1699 A.D. The governments of the times had tried hard to finish off that Khalsa. They put a price on the heads of the Sikhs. Sikhs were hounded and killed but could not be finished off. They braved all the adversities but kept up the independence of life. Those Sikhs captured Lahore in 1765 A.D. where they were tortured to martyrdom.

The third phase of martyrdom started during British rule when the Sikhs, besides waging armed as well as non-violent struggle for the freedom of their country, started movement and agitation to free their religious places of the misdeeds being committed there. The Sikhs freed their religious places from the priests and got independence for their country. The purpose of the Khalsa does not end with the attainment of these victories. Much is to be done to propagate the teachings of Guru Nanak to the whole world.

S. S. Jagdev
Dating of Sikh History

The readers of Sikh history are sometimes confused about the dates of events when they find them to vary from book to book in different history books. This difference is bound to remain as there is no hard and fast rule or method to convert the dates of Bikarmi calendar to the Gregorian calendar.

Every year Christmas is celebrated on the 25th December but the birthdays of Sikh Gurus, do not fall on the same dates every year. Even Baisakhi, the birthday of Khalsa has no fixed date according to English calendar. The reason of this discrepancy is very simple. The history of the Sikhs, written before the establishment of British rule into India, was in accordance with Bikarmi calendar which was introduced by Raja Bikaramjit, fifty-six (56) years prior to the birth of Jesus Christ. Before the introduction of that calendar into India a year was divided into six seasons and twelve months. The dates of the months were according to the waxing and waning of the moon. The year started from the second month of the spring season. The change of the year was set to certain position of the sun in relation to earth. So there is no leap year in Bikarmi calendar.

The calendar which is used for Christmas was introduced by Julian Caesar in 42 B.C. That calendar could not catch up with the seasons. In 1582 A.D., Pope Gregory XIII made some changes in the Julian calendar which came to be called Gregorian calendar. In this calendar February comes to consist of 29 days every fourth year whereas it is of 28 days for the rest of three years. Gregorian new year starts on the 1st of January while the Bikarmi calendar has 13th or the 14th April as its first day. From 1st January to 13th or 14th April, the Bikarmi calendar is 56 yeares in advance and for the rest of the year it is 57 years ahead.

Gregorian calendar was officially adopted in Britain on the 13th September 1752 A.D. For the British the first leap year was 1756 A.D., when February was of 29 days. From Baisakhi of 1699 A.D. to 1756 A.D., there were fourteen leap years. So Baisakhi of 1699 A.D. is deemed to be on the 30th March, 1699 A.D., though there was no Gregorian calendar in use at that time.

When historians translate Indian history from Punjabi to English, they consult comparative calendars of running years for change of dates from Bikarmi to Gregorian calendars which are different every year. This has resulted in confusion and variation in dates.
ब्रजी भड़ी राम जे ब्रजी मद्दी राम

ब्रजी भड़ी राम जे ब्रजी मद्दी राम ऐसे ब्रजी तीज राव जे पूण्य माथ। दैत्य दे धर्मजन गोकुल राम, पिंड भविष्य जग्ग, मृत्यु नेत्रम दे तवर वाले मात जे दैत्य दे गुरु अपनि डेक नी चम्के मिधी प्यार विदी मी। गुरु नी जे हैतुं जे मेदम ख्यात भाषा जे जे हैतुं जै रामी दी प्यारी वक्षमी मी, निवाड़ी हैतुं जे अपना वद्वन विच गुट उब चली आ गयी है।

हैतुं जे लंदे ब्रजी भड़ागा नी है गुरु गैलोगवर्न नी है 1628 बीसी हिजिंग भुजाम कारण उड़े पत्ते जूंग विच हिंदी जोबे की कम्भ मा री मी। हैतुं जूंग विच बने गोबे नजाबे वर्न नम नूल पार्थ की नी मेदम हिंदी नूमा उड़े। 1657 बीसी हिजी है नूल हैतुं गुरु जवाबम हटे जे पवित्र, उपासना नयाँ रुंदी दे जे जूंग विच ब्रजी भड़ी देम जे ब्रजी मद्दी राम है गुरु-वाढ़ जी मेदम वड़ला रा दिँदा। हैतुं रंगेंजे हे धिखे जे गुर बनाम अधमान गुरु-वाढ़ जी मेदम उठल, मह राग तिकार्पुटी आवेव वद दियी।

अवनावर्त हे मंगल जे संदे गुरु गव विलय ही हिंदी गागे उं ब्रजी भड़ी देम जे ब्रजी मद्दी राम हैतुं जे राल मार। 30 भाषा, 1664 बीसी है ब्रजी है गुरु नी दे निवाड़ी चन्द भण्डी हिंदी जे ब्रजी वधारदें गुंद गागे। गुरु उवजा वत्सान नी दे बुलते वेट दिँदा देरे ब्रजी गुर्जू ती दी मेदम दिस्न उपगा उड़े। गौरी मोरे हैूं जूं कब-बरी ना भिली हैूं हैूं दे मादा भामक जे जे वेल दुखीर माँ हैूं। राम हैूं ब्रजी नी हैूं जूं मिली दे निकाश चटाठ दे हर वहक्ष विषाण वाली जे हैूं दे हिंदी हिंदी गुरु-वाढ़ जी मेदम भावन हैूं दे अपने हेड़े हैूं निवाड़ी मी। हैतुं रंगेंजे ब्रजी हे हे पव भाल हे मादा भामक हैूं वेली भादी घंटी जे जूं गुरु नी निवाड़ी हैूं जे आपूर्त हिंदी अंत गागा दी गुरु-पुपी वाढ़ वाली मी।

गुरु-वाल हे सीचार थुक्ता भेद ते दिंदा दिँदा गुरु उवजा वत्सान नी एमी भेड़ही वाली, “गौरी नी, मेदम उठल, मह दे यह माह से मेदम दिस्न उपगा ते, भर जूंगे बनाम भोई भरी सीचार जी मेदम तिकार्पुटी भवनां उंदी हा गयी है। हैतुं रंगे हैूं उपगा उठल, निवाड़ी वड़हे निवाड़ी जे प्रवचन मयूरवा राह। सोना अपत केवल जे हेड़े भड़ी राम हैूं चटाठ जी मेदम हे हेड़े गुरु नी बनाम वड़ला रा भग ववारदें।” गुरु नी जे सीचार थुक्ता भेद जी वेली ही बुलती ववारदें रा जे ब्रजी भड़ी राम हैूं जै रामी नी मेदम निवाड़ी दियी।

अवनावर्त हे 1674 बीसी हिजी ह्ये मेदम देव भिँगमा रा ‘दिंदा बस्न’ बर्ष लाही ना भवनी कहरे जे हे हे जे बलकुला मारी जी साधवते मारी जे हे हे। फिरतम में अपत रागां चतुर्वेदी हूं भवमान भट्टपुट दे गुरु वव जो हंद! भुजाम में भवमान यज्ञ, वजारी नी भूमी रुपाम, पथित विख्याम थाम दे अपत भागी जेठ 25 भाषा, 1675 बीसी है अपत भवान जिसे गुरु उवजा वत्सान नी निवाड़ उड़े। हैतुं भामक नन्दी मी हैूं रामगुरु ज नी हैूं रामगुरु। ब्रजी नी सटारे जे विच भवनी दे माने हे हेड़े वेल बुलती रागां वड़ला। हैतुं जे हिंदी भट्टपुट भली तिकार्पुटी हे भवमान अपत भागी जी नी हैूं हैूं दी। निवाड़ी हैूं ब्रजी नी जे हैूं हिंदी। “उम्री मुसेलम नु हा दे बोल रेडे हे जे गुरु उवजा वत्सान मारे भागु राह। मे उम्री हैूं हैूं भवमान वट राह दे आ भामक आपते आप भवमान वट नहान्दे।” अवनावर्त हे हैूं मुसेलम भिंगर हे गुरु नी ही विषाण मारे गुरु वव वद दियी। गुरु नी विषाणी रेट लाही 11 माही, 1675 बीसी है अपत भागी दे भवनी हैूं चल गये। भवनी पुर्द गुंदा नहे मिधी
Bhai Mati Dass and Bhai Sati Dass
वापिस रहिए अपना बुद्धि भरा लें। उन पत्रिका पढ़ने वाले से अंगार बनने के लिए अपनी सिद्धांतों को याद रखें।

अंतिम सेवा का दृश्य गुरु अपूर्ण है। गुरु नौ भागकार वर्ग को लिखता है। गुरु नौ हैं।

बालिकाओं को गुरु नौ हैं। बच्चों के लिए, हर हवा से नहीं एक से बड़े वर्ग का भागकार का जिक्र किया गया। हर हवा के विभिन्न वर्ग के लिए विभिन्न लघु चित्र बनाए रखे। बालिकाओं के लिए यह एक प्रकार की भविष्यवाणी का वर्ग हो सकता है। जब भी भविष्यवाणी के लिए विभिन्न लघु चित्र बनाए रखे। बालिकाओं के लिए यह एक प्रकार की भविष्यवाणी का वर्ग हो सकता है।
Bhai Mati Dass and Bhai Sati Dass

Bhai Mati Dass and Bhai Sati Dass both brothers were sons of Bhai Hira Nand. Their ancestor, Gautam Dass was a resident of village Kariala in Jehlum district. He was initiated into Sikh faith by Guru Arjan Dev. Pleased at his services, the Guru had bestowed on him the title of 'Bhai' (brother) which continues in their family to this day.

Their grandfather, Bhai Praga, had been given command of a 'Jatha' (unit) by Guru Hargobind in the first battle with the Mughals in 1628 A.D. He died of deep wounds sustained in that battle. After that, Bhai Hira Nand presented himself in the service of Guru Har Rai. Before his death in 1657 A.D., he left Bhai Mati Dass and Bhai Sati Dass, elder of his four sons, to serve the Guru's institution. In accordance with the command of their father, they started serving the Guru's institution with heart and soul.

Bhai Mati Dass and Bhai Sati Dass accompanied Guru Har Krishan when he went to Delhi on invitation from Aurangzeb. After the merger of the Guru into the Supreme Being on the 30th March, 1664 A.D., both the brothers went to village Bakala. On the manifestation of Guru Tegh Bahadur, both the brothers presented themselves in his service. When Dhir Mall could not become the Guru, he made a fruitless attempt to shoot the Guru in collaboration with Shihan Masand and his gang. After that he had taken away valuable items from the Guru's institution to his camp. At that time both the brothers gave all the help to Makhan Shah to present Dhir Mall and Shihan Masand in bondage before the Guru.

One day, Durga Mall, the Diwan (chief minister) of Guru's institution requested the Guru, "Respected Guru! My body, soul and worldly wealth are all at your service but it is becoming difficult for me to carry out the duty of Diwan due to old age. These two nephews are in your service who are trustworthy and faithful sons. If you deem fit, bestow the elder Mati Dass, the honour to serve as Diwan and the younger Sati Dass as Wazir (public affair minister)." Accepting the request of Diwan Durga Mall, the Guru entrusted the service of Diwan to Bhai Mati Dass and Wazir to Bhai Sati Dass.

In order to bring the whole of India under one faith, Aurangzeb ordered in 1674 A.D., to convert Hindus to Islam by force from the Kashmir side. Before bowing their heads before the sword of Sher Afgan Khan, the Governor of Kashmir, the prominent Brahmins of Kashmir led by Pandit Kirpa Ram appeared before the Guru at Anandpur on the 25th May, 1675 A.D., and explained about their helplessness. The Guru knew that weak and terrified people do not become brave by listening to episodes of bravery. Fearless and great leadership is needed to make them fearless. So the Guru said to them, "Go and tell the Governor that Guru Tegh Bahadur is our leader. If you convert him to Islam, we shall become
Muslims of our own accord." On getting this message, Aurangzeb ordered the arrest of the Guru. For courting arrest, the Guru started towards Agra from Anandpur on the 11th July, 1675 A.D. At Agra, when the soldiers came to arrest the Guru, both the brothers came forward to offer themselves for arrest first.

On receipt of the second order from Aurangzeb, the Guru was asked to embrace Islam. The Guru refused. In order to intimidate the Guru, the qazis (Islamic magistrates) made a plan to torture to death, the Sikhs arrested with the Guru before his eyes. They thought that the Guru would embrace Islam out of fear on seeing the Sikhs murdered. The qazis decreed to cut Bhai Mati Dass with a saw first of all.

Hearing the order of the qazis, Bhai Mati Dass prayed to the Guru, "O True King! bless me so that I may do my duty by sacrificing myself for the glory of the faith." After the Guru had blessed him, the qazis asked Bhai Mati Dass, "Brother, embrace Islam and enjoy the pleasures provided by the government. Moreover when you die as a Muslim, you will go to heaven where there will be streams of milk, many kinds of wine to drink and beautiful women to enjoy. If you do not embrace Islam, your body will be sawn into two." Bhai Mati Dass replied, "I can sacrifice hundreds of such heavens for my faith. I don't need women nor wine. I see all the happiness in the path of my faith." After his refusal, the qazis asked him his last wish, to which he replied, "When I am being cut with the saw, let my face be towards my mentor so that I may behold my Guru till my last breath and he may keep on seeing me so that he may be convinced how happily I reach my last destination." By the order of the qazis, the executioners sawed Bhai Mati Dass in two on the 8th November, 1675 A.D., in Chandani Chowk, Delhi.

On the 10th November, 1675 A.D., the qazis ordered Bhai Sati Dass to be wrapped in cotton and burnt. Before being wrapped in cotton, the qazis asked Bhai Sati Dass, "Save your life by embracing Islam and live in pleasure." Bhai Sati Dass replied, "You cannot understand that my pleasure and happiness lie only in obeying the command of my Guru. It does not lie in saving this life which must end one day." At this reply, the executioners wrapped Bhai Sati Dass in cotton, poured oil over it and set fire to it. Bhai Sati Dass remained calm while burning till his last breath and remained true to his resolve.
Bhai Dayal Dass
ब्रह्मी सिखाल साम

ब्रह्मी सिखाल साम, ब्रह्मी भाषा राम दे मेरूट चटैँ मूली ब्रह्मी भाषी सिंह दे हड़ते बुझा साम।

1281 ईसा लिपि नागरिक सि दे पत्ता शह-शह दिस्त भुजाकृत हर सहज जहरे मूली अवस्था चढ़ा गई साम।

1281 ईसा लिपि हे ब्रह्मी भाषी राम दे लूटे गई निकट दी दे दवाकर मूली जीविका आपस।

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25 भरा, 1267 ईसा लिपि हे ब्रह्मी भाषी राम दे बालीची बहसरण हे दवा देने एडेंट पिंड़े, आपाते पूर्ण दे गज़बुज़ रिझेंट रा दिलिया वा दिलिया।

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Bhai Dayal Dass

Bhai Dayal Dass was son of Bhai Mai Dass and younger brother of martyr Mani Singh. His grandfather, Balu Ram had attained martyrdom while fighting in Guru Hargobind’s first battle of faith against the Mughals. His ancestors belonged to Alipur near Multan. Bhai Mai Dass came to Kiratpur for an audience with Guru Har Rai in 1657 A.D. While returning, he left his three elder sons for service of the Guru’s institution. Bhai Dayal Dass was fifteen when he entered the Guru’s institution.

On recommendation from Diwan Durga Mall, Guru Tegh Bahadur made him minister for domestic affairs. In 1665 A.D., when Guru Tegh Bahadur went to Assam from Patna, he left him at Patna to look after his family. The birth of (Guru) Gobind Singh took place under his care and service and he looked after the prince till he reached Anandpur.

After sending the Kashmiri Brahmins back on the 25th May, 1675 A.D., Guru Tegh Bahadur decided to go to Agra for courting arrest. Before leaving Anandpur, he asked his principal devotees to ask for any blessing they had at heart. All were unanimous in their reply, "That we be granted permission to accompany you to Agra." Bhai Dayal Dass was also one of those Sikhs who had been arrested ahead of the Guru.

On the 9th November, 1675 A.D., the qazis ordered that Bhai Dayal Dass be seated in a cauldron of boiling water. On hearing the ruling, Bhai Dayal Dass asked leave of the Guru. The Guru said, "Brother, your service has borne fruit due to which your turn has come before mine. Great are you and blessed is your devotion. What pleasure can be greater for me than to see my lifelong devotees sacrificing their lives for the protection of human rights even ahead of me. May God bless you with success."

Before putting Bhai Dayal Dass in the cauldron of boiling water, the qazis said, "There is still time. Embrace Islam and save yourself from pains otherwise you will face greater agony than your companion. You have seen how cruelly he was sawn." Bhai Dayal Dass replied, "You could not harass my companion. Did you notice, how calmly he was meditating on the word of his Guru when he was being sawn. Having made mockery of bodily pains, he had diffused into the Supreme Being. Hurry up and let my soul attain unity with the Lord." On his reply in the negative, the executioners sat him in the cauldron of boiling water. He stayed on sitting in the water with an unwavering mind. His flesh separated from his bones and his soul merged into the Supreme Being.
गाँधी उठा सिंघ

1710 दीसदी हिंद मध्य वेंच सिंघ उठा सिंघ रहकर दे अपने दर सिंघ सिंघ सिंमोंक क्रमम वट वे भूमिपत्य हैं ती सभी दे भागज घटि हिंद सिंघ। वस्त के चंद्रीक दे हिंदीं दे बालवी यहां दे नाटे दे दो हुँदू सिंघ दे चंद्रीक दे अच्छी दे दुबई दे नाटिया। नारिय उठा, तैत्तिक ते हिंद के चंद्रीक हुँदू हेंद्र दिंढ्र दी सिंघ, निवास अपनीक दीजीक दीजीक दे धेंडू दिंढ्र घटि हुँदू सिंघ दी सिंघ। नैतिक तैत्तिक ताल लगाने सबसा हिंद दे भासी सिंघ दे जानाना सिंघ दे नारिय दे हूँ देखु वोट्री, "अरुं अपनीक दीजीक हुँदू हेंद्र दे गिकन वटे। हें दीजीक दीजीक दीजीक दीजीक दोसं भागज वटाने। नारिय उठा दे चंद्रीक हेंद्र दिंढ्र दिंढ्र, "तहे दे दुबई के बेंस बट्टे दे हेंढ्र दिंढ्र दे भागज। नारिय दे हूँ देहुँ हेंचीक दयाळ हुँदू हेंद्र दिंढ्र दी सिंघ।"
In 1710 A.D., Baba Banda Singh Bahadur abolished landlordism in his kingdom and made tenants the owners of land. Inspite of the end of ownership of villages, many headmen did not give up their old habits of arrogance. Sahib Rai of village Naushehra was one of them who used to set his mares free in other people's fields for grazing. Mali Singh and Gurbax Singh of the adjoining village Bharana requested Sahib Rai, "Please keep your mares in the leash. Roaming free, they destroy our crops." Sahib Rai said in an arrogant way of a headman, "I shall tie them when I cut your hair and make ropes of these for this purpose."

The Singhs told about this excess of Sahib Rai to Sardar Amar Singh and Baghel Singh of village Bhusse. They caught hold of his mares, sold them and donated the money received to the community kitchen of Bhai Tara Singh. Bhai Tara Singh of village Wan farmed for a living. He lived in the fields where he had constructed a Gurdwara.

One day, one of Sahib Rai's men told him, "Sardar Baghel Singh who had stolen your mares has come to the abode of Bhai Tara Singh." Sahib Rai reached the dwelling of Bhai Tara Singh with his men and said, "My thief is in your dwelling. Hand him over to me otherwise I shall take him away after giving shoe-beating." Hardly had he uttered these words when a Sikh, standing by, gave him a few hits with his shoes and said, "It may be some time before you beat but today have a taste of it yourself."

After suffering insult at the hands of the Sikhs, Sahib Rai went and petitioned Zafar Beg, the Commander of Patti. To teach a lesson to the Sikhs, he reached the abode of Bhai Tara Singh before daybreak with two hundred horsemen. There was a pitched battle between them and the Sikhs until the sunrise in which Sardar Baghel Singh attained martyrdom and two nephews of the Commander were killed. After that, the Commander fled taking away the corpses of his nephews with him.

The Commander took the corpses of his nephews and showed them to Zakria Khan, the Governor of Lahore. He gave Momen Khan two thousand horsemen and said, "Proceed immediately to the abode of Tara Singh and present him dead or alive before me." Bhai Tara Singh had got information beforehand that Momen Khan was coming with an army. He gathered all the Sikhs at the camp and said, "Whosoever has his life dearer than faith can leave us now." None of the fifty-two Sikhs was ready to depart. All the Sikhs took up positions and began to wait for Momen Khan. At the arrival of the army, both sides started attacking. On Baisakhi day of 1726 A.D., those fifty-two Sikhs attained martyrdom fighting two thousand horsemen.
बाबू जवीद खाने

बाबू जवीद खाने का नाम, 1724 ईस्वी में जन्मा ब्राह्मण थे। सिंहवाल राजा खुदाबाद देवथान के माता-पिता। उन्होंने माता-पिता से सियासतकर्म सीखते हुए, सिंहवाल के राजा के नेतृत्व में मात्र 17 वर्ष में बिशंकुल सरकार के महान राजा बन गए।

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Bhai Haqiqat Rai

Bhai Haqiqat Rai was born at Sialkot in 1724 A.D. His father was Bhai Bhag Mall Khatri. His maternal grandparents were Sikhs and he was married at a young age to Durgi the daughter of Sardar Kishan Singh. During Mughal rule, children used to go to mosques to study Persian from Maulvis (Muslim priests). Bhai Haqiqat Rai was also learning Persian from a maulvi. He was the only Hindu while all his other class-mates were Muslims.

One day, the maulvi had gone out. Bhai Haqiqat Rai had a quarrel with a boy. In order to tease Bhai Haqiqat Rai, he called bad names to mother goddess. In anger, Bhai Haqiqat Rai called name to Bibi Fatima in retaliation. When the Muslim boys heard him calling name, all of them gave him a sound thrashing. He returned home weeping.

In the evening, the Muslim boys got together, went to the maulvi and said, "Today, when we said to Haqiqat Rai that their gods and goddesses are made of clay and all are false, he said Bibi Fatima to be false and called her names." The maulvi said, "Did that infidel call Bibi Fatima names?" The boys exaggerated the event and said, "When we said to him that we would complain to the maulvi, he replied that he was not afraid of him. His maternal uncles and inlaws are Sikhs. He will get the maulvi eliminated through them." The maulvi was greatly enraged on hearing this. He said to the boys, "Call that infidel and bring him to me."

At the message from the boys, Bhai Haqiqat Rai and his father went to the maulvi. As soon as they arrived, the maulvi caught hold of Bhai Haqiqat Rai and started beating him. The maulvi beat him to unconsciousness but his anger did not subside. He arrested Bhai Haqiqat Rai and sent him to Amir Beg, the administrator of Sialkot. The next day the qazi said to Bhai Haqiqat Rai in the court, "You have hurt the feelings of believers by calling names to Bibi Fatima for which you should be given severe punishment. For this sin you can be burnt alive after pouring oil on you. You can be torn apart alive from dogs. But your sin may be pardoned if you embrace Islam." Bhai Haqiqat Rai refused to become a Muslim. By order of Amir Beg, Bhai Haqiqat Rai was hanged feet up from a tree and beaten but he did not agree to embrace Islam.

Amir Beg sent Bhai Haqiqat Rai to Zakria Khan, the Governor of Lahore. Mother Goran said to Bhai Haqiqat Rai, "Son! No doubt I shall lose a son by your death but if you give up your faith I shall be called the mother of a deserter and faithless son. I pray to God to bestow on you the will to keep your faith even if you have to sacrifice your life." When Bhai Haqiqat Rai did not agree to embrace Islam even after further torture, he was martyred by the orders of the Governor in January, 1735 A.D.
उर्मिला भती सिंह

उर्मिला भती सिंह का नाम 10 अगस्त, 1644 तारीख को लिखा अलीपुर, मिलगुर्म लभन्दरगढ़ राज

उर्मिला भती सिंह का नाम 10 अगस्त, 1644 तारीख को लिखा अलीपुर, मिलगुर्म लभन्दरगढ़ राज

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Bhai Mani Singh
Bhai Mani Singh

Bhai Mani Singh was born on the 10th March, 1644 A.D., at village Alipur, district Muzaffargarh. He came for a glimpse of Guru Har Rai to Kiratpur with his father Mai Dass for the first time and stayed back for service of the Guru's institution. He was married at fifteen to Bibi Sito, the daughter of Bhai Lakhi Rai. After the battle of Nadaun of 1690 A.D., Guru Gobind Singh entrusted him with the service of Diwan. At the time of leaving Anandpur on the night of December 20-21, 1704 A.D., the Guru entrusted him to take the Guru's consorts to Delhi. In May, 1705 A.D., at the call of the Guru he reached Talwandi Sabo where the Guru got him to write the original manuscript of the Holy Granth and prepare some copies. In 1708 A.D., Mother Sunder Kaur sent him from Delhi to Amritsar for service of the Harmandir Sahib.

In 1735 A.D., Zakria Khan, the Governor of Lahore, ordered village headmen and landlords to finish Sikhs of their areas. He also appointed Diwan Lakhpat Rai, an enemy of the Sikhs, the administrator of Amritsar and Qazi Abdul Razak as the police chief. One day the Governor asked them, "What is the reason that no matter what the number of Sikhs we kill more are created?" The Qazi replied, "Their Guru had put the elixir of life in the pool at Harmandir Sahib. Whosoever bathes in that pool, gains eternal life." Hearing this, the Governor ordered the filling up of the pool with sand and turned Bhai Mani Singh out from the service of Harmandir Sahib.

Having been turned out from Harmandir Sahib, Bhai Mani Singh took up residence at the Sultan Windian's well. One evening Qazi Abdul Razak came to Bhai Mani Singh and said, "My children are very ill. Medicines of local physicians and doctors are having no effect. Children wake up with nightmares." Bhai Mani Singh went with him to his house. He sprinkled water from the pool of Harmandir Sahib over the children and said to them, "Be not afraid during the night." As the Lord would have it, the children stopped having nightmares. Qazi Abdul Razak stopped silting up the pool.

With the help of the Qazi, Bhai Mani Singh got permission from the Governor to allow Sikhs to have free access to Harmandir Sahib for ten days on the occasion of Diwali of 1737 A.D., on the condition to pay tax of Rupees five thousand and so he wrote letters to invite the Sikhs. The Governor and Diwan Lakhpat Rai secretly planned to kill the Sikhs coming for the pilgrimage. Bhai Mani Singh came to know of their plan in time. He sent messages to Sikhs not to come and so no fair was held.

The Governor called Bhai Mani Singh to Lahore and demanded the tax money. Bhai Mani Singh said, "What for should I pay the money when the fair was not held?" Then the Governor asked Bhai Mani Singh to embrace Islam. He refused. Qazi Abdul Razak ordered that Bhai Mani Singh be cut joint by joint. On the 14th June, 1738 A.D., he was martyred at Nakhaas Chowk by cutting him joint by joint.
Bhai Mehtab Singh
उग्री भिक्षुज्य सिंह

अवशेष 1738 दीपीसी दिन चली अभिनेत्र कान्त ई सिंघापुरा मां मां भां मां मां, मुख्यतः भां मां मां लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा लार्गुंर घा

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Bhai Mehtab Singh

In October, 1738 A.D., Qazi Abdul Razak was killed in an encounter with Singhis. After him the Governor of Lahore appointed Massa Ranghar as the new Police Chief of Amritsar. Massa Ranghar turned Harmandir Sahib into a dance hall and started holding his parties there. By his order all the Sikhs of Amritsar were hounded and killed. After this he began looting and harassing Hindus, accusing them to be sympathetic with the Sikhs. The house of Tej Ram was looted on his orders. He went to Bikaner and told a Sikh squad, his tale of woe and the plight of Harmandir Sahib. The leader of that squad said in the congregation, "Is there a Singh who will cut and bring Massa Ranghar's head here?" Bhai Sukha Singh and Bhai Mehtab Singh came forward for this service. After prayer to the Guru, they set out for Amritsar. They reached Damdama Sahib by evening.

On the next morning before starting from Damdama Sahib, they disguised themselves as Muslims of Patti and filled two sacks with the pieces of broken earthenwares and loaded them on the backs of their horses. Entering Harmandir Sahib, they tethered their horses to the berry tree and went inside with the sacks on their shoulders. They saw that Massa Ranghar was sitting on a bed smoking hubble bubble, prostitutes were dancing and wine was flowing freely. They placed the sacks under the bed and said, "We have come to pay the revenue." When Massa Ranghar bent to feel the sacks, one Singh cut his head in a flash and put in a sack after emptying it of the potsherds. The other Singh made short work of the company of Massa Ranghar. Having finished their work with the speed of lightning, the Singhis mounted their horses and were out of sight in no time. By evening both the Singhis reached Damdama Sahib. The next day they presented Massa Ranghar's head on a spear to their leader at Budha Johar.

Aqil Dass Jandialia, the government informer told the Governor, "Sukha Singh and Mehtab Singh are the persons who have taken away Massa Ranghar's head. They are living in Bikaner. Sukha Singh is not married. Mehtab Singh's wife and his seven years old son, Rai Singh are living at Mirankot whom he has left in the care of Natha Khehra, the headman of the village before going." Hearing this, the Governor said to the Commander Nur Din, "Take your army to Mirankot immediately and bring Mehtab Singh here. If he is not there, bring his son with you." At the demand of the Commander, Natha Khehra did not hand over Rai Singh to him but preferred to fight to save his friend's son. During the skirmish, Rai Singh was badly wounded but recovered. Natha Khehra and his son attained martyrdom. Later on Rai Singh's son Bhai Rattan Singh wrote Panth Parkash. When in 1745 A.D., Bhai Mehtab Singh came to Mirankot, Aqil Dass Jandialia had him arrested. With the orders of the Governor of Lahore, he was tortured and martyred in June, 1745 A.D.
1738 थिमड़ी दिच वफ्री अखबार उक्राक भरे वफ्री अखबार विचार या मिंढा देखें बड़ा लोट लोहे नदि, लोहे के चूरे मूल लोहे कृत भरे अखबार मध्य लोहे हुम्हारी देखने के लिए। थिम गदवी देखे हुं निचे की महीना मिंढा, थिर थिमंढा महीना वा वी भरे हुं। दिच दिच अखबार मध्य लोहे, नदिया बुढ़ा मिंढा देखे रस भरे भाग। थिरु मुख्य शहीद के चुरी में हुं कुछ लोहे कृत, निचे तलांक शहीद के शहीद। थिर थिर मूल नदिया हुं मिंढा देखे हुं अखबार कृत देखे कला निचे हुं। थिरु मुख्य शहीद के चुरी में हुं कुछ लोहे कृत, निचे तलांक शहीद के शहीद। थिरु मुख्य शहीद के चुरी में हुं कुछ लोहे कृत, निचे तलांक शहीद के शहीद। थिरु मुख्य शहीद के चुरी में हुं कुछ लोहे कृत, निचे तलांक शहीद के शहीद। थिरु मुख्य शहीद के चुरी में हुं कुछ लोहे कृत, निचे तलांक शहीद के शहीद।
Bhai Bota Singh and Bhai Garja Singh
Bhai Bota Singh and Bhai Garja Singh

After the death of Qazi Abdul Razak and Mufti Abdul Rehman at the hands of the Singh in 1738 A.D., Zakria Khan, the Governor of Lahore put Abdul Samad Khan Yusufi at the head of an army patrol. Wherever that patrol came across a Singh, they killed him there and then. One day, Abdul Samad Khan fell into the hands of Nawab Kapoor Singh. He tied him head down, behind a horse and ran the horse at a gallop which caused his death. After that, the Governor began rewarding those coming with the heads of Singh. A large number of Singh left Lahore and went to other provinces. The Singh who did not leave the Lahore province spent their days hiding in the bushes. Among those were Bhai Bota Singh Sandhu of village Bharana and Bhai Garja Singh Mazhabi, his companion, who were living in hiding in Tarn Taran area.

One day, while they sat hiding in bushes by the roadside, they heard two soldiers talking. One was telling the other, "Now, the Singh spend their time hiding in bushes for fear of death." Perhaps he had seen the Singh sitting. The other one said, "One who passes his days hiding in the bushes like a jackal cannot be a Singh (lion)." The Singh could not tolerate this insult. They came out of the hiding and killed both the soldiers. After that, both the Singh posted themselves on a bridge near Noordin's inn on Tarn Taran to Lahore road. They started collecting bridge tolls at the rate of one Anna for a cart and one Paisa for a donkey crossing that bridge. Everyone using the bridge paid the toll-tax without any argument. When sometime had passed with the establishment of Sikh rule over the bridge, they wrote a letter to the Governor, "Beta writes in this letter: He has a staff in his hand. He has imposed a toll of one anna on each cart and one paisa on each donkey. Tell brother's wife Khano that Bota Singh says this."

On receiving the letter, the Governor sent Jalal Din with one hundred soldiers to arrest and bring the Singh with him. Jalal Din came to the bridge and said to the Singh, "There are only two of you while I have one hundred soldiers with me. You have only clubs while we are armed with swords. You cannot face us in a battle. As such, it is better that you surrender." The Singh replied, "Select four of your soldiers and send them to fight us. Then you will see our hands wielding the clubs." At this challenge of the Singh the Commander sent four soldiers. In the twinkling of an eye, the corpses of the soldiers lay writhing on the ground. When no one came forward to face the Singh again, the Commander ordered all to attack them together. The two Singh attained martyrdom fighting one hundred men in 1739 A.D.
Bhai Taru Singh
उग्री उत्पीड़न

उग्री उग्रा मिश्र ने पुलक सिंह ने अपने हृदय से अभिव्यक्ति की बैठक के बाद उन्होंने झूठ बोलते ही उग्रा तिका बनते रहे। उग्री का दिखा होने के उद्देश्य में उग्रा ने साधन की शिक्षा की। उग्री उत्पीड़न ने अपने राज्य के प्रभाव पर एक अचानक वृद्धि की थी। उग्री ने मॅट छोड़ दिया। उग्री ने पहले उग्री ने मिश्र ने राजा बनाना वो बोली, “भैया घरेलू छोड़ दूंगा शीर्षक नहीं भाबा वे है। मैं भी मैंने तीन दिन बोलते हैं नहीं भाबा। मैं भी मैंने तीन दिन बोलते हैं नहीं भाबा। मैं भी मैंने तीन दिन बोलते हैं नहीं भाबा।” उग्री उपरितिक के उग्री ने रुका, “उन्हीं तूने अब नहीं बोला। वह बाल वे नहीं भाबा।” उग्री ने रुका है उग्री ने रुका है उग्री ने रुका है उग्री ने रुका है।

उग्री ने दिखा होने के उद्देश्य में उग्रा तिका बनते रहे। उग्री ने रुका है उग्री ने रुका है उग्री ने रुका है उग्री ने रुका है।

मॅट छोड़ दिया। उग्री ने मिश्र ने अभिव्यक्ति की बैठक के बाद उन्होंने झूठ बोलते ही उग्रा तिका बनते रहे। उग्री का दिखा होने के उद्देश्य में उग्रा ने साधन की शिक्षा की। उग्री उत्पीड़न ने अपने राज्य के प्रभाव पर एक अचानक वृद्धि की थी।
Bhai Taru Singh

Bhai Taru Singh lived with his mother and younger sister at village Pahoola and did farming for his living. His father had died while he was still young. It had become a part of his life to speak with love, serve everyone who came to him and help those in need.

One day, Rahim Bakhsh, a Muslim fisherman stayed at his house to spend the night. Before going to bed, he talked to Bhai Taru Singh, "The Commander of Patti had forcibly taken away my daughter, when I complained to the Governor about him, he got me thrown out of the court. Nobody listens to the complaints of the poor in this regime." Bhai Taru Singh said to him, "Your complaint has not been listened by the Governor but it has been heard in the house of Guru Nanak. Your daughter will reach you in a few days."

After some days a squad of Singhs passing that way, met Bhai Taru Singh. Bhai Taru Singh told them about the trouble of Rahim Bakhsh. That squad raided Patti and returned his daughter to him. The Commander of Patti was killed in that raid. Khushala, the headman of village Pahoola, informed Zakria Khan, the Governor, the secret behind this happening. The Governor sent soldiers to arrest Bhai Taru Singh. Bhai Taru Singh said to the soldiers who had come to arrest him, "You have come to take me away on the orders of your master. I, bound by the orders of my Master, cannot let you go without meals." The soldiers acceded to his request and after taking meals, arrested him and presented him before the Governor.

Hoping that Bhai Taru Singh will help in arresting other Singhs if he embraces Islam, the Governor said to him, "All your sins can be pardoned if you become a Muslim and cut and give me those long hair of yours so that I may make a string of them for weaving my bed." Bhai Taru Singh said, "I shall keep my faith with these hair and you shall be controlled by my shoes and with these you will die." The Governor was beside himself with rage on hearing this. He got Bhai Taru Singh mounted on rotating wheels of torture and then from a cobbler got his scalp removed so that hair may not grow again. After that he got him thrown in a ditch.

In the evening the Governor could not pass urine. When the efforts of the physicians failed, the Governor sent Bhai Subeg Singh to seek pardon from Bhai Taru Singh. He sent him to the leader of Dal Khalsa. The leader said, "The Governor can pass urine if he is hit on the head with the shoe of Bhai Taru Singh but he will die before Bhai Taru Singh. The words of the Singh must be fulfilled." When the Governor took the shoe of Bhai Taru Singh and hit his head with it, he was able to urinate. After surviving for 22 days with the help of that shoe, the Governor died on the 1st July, 1745 A.D. Bhai Taru Singh gave up this mortal body after hearing about the death of the Governor.
उग्री मुखेशा सिंह उ उग्री संघवान सिंह

उग्री मुखेशा सिंह, पिंड संवत, मिस्रु पाचेद ने बसीं राजा देवे द्राक्षी दे दंगो निश्चित मन दे राज्यें चिनाव संघवान ठेवेताव मर। 1733 तीमारी हिंद राज मारे हूँ बगीचे देवे माते हैंदू षों हे मानवां दे सलाह राज मारे हे राज कृष्ण किसा महादेव वदसाभंतन मी। 1745 तीमारी हिंद संघवान संघवी मार्ग हे मिनसाप बंदे हे सिंहास मारे हूँ राज मारे हे द्राक्षी मारे हूँ महादेव ठेवेताव मर। संघवान हे देवे मनसाव, मिस्रु पाचेद हे उग्री उपासंग प्रिय हैंदू ठेवेताव मर द्राक्षी महादेव ठेवेताव मर। 1 सुभाष, 1745 तीमारी हूँ संघवी मार्ग में भव निप्झे, गूङरा पुतर पत्रीन संघवान मारे हूँ मुखेशा संताप बांटन मी। सदगाज सपनाता तथे हे मिनसां पर, भत्ते बल मार्गाव वरे हे भूत र बला हैदर वलो, मिनसां मनसाव 1746 तीमारी हिंद गोवित्रयां दे मेरे मिनसां मनसाव हे हैंदू हे सिंह वश्य दिनस भक्तिका विसंग मी, मुखेशा हूँ किंपा, "मुखेशा सिंह सिंह हे मनसाव किंपा हे निश्चित मर। हिंद मनसाव दे मेरे मिनसां हूँ मां दे रोम किंपा है। दिम हे बरात दे अप दे निहान हे सिंह सिंह मोळ मुळ आपात हे दिसंग बचिका मर, मिनसां हूँ राज हैंदू दों मोळ माते है दादी है। मिहाल हैंदू मुक्त ही मरा देवे होदार कोपी है।"

मुखेशा हे उग्री मुखेशा सिंह हूँ भाषाभाष वर दे मिनसां हे देव हैदर र भुवन व दिन। उग्री मुखेशा सिंह का अठावां मार दे पुतर उग्री संघवान सिंह, पिंड संवत मारे हूँ महादेव पाचेद मारे हूँ। मैंने हूँ नते उग्री मुखेशा सिंह हे विधानी हे बुढ़ा लेखा उं दुमे हे उग्री संघवान सिंह हूँ महादेव वर लेखा लिखा उं हे भरती लेखा ही पत्ती हूँ राज मारे हे, मुखे हे मुखे मार्ग बिस्तर हे निहान मी। उग्री संघवान सिंह हे रोखी टप्पा व दिली। मैंने हूँ संघवान हूँ हैदर वे उग्री संघवान सिंह हूँ सबाय वर दिन। वासुदेवी दिसंग दों देवे हूँ लिखा, "ने उमनी महादेव वर नदे उं दुमे हे मेरे बुढ़ा मुक्त है मरे उठ। हैंदू दुमे हे यह निम्नानां हे रूप व दिली। दिम हैंदू हे पुतर दुमे हूँ हैंदू पुतर हे मरे व दिली वह बाह्यी मुखे पटल हे दिन। हैंदू दुमे हे पुतर दुमे हूँ हैंदू पुतर हे मरे व दिली।"

हुने दिल दवा हे उग्री संघवान सिंह हूँ किंपा, "वेरा, हेरे स्वर हे बुढ़ा व दिन।" उग्री मंदे पत्रह परवां दुमे हे भाषा भरत दवा है। मैं है दवा हैरठ राज मरे हूँ, तृतीया हूँ भाषा दरमार है। मैंने हूँ भाषा दरमार लिखा है। उग्री संघवान सिंह हे दुमे हूँ, "मी हूँ भाषा है।" उग्री दुमे हूँ, दुमे हूँ भाषा दरमार है। मैं हूँ भाषा है। उग्री संघवान सिंह हे दुमे हूँ, "अंतिम है है भाषा दरमार है।" उग्री है। मैं हूँ भाषा दरमार है, मैं हूँ भाषा दरमार है। उग्री संघवान सिंह हे दुमे हूँ, "मु मधुम दुमे हूँ भाषा दरमार है।" उग्री संघवान सिंह हे दुमे हूँ, "मु मधुम दुमे हूँ भाषा दरमार है।" उग्री है भाषा है।
Bhai Subeg Singh and Bhai Shahbaz Singh
Bhai Subeg Singh and Bhai Shahbaz Singh

Bhai Subeg Singh was resident of village Jumber district Lahore. He was well educated and scholar of Persian. He was working as a government contractor at Lahore. He mediated between the government and the Sikhs in 1733 A.D., when the Dal Khalsa was given an estate. During 1745 A.D., when the Governor Zakria Khan could not pass urine, Bhai Subeg Singh was sent by him to the Dal Khalsa. As advised by the leader, the Governor had kept on passing urine when hit on the head with the shoe of Bhai Taru Singh.

After the death of Zakria Khan on the 1st July, 1745 A.D., his son, Yahiya Khan became the Governor of Lahore. To avenge the death of his brother Jaspat Rai, who had died in an encounter with the Singhs near Eminabad in January, 1746 A.D., Diwan Lakhpat Rai said to the new Governor, "Subeg Singh is in league with the Singhs. Your father had to hit himself on the head with a Singh's shoe at his bidding which caused his death. He should be punished for that crime."

The Governor ordered Bhai Subeg Singh to become a Muslim and spy on the Singhs. Eighteen year old son of Bhai Subeg Singh, Shahbaz Singh, studied Persian from a maulvi. When the maulvi came to know of the arrest of Bhai Subeg Singh, he asked Bhai Shahbaz Singh to embrace Islam so that he may marry his daughter to him as he was handsome and genius. Bhai Shahbaz Singh refused his offer. The maulvi asked the Governor and had him arrested also. The qazi said to them, "If both of you embrace Islam, you will be pardoned." At their refusal both of them were mounted on rotating wheels in sight of each other so that they might embrace Islam seeing each other suffering. But they did not forsake their faith although both became unconscious due to excessive loss of blood.

Next day, the qazi said to Bhai Shahbaz Singh, "Son! your father has been executed. I can ward off your death if you become a Muslim even now." Bhai Shahbaz Singh replied, "Death cannot be put off. It must come one day." The qazi sent the son away, called for the father and said to him, "Your son has agreed to embrace Islam and you should also consent to do so." Bhai Subeg Singh said, "I cannot give up my faith at any cost." The qazi again brought the father and son face to face. He again asked both of them to come to the fold of Islam. On their refusal, the qazi ordered both of them to be killed. On the 10th March, 1746 A.D., the executioners beheaded both of them. It was on that day that Diwan Lakhpat Rai had got together the Sikhs of Lahore and handed them over to the scavengers of the city for slaughter in order to exterminate Sikhs. The prominent Hindus of the city pleaded with the Diwan, not to murder innocent Sikhs. He replied, "If God Himself comes and forbids me, I shall not stop."
The Lesser Holocaust
हैटा बॉक्सार्टा

सीडार समय तक ते सिंध पानी अपने बना दे भूख र खसमा हैट सही, साथेत समय दे पाने सिंध हु जात हे हैतीबाण पानी 10 भर्ज, 1746 हैमबरी हु वलट वादा हिङ्ग। हैत सिंधे हैट अच्छा उत्साह देने हैं उनका जोखिम है वे उन सिंधी हु जात बाद बनी फिश। हैदरु दिखा विक्र वैटे पेटरा उपर सिंडा हे, वैटा हे इलाम दिखा, विक्रुड़वत्ता दे हैट दे आमे पाने बाद कृषि उठी सी। सीडार समय तक दे गुवाहा आप हैट दे हैट दु जोरा ना हिंगा दे जाने उपर दे नीमे कामपूर मुद बत दिए। सिंडा दी, वैटी हैट उपर अनी वैटी बना वां बंदू से हैदरु दे नामा देव है वाल बत दिए। हैट ही सिंडा हे फिशे फिशे बत दी हो। सिंडा पानी विवरण अमो देव मी, हैट है गुजार ते निमा। नदी सिंडा रा राम समाजा उंहु हैट पानी बुन रा वृष बने वे है नागे।

सिंडा समय देवे, सिंडा हे इलाम दिखे दिवस वे हैट हैट बना वाल बत दिए। नदी हैट हैदरु से भूखपाने हे आशी उंहु हैट भेटला हैंट वे हैट गावे दे हैट मुख दिखे बाजार। हैट हे समयता विवरण दे सिंडा गावे दे अनी। फिशा बना हैट हैट हैट दी टीवी विदिक वे वे राजु दु दी मारी।

सिंडा हे वाल बना दे हैट हैट दी टीवी दे पाने, अमो-देव हे गविमत अमो हैटे दे विन इलाम दिखा ना वे थारा है नाम। हैदरु दिखा इलाम ते बाबे साँगे ची मार, विक्रुड़वत्ता इलाम दे अमो गावे हे इलाम दिखा ना बना भाल दिखे मार। सिंडा हे वाल बना दे हैट पाने हे, सिंडा हे मार दु दु भाल भाल दी भाल हैंट दिखे। सिंडा हे वाल बना दे हैट पाने हे, पानी हे जाना उंहु पानी दे सिंडा हे वाल बने दे हैट हैट भेटला हैंट दी भाल हैंट दिखे।

सिंडा हे कर्न बना बना दे विशेष दे शूरु दु दु भाल भाल के भाल हैंट हैट पानी गावे हे। सिंडा हे सिंडा हैट पानी दे, सिंडा हे वाल बना दे हैट हैट भेटला हैंट दी भाल हैंट दिखे। सिंडा हे सिंडा हैट पानी दे, सिंडा हे वाल बने दे हैट हैट भेटला हैंट दी भाल हैंट दिखे।

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The Lesser Holocaust

In order to avenge the death of his brother, Diwan Lakhpat Rai had got all the Sikhs of Lahore executed by the scavengers on the 10th March, 1746 A.D. After that he marched with an army of fifty thousand and the artillery to wipe out the Sikhs. In those days, about fifteen thousand Sikhs had taken shelter in the marshes of river Ravi near the pool of Kahuwan. The forces of Lakhpat Rai besieged the marshes and began pounding the area with cannons from outside. Finding themselves helpless against guns of the royal army, the Sikhs headed for the hills. The army moved in pursuit. The rations, the Sikhs had, were finished. Whenever they found an opportunity, the Sikhs robbed the army and went away.

One evening the Sikhs came out of the bushes and attacked the army but when the army went after them, they retreated a long way back. The army thought that the Sikhs had gone away. The detachment of the army went to sleep worrilessly. The Sikhs returned, took hold of the horses, rations and weapons of the detachment and returned to take shelter in the bushes again. The soldiers did not dare to enter the thick growth of reed because the Sikhs did not let anyone return who went in. The next morning, when Lakhpat Rai came to know about the raid of the Sikhs and stealing of horses, he got the reed set on fire. The Sikhs crossed the river Ravi and started for Parol and Kathua. The Sikhs were of the view that the Hindu population of the hills would give them shelter but the hill people welcomed them with bullets and stones. They had also received the order of Diwan Lakhpat Rai, "Whosoever gives shelter to the Sikhs will meet the same fate as that of the Sikhs."

The Sikh leaders decided, "Come what may, the Sikhs on foot should climb the hills and the horsemen should cut through the army and march towards Lahore." The hill people could not stop the Sikhs for long. The Sikhs fought their way to Kulu and Mandi and reached Kiratpur in six months. After the Sikhs on foot had climbed the hills, the horsemen fell upon the royal Army. In this confusion, one leg of Sardar Sukha Singh was broken by a cannon shell. Harbhajan Rai, son of Lakhpat Rai and Nahar Khan, son of Yahiya Khan were killed. Piercing the army, the Sikhs started towards Lahore. They crossed the river Ravi with the help of rafts made of reeds and grass and returned to Majha. Ram Randhawa tried to block the way of the Sikhs but did not succeed. When the Sikhs crossed river Beas at Sri Hargobindpur, they had to face the forces of Adina Beg. Giving them a taste of battle the Sikhs crossed river Sutlej from the ferry bank at Aliwal and heaved a sigh of relief after entering Malwa in June, 1746 A.D. In this lesser holocaust of two and a half months, seven thousand Sikhs attained martyrdom fighting while Lakhpat Rai took three thousand as prisoners to Lahore with him where he tortured them to martyrdom.
भीष भंजू सा अभिमानः

भीष भंजू 9 अगस्त, 1748 ठीमीवा हे करें ने भलाह ना तबंग स्वयम्भा बसिता। हिसंधे वेतरा हम ठी हे आपटा चीराह बापिमा। भीष भंजू हे आपटे मुखे ना घुपाय ढीम बजते भिंिे, हिमसं तु प्रभ कल लही गापती हम ढंड डिँगी। हिंद हिटाह लिथा ढंड हे ढंडे मुख्यां मिरे बजते गाये। सवटाना नामा हिंद उभारती हाच करे ने भोग नंडवा फे इम्मेन असरीता धेसा गम धडूँ जे रिंगा। 1748 ठीमीवा यी लोकाती माने हिंद असिरुमण फिहरे ते जे। भीष भंजू हे सिंधे तु धुम बजते लही आपटे सठवले ढंड के फे हे वे भेस डिंडा हे सवटप फे इम्मेन फे रोदहान तु डिंडा विलु टंडा हे ढंड हे हे सिंधे तु बजते लही असिरुमण पड़े। पंढे मे सिंधे हे रथ सत्तुँ फे विलु दिव भुरण हे लही के धड़े हे सिंधे तु सवटाना फे रिंगा पर रिंगा। हे भोग ते तेसे दिव्ये डिंडा हे सिंधे तु बजते हे मिरे ना तन तन मे बजते। हिमसं तु भेसा धुरी उकी ढंड लही हिंद सवटप है अकट वे धड़े हे विलु दिव पर रिंगा। हे भोग ते सत्तुँ ढंड हे हे विलु दिव पर रिंगा। झरें ढंडे के सवटप है रत्न हे रिंगा पर रिंगा। झरें ढंडे के सवटप है रत्न हे रिंगा पर रिंगा। झरें ढंडे के सवटप है रत्न हे रिंगा पर रिंगा।

संस्कार 1751 ठीमीवा हिंद अबलागा जे उसै गाजे गये, हिंद रिंगा सवटप है अकट सवटाना है रत्न हे सवटप है अकट गाजे जे। झरें ढंडे के सवटप है रत्न हे रिंगा पर रिंगा। झरें ढंडे के सवटप है रत्न हे रिंगा पर रिंगा। झरें ढंडे के सवटप है रत्न हे रिंगा पर रिंगा।

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Barbarity by Mir Mannu
Barbarity by Mir Mannu

Mir Mannu became the new Governor of Lahore and Multan on the 9th April, 1748 A.D. He appointed Kaura Mall as his new Diwan. After setting right the administration of his province, he deployed army patrol to finish the Sikhs of his province. The Sikhs left his territory and moved to other states. Sardar Jassa Singh Ramgarhia and his squad joined the army of the Commander of Jalandhar. The Sikhs gathered at Amritsar on the occasion of Diwali in 1748 A.D. When Mir Mannu came to know of the gathering of Sikhs, he sent his general with an army to blockade Amritsar and sent words to the Commander of Jalandhar, Adina Beg to take his army to help his general in finishing the Sikhs. Five hundred Sikhs took shelter in the fort of Ram Rauni and the rest moved to the forests. The combined forces of Lahore and Jalandhar surrounded the fort. The Sikhs inside the fort did not surrender even after two months of siege. Sardar Jassa Singh Ramgarhia was in the army who was in siege of the fort, with his squad. One day he deserted the royal army and joined the Sikhs inside the fort with his squad. The Commander of Jalandhar felt the departure of the Sikhs in this manner very much but could do nothing. Hearing the news of the second invasion of Abdali, Mir Mannu made peace with the Sikhs and sanctioned an estate in Patti area for their livelihood.

During the third invasion of Abdali, one day in December, 1751 A.D., when the party of Sardar Sukha Singh’s squad was returning to his camp in the evening after a fight with a detachment of Abdali’s troops, the artillery of Lahore made the party a target of their gun-shells. The army of the Dal Khalsa left the company of Mir Mannu after this mishap. The Commander of Jalandhar got Diwan Kaura Mall murdered at the hands of a Pathan on the 6th March, 1752 A.D., that resulted Mir Mannu’s defeat in the battle. Mir Mannu held the desertion of the Dal Khalsa responsible for his defeat. He again planned to finish the Sikhs of his province.

Mir Mannu confiscated the estate of the Sikhs and deployed army patrols to eliminate them. He announced a reward of rupees ten for the person who brought a Singh’s head. He also began to reward the informers for giving the whereabouts of Sikhs and their families. People in greed were getting Sikhs and their families arrested. They were brought to Lahore where Sikhs were beheaded and their families were put in jails. Every woman was given forty pounds of grain to grind. A very heavy stone was placed on the chest of one who could not grind. Their children were transfixed on javelins before their very eyes. Their children were cut into pieces and garlands of those pieces were put around their mothers’ necks. They were given a quarter of a chapati to eat and a bowl of water in the whole day. Bowing to the will of God, those tolerated it all. On the 4th November, 1753 A.D., Mir Mannu died. After his death, Sikhs set the prisoners free and took them away.
Baba Deep Singh
ग़र्दन दीप सिंह

ग़र्दन दीप सिंह ने 20 नवंबर, 1682 में खड़े सिंह ने धौेरविड़, निसुर अभियुक्त सिंह जी के इलाके लौटकर रहा। 1700 दीप सिंह की किस्मत बहुत ऊपर से निचे बढ़ाया गया, मिसिंगे दे अभियुक्त देवकृष्ण ने ख़ुद-नहीं किसी बाबाजी नहीं कर दिया। नहीं भती सिंह गौर दे दूसरे गुरुवार बारी, सिंहदेवे दे खड़े-दिशा पूर्ण रवाना पूरा कर दिया। उन्होंने कृपा ढूँढ़ा किरदार पूरा पूरा कर दिया। 1703 दीप सिंह के फिरा दे राजा ख़ुद दिशा पूरा बने। उसके बाद उन्होंने दरबार कर दिया। 1705 दीप सिंह के फिरत बूढ़ा धर्म दीप सिंह ने वास कर्म साधना मादिया पूर्ण गये, मिसिंगे दे ज़ोर के भती सिंह गौर, गुरु दीप सिंह ने दूसरे बार दिया जहां बाद बैठो। गौर ने दीप सिंह ने राजा पूरा पूरा दे राजा भर्ती साधना ताकत लाते।

1709 दीप सिंह के फिरा दे स्वतंत्र दे मादिया दे अभियुक्त बने। उन्होंने दे भुजां दे किसी बालक उपाय दिया। 1733 दीप सिंह के फिरा दे वास कर्म साधना मादिया पूरा पूरा कर दिया। 1748 दीप सिंह के फिरा दे उस के रोज भुजां दे भुजां दे किसी बालक उपाय दिया। 1757 दीप सिंह के फिरा दे वास कर्म साधना मादिया पूरा पूरा कर दिया। उन्होंने दे इस रूप से बैठती मादिया सीता जगते। अन्य दे वास से अभियुक्त साधना मादिया पूरा पूरा कर दिया। उन्होंने दे स्वतंत्र दे भुजां दे किसी बालक उपाय दिया। उन्होंने दे इस रूप से बैठती मादिया सीता जगते। उन्होंने दे स्वतंत्र दे भुजां दे किसी बालक उपाय दिया। उन्होंने दे स्वतंत्र दे भुजां दे किसी बालक उपाय दिया। उन्होंने दे स्वतंत्र दे भुजां दे किसी बालक उपाय दिया।
Baba Deep Singh

Baba Deep Singh was born on the 20th January, 1682 A.D., in village Pahuwind district Amritsar and his father's name was Bhai Bhagtu. He went to Anandpur on the Vaisakhi of 1700 A.D., where after obtaining baptism, he started learning weaponry and riding from the Sikhs. From Bhai Mani Singh he began learning reading and writing Gurmukhi and interpretation of the Guru's word. After spending two years at the Guru's institution, he returned to his village in 1703 A.D., got married and started living there. He went to Guru Gobind Singh at Talwandi Sabo in 1705 A.D., where he helped Bhai Mani Singh in making copies of Guru Granth Sahib. After the Guru left for Delhi, he took up the service of looking after Gurdwara Damdama Sahib.

In 1709 A.D., he joined Baba Banda Singh Bahadur in chastising the tyrants of Sadhaura and Sirhind. In 1733 A.D., Nawab Kapoor Singh appointed him a leader of one squad. On Vaisakhi day of 1748 A.D., when Dal Khalsa was reorganised into twelve Misl, he was entrusted with the leadership of Shaheedan Misl. In April 1757 A.D., Abdali, during his fourth invasion was returning to Kabul from Delhi with precious booty and young men and women as captives, Singh made a plan to rob him of the valuables and set the prisoners free. The squad of Baba Deep Singh was deployed near Kurukshetra. His squad freed a large number of prisoners and lightened the burden of valuables of Abdali considerably. While departing from Lahore, Abdali appointed his son Taimur Shah, the Governor of Lahore and told him, "Try to finish the Sikhs." In accordance with his orders, Taimur Shah started demolishing Gurdwaras and filling the holy pools with debris.

When Baba Deep Singh came to know of the demolition of Harmandir Sahib, he narrated it to the congregation of Damdama Sahib and said, "Diwali will be celebrated at Amritsar this year." Five hundred Sikhs came forward to go with him. Baba Deep Singh offered prayer before starting for Amritsar, "My head may fall at Harmandir Sahib." By the time the squad reached Tarn Taran, the number of Sikhs going with Baba Deep Singh reached five thousand.

At the news of the approach of the Singh, the Governor of Lahore sent his general with an army of twenty thousand to face them. His army took up positions six miles North of Amritsar and waited for the Singh there. Both the armies clashed near Gohalwar on the 11th November, 1757 A.D. Fighting bravely the Singh pushed the army back and reached village Chabba where General Attai Khan came forward and inflicted a blow on Baba Deep Singh which made his neck lean to one side. A Sikh reminded him, "You had resolved to reach the periphery of the pool." On hearing the talk of the Sikh, he supported his head with his left hand and removing the enemies from his way with the strokes of his double-edged sword with his right hand, reached the periphery of Harmandir Sahib where he breathed his last. The Singh celebrated the Diwali of 1757 A.D., in Harmandir Sahib.
उर्फ़ ख़ुशवाता

अभिनव माल अवसरार्थ ने आपके पंचमे भीम में 13 माहबी, 1761 दीसी में जयपुर सों जीने संग जितने भारोमारसे नृत तथा युद्ध तत्कालीन। द्वितीय भिंत में निस्की में आपके अभाव से धूम के तीन घंटे का समय तथा झुकियाँ। 22 अगस्त, 1761 दीसी में जून से घुटर का साथ से बसी उपचार तथा अगस्त से दिस्मोजों में बंदी घटना हो जो धमाल धुलिना। अप्रैल 1761 दिच दिच मकिका मत्सय करना उन सिंहाँ ने सिंहुरड़ सुदर मस्तिष्क बना सिंह दिच बने मूल द्रापम पूर्वसिंह होने। अवसरार्थ ने लाखों पैसे वे सिंहाँ छोड़ बतल हरी ठेम बने। जून में दिच देह से महाद ता बेदी। अगस्त 1761 दीसी में सिना अवसरार्थ ने क्रम से वापस दूर दिच। सिंहाँ ने दिच झुक तूक खुश मस्तिष्क बने मस्तिष्क हो लोही। अवसरार्थ ने राजा महाद उंच पूज्य उद सिंह से दिच दिन में मारे बेदी हुकके ठेवे छे दिच पैमंड सुदर का भार दिया जो हाँ ठेव पिका।

सिंहाँ ने दिच अभाव से ज़मा आपके तरी वृक्ष, जिहाद दर्शन, करके भांग जब जब सिंह महादर्शन भीमावसे ठाने है। दिनुआ से बुधवार पास वह ने मसाला सींग सिंह जासूसीसे दो अवसरार्थ बेद बर्तन तुरे मोह ता लाना धान पिका। मुसाफिर तूफान काहे से दिस्तु दिस्ने ने जो दर्शन है जीत। सिंहाँ ने सराबुन दे बन्धन पाहा। सिंहाँ से दैत्तिय भांति मान है, अवसमा दो जबी नीति अग्रणि बचत दो गठनार वह ने ही मस्तिष्क अभाव आजम्बी धार दिच। अवसरार्थ ने राजा तरी बालामान, सिंह महादर्शनः से आपके पवित्र का मुखप्रिय बना जो है ज्ञान बोध करने से वे मास्टर बेदुन चल गये।

अभाव माल ने मुखप्रि मः दिच अभावार्थ 3 डिसेंबर, 1762 दीसी में जूनवें पैसे बियारा। दूस्रे महादर्शनः से भेजतेसे ने इतने जब सिंह दे माल बेदुन करी मूर्तारे मस्तिष्क दिच। 5 डिसेंबर दूर अवसरार्थे ने आशा ने दिच दिच में सिंह ना गये वेदुन करी मूर्तारे मस्तिष्क दिच। 2 डिसेंबर दूर अवसरार्थे ने जब धार में तेज हो झम बने। महादर्शनः से इतना बाहुळा अथवा दिच दिच। सिंहाँ ने इतना खून उखरान भाग धार उज्जांत उत्तराधिकारी वेदुन बना। अन्य सिंह दिन ऊँची जी आवाने ठेवे माल ने वह नव सिंहार्थ दे मुखप्रिय बने बाल ने पाग रही ताब आ गये। सिंह बहने जान सिंह ने बैत दिचहूँ बाल। भाषाने ने जहाँ ने बीजी दांग जाना जाना, सिंह ना राजा ने ताब अवाने ठेवे ठेवे दो देशमें ठाने है। भाषा ने सिंह उन दे वहांत दूरे देखे दो देशमें ठाने है। भाषा ने घाट उत्तराधिकारी वेदुन तित दिची है। भाषा ने घाट जाने-जाने बेदुनबेदुन, दिचहूँ बेदुन बना।

सिंह जाने औधनवाले हियं, दिच हियं हियं दिच जाने उसमें सिंह अधीन ठेवे वे वेदी हो ताब राज बचे ने दिस्मोजों में बचत बीते गये। जब सिंह जाने बांधे ना ढूंढे समय सपात आए।
The Greater Holocaust
The Greater Holocaust

Ahmad Shah Abdali during his fifth invasion defeated Marathas in the battle of Panipat on the 13th January, 1761 A.D., and plundered Delhi at will. He started back on 22nd March, 1761 A.D., with his booty and thousands of young men and women as captives. When he crossed river Sutlej in April 1761 A.D., the Singhs started looting him and setting the prisoners free and sending them back to their homes. After reaching Lahore, Abdali sent army to arrest the Singhs but there was no success. Abdali left Lahore for Kabul in May 1761 A.D. The Singhs again started looting him and freeing the captives. Before he reached river Attak, the Singhs were able to free all the captives and snatch much of the booty.

On their way back from river Attak, the Singhs looted Gujrat, Sialkot, Sirhind and Malerkotla turn by turn. All the Sikh chiefs met at Amritsar on the occasion of Diwali on the 22nd October, 1761 A.D. They passed a resolution and besieged Lahore under the leadership of Sardar Jassa Singh Ahluwalia. Governor Ubaid Khan took shelter in the fort. The Singhs occupied the city. Aqil Dass of Jandiala, an enemy of the Sikhs, sent his horseman to Abdali with a request for attack. For the purpose of leaving their families in safe area before the arrival of Abdali, the Sikhs proceeded with them towards Malwa.

Getting the message of Aqil Dass, Abdali reached Lahore on the 3rd February, 1762 A.D. He sent messages to the Commanders of Sirhind and Malerkotla to block the passage of the Sikhs. On the 5th February, Abdali mounted an attack on the Sikhs near village Kup. The Commander of Sirhind, Kasam Khan blocked the passage of the Sikhs. When the Sikhs gave a befitting reply, he ran towards Malerkotla. The Sikhs had hardly advanced three miles when Jain Khan, the Governor of Sirhind and Shah Wali Khan came forward. With that raid, the Sikhs were uprooted. Their wall of safety around the families was broken due to which a large number of families were killed. Inspite of these losses, the Sikhs did not lose courage. They continued to march towards Barnala with the caravan. By evening, they reached village Kutabe Bahmani, there the Sikhs started to quench their thirst from the pool. When the army tried to reach the pool to drink water, the Sikhs stood in their way. They did not allow the army to pass until the whole of the caravan had quenched their thirst and moved forward. After the Sikhs had gone, the army was able to reach the pool. During the time, Abdali's army was drinking water from the pool, the Sikhs had gone far away. Due to the night-fall, Abdali abandoned to pursue the Sikhs. Moving ahead even during the night, the Sikhs went towards Kotkapura and Faridkot.

In this greater holocaust, ten to twelve thousand Singhs attained martyrdom and about twenty thousand women and children were murdered. Every Singh had suffered some injury that day.
साधु रघु सिंह समहारप्रीती

साधु रघु सिंह ने 1837 में बनाया था, जो दस्तक के लिए प्रसिद्ध था। इनके लिए उन्होंने रघु सिंह का नाम दिया था। इनके लिए उन्होंने रघु सिंह का नाम दिया था। 18 दिसम्बर, 1845 लेखता है इनके नाम पर लिखा, जिसके तारिक़ा से वर्तमान रघु सिंह का नाम नहीं है। साधु रघु सिंह ने 1845 में इनके नाम पर लिखा, जिसके तारिक़ा से वर्तमान रघु सिंह का नाम नहीं है।

साधु रघु सिंह ने इन्हें बनाया था, जिसे एक दिन के लिए उपयोग किया। इन्हें बनाया था, जिसे एक दिन के लिए उपयोग किया। 1863 लेखता है इनके लिए उन्होंने इन्हें बनाया था, जिसे एक दिन के लिए उपयोग किया। 1863 लेखता है इन्हें बनाया था, जिसे एक दिन के लिए उपयोग किया।
Baba Ram Singh Namdhari

Baba Ram Singh was born at village Bhaini Raiyan, district Ludhiana on the 3rd February, 1816 A.D. His father Bhai Jassa Singh, was a carpenter. His brother-in-law, Sardar Kabul Singh was a gunner in the artillery of Maharaja Ranjit Singh. In 1837 A.D., he took Baba Ram Singh with him to Lahore and got him recruited in the regiment of Kanwar Naunihal Singh. On the 18th December, 1845 A.D., the Sikh army suffered a defeat in the battle at Mudki due to mean settlement of some Sikh Generals with the British. Baba Ram Singh could not bear the defeat of the Sikh army in this manner. He left the service of the army at Mudki and came straight to his village Bhaini.

On arrival at his village, Baba Ram Singh started preaching, "Worship of one Eternal Being, giving up worship of the dead, keeping off the intoxicants, giving up meat, minimum expenditure on marriages and widow remarriage etc." He used to say, "I am only a messenger or a reporter and not a guru." His followers started calling themselves 'Namdharis'. Baba Ram Singh was a supporter of reform of the 'Mahants' and priests of the gurdwaras as a result of which they were against him. Every year, on the occasion of Diwali or Baisakhi fairs he used to go to Amritsar and put his views before the congregation. The number of his audience used to touch twenty thousand. He started a movement in 1848 A.D., to force the British to leave India. He called upon his followers to boycott foreign goods and Government departments due to which people stopped buying imported cloth, gave up taking their disputes to courts and started deciding these in villages.

The boycott movement of Baba Ram Singh had great effect on the work of the Government. In 1863 A.D., the Government set up a police post at his village Bhaini. Cow-slaughter was banned in Amritsar during the Sikh rule. In 1870 A.D., somebody spread a false rumour in Amritsar that the Government was about to give permission to the butchers to slaughter cows in the holy city of the Guru. On the 14th June, 1870 A.D., a group of Namdharis beheaded four butchers at Amritsar. Four Namdharis were hanged and two were imprisoned for life for that crime. On the 15th July, 1872 A.D., some Namdharis had a quarrel with the butchers of Malaud and Malerkotla over cow-slaughter in which ten people were killed and seventeen were injured. The Deputy Commissioner of Ludhiana, Mr. Cown pronounced death sentence on sixty-eight Namdharis. Forty-nine of them were blown by cannon fire and nineteen were hanged. Baba Ram Singh was exiled to Burma. He went to his heavenly abode on the 29th November, 1885 A.D., in jail of Margee Island. Although the Government crushed the Namdhari Movement, yet they could not extinguish the light of freedom lit by Baba Ram Singh.
सन्दर्भ वदवाट सिंह सवाग

म: वदवाट सिंह सवाग रा सन 1896 श्रीमती दिवक रा भंज, घाट मदनगर, 
निस्सा कुलदीप सिंह देवीसिंह। दुसूरे हे देवीसिंह दिवक निमुसरण भगवत त्र्यंभके वह भक्त राम बोधी। 
15 मासण है दिवक दिवक, दुसूरे भूषण हे दुसूरे भाकोल दिवक वंश-वंश वर्तमान नामसेवा बहुत दिवक। दुसूरे हे सन्दर्भ सवाग 1912 देवीसिंह है भाकोल दे भाकोल भाकोल भाकोलमध्ये मा भाष्यक का। वालु दुसूरे घाट बालके भाकोल भाकोल दे भिन्नमूलक भाकोल भाकोल वंश-वंश वर्तमान दे घाटी घाटी दिवक। दिवक हे देवीसिंह, "भाकोल सिंह ग्रामभ क्षेत्र है घाटी उत्तर। दिवक दिवक है दिवक दिवक है दिवक पूर्व।" दिवक हे देवीसिंह, "भाकोल सिंह ग्रामभ क्षेत्र है घाटी उत्तर। दिवक दिवक है दिवक दिवक है दिवक पूर्व।" दिवक हे 1914 देवीसिंह दिवक 20 देवीसिंह देवीसिंह देवीसिंह नाम भाकोल वर्तमान मा। दुसूरे दिवक ऑने उत्तर भाकोल दे वेदेंद्र दिवक मा। वालु हे देवीसिंह दिवक वंश वर्तमान दिवक दिवक 90 दी माता देवीसिंह मा, दिवक हे भुगता दम है देवम वंश वर्तमान दे देवीसिंह हे वंश वंश वर्तमान मा। म: वदवाट सिंह रा घाटी दिवक इल उपनगर दा भवन राज दिवक। दिवक हे दुसूरे देवीसिंह राज देवी सामान वंश वंश दूर ओं वीर बीर। 21 अप्रैल, 1913 देवीसिंह है देवीसिंह दे दिवके दे दे जातार घाटी घाटी घाटी मान। घाटी घाटी घाटी दे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह दे देवीसिंह देवीसिंह देवीसिंह देवीसिंह दे घाटार घाटार घाटार। 1 सबें, 1913 देवीसिंह है जातार पाली हे 'जातार' मा घाटार वेंडारा मूर्ती वीर, भवस्तु बंसपत्र, पिंडी, दिवक, घाटी, घाटी, भाकोल भाकोल दे पासूर दिवक देवीसिंह सांपा मा। दिवक पाली हे 'जातार' वंश म: वदवाट सिंह वंश मा। दिवक पाली दे उत्तर वंश म: वदवाट सिंह वंश मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा। दिवक पाली हे दार दिवक दार दिवक दार दिवक दार दिवक दार दिवक हे देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह देवीसिंह सांपा मा।
Sardar Kartar Singh Sarabha
दिच हिंदू, सिंह दे भूमिपत्र सातन भव भवन दर नह दर। 1914 सीसीडी दिच पूजन संगात धर्म दर्शन देव दर दर। अंतोष दिच मंगात पूंछ दिच दर दर। 1914 सीसीडी दे श्राद्ध अभ्यास दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे। दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे। दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे दिच अंतोष दे। 1914 सीसीडी दे बदूद मारे भानु सदरद्वार से बदूद द्वार से बदूद द्वार से बदूद द्वार से बदूद द्वार से बदूद द्वार से बदूद द्वार से बदूद द्वार से बदूद द्वार से। 25 सालसी, 1915 सीसीडी दे पल विलासी देव दे अभिकाल पूंछ नाट पिंडः। 12 इवंदी दे घर देवी दिच कैमल दोर दिच दिच कैमल दोर दिच। दिच कैमल दोर दिच कैमल दोर दिच कैमल दोर दिच। 21 इवंदी दे घर भक्त पिंडः। भीमा भीमा दे दिच दिच दिच। 13 मार्च, 1915 सीसीडी दे श्राद्ध सेलू मारे दिच मुर्तिपत्र दिच। 63 दिच दिच दिच दिच दिच दिच। दिच दिच दिच दिच दिच दिच दिच। में भारत से भारत से भारत से भारत से भारत से भारत से। 2 मार्च, 1915 सीसीडी दे पल विलासी देव दे अभिकाल पूंछ पिंडः। 12 इवंदी दे घर देवी देवी देवी देवी देवी। दिच कैमल दोर दिच। 13 मार्च, 1915 सीसीडी दे श्राद्ध सेलू मारे दिच मुर्तिपत्र दिच। 63 दिच दिच दिच दिच दिच दिच। दिच दिच दिच दिच दिच दिच दिच। में भारत से भारत से भारत से भारत से भारत से भारत से। 2 मार्च, 1915 सीसीडी दे पल विलासी देव दे अभिकाल पूंछ पिंडः। 12 इवंदी दे घर देवी देवी देवी देवी देवी। 12 इवंदी दे घर भक्त पिंडः। 13 मार्च, 1915 सीसीडी दे श्राद्ध सेलू मारे दिच मुर्तिपत्र दिच। 63 दिच दिच दिच दिच दिच दिच। दिच दिच दिच दिच दिच दिच दिच। में भारत से भारत से भारत से भारत से भारत से भारत से।
Sardar Kartar Singh Sarabha

Sardar Kartar Singh Sarabha was born at village Sarabha in Ludhiana district in 1896 A.D. His father's name was Sardar Mangal Singh. He passed his Matriculation examination from Orissa where he lived with his relatives. When he was fifteen, his parents put him on board a ship for America to work there. That ship landed at the American port of San Francisco in January 1912 A.D. The American immigration officer put Indian immigrants through rigorous questioning while people of other countries were allowed to pass after slight check up. Sardar Kartar Singh asked one passenger about this type of behaviour. He told him, "Indians are the citizens of a slave country. As such, they are being treated badly." This incident had a great effect on Sardar Kartar Singh.

In 1914 A.D., two million Indians worked as watchmen or labourers in foreign countries. Out of them eight thousand lived in America and Canada. Ninety percent of those working abroad were soldiers who had fought for the consolidation of British rule or extending the boundaries of their empire. Sardar Kartar Singh took up the work of plucking fruit in orchards. He talked to other Indians about getting the country freed. On the 21st April, 1913 A.D., Indians assembled and formed the Gadar Party (revolution party). The aim of Gadar Party was to get rid of the slavery of the British by means of an armed struggle and set up a national democratic Government. Their slogan was, "Put at stake everything for the freedom of the country." On the 1st November, 1913 A.D., the Gadar Party started taking out a paper named 'Gadar' which was published in Punjabi, Hindi, Urdu, Bengali, Gujrati and Pushto languages. Sardar Kartar Singh did all the work of that paper.

This paper was sent to Indians living in all the countries of the world. The purpose of this paper was to unmask the truth about the British rule to the Indians, impart military training and explain in detail the methods of making and use of weapons and bombs. There were articles and poems which inspired the youth to die for the freedom of the country such as this one from 'Revolutionary war':

No purpose will be solved without martyrdom.
It is imperative to die in the war.
Charge with the roar of lions.
It is not for lions to run away in adversity.
Being a lion, do not act like a jackal.
War of Independence is raging, be not afraid.
One who runs away from battlefield is a coward.
It is not for the brave to run away in adversity.
The brave knows no retreat, earn the honour of bravery.
Say with a roar, I bow to the Motherland.
This paper filled the minds of Indians living even abroad with the spirit of independence. Sardar Kartar Singh was given training of pilot by Bhai Udham Singh Kasel in the farm of Baba Jwala Singh. In one year, the Gadar Party became very famous through its organ 'The Gadar' and it consisted of all—Hindus, Sikhs and Muslims.

The first world war started in 1914 A.D. The British got entangled in that war. Thinking it to be a good opportunity, the leaders of the Gadar Party published decision of declaration of war against the British in the issue of 'The Gadar' dated the 5th August, 1914 A.D. Thousands of copies of that paper were distributed among armed forces, villages and cities. Sardar Kartar Singh reached India via Colombo on the 15th September, 1914 A.D. A large number of leaders of the Gadar Party were arrested by the Government at the ports. Inspite of these arrests, a meeting was held by the members of Gadar Party at Ladhowal near Ludhiana in which it was decided to commit robberies in the houses of the rich to meet the requirement of finance for armed action. Sardar Waryam Singh and Bhai Ram Rakha were killed in a bomb blast in one such raid.

After the arrival of Sri Ras Bihari Bose at Amritsar on the 25th January, 1915 A.D., it was decided in a meeting on the 12th February that the uprising should be started on the 21st February. It was planned that after capturing the cantonments of Mian Mir and Ferozepur, mutiny should be engineered in Meerut Cantt and Delhi. Kirpal Singh, police informer in the ranks of the Gadar Party, got a large number of Gadar Party members arrested on the 19th February and informed the Government of the planned revolt of the 21st February. The Government disarmed the native soldiers due to which the plan of the revolt came to a naught.

On the 2nd March, 1915 A.D., Risaldar Ganda Singh got Sardar Kartar Singh, Harman Singh Tundilat and Sardar Jagat Singh arrested from Chakk No. 5, district Layalpur. Judgement in respect of sixty-three arrested Gadarites was pronounced on the 13th September, 1915 A.D., in Central Jail, Lahore. In this first Lahore conspiracy case of 1914-15 A.D., twenty-four Gadarites were sentenced to death. Sardar Kartar Singh was one of them. He stated in his deposition, "I am a member of the Gadar Party. We had jointly planned a rebellion. I have taken part in many robberies. I wish that I may be sentenced to death and not life imprisonment so that after re-birth, I may endeavour to get rid of the slavery of the Whites. If I am re-born as a female, I shall bear lion-hearted sons and engage them in blowing to bits the British rulers." The court observed, "Kartar Singh is most dangerous of all the rebels. He is very proud of his crimes committed by him. He does not deserve mercy. He should be sentenced to death." Sardar Kartar Singh was hanged in the Central Jail of Lahore on 16th November, 1915 A.D., when he was only eighteen.
Happening at Tarn Taran
साधन उत्तर उपलब्ध

15-16 नवंबर, 1920 दीसी तू तू मी अबाल उत्तर पत्रिका अभियुक्त दिखें दिखें पंचब स्वप्न दिखें दिखें। दुग्द दिखें 175 मैचेंगी सौ दिखें कोटी घटने गायी, मिस्टर रंग ‘मूढा हुआ जूत्तेराज बृहत्तेर दिखिए’ अनुशासन माना। दिक बोमी दिखें पक्षिय नवेंदरी तो, मिस्टर रंग जूत्तेराज बृहत्तेर दूध दुख दिखें दिखें। दिम सोही कोटी जूत्तेराज बृहत्तेर दूध दिखें दिखें।

13 अक्टूबर, 1920 दीसी तू मी अल्पना उत्तर पत्रिका अभियुक्त दूध दिखें दिखें। जूत्तेराज मी उत्तर उत्तर पत्रिका दूध दिखें दिखें। जूत्तेराज दूध दिखें दिखें। दिक दिखें। दिखें। दिखें। दिखें।

24 नवंबर, 1921 दीसी तू मी अबाल उत्तर उत्तर पत्रिका में स्वप्न दिखें दिखें। दिखें दिखें। जूत्तेराज उत्तर उत्तर पत्रिका दूध दिखें दिखें। मिस्टर रंग दूध दिखें दिखें। दिखें। दिखें। दिखें। दिखें।

25 नवंबर, 1921 दीसी तू बाही उदा मिझ बृहत्तेर आपत्ति नवेंदरी निम्ना दूध दिखें दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें। दिखें।
Happening at Tarn Taran

A religious gathering was held at Akal Takht, Amritsar on the 15th-16th November, 1920 A.D. In this a committee of one hundred and seventy-five members was formed which was named Shiromani Gurdwara Parbandhak Committee. This was a religious organisation with the aim of reform in Gurdwara management and uplift of the religious moral and cultural level of the Sikhs. As such, the Committee was taking the management of the Gurdwaras in their hands.

The Committee of the Sikhs was in control of management of Sri Darbar Sahib, Amritsar since the 13th October, 1920 A.D. The management of Gurdwara, Tarn Taran fell under Sri Darbar Sahib but the priests had become self-willed being far away from Amritsar. They divided the income of the Gurdwara among themselves. Many of those priests had become extreme alcoholics and drug addicts. They used to say openly, "Gurdwara is our shop. One may come if he wishes and anybody who does not like may not come."

In the full congregation at Akal Takht on the 24th January, 1921 A.D., a lady said, "The priests of Gurdwara Tarn Taran threw my son into the pool after tying a stone round his neck and teased and molested my daughter inside the Gurdwara." Hearing this, the Committee decided to take the management of Gurdwara, Tarn Taran into their hands.

On the 25th January, 1921 A.D., Bhai Teja Singh Bhuchar with a squad of forty Singhs reached Gurdwara Tarn Taran at 8 a.m. After reciting Guru's word for two hours in the Gurdwara, the squad told the priests the purpose of the Committee. A meeting took place between the Singhs of the squad and the priests at 4 p.m. in which the Singhs placed before them five conditions. At 8.30 p.m., a priest came and informed the squad, "All the priests are ready to accept the conditions of the Committee. Let some prominent persons of the squad come inside the Gurdwara and get their signatures on them."

Bhai Sharan Singh and some other Singhs went inside Darbar Sahib (court hall). Brickbats started raining on the Singhs sitting in the congregation from an adjoining house. Intoxicated priests attacked the Singhs who had gone inside with choppers and clubs. The Singh remained calm. The priests put out the lamps inside the Gurdwara and put curtains on the doors so that the happenings inside may not be seen from outside. Out of the Singh who had gone inside, seventeen were injured. Bhai Hazara Singh of Aladinpur, district Amritsar and Bhai Hukam Singh of Wasaoo Kot, district Gurdaspur attained martyrdom. They were the first martyrs of the Gurdwara Reform Movement. On arrival of more squads on 26th January, the priests handed over the management of the Gurdwara to the Parbandhak Committee.
सर्व तत्त्वादि मार्गिष

अवधुत 1920 ही मार्गी दिल्ली पवित्रात, सिंहू श्रेष्ठुपुष्कर दिल्ली तत्त्वादि मार्गिष द्वारा मुख्य रत्नी श्रीरत्न देशमुख्य, नीलं दिव दुर्लभमान हैं पृथु बुद्धाधि देवे अर्थक स्वरूप बनने अधिक तुलना गंभीर, संज्ञान से आग्रह से लगे।

संघ-संघीय तत्त्व अध्याय तत्त्वादि मार्गिष भवन में स्थापित है। तत्त्वादि मार्गिष तत्त्वादि मार्गिष अध्याय परम्परागत स्वरूप संगठन संपर्क से संघर्ष की आमंत्रण की है। तत्त्वादि मार्गिष अध्याय तत्त्वादि मार्गिष आधे-दर्शनी श्रीरत्न रत्न-देवों देवी नवमूर्धा श्री देवी रूप जय जय श्री देवी रूप जय।

तत्त्वादि मार्गिष अध्याय के संस्थान के राष्ट्रीय श्रीरत्न मोहन देव उद्घाटन दिन में संगठित रूप से कार्य करता है। महत्वपूर्ण श्रीरत्न राजा उद्गार से संघर्ष की आमंत्रण की है। तत्त्वादि मार्गिष अध्याय तत्त्वादि मार्गिष आधे-दर्शनी श्रीरत्न रत्न-देवों देवी नवमूर्धा श्री देवी रूप जय जय श्री देवी रूप जय।

मुंबई गुरुपर्व श्रीरत्न राजा ने 17 दिसंबर, 1921 संघ-संघीय तत्त्वादि मार्गिष दिल्ली बोधि बोधि द्वारा संस्थान के साथ आयोजित एक दिनांक श्रीरत्न रत्न-देवों देवी नवमूर्धा श्री देवी रूप जय जय श्री देवी रूप जय।
Happening at Nankana Sahib
20 दर्जने हूँ नेता सरदार वाहिका पुनः लिखा। माथे मिश्रण है सेल्व दिल्ली प्रेम साहित्य बॉयूँ के मेले हुँ के ये इसे सरदार वाहिका लिख संभव ने गाये। उसी सरदार सिंह ही गुरू जी वाहिका नी दिवरित खेल गाये। घायल सवे हैं भाले वे भाग दी गई रायबुद्ध गुहा कर इंद्र। रागपति रम हूँ नाने हैं भाग बैठ बैठ भक्तियाँ मन में निकली गई। सबे हैं अंत बैठ नाना प्रिये माफ़ रहा रागपति रम हूँ भाग नी अंत्य गई ने मिश्रण दी बाहर वातक वहम दिनम कर इंद्र।

माफ़ रहा भाग नी अंत्य गई ने बाहर बैठ बैठ वर इंद्र ने बैठ गई ने मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। दिग्गज तीनी नी राज धंसी हरी मिश्रण ने बैठ गई ने। बैठ गई ने बाहर बैठ नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने बाहर बैठ बैठ नी अंत्य गई ने। धरी दिग्गज नी राज धंसी हरी मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ रहा भाग नी अंत्य गई ने। उसे भाग दी गई मिश्रण दी बाहर बैठ बैठ नी अंत्य गई ने। माफ़ রহা ভাগ নী অংত্য গৈ নে। উসে ভাগ দী গৈ মিশ্রণ দী বাহ বৈঠ বৈঠ নী অংত্য গৈ নে। ২২ ডিসেম্বরী হুই সম নি মাফ দে বাগ দো শুখ বৰম্ব বৰ পুত্র মুক বৰ।}

23 डिसेंबर, 1921 दो दी दे ‘समीपिता’ अध्यादेश से सिद्धान्त, “भूमिभरण के वघरभर के किस्मे हैं देह प्रभ भूप यो है। ही वघरभर भूमिभरण! हो अनेक उकमित्व ने वघरभर के परिप्रेक्ष्य से-स्वयं (पुश) तों टिकाया। हां हैं देह प्रभ भूमिभरण! हो अनेक उकमित्व ने उकमित्व पूर्ण दे फिलूड रंगीर्दव, ही देह प्रभ भूमिभरण!”
Happening at Nankana Sahib

In October 1920 A.D., a congregation was held at Dharowal, district Shekhupura for reform in Gurdwara Nankana Sahib in which the leaders revealed to the gathering of devotees, the misdeeds being committed inside the Gurdwara. It was unanimously resolved that the Mahant be asked to mend his ways. When Mahant Narain Dass was asked to reform himself, he started making preparations to oppose the Panth (Sikh community) instead. He did not feel it necessary to pay heed to the suggestions of the Committee. He was the owner of the estate attached to the Gurdwara with an income of one hundred thousand rupees besides the offerings of the Gurdwara.

The Mahant recruited hooligans and rogues as paid employees to oppose the Sikhs. With the help of the Government, he collected from Lahore, guns, pistols and other arms and ammunition. He brought and stored fourteen tins of paraffin. He got the Gurdwara gate strengthened and got holes made in it so that bullets could be fired through them. The Government was using every available weapon to make the Akali movement of Gurdwaras reform, a failure. Mahant Narain Dass was one of those weapons in the hands of the Government and the Government wanted to make full use of him. As such, Mr. King, the Commissioner of Lahore was extending every kind of help to the Mahant and had promised him help in the future as well. The Mahant was dancing like a puppet in the hands of the Government.

In the meeting of the Parbandhak Committee at Khara Sauda on the 17th February, 1921 A.D., it was decided that two jathas (squads) one led by Bhai Lachhman Singh and the other by Bhai Kartar Singh Jhabbar should meet at Chander Kot on the 19th February. From there they were to reach Nankana Sahib early in the morning of the 20th February to talk to the Mahant. Seeing the preparations of the Mahant, the Parbandhak Committee held a meeting in the office of the 'Akali Patrika' (newspaper) on the 19th February in which it was resolved that squads should not be taken to Nankana Sahib on the 20th February. Bhai Kartar Singh Jhabbar was present in the meeting. He was informed about the new decision and was told to inform Bhai Lachhman Singh and he took the responsibility to do so.

In accordance with the original programme, Bhai Lachhman Singh reached Chander Kot on the night of the 19th February with his squad of one hundred and fifty Sikhs. He waited for the squad of Bhai Kartar Singh Jhabbar for some time but when they did not arrive, Bhai Lachhman Singh said to the Sikhs of his squad, "When we have started for a good cause, we should not waste time." All members of the squad agreed. Bhai Lachhman Singh got a promise from the squad not to strike and remain peaceful come what may. After that the squad prayed for the success of their noble resolve. When, after the prayer, the squad
was about to move forward, Bhai Waryam Singh arrived. He showed them the letter about the new decision of the Committee. Bhai Tehal Singh said, "Dear Khalsa, we have taken our resolve at the prayer and cannot turn back now. It is imperative for us to move forward." The squad as a whole moved forward following Bhai Tehal Singh.

The squad arrived at Nankana Sahib on 20th February, bathed in the pool and entered the Gurdwara at 6 a.m. Bhai Lachhman Singh sat in 'Taabiya' (behind Guru Granth Sahib). The squad started singing 'Asa Di War' (Ballad from Guru Granth Sahib). The Mahant had got the news of the squad's arrival at Chander Kot on the 19th February evening. He had gathered his men at night and briefed them about their duties. After the squad had sat down, the Mahant signalled his men to carry out the predetermined plan.

The Mahant's men closed the main gate and started firing from roof tops. Twenty-five or twenty-six Singhys became martyrs to those bullets in the courtyard while another sixty or so sitting inside the Darbar Sahib became targets of the bullets. When the Mahant's men saw no one moving, they came down with swords and choppers. Any Singh they found breathing was cut to pieces.

At the sound of the gun-fire, Bhai Dalip Singh and Bhai Waryam Singh who were sitting in the factory of Bhai Uttam Singh, got up and rushed towards the Gurdwara. When the Mahant saw them coming, he shot Bhai Dalip Singh with his pistol while his men cut Bhai Waryam Singh to pieces. They threw their bodies into kilns where other bodies were also burning. When no Singh with hair could be seen upto the railway line, the Mahant asked his men to collect all the dead bodies, pour paraffin and burn them. The body of one Singh was found tied to a tree and burnt.

At 9.15 a.m., Sardar Uttam Singh conveyed the news by telegram through Sardar Karam Singh Station Master to the Governor of Panjab, Commissioner, Deputy Commissioner, Superintendent of police and Sikh centres. Deputy Commissioner, Mr. Curry reached at 12.30 p.m. while Commissioner, Mr. King arrived at 9.30 p.m. They arrested twenty Pathans and locked the Gurdwara. Sardar Kartar Singh Jhabbar arrived with his squad on the 21st February. The number of that squad had increased to twenty-two hundred. On the demand of the leader of the squad, Mr. Curry handed over the keys of the Gurdwara to him. At 7.30 p.m. on the 22nd February, the bodies of the martyrs were cremated according to Sikh tradition.

'Zamindara', an Urdu paper wrote in its editorial of the 23rd February, 1921 A.D., "What more proof of the shamelessness of the Muslims is required than that they have helped the Mahant. O, shameless Muslims, isn't the cup of your shamelessness and impudence full as yet? You used your guns and swords against those who went to Nankana Sahib to perform their religious duties. You are not fit to be called Muslims. You are worse than infidels."
Happening at Panja Sahib
माध्य र्ष्टा मादिग्रिह

8 अगस्त, 1922 दी नम्बर 32 पंत पेशेवर्स के, बाबू बे बाद ज्येष्ठ राजीव श्री बंदर सहाय रिहाएं भागा स्वयं गिरावट कर सिया। प्रस्तुत सुधार आउं गी स्थान रिहाएं वेदांत से गिरावट कर सिया। प्रस्तुत सुधार सत्य राजीव श्री बंदर सहाय रिहाएं भागा स्वयं गिरावट कर सिया। प्रस्तुत सुधार आउं गी स्थान रिहाएं वेदांत से गिरावट कर सिया। प्रस्तुत सुधार सत्य राजीव श्री बंदर सहाय रिहाएं भागा स्वयं गिरावट कर सिया। प्रस्तुत सुधार आउं गी स्थान रिहाएं वेदांत से गिरावट कर सिया। प्रस्तुत सुधार सत्य राजीव श्री बंदर सहाय रिहाएं भागा स्वयं गिरावट कर सिया।
Happening at Panja Sahib

On the 8th August, 1922 A.D., the police arrested five Singhs for cutting Acacia wood for langar (community kitchen) from uncultivated land attached to Gurdwara Guru Ka Bagh. Everyone was sentenced to a fine of rupees fifty and imprisonment for six months on charge of stealing wood from the land of the Mahant. Shiromani Gurdwara Parbandhak Committee started an agitation against this excess of the Government. Mr. B.T., the additional police superintendent started beating with clubs the Singhs taking part in the agitation. On the 13th September, the beating was stopped on motivation from Reverend C.F. Andrews and Singhs were arrested and sent to prisons.

One day a squad of army pensioners led by Subedar Amar Singh Dhaliwal from Kapurthala state courted arrest. Magistrate Aslam Khan sentenced those Singhs to imprisonment of two and a half years and a fine of one hundred rupees each. Those Singhs were boarded on a train from Amritsar to Attak on the night of the 29th October, 1922 A.D. The train stopped at Rawalpindi on the 30th October and moved on after change of staff and taking water for the locomotive. The Sikh community of Gurdwara Panja Sahib on that route got ready food and drink to serve the Singhs of the squad, took it to the railway station early in the morning of the 31st October and started waiting for the train to arrive.

The station master told them, "The train shall not stop at this station. You have made these arrangements for nothing." Bhai Karam Singh replied, "Baba Nanak had stopped a mountain with one hand. Cannot his Sikhs stop a train?"

At ten o'clock, seeing the train approaching, Bhai Karam Singh lay on the railway line. Next to him Bhai Partap Singh, Sardar Ganga Singh, Sardar Charan Singh, Sardar Nihal Singh, S. Tara Singh, S. Fakir Singh, S. Kalyan Singh and many other Singhs and Kuars (female of Singh) squatted on the track. Seeing the Singhs lying on the track, the driver of the train blew the whistle time and again but the Singhs did not budge as if they had not heard the whistle at all. The engine ground the bones of Bhai Karam Singh and Bhai Partap Singh to pulp and the others suffered injuries. The train stopped. Bhai Karam Singh said to Sangat (Sikh devotees), "Serve the hungry Singhs in the train first. You can take care of us afterwards." The train halted for one and a half hours. The Sikhs served the Singhs in the train whole-heartedly and then turned to the injured. Bhai Karam Singh, thirty year old son of Bhai Bhagwan Dass Mahant of Kesgarh Sahib died after a few hours. On the next day Bhai Partap Singh, twenty-four years of age, son of S. Sarup Singh goldsmith of Akal Garh, Gujranwala attained martyrdom.

When the train-driver was asked the reason for stopping the train, he replied, "When the train hit the Singhs lying on the track, vacuum lever dropped out of my hand and the train stopped. I did not apply the brakes."
सल्वान विनधर सिंह

म: विनधर सिंह दा सिंह दिल्ला, निसु नामघात श्री। इंग्लैंड 2/35 विनधर देस चाहत राजा भनत मह। सल्वान विनधर अवसर तर दे रेल रेल इंग्लैंड ठूली हुई 28 रेली है धमाल रेल दिंटेन्पैक्का दे वे जीटेनिक वत रेल सिंह लिखा मी। 1920 श्रीसेन क्षितिज वैश्विन भारत दे मेघव भर गह। वे न्यूजीलैंड रेल तबटे अप्रैल 1921 श्रीसेन क्षितिज रेल इंग्लैंड दे अवसर तर दा सिंहै दलटा वटा दिंटेन सिंह लिखा मी।

21 अगस्त, 1921 श्रीसेनु क्षितिज वैश्विनकुल विनधर सिंह निसु नामघात राजा बालकर वैश्विन श्री। इंग्लैंड दिंटेनिक लिंग से दिंटेन भोलिका है ती। इंग्लैंड दिंटेनिक हैं फैसला निश्चित करना भी वि 21 अगस्त हू। इंग्लैंड दिंटेनिक निश्चित करना ती। 21 अगस्त क्षितिज वैश्विनकुल दा दलटा वटा दा न्यूजीलैंड दे अवसर तर दा सिंहै दलटा वटा दिंटेन सिंह लिखा मी।

सल्वान 1921 श्रीसेन दिंटेन वटा धमाल तर निसु नामघात राजा बालकर वैश्विन तर दा सिंहै दलटा निश्चित करना भी वि 21 अगस्त हू क्षितिज वैश्विनकुल तर दा न्यूजीलैंड दे अवसर तर दा सिंहै दलटा निश्चित करना भी वि 21 अगस्त हू। इंग्लैंड दिंटेनिक हैं फैसला ते अवसर तर दा सिंहै दलटा दिंटेन सिंह लिखा मी।
Sardar Kishan Singh

Sardar Kishan Singh belonged to village Birang, district Jalandhar. He was a Havaldar Major in 2/35 Sikh regiment. He was court martialed for twenty-eight days on the charge of propaganda against the Government and was pensioned off. He joined the Akali movement in 1920 A.D. For being a good preacher, he was made the secretary of the Akali Dal in April, 1921 A.D.

In the Sikh Educational Conference which was held in Hoshiarpur on the 21st March, 1921 A.D., a meeting of revolutionary Singhis was held in which it was resolved that those responsible for the happening at Nankana Sahib on the 21st February, 1921 A.D., be punished. Sardar Kishan Singh was also present in that meeting. When warrants of arrest of Sardar Kishan Singh were issued on the 21st May, he went underground. With a view to stage an armed rebellion, he started making speeches against the Government at fairs and other gatherings.

He held a conference at Rurka Kalan in Jalandhar district and named his preacher group as 'Chakarvarti Jatha' (squad on the move). In August 1922 A.D., he started a secret newspaper by the name of Babbar Akali Doaba and renamed their squad as 'Babbar Akali Jatha'. Provoking articles and emotional poems were given in that newspaper. They also printed posters which were pasted on the doors of the houses of adulators of the Government so that they may mend their ways failing which they will be punished.

The Babbars finished off Zaildar Bishan Singh, Numbardar Banta Singh, Subedar Genda Singh, Labh Singh carpenter, Patwari Atta Mohammad, Bishan Singh Sandhran, Jwala Singh and many other adulators like them. The adulators stopped moving out of their houses for fear of death due to which the Government work in courts started to suffer. In order to arrest Babbars, the Government started harassing those giving them shelter and tempted those helping in their arrest with rewards. Falling to the temptation, those giving shelter, started getting the Babbars arrested. In this way, ninety-one Babbars had been arrested up to the 4th April, 1924 and many had attained martyrdom in the encounters with the police. Those Babbars who escaped, left Doaba region but they kept on chastising the adulators as long as they themselves were alive.

Sardar Kishan Singh was one of those Babbars who had refused to take the help of a lawyer and had said, "We have no faith in the Government. These courts are mere a facade and deceit." On the 28th February, 1925 A.D., six Babbars were sentenced to death, ten were exiled, forty-one were imprisoned ranging from two months to seven years and thirty-four were released. Six Babbars namely, S. Kishan Singh, S. Karam Singh, S. Santa Singh, S. Nand Singh, S. Dalip Singh and S. Dharm Singh were hanged in the Central Jail, Lahore on the 27th February, 1926 A.D.
माँगा गोमान

शासना विधान सिंह दे 25 जनवरी, 1912 चीमी दु गां-सैली मंडलर मधे, मी गूढ गूढ गूढ मानांनी ची उपस्थित विचार आलांना वते, गां-आपातकारी उद्देश्य अनेक दिवशी वणली मी। नमळते नवीन आपातकार पाहून गां-सैली मंडलर ना विषय पुढील बाबसंग संपादित देतो, मी विचारने, विचारने मी। नमळते नवीन विधिविधयनी सिमंग, बाबसंग संपादित देतो, मी विचारने, विचारने मी। 20 दिवसांच्या परिसरात चिवरणी देणे अपडेट संग्रहण देतो, मी विचारने, विचारने मी।

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वर्तमान विभाग तथा जीवन के दौरान भी संघर्ष करने चाहते थे। 7 मई 1924 को हीमचंद जी तारीख लेखते हैं। हीमचंद जी के लिए इस वर्ष के अगस्त में भी उन्होंने लिखा है।

9 जुलाई, 1924 को हीमचंद जी ने लिखा है। उन्होंने लिखा है कि, "अगले कारण वर्तमान विभाग तदनुसार कर्मचारियों के लिए विभाग तथा जीवन के दौरान भी संघर्ष करने की आवश्यकता है। यह लिखा है कि, "अगले कारण वर्तमान विभाग तदनुसार कर्मचारियों के लिए विभाग तथा जीवन के दौरान भी संघर्ष करने की आवश्यकता है।"

21 जुलाई, 1924 को हीमचंद जी ने लिखा है। उन्होंने लिखा है कि, "अगले कारण वर्तमान विभाग तदनुसार कर्मचारियों के लिए विभाग तथा जीवन के दौरान भी संघर्ष करने की आवश्यकता है।"

17 जुलाई, 1925 को हीमचंद जी ने लिखा है। उन्होंने लिखा है कि, "अगले कारण वर्तमान विभाग तदनुसार कर्मचारियों के लिए विभाग तथा जीवन के दौरान भी संघर्ष करने की आवश्यकता है।"
Happening at Gangsar

At the time of accession to throne on the 25th January, 1912 A.D., Maharaja Ripudaman Singh, after performing the prayer to Guru Granth Sahib, had himself donned the sword, symbolising authority to rule. He did not get some British officer to bestow on him the symbol to Govern as was the custom. In his state, a Singh wearing a sword and black turban could move freely although it was banned by the British Government. The day of the 20th February was dedicated to the memory of martyrs of Nankana Sahib in the state of Nabha, the responsibility of which happening lay on the Government. How could the British Government tolerate such a patriot on the throne?

The British Government was looking for an excuse to remove him from the throne. The Maharaja of Patiala abducted a girl named Rajni from Nabha state. A quarrel arose between those two on account of that girl. Taking advantage of the opportunity, the British Government dethroned the Maharaja of Nabha on the 9th July, 1923 A.D., and sent him to Dehradun with a yearly allowance of three hundred thousand rupees.

There was a great unrest among the people of the state on the dethronement of the Maharaja. In this connection the Sikhs organised an 'Akhand Path' (continuous recitation of Guru Granth Sahib) in Gurdwara Gangsar in Jaito Mandi between 25th to 27th August, 1923 A.D. The police started taking down the names of those coming to the congregation and threatened those who brought rations for the 'langar' (free kitchen). The devotees kept coming to the Gurdwara inspite of this type of attitude of the police. On the 27th August, the police arrested Sardar Inder Singh Maur from the presence of Guru Granth Sahib without any warrant. The arrest of a Sikh from the presence of Guru Granth Sahib became a religious matter for the Sikhs. The 'Sangat' (Sikh devotees) decided that a chain of 'Akhand Paths' should be continued as long as the Government does not stop interference. The Shiromani Committee started sending squads of Singhis for the 'Akhand Paths' from Amritsar from the 1st September.

The Sikhs took out processions in the Sikh states and the towns of Punjab on the 9th September, 1923 A.D., to show their resentment against the interference of the Government. On the 14th September, policemen arrested those sitting in congregation, attendants and the reciter sitting in attendance of Guru Granth Sahib from Gurdwara Gangsar. The Shiromani Committee started sending a squad of twenty-five Singhis daily from Amritsar from the 15th September. Before the departure of the squad, the Singhis were asked to take the pledge, "My aim is to restart the interrupted 'Akhand Path' in Gurdwara Gangsar and to keep it going in the Gurdwara independently and collectively in the form of congregation according to Sikh tradition. If in doing so, I have to face hardship and trouble at the hands of the Government officials, I shall bear all
very politely and without lifting my hand to strike."

The Government arrested those squads before they reached Gangsar. The Singh of the squads were beaten up, kept hungry for two days at a stretch and let off in the forest of Nabha. On the 13th October, the leaders of Shiromani Committee and Akali Dal were arrested after declaring the parties as anti-government. The squads kept on marching to Gangsar as before. The new elected leaders of Shiromani Committee were arrested on the 7th January, 1924 A.D. The Government was of the view that the agitation would fail by the arrest of the members of the committee but contrary to their views the agitation intensified further.

On the 9th February, 1924 A.D., the first martyr squad of five hundred Singh in saffron attire marched from 'Sri Akal Takht'. A band preceded the squad followed by five beloved ones with saffron flags (Nishan Sahib). The palanquin of Guru Granth Sahib was in the middle followed by the squad of martyrs in lines of four. This squad was proceeding towards Gangsar reciting hymns, shouting slogans and holding congregations on the way. The people were serving the squad with milk, water, sweets and fruits etc. although the Government was exerting great pressure on people not to serve them.

When the squad reached near Tibbi Sahib on the 21st February, a British officer said, "Stop, otherwise there will be firing." The squad kept on moving forward. The officer ordered to open fire. Firing continued from three sides for five minutes. Bearing the brunt of fire the squad continued to advance. As firing stopped, mounted soldiers and police beat the surviving members of the squad, tied them with ropes and took them inside the fort. Seven hundred Singh were arrested that day, about two hundred were injured and one hundred attained martyrdom.

After the arrest of the squad of martyrs, the rulers of Nabha set up a special torture chamber in which the leading Singh were taken and tortured. They were hung feet up and were hit on the genitals, sticks were thrust in their rectums. They were kept naked outside in cold. Inspite of these tortures on the Singh, every time more Singh presented themselves for the next squads than were asked by the Committee. Singh came from as far off as Canada, Hongkong, Shinghai to join the squads. After firing on the first squad of martyrs, this Morcha (agitation) became an international movement.

The sixteenth squad of martyrs of five hundred Singh started from 'Sri Akal Takht' on the 17th April, 1925 A.D. Before that squad had reached Gurdwara Gangsar, Sri Malcolm Heely, the Governor of Punjab gave approval to the Gurdwara Act on the 11th July, 1925 A.D. All the 'Akalis'(Singhs) were released on the 27th July. Freedom to hold 'Akhand Path' at Jaito was obtained after one year and ten months.