



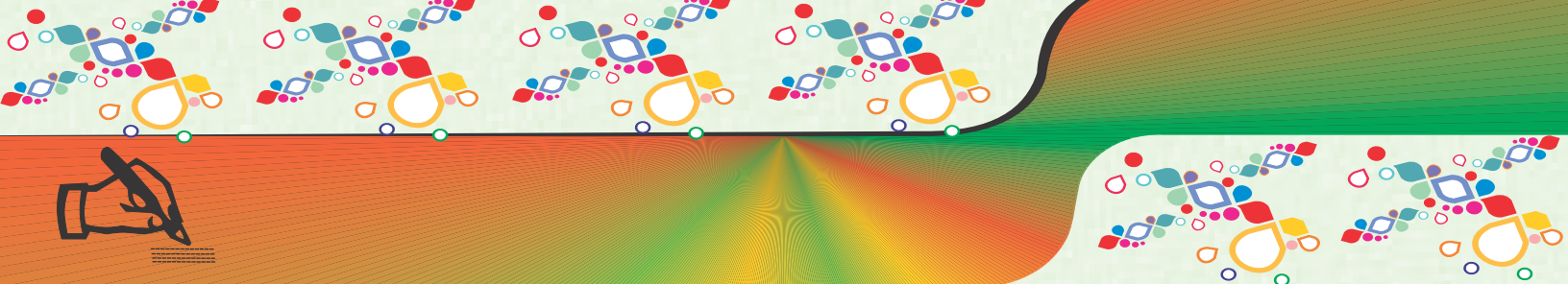
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



Martyr of Smallest Age

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥
ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥

● ਲੇਖਕ : ਸ. ਜਸਬੀਰ ਸਿੰਘ ●
ਕ੍ਰਾਂਤਿਕਾਰੀ ਜਗਤ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਚੈਰਿਟੇਬਲ ਟ੍ਰਸਟ, ਚਣਡੀਗੜ੍ਹ



Previous History




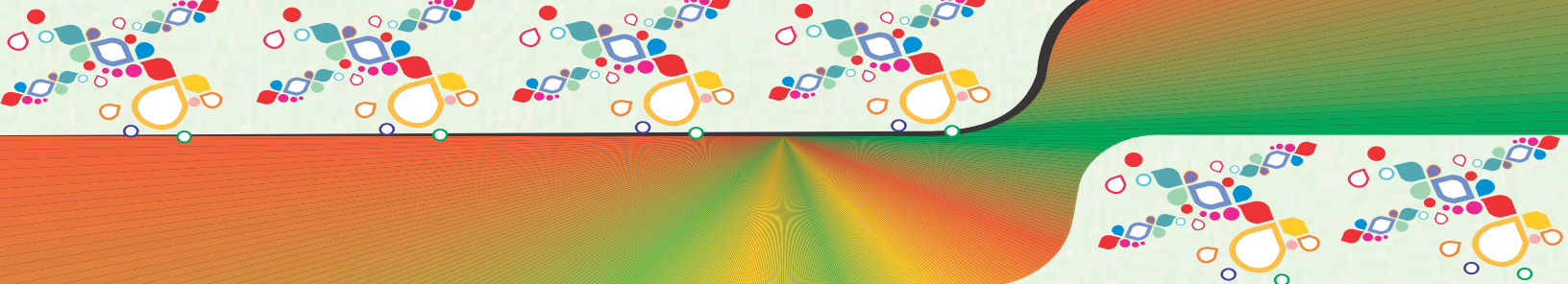
The history of this family relates to the sons who scarified their lives in the young age. Their father had been fighting with them, and then ruler Aurangzeb sent special message of compromise to Guru Gobind Singh Ji. He was fed up from a long war. According to which he (Aurangzeb) took a vow upon pious kuran and prayed to Guru Ji to go any where in the country without any fear. His life and belongings will be fully protected. For this, Guru Ji should leave once Anandpur fort, so that his supremacy should prevail. The force of emperor will not check Guru ji for moving any place and will not harm in anyway. Guru Ji had no faith on vow of Kuran by Aurangzeb, Guru ji was aware that politicians were not dependable and he was fully aware about this. Because of shortage of food in the fort the Sikh army was pressing Guru ji to make use of the opportunity of vacating fort. According to compromise formula full protection was to be provided by the administration for leaving the fort by Guru Ji. In addition to emperor, other competent administrator has put their signature on the compromise.

Guru Ji with due precaution left the fort of Anandpur on midnight 20, Dec 1704. In was extreme cold and raining heavily.

Leaving of Anandgarh

It was mid night of 20, Dec 1704. The cold was at its peak in Punjab. It had






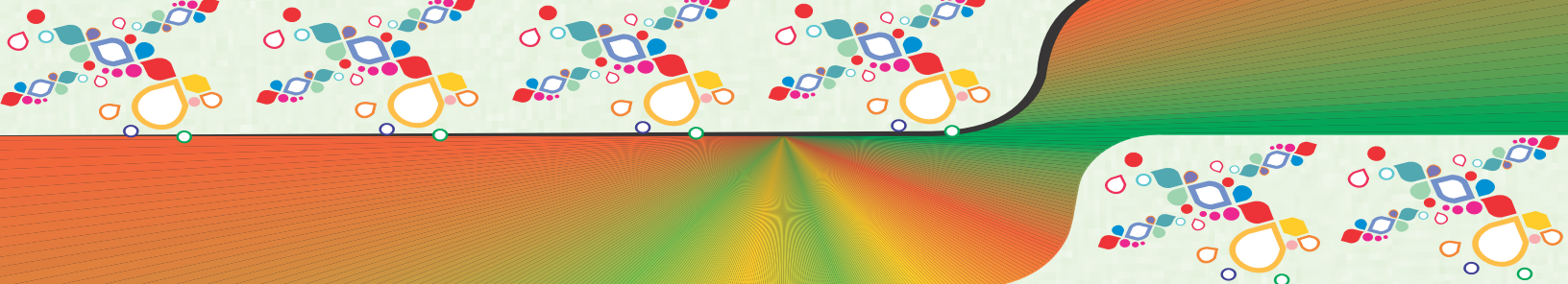
been raining heavily for the past two days continuously and extreme cold in outside was making bones lifeless. It was extreme silence in Anandpur. It was quietness in the camps of Mughal army. The world was asleep but there was hustle and bustle in Anandgarh.

Some one was throwing away his wealth and costly things in the fire or burying them in the earth. It was last night of Guru Gobind Singh Ji in the Anandpur fort. He was not aware that where he and his children would be next morning.

He wanted to leave Anandpur empty handed leaving every thing there destroyed either the things should be burnt, or buried in the earth so that enemy should not make them unpoice . After midnight in the light of stars, a norani face having mighty arms touching the hence, straight chest left the fort. Mard Agmara Guru Ji was leaving Anandpur.

There were two jarnail in front of him, Mohkam Singh and Sahib Singh were on right side, the two elder sons Sahibzada Ajit Singh and Sahibzada Zoozar Singh were following him with arrows an Kaman in their hands. Bhai Himat Singh ji was following them. He was carrying sika barood and gun tora on his shoulder. Along with them were Gulab rai, Sham Singh and other companions. In the last line, there were servants of Guru ji and 501 Sikhs who were quite hungry. Mother of Guru Gobind singh ji along with his younger sons had already been sent. Along with them, the wives of Guru Ji namely Sundari ji





and Sahib kaur ji had gone. These persons were unaware as to where they were going. They were going on the good faith of almighty. The persons leaving Taj (crown) and Takhat (rule) for the sake of their prestige had gone to a unknown place. Actually every step of their was target.

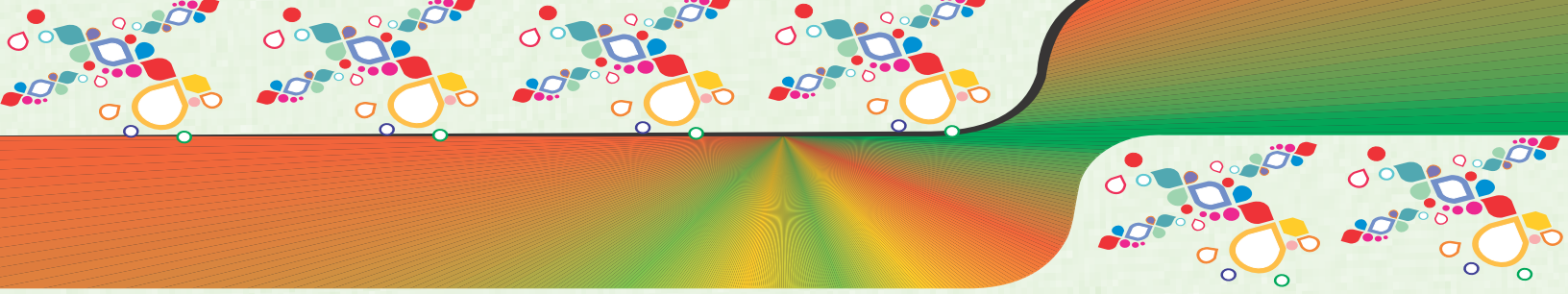
Leaving from Anandpur

Guru Ji had not crossed the river sirsa, it was dawn. Every day early in the morning Asa Di War used to be recited in the pandal and Sikh used to enjoy in Kirtan. They were feeling that something had lost as they were used to pray to God at this time. They were compelled to pass the time without Asa Di War after many years. They were leaving quietly the place where the army where the enemy had standard at a throw way distance. To recite Kirtan was a call to put them into trouble from enemy. The head of this group was a person in whose eyes the all worldly things were nothing before prayer of God. Guru Gobind Singh ji could leave wealth, worldly things, kingdom, and his own life but could not God. This was a fundamental gift from Guru Nanak dev ji and religious principal of all Gurus. Without caring for attack from enemy, Guru Ji ordered for reciting of Asa Di War as usual. The person by putting his life into risk was absorbed in the prayer at the bank of Sirsa River. The Anand NAD heard by the waves of Sirsa River was as under.

Jal wich tuhi, thal wich tuhi

Tuhi tuhi






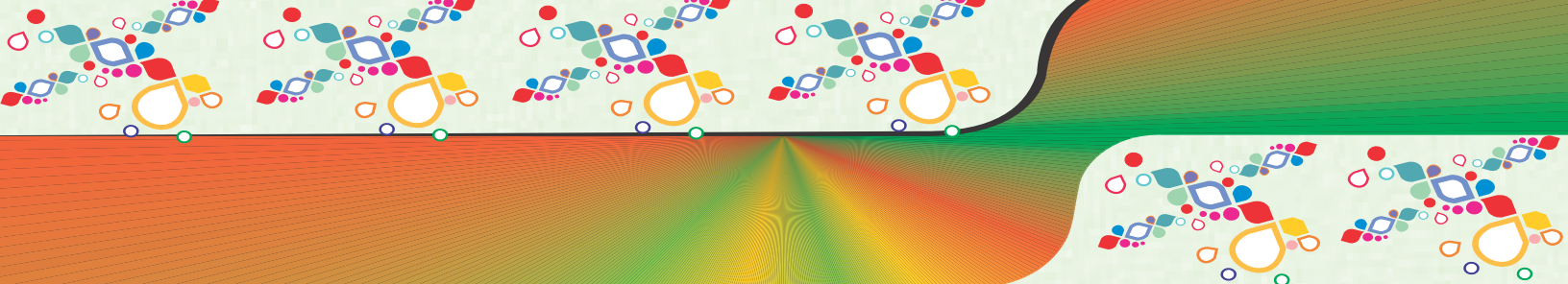
The kirtan of Guru Gobind Singh showed the preference of religious will power over the worldly duties.

When the persons who had vowed of Kuran and cow for taking out safely Guru Gobind Singh from Anandpur sahib came to know that Guru Gobind Singh and his family along with Sikhs had reached the bank of Sirsa River, they forgot all agreements and promises. They looted Anandpur Sahib and sent army to follow Sikhs.

War of Chamkor


Sirsa River is at a distance of four kilometer from Kirtpur Sahib. When the kafla of Sikhs reached the bank of river Sirsa, it was flooded and water was flowing at great speed. The Sikhs were surrounded in great trouble. The enemy army was following them fighting and Sirsa River was over following in front of them. At this juncture, Guru Gobind Singh suggested that some persons should face the army to make them stood and other who had the capacity to cross the river should do so along with their horses. Bhai Uday Singh ji and Bhai Jiwan Singh ji along with their segment fought with the enemy. In the meantime Guru Gobind Singh succeeded in crossing the river and hundred of Sikhs lost their lives while crossing as the speed of water was too much. Some were swept away at miles. It were the days of posh month, winter rain, ice cold water of Sirsa river made the bodies of army of Guru ji numbed. Therefore the enemy army did not dare to cross Sirsa River. Guru Ji was left with 43 persons including himself and

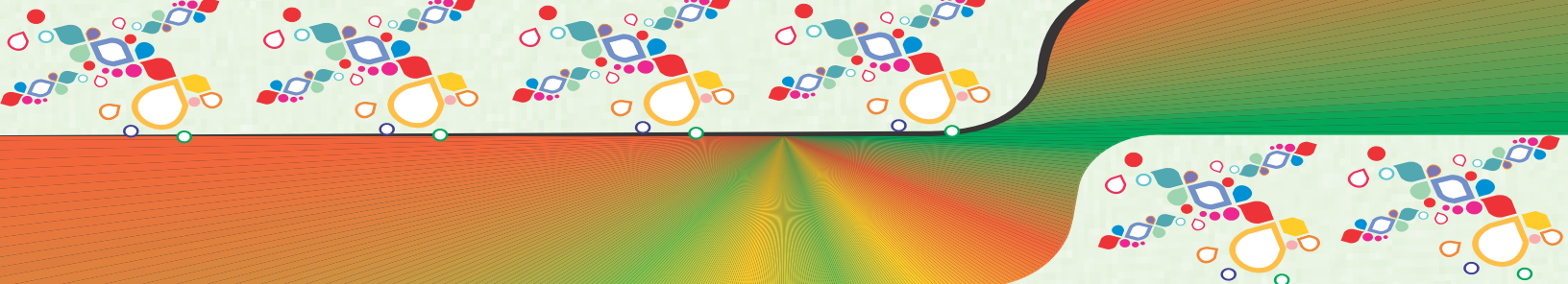




his two elder sons Ajit Singh ji and Zoozar Singh ji after crossing Sirsa River. On the other side Bhai Uday Singh ji and Jiwan Singh ji fighting fiercely with enemy army. They kept on fighting till they had last man of army and in the end both brave people scarified their lives while fighting with Mugal enemy attack. The family of Guru Ji was separated during this fight. The group of Bhai Mani Singh ji consisted Mata Sahib kaur ji, Mata Sunder kaur ji and two ladies of service and two Sikhs namely Bhai Dhana Singh ji and Jawaher Singh ji residents of Delhi. They reached Delhi via Hardwar after crossing the Sirsa River. In the second group, Mata Gujri and two younger sons of Guru Gobind Singh ji Zorawar Singh ji, Fateh Singh ji and Gangu Bharaman who was cook. Gangu took Mata Gujri ji and two younger sons to his village Sohri which was at a distance of 15 kilometer near small town of Morinda.


While moving Guru Ji along with 46 Sikhs reached in the garden of Chamkaur Sahib in the after noon. The local people welcomed Guru Ji and helped in all possible way. There was a kachi hawali like fort which was very important for fighting purpose. It was built at a high place and was surrounded by open ground. The owner of hawali Bhudi Chand requested Guru Ji to take rest there. Guru Ji did not find feasible to go beyond this place and fallen 40 Sikhs in the small batches. Every body was aware that death was certain but it was principal of Khalsa not to surrender but attain martyrdom. In the end, the Sikhs got prepaid for sacrifices their lives. Guru Ji finalized strategy a fight with unlimited number of Mugals with his 40 Sikhs. Guru Ji took charge of war from a

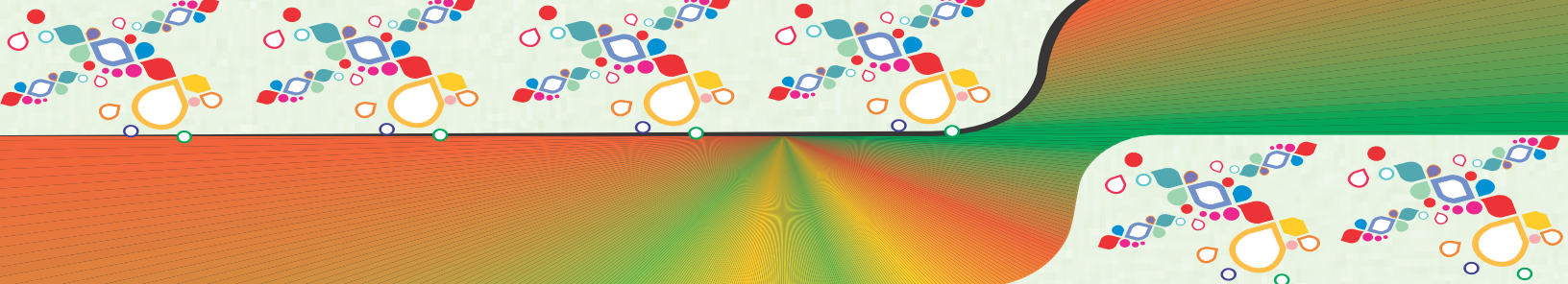




high place of kachi hawali. The remaining Sikhs also prepaid them selves for fighting with the Mugal army. As soon as the flow of water of Sirsa River subsided, Mugal army crossed Sirsa River and reached Chamkaur Sahib after following Guru Ji. They surrounded kachi hawali of Guru Ji. Mugal commander came to know from the villagers that there were only 40 Sikhs. They were dreaming to conquer Guru Ji. Nawab of Sirhind Vagid Khan got announced in the morning that Guru ji along with companion should surrender before him only then lives would be saved. In the reply Guru Ji started war with arrows. At this time the fight of 40 Sikhs was with Mugals thousands in number. Guru Ji has taken vow of fighting one Sikhs with sawa lakh of enemy. Now was the golden time to show the world with the worth of vow.

The war started on 22, Dec 1704. The sky was full of clouds. It was drizzling. Being the smallest day of the year the sun rose late in the morning. The cold wind was blowing. It was hulchul in kachi hawali. Kachi hawali was invaded. Arrow and shots exchanged. Many mugals army men were killed. Same thing happened in the second attempt of war. Mugal army was astonished to observe whether an army of 40 people can be so strong. Sikhs army was fighting fearlessly while surrounded in the army of lacks. When the supplies of gola barud were consumed the Mugal army did not dare to go near the hawali. After this they found it feasible to fight to with kirpan and bala. At first Guru Ji ordered Himat Singh along with batch of five Sikhs to fight with Mugals in the battle field. The Mugals Journal tried to reach the hawali through a ladder, but





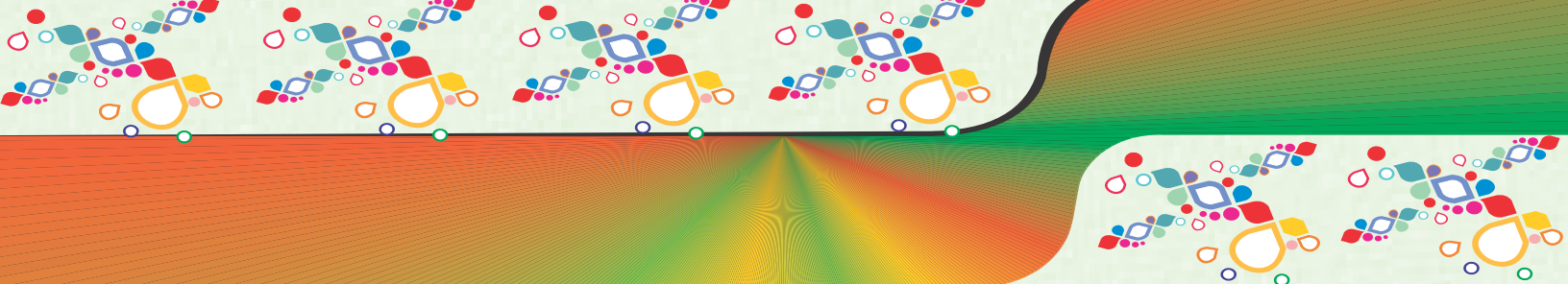
Guru ji killed him with his arrow. When Khuaza Mahmud Ali saw his men being killed, he fled from the back of wall. Guru Ji had named him 'Dushat' for his cowardness.

Nawab of sirhind ordered of making of another attack with al of them unitedly of the kachi hawali. Guru Ji being at higher place was politically in a better position. Their effort was proved fruitless. Sikh army killed hundred of Mugal army with arrows. The batches of Sikhs came out of garhi and fought vigorously with Mugals. Guru Ji was helping his men from the top of garhi. For some time it was a fierce fighting. Hundred of army was killed. In the end five Sikhs were also killed, then guru ji sent second batch of five Sikhs. This batch also fought vigorously with enemy and sent them back. They were also killed while making huge losses of enemy. In this way, Guru Ji strategy of sending batch of five Sikhs was successful it was noon, when fifth bath was killed.

Obeying the instruction of Vajid Khan, Jar nail Hidait Khan, Ismile Khan, Fulad Khan, Esmail Khan Khlel Khan and Bhure Khan alond with their army proceeded to garhi unitedly. Every body knew that it was very difficult to check this big attack, the remaining Sikhs in the garhi requested Guru Ji to go some where far from war place along with children. Guru ji inquired from them of children about whom they were talking. All the Sikhs were my sons. The Sikhs were surprised on hearing this reply.


On hearing this elder son Ajit Singh ji was motivated and he sought

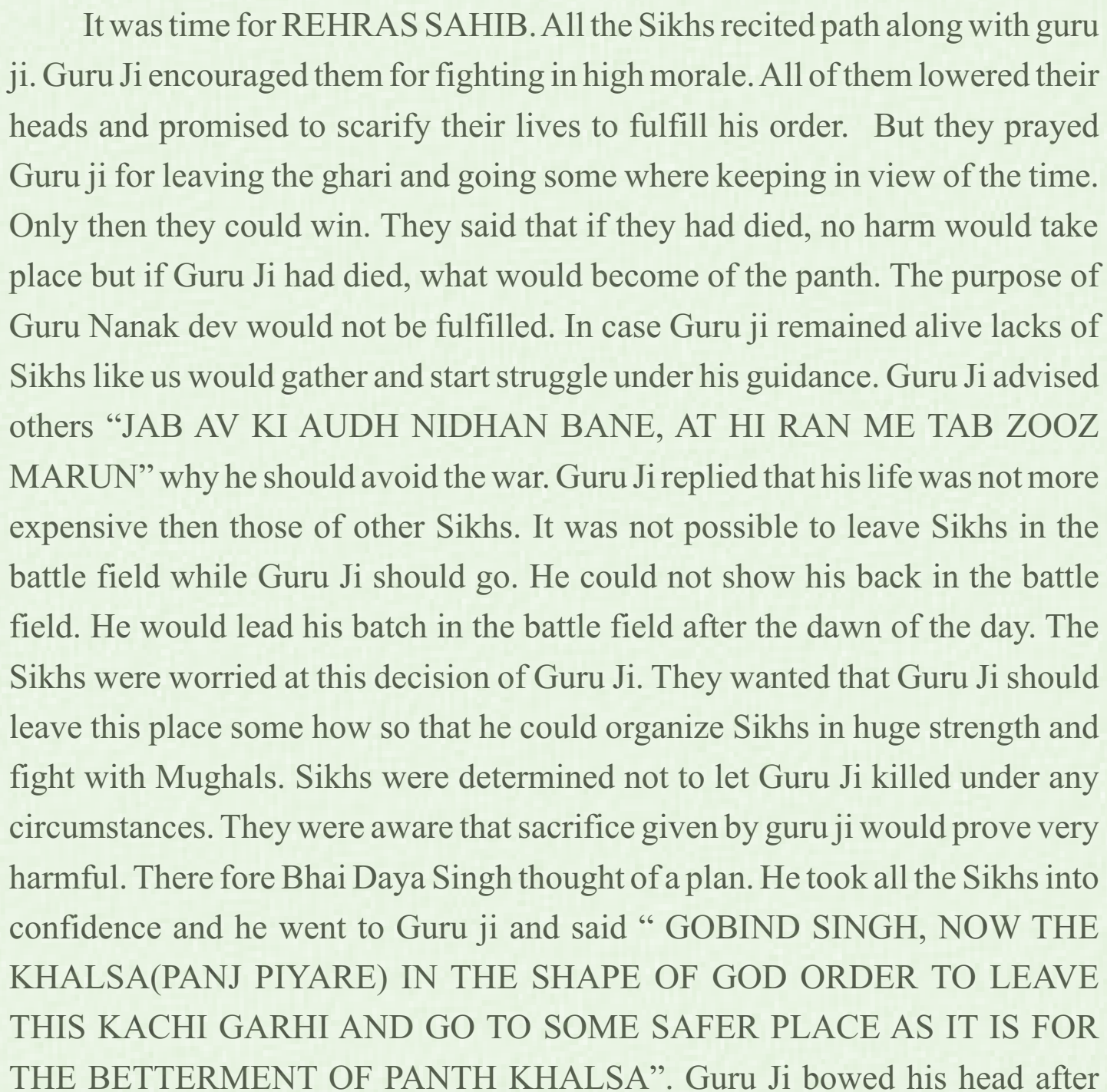




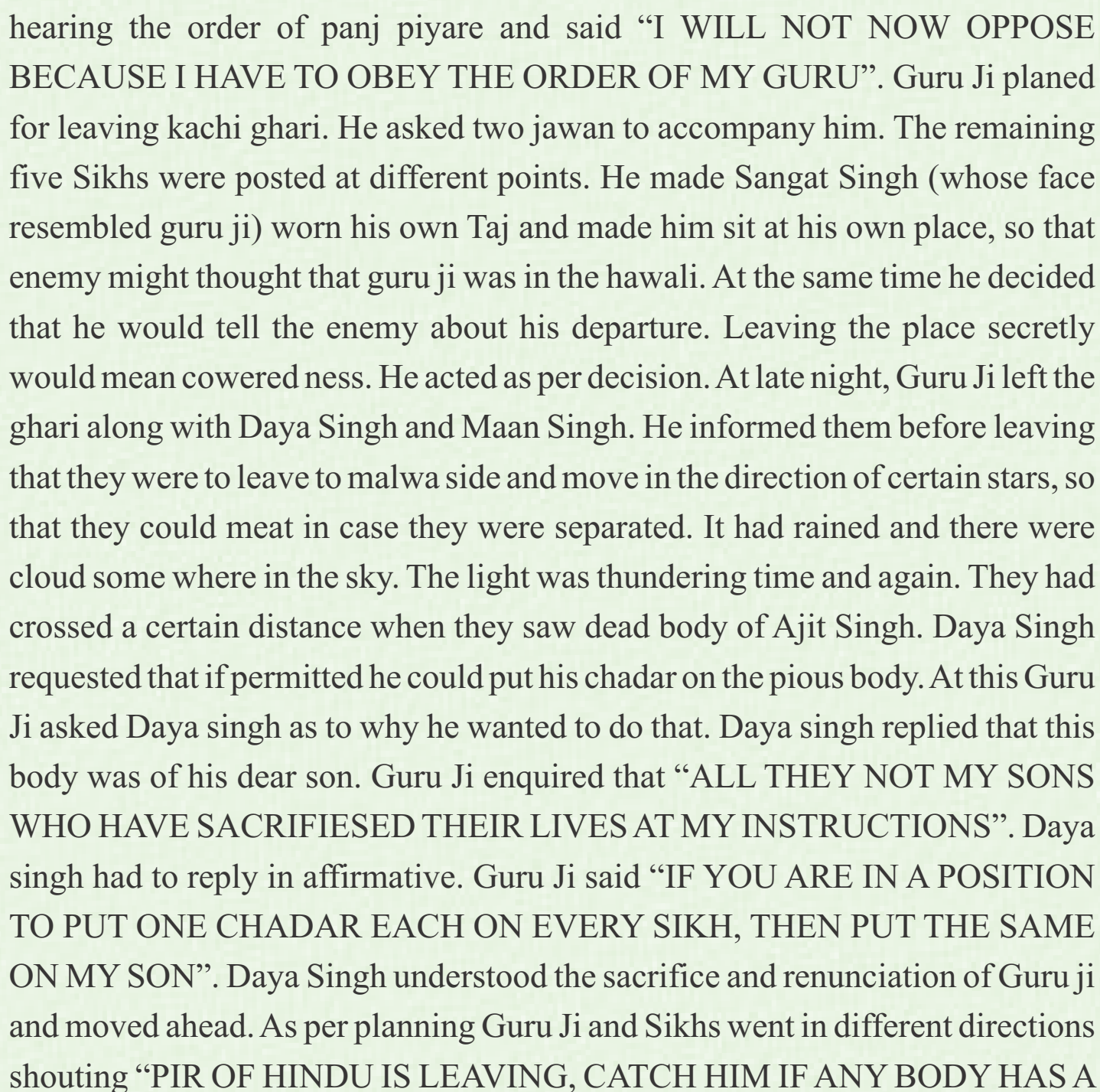
permission for showing his worth in the battle field. Guru ji allowed him with blessing. Sahibzada Ajit Singh ji had in his mind to show his worth and he was competent in the line. He came out of garhi along five Sikhs and fought vigorously. Wherever Ajit Singh went hundred of enemy were either killed or fled away. This batch of five Sikhs killed hundred of enemy men. It was difficult to explain Ajit Singh's bravery in the battle field. Although each Sikhs might have killed fifty or so enemy the loss of enemy army was very minute. When his younger brother saw his elder brother being killed, he (Zoozar Singh) sought permission to go in the battle field. Guru Ji encouraged him and sent him along with four Sikhs in the battle field. Guru Ji was pleased to see Zoozar Singh fighting in the battle field. He encouraged his by reciting slogans in high pitch “JO BOLE SO NIHAL, SATSRIAKAL” Zoozar Singh was surrounded by the enemy and was killed while showing his worth. The age of both sons was 18 years and 14 years respectively. Light was reduced due to heavy rain. It was the shortest day of the year and coldest also. The war was stopped when it became dark.

Guru ji thank the all mighty God while his sons being killed and prayed “TERA TUJH KO SOMP DE, KYA LAGE MERA” the enemy was involved in taking out dead and wounded men. It was dark on all the sides. Guru ji had seven Sikhs men at this movement. There were eight persons including Guru Ji. Mughal army had retreated for taking rest. They were still suspecting that a good number of saniks were present at ghari.

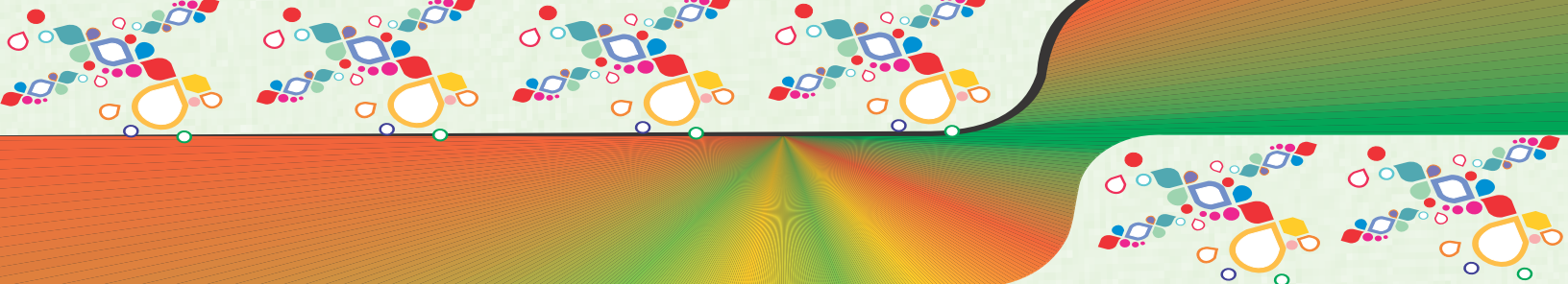




It was time for REHRAS SAHIB. All the Sikhs recited path along with guru ji. Guru Ji encouraged them for fighting in high morale. All of them lowered their heads and promised to scarify their lives to fulfill his order. But they prayed Guru ji for leaving the ghari and going some where keeping in view of the time. Only then they could win. They said that if they had died, no harm would take place but if Guru Ji had died, what would become of the panth. The purpose of Guru Nanak dev would not be fulfilled. In case Guru ji remained alive lacks of Sikhs like us would gather and start struggle under his guidance. Guru Ji advised others “JAB AV KI AUDH NIDHAN BANE, AT HI RAN ME TAB ZOOZ MARUN” why he should avoid the war. Guru Ji replied that his life was not more expensive then those of other Sikhs. It was not possible to leave Sikhs in the battle field while Guru Ji should go. He could not show his back in the battle field. He would lead his batch in the battle field after the dawn of the day. The Sikhs were worried at this decision of Guru Ji. They wanted that Guru Ji should leave this place some how so that he could organize Sikhs in huge strength and fight with Mughals. Sikhs were determined not to let Guru Ji killed under any circumstances. They were aware that sacrifice given by guru ji would prove very harmful. There fore Bhai Daya Singh thought of a plan. He took all the Sikhs into confidence and he went to Guru ji and said “ GOBIND SINGH, NOW THE KHALSA(PANJ PIYARE) IN THE SHAPE OF GOD ORDER TO LEAVE THIS KACHI GARHI AND GO TO SOME SAFER PLACE AS IT IS FOR THE BETTERMENT OF PANTH KHALSA”. Guru Ji bowed his head after




hearing the order of panj piyare and said “I WILL NOT NOW OPPOSE BECAUSE I HAVE TO OBEY THE ORDER OF MY GURU”. Guru Ji planned for leaving kachi ghari. He asked two jawan to accompany him. The remaining five Sikhs were posted at different points. He made Sangat Singh (whose face resembled guru ji) worn his own Taj and made him sit at his own place, so that enemy might thought that guru ji was in the hawali. At the same time he decided that he would tell the enemy about his departure. Leaving the place secretly would mean covered ness. He acted as per decision. At late night, Guru Ji left the ghari along with Daya Singh and Maan Singh. He informed them before leaving that they were to leave to malwa side and move in the direction of certain stars, so that they could meet in case they were separated. It had rained and there were cloud some where in the sky. The light was thundering time and again. They had crossed a certain distance when they saw dead body of Ajit Singh. Daya Singh requested that if permitted he could put his chadar on the pious body. At this Guru Ji asked Daya singh as to why he wanted to do that. Daya singh replied that this body was of his dear son. Guru Ji enquired that “ALL THEY NOT MY SONS WHO HAVE SACRIFIESED THEIR LIVES AT MY INSTRUCTIONS”. Daya singh had to reply in affirmative. Guru Ji said “IF YOU ARE IN A POSITION TO PUT ONE CHADAR EACH ON EVERY SIKH, THEN PUT THE SAME ON MY SON”. Daya Singh understood the sacrifice and renunciation of Guru ji and moved ahead. As per planning Guru Ji and Sikhs went in different directions shouting “PIR OF HINDU IS LEAVING, CATCH HIM IF ANY BODY HAS A



DARE". Simultaneously the mughals were put off with his arrow and there was complete darkness. The enemy army ran in the direction of sound for sake of getting reward and fought among themselves. Making use of time Guru Ji and both the Sikhs went forward in their mission and plan was fully successful. In this way, many persons of the enemy were killed while fighting among themselves. At the sun rise the enemy was much disappointed to observe that there were only thirty five bodies of Sikhs among the thousand dead bodies. There was no sign of Guru Ji. Enemy army again invaded the fort in anger but could kill only five Sikhs who were inside the fort. Bhai Sangat Singh who was made to look like Guru Ji was also killed. Maghal commander was very happy to find that at last Guru Gobind Singh had been killed, but came to know shortly that the body belonged to some other person. Guru Ji had gone to a safer place. It was a crushing defeat of Mughals as they could not catch Guru Ji in spite of cordoning the fort for seven months by the entire army of Lahore, Kashmir, Delhi, Sirhind. Lacks of government money was spent thousand of enemy were killed but Mughal army could not succeed in their mission.

FROM THE GARHI OF CHAMKAUR TO MACHIWARA

Guru Gobind Singh along with two disciples proceeded to Machiwarra. It was severe cold due to long night and rain. It was very difficult to find way as there were thorny bushes on each side. Guru Ji lost pair of shoe in the dirt but Guru Ji kept on moving some time he could find the way in the lightning. Both the disciple was separated while crossing the zig zag and up down way. Guru Ji kept



on moving entire night till he saw machiwara. Guru Gobind was now in a garden which was at a distance from a village and far away from the enemy. There was a wall with a hult and was being driven by gardener. When Guru Ji washed his hands and mouth from the well, the Gardner recognized Guru Ji. The Gardner prayed for rest in his nest near the well. Guru Ji made the old tind as pillow and lay down on the chatai of Gardner. The Gardner went to masand to inform about the arrival of Guru Ji. In meantime the separated Sikhs also reach there. They spoke fateh out of respect “WAHEGURU JI KHALSA, WAHEGURU JI KI FATEH”. Guru Ji was alerted and in reply he also spoke jaykara. Gulab masand came on hearing information took guru ji and others to his residence. He welcomed guru ji whole heartedly. But was afraid of Mughal from inside. He was afraid that enemy might not know that Guru Ji was staying there. At the end Guru Ji and Sikhs were requested to reside in the basement.

***Note: - The roots of Malerkotla Nawab are intact.
Banda Bahadur ruined Sirhand in 1710.***

