

The Crowning Glory  
of  
Guru Granth Sahib

[Guru Manyo Granth]

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Dr. Sukhbir Singh Kapoor  
Mrs. Mohinder Kaur Kapoor



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*Dedication*

*The book is dedicated  
to  
Raj, Elyse, Arjan, Nanki and Ben,  
the five jewels of my heart.*

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# Introduction

It was indeed the command of the Almighty that directed me to write this book. It is not an ordinary manuscript, it is a research treatise.

Some parts of this book even take you back many hundred years in Nanded, where you can feel the presence of Guru Gobind Singh Ji, so close to you, giving you his last sermon:

*'Sab Sikhan ko hukam hai Guru Manyo Granth'*

From today [and forever] the Guru Granth Sahib will be The Supreme Power

From today [and forever] the Guru Granth Sahib will be the Ultimate Authority.

From today (and forever] the Guru will live in the Shabad [Guru Granth Sahib]

This is how the concept of 'The Crowning Glory of Guru Granth Sahib' was born. I am very fortunate that God has chosen me to write this book. It is a dream come true. A small treatise of this size proving to the world at large, with all the historical evidence available, the supremacy of Guru Granth Sahib. It is also an exercise to unfold the omnipotence, the omnipresence and the omniscience of Guru Granth Sahib to the Western world.

My gratitude and thanks are due to Secretary Poonam for her invaluable suggestions in designing and proof reading this book. I am also thankful to my colleague Dr. Madhavi Amdekar for suggesting the name of this book.

**Dr. Sukhbir Singh Kapoor**

London

7<sup>th</sup> October 2008



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# The Crowning Glory of Guru Granth Sahib

[The living Guru of the Sikhs]

The Sikhism is the youngest of all known world religions. Its founders are Ten Gurus<sup>1</sup> who lived from 1469 – 1708. It is believed that the same divine light travelled in their bodies one after the other. The God given mission which was brought on earth by Guru Nanak, the first Guru, was declared completed by the tenth Guru, Guru Gobind Singh, and the human Guru-ship ended with his departure from the world scene. It is noted in the history books that before his demise, the tenth Guru advised his followers that after his death there would be no more human Guru.<sup>2</sup>

The above instruction of Guru Gobind Singh is in line with other world religions. For example, in Islam, after Prophet Mohammed, his successors were called Caliphas and not prophets, similarly after Moses, Jesus, Buddha and Mahavir, the successors were called by a variety of titles but none was equated with the founder

<sup>1</sup> Different religions have called their founders with different titles: Hindus call them as Avatars; Muslims call their founder as Paigambar, Christian call Jesus as Son of God. Sikhs call them Gurus.

<sup>2</sup> Refer to all primary and secondary evidence of the Sikh history. This evidence has produced in this book at appropriate places.



prophets. After Moses, Jews have had no Messiah; after Jesus there was no other Son of God, and after Gautam Buddha and Mahavir there were no more Buddhas and Mahavirs who were as much revered as them.

The line of ten succeeding prophets, in a continuous and unbroken time-period, is unique to Sikhism. Some other world religions also have a list of their prophets, but in most cases they were born and lived in different period of times. For example, specially in Hindu religion, Krishna succeeded Rama but many thousand year after him (Rama).

Commenting on Sikhism, many historians have tried to differentiate between the status, role and teachings of the Sikh Gurus, giving more importance to one over the other. This is not the Sikh belief; for a Sikh all Gurus have the same status, and the same Jot (spirit). All Gurus are respected in the same esteem and veneration. Many Sikh scholars even call all of them as Nanak, e.g., Guru Angad as second Nanak, Guru Amardas as third Nanak and so on. Even the hymns of various Gurus have the name Nanak as the composer.

Bhat Swayas<sup>3</sup> in Guru Granth Sahib and Bachitar Natak in Dasam Granth<sup>4</sup>, and Var no 3 of Bhai Gurdas<sup>5</sup> prove, beyond any doubt, the theory of one spirit amongst the Sikh Gurus.

The Sikh Ardas<sup>6</sup>, which is read at the end of each Sikh service commands Sikhs to revere all ten Gurus as prophets, and Guru Granth Sahib as the Shabad Guru. The Sikhs recognize only ten Gurus and unequivocally

<sup>3</sup> Bhatt Swayas, page 1401 [swayas mehlæ chauthæ ke]

<sup>4</sup> Bachitar Natak chapter 16

<sup>5</sup> Bhai Gurdas, Var 3, Pauri 12

<sup>6</sup> Dasam Granth, Var Bhagauti, pauri 1



accept Guru Granth Sahib as their everlasting sovereign. They do not accept any other living person as their Guru.

The Sikh Gurdwara Act 1925 finally stamps this belief. It says that a Sikh is a person who believes in one God, teaching of the ten Sikh Gurus and the sovereignty of Guru Granth Sahib.

Until the rise of the Sikh break-away groups viz., Radha Swamis<sup>7</sup>, Namdharis<sup>8</sup>, Nirankaris<sup>9</sup> and other assemblage of small denominations, the sovereignty of Guru Granth Sahib, as the living Sikh Guru, remained unchallenged. Later, these groups started calling their heads as satgurus and equated them with the Sikh Gurus. They included the names of their satgurus in the Sikh Ardas and distributed new lyrics composed by them along with the hymns from Guru Granth Sahib. Initially, they kept Guru Granth Sahib at a higher pedestal and sat below its level, but with the passage of time they elevated their own status and lowered the status of Guru Granth Sahib. They do not accept the notion that Granth Sahib was given Guru-ship by Guru Gobind Singh and propagate that Guru Granth Sahib recommends the need of a living human Guru. They quote many hymns from Guru Granth Sahib to prove their point. Their Ardas has names of their gurus added after Guru Gobind Singh and have omitted the name of Guru Granth Sahib as the living Guru. They do not

---

<sup>7</sup> The sect was founded in the middle of 19<sup>th</sup> century. Its founder was Shiv Dayal. The Punjab branch was founded by Jaimal Singh

<sup>8</sup> The movement was started by Balak Singh who lived from 1797-1862.

<sup>9</sup> The movement was started by Dayal Das in the late 19<sup>th</sup> century.



believe that Guru Gobind Singh had issued any commandment sealing the number of the Gurus and conferring Guru-ship on Guru Granth Sahib and the Khalsa.

In the first part of this book, it has been tried to produce both primary and secondary evidence to prove that Guru Gobind Singh did command Sikhs to accept Guru Granth Sahib as the living spiritual Guru and Khalsa as the temporal Guru, and sealed the fate of any further new living Gurus.

According to almost all Sikh chronicles published since the period of Guru Gobind Singh's demise until today, it has been clearly written in black and white that Guru Gobind Singh conferred the Guru-ship upon Granth Sahib and the Khalsa, at Nanded, on 7<sup>th</sup> October 1708, just before his demise.



The earliest of such writers are Sainapat, Bhai Nand Lal, Prehlad Singh and Bhatt Narbud Singh, who were contemporary of Guru Gobind Singh, and were with him at the time of his demise. Their writings clearly confirm the Sikh belief that Guru Gobind Singh conferred the spiritual Guru-ship to Granth Sahib and temporal Guru-ship to the Khalsa. A brief life history of these writers and a few clips from their writings are reproduced as under:

**Sainapat (Sri Gursobha - 1711):<sup>10</sup>**

## SAINAPAT

Historical back ground

1.1

The Sikh history is very deficit in recording dates. Most of the Janam Sakhis of Guru Nanak have no dates in them. Similarly Guru-letters (Hukamnamas) found so far, up to the times of Guru Tegh Bahadur, have no dates in them, but Guru-letters of Guru Gobind Singh from 1691 onwards are all dated and are thus more informative.

1.2

A number of compositions of Dasam Granth, including Krishan Avtar and Ram Avtar, also have dates of their compilation.

1.3

Guru Gobind Singh is the first world prophet who has penned his autobiography. No such work exists in Sanskrit, Prakrit and Braj literature.

<sup>10</sup> Sri Gur Sobha verses 805-808 page 170, first published 1711



1.4

After the start of the Singh Sabha movement in 1873, a number of Panjabi language news papers and journals were launched and the interest to publish and save Panjabi and religious literature got momentum. Books like Suraj Prakash, Panth Prakash and Twarikh Guru Khalsa were published and distributed in that period

1.5

In the beginning of the twentieth century, The Chief Khalsa Diwan established a Research Sub-Committee and the fact finding work in the Sikh history got an earnest take-off. A library of rare books was also set up in Ferozepur by Bhai Ditt Singh.

1.6

Bhai Vir Singh also published rare books like Panth Prakash of Rattan Singh Bhangu in 1914 and later published many Sikh history tracts.

## **Gur Sobha and Sainapat**

2.1

Sainapat is the only court poet of Guru Gobind Singh who has given some historical details of the life of the Guru.

2.2

He completed his work titled 'Gur Sobha' in 1711.

2.3

In the first quarter of twentieth century, Akali Kaur Singh found two handwritten volumes of Sainapat's works and got it published as a book in 1925.

2.4

This book is a very valuable source of the times of Guru Gobind Singh, though certain facts mentioned are



seemed to have been based on hearsay rather than actual happenings. It can be reasonably assumed that Sainapat was not with the Guru all the times, and that a few incidence mentioned by him could have come from his own imagination rather than from factual happenings.

2.5

In the present version of the book, there are 20 chapters and has 934 stanzas, comprising titles of Dohra (2 lines), Swayas (4 lines), Chaupais (4 lines), Chhands (2, 4, 6 lines), Kabits (8 lines) and Aril (5 lines).

2.6

Sainapt himself did not mention his name in his works. He used the name of 'Khalsa' as the writer. It was Baba Sumer Singh, another writer of the times, who first wrote in his works titled 'Gurbilas Patshahi Dasvi' :

*"Saina Singh kahi Gur Sobha*

*[Saina Singh has written 'Gur Sobha'.]*

*(in) satra sat athsath (1768 Bikrami, 1711 A.D.)"*

2.7

Pandit Tara Singh has mentioned the name 'Sainapat' as the author of Gur Sobha, in his work titled 'Tirath Sangrah'.

2.8

Bhai Kahn Singh has also mentioned the name of 'Sainapat' in his encyclopedia titled 'Mahan Kosh'. He has also mentioned that Sainapat did translate the book titled 'Chanakya Niti'.

2.9

According to the available research, the real name of Sainapat was Chander Sain and he was a Jat of 'Mann' caste.



### 3. Text of the Book

#### 3.1

<i>Topics</i>	<i>No. of chapter</i>	<i>No. of Stanzas</i>
1. The description of the rise of the Panth; Ardas. 2. The Jyoti/light of Guru Nanak passing to Guru Gobind Singh 3. The objective of the life of Guru Gobind Singh	1	1-41
The battle of Bhangani	2	42-91
The battle of Nadaun	3	92-104
The battle with Khanzadae and Hussaini	4	105-116
The Khalsa brotherhood – the Baisakhi of 1699; the goals of the Khalsa brotherhood; the rehat; the end of Masands;	5	117-195
Further goals to achieve	6	196–260
Further essentials of rehat	7	261 - 297
The Battle of Anandpur	8	298 - 337
The Battle of Nirmoh	9	338 - 378
The Battle of Bsali Kalmot	10	379 - 404
Second Battle of Anandpur	11	405 - 469
The Battle of Chamkaur	12	470 - 544
The Battle of Muktsar The letter 'Zafarnama' to Aurangzeb	13	545 - 595



Travel to South to meet Aurangzeb; death of Aurangzeb	14	596 - 621
The war of succession	15	622 - 689
Meeting with Emperor Bahadur Shah	16	690 - 736
Travel to South with Bahadur Shah	17	737 - 765
Leaving for the heavenly abode at Nanded; the Jyot goes to the Khalsa and Adi Granth	18	766 - 824
A wish of the rehabilitation of Anandpur	19	825 - 836
The great personality of Guru Gobind Singh	20	837 - 934

#### 4. Critical study of the Book

##### 4.1

The title of the first chapter is 'Panth Pargas Burnun (ਬਰਨੰਨ)'. Herein the author has given an introduction, then an 'Ardas' followed by the objective of Guru Gobind Singh's life.

##### *Stanza 3*

##### Dohra

I have very little intellect, whereas your (Guru Gobind Singh) praise is so great, how can, then, I describe you? It is my earnest request to Satguru, to help me to be successful in my task.



### *Stanza 4*

Dohra

I bow my head and say my Ardas,  
that I complete the Granth of your (Guru Gobind  
Singh) life story. (Satguru) Show me the way with your  
Eternal light.

### *Stanza 17*

*Swaya*

Guru Tegh Bahadur then became Guru Gobind Singh.  
The three world rejoiced, new Guru was anointed.  
(He took birth) To punish the evildoers, to protect the  
righteous, and to save the world.  
The gods chanted hymns of glory, and bowed to the  
Guru.

### 4.2

Chapters 2-4 deal with the Guru's three important  
battles with the Hill Rajas and the Mughals. The  
leading players of the hill rajas were Raja Fateh Shah  
and Bhim Chand; and of Mughals were Alif Khan and  
Hussaini Khan.

### 4.3

Chapters 5-7 deal with the creation of the Khalsa, its  
glory and its new Rehat Maryada.  
Sainapat has given no date for this important event of  
the Sikh history and has not given any details of the call  
to the Panj Piyaras either. However, the description he  
gives is:

### *Stanza 118*

The month of Chet had gone,  
In the month of Baisakh the Guru uncovered his plan.

### *Stanza 119*

The congregation came from all over,



and the Guru came out on the stage to give them his audience.

*Stanza 120*

Guru Gobind Singh blessed the congregation, and created the Khalsa to break all barriers (Janam Nash - caste system, Sharam Nash - deliverance from hereditary professions, Dharam Nash - corrupt religious practices and rituals, Karam Nash - deliverance from past deeds, Bharam Nash - deliverance from superstitions, austerities and taboos).

*Stanza 148*

Khalsa was created with the command of Almighty God,

The *Masand* system was abolished and the reins of the Sikhs were given in the hands of the Khalsa.

*Stanza 149*

The Guru baptized the Khalsa with *Khande di pahul* (Amrit of the double edged sword), and the Khalsa spread in all directions

*Stanza 156*

Recite the glories of Waheguru in the Sangat of the pure,  
and request Waheguru to help us to meditate on His name.

4.4

*Commenting on the Khalsa Rehat Maryada, Sainapat stated that the Khalsa (chapter 5):*

- a. *Should not have any relationship with Masands (chaupai - 135)*
- b. *Should not smoke (chaupai - 137)*
- c. *Should give 1/10 of his/her earnings in charity (chaupai - 141)*



- d. *Should keep uncut hair and wear weapons (chhant 147)*
- e. *Should be an example of generosity and sacrifice (dohra - 147)*
- f. *Should have the baptism of Khande di pahul (dohra - 149)*
- g. *Should meditate on one Almighty God (aril - 156)*
- h. *Should attend regular congregations (aril - 156), and*
- i. *Should always be ready to stand against injustice and tyranny (chhant 192)*

#### 4.5

Sainapat has described the last moments of Guru Gobind Singh's life in chapter 18. He states that a day before the Guru's departure the Sikhs came to the Guru asking him that who would be the next Guru of the Sikhs (*chaupai - 805*), the Guru's answer was as follows:

#### *Stanza 806*

Chhand

The Guru said,  
that he had given his image to the Khalsa.  
His mission, now, would be carried on ,  
by the Khalsa in whom he had inflicted his Jyoti.

#### *Stanza 807*

Dohra

Khalsa is my image, I will always live in the Khalsa.  
In all times to come I will give my radiance to the  
Khalsa.

#### *Stanza 808*

Lotan Chhand

He is the true Khalsa,



who does not believe in any superstitions,  
who is above all omens.

Khalsa is me and I am the Khalsa.

The Guru will now be the Shabad,

henceforth the Shabad will be your true-Teacher.

Look into the Shabad for your daily queries,

I have put the Guru-light into the Shabad (Granth Sahib) who will be, now, your everlasting Guru.

4.6

The above stanzas are a conclusive evidence that Guru Gobind Singh vested the spiritual Guruship in Granth Sahib and the temporal Guruship in the Khalsa.

4.7

It is surprising that Sainapat did not mention anything about the appointment of Banda Singh Bahadur as the commander-in-chief of the Sikhs.

4.8

In the conclusion it can be said that despite a number of important omissions in Gur Sobha, Sainapat has done a wonderful service to the Sikh History. His treatise is no doubt a primary source for the Sikh history students.

**The Panjabi version of the relevant hymns and line to line translation into English**

ਚੌਪਈ

ਏਕ ਦਿਵਸ ਕਾਰਨ ਤੇ ਆਗੇ। ਮਿਲਿ ਕੇ ਸਿੰਘ ਪੁਛਨੇ ਲਾਗੇ।

*One day, out of curiosity, the Singhs came and asked the Guru (Guru Gobind Singh)*

ਕਵਨ ਰੂਪ ਆਪਨ ਪ੍ਰਭ ਕੀਨੇ।

*Who is going to be your successor*

ਤਿਨ ਕੈ ਜੁਆਬ ਭਾਤਿ ਇਹ ਦੀਨੋ ॥ ੪੦ ॥ ੮੦੫ ॥

*To this question, the Guru gave the following answer:*



ਤਾਹ ਸਮੇ ਬੈਠ ਸੁਨਾਯੋ। ਖਾਲਸ ਹੀ ਸੋ ਮਮ ਕਾਮਾ।

*Listen you all: there will be no one else except the Khalsa*

ਬਖਸ਼ ਕੀਉ ਖਾਲਸ ਕੋ ਜਾਮਾ॥ ੪੧॥ ੮੦੬॥

*and I have made Khalsa as my successor.*

**ਦੋਹਰਾ**

ਖਾਲਸ ਮੇਰੇ ਰੂਪ ਹੈ ਹੈ ਖਾਲਸ ਕੇ ਪਾਸ।

ਆਦਿ ਅੰਤ ਹੀ ਹੋਤ ਹੈ ਖਾਲਸ ਮੇ ਪ੍ਰਗਾਸ॥ ੪੨॥ ੮੦੭॥

*Khalsa is my image, I am always with the Khalsa. The Khalsa will always shine in all odds.*

**ਲੋਟਨ ਛੰਦ**

ਖਾਲਸ ਖਾਸ ਕਹਾਵੇ ਸੋਈ ਜਾ ਕਿ ਹਿਰਦੈ ਭਰਮ ਨਾ ਹੋਈ।

*He is a real Khalsa, who is above superstitions*

ਭਰਮ ਭੇਖ ਤੈ ਰਹੈ ਨਿਆਰਾ ਸੋ ਖਾਲਸ ਸਤਿਗੁਰੂ ਹਮਾਰਾ।

*The Khalsa who is devoid of superstitions, He will be your temporal Guru*

ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਅਪਰ ਅਪਾਰਾ ਸ਼ਬਿਦ ਬਿਚਾਰਾ ਅਜਰ ਜਰੰ।

*And to have the spiritual guidance, look into the Shabad-Guru (the Granth Sahib)*

ਹਿਰਦੇ ਧਰਿ ਧਿਆਨੀ ਉਚਰੀ ਬਾਨੀ ਪਦ ਨਿਰਬਾਨੀ ਅਪਰ ਪਰੰ।.....।

੪੩॥ ੮੦੮॥

*Absorb the Shabad of Granth (the Bani) in the heart and God will manifest*

**Examining the above Chaupai and Chhand, we can find the following instructions of Guru Gobind Singh:**

1. Verse 41(806) – The Guru-gadi is bestowed upon the Khalsa
2. verse 43 (808) – The Guru-gadi is bestowed upon Granth Sahib.



# Bhai Nanad Lal - 1708

## 1. Life

### 1.1

Bhai Nand Lal was born in Gazni in 1633 and died in 1713 in Multan at the advanced age of 80. He was a linguist having mastery in Panjabi, Persian and Arabic languages. He was also well versed in the religious scriptures of Hinduism and Islam.

### 1.2

His father Chajju Mall was an official in the service of Dara Shukoh, the eldest son of Emperor Shah Jahan.

### 1.3

After his father's death in 1652, he came to India and settled in Multan, where he had his ancestral home.

### 1.4

The Subedar of Multan offered him the post of a Munshi which he readily accepted. He rose to the posts of, first, as Mir Munshi and then as Deputy Governor of Multan.

### 1.5

During 1678 -1679 he also worked as a private tutor to the Crown Prince, Salim and Mohammed Akbar.

### 1.6

According to the *Guru kian Sakhian*, Nand Lal arrived in Anandpur on 29<sup>th</sup> March 1682 and lived, most of the time, with the Guru until the winter of 1705 when the Guru evacuated the fort of Anandpur. Bhai Nand Lal



then went back to Multan.

1.7

In 1707, he joined the service of Bahadur Shah when he seized the Delhi throne after the death of his father Aurangzeb.

1.8

Soon after Bahadur Shah's coronation, his brother Prince Azam rose against him to annex the Royal Throne. Bahadur Shah sent Bhai Nand Lal to Guru Gobind Singh for help against Prince Azam.

1.9

In the bloody battle, which pursued, Bahadur Shah's combined forces crushed the resistance of Prince Azam and was crowned as the new Emperor of India.

1.10

On 23<sup>rd</sup> July 1707, Bahadur Shah invited Guru Gobind Singh in his court and gave him a robe of honour with many expensive gifts.

1.11

Soon after the coronation of Bahadur Shah, his younger brother Kam Bakhsh, who was in the South, revolted against him. Bahadur Shah marched towards the South to contain the revolt and invited Guru Gobind Singh to join him.

1.12

The Royal caravan reached Nanded in August 1708, where Guru Gobind Singh was fatally stabbed on 4<sup>th</sup> October 1708 and he succumbed to his injuries on 7<sup>th</sup> October 1708.

1.13

According to a booklet titled 'Amar Nama' by Dhadi



Nub Mal, Bhai Nand Lal was present at Nanded as coterie of the Emperor. Nub Mal writes:

*“Nand Lal was a Minister of the Emperor,  
and was his companion en-route to the South...”*

1.14

It is believed that Bhai Nand Lal was also with the Emperor when he returned to Punjab, in 1711, to crush Banda Singh Bahadur, and, perhaps, returned to Multan, after Bahadur Shah's death in 1712.

## 2. Works

2.1

There are ten important works of Bhai Nand Lal available to the readers, of which seven are in Persian and three are in Panjabi.

### I. ZINDGI NAMA (Persian)

2.2

First work is titled 'Zindgi Nama' and was prepared in Anandpur. Its original title was 'Bandgi Nama' but Guru Gobind Singh changed it to 'Zindgi Nama'.

2.3

It is a long composition and has 510 verses. The text of this work is love of God and devotion of the Guru-teacher. A few Gurbani hymns have also been translated in this work.

Examples:

Verse 1

God is the Master of both Earth and Sky,  
and is the life giver to humans and other living  
creatures.



Verse 510

O! God, fill my eyes with the light of your beauty,  
and take away, every other thought of mine, which  
is not your thought..

## II. DIWAN-E-GOYA (Persian)

2.4

This is a book of gazals and is one of the most famous works of Bhai Nand Lal. It has 61 gazals of varying stanzas, 19 quatrains (rubais) and 4 couplets.

2.5

The central theme of gazals is both spiritual and philosophical.

Examples:

*Gazal 1, verse 3*

Those moments when I do not remember you, are  
moments of virtual death,  
without your love and remembrance (ਯਾਦ) the life has  
no meaning.

*Gazal 30, verse 3*

When a physician diagnosis the pain of a lover's heart,  
he normally counsels that the remedy was only in the  
hands of God.

*Gazal 61, verse 2*

Sacrifice your life at the altar of your lover's feet,  
Give your heart to your beloved, and let both merge  
into each other.

*Quatrain 16*

I have used the dust of your threshold as my eyeliner,  
with the help of which I can see you very clearly.  
I do not bow to others and wander around,



I find the footsteps of my beloved in my own heart.

### III. TOSIF-O-SNA (Persian)

This composition is in prose. Its text is praises of God. The language is a mixture of Persian and Arabic and the entire book is very difficult to understand.

Example (a para chosen at random)

When a person earnestly sings the glories of God, he himself becomes God's image, and his own qualities supersede the qualities of other gods.

His own praises are spread in the two worlds, and the forecourt of soul looks smaller in comparison to the summation of his own glory.

### IV. GANJ NAMA ਗੰਜ ਨਾਮਾ (Persian)

This composition is in both prose and poetry. The text is praises of the Sikh Gurus and Bhai Nand Lal's own devotion towards them. It is a long composition of 160 couplets.

**Table of the distribution of couplets is as follows:**

<b>Sequential number of couplets</b>	<b>Total couplets</b>	<b>Description/ Eulogy</b>
1-11	11	Opening verses
12-53*	42	Guru Nanak
54-62	9	Guru Angad
63-67	5	Guru Amardas

\*First couplet of the start of eulogy of each Guru is in prose and the remaining couplets are in poetry.



68-73	6	Guru Ramdas
74-79	6	Guru Arjan
80-85	6	Guru Hargobind
86-91	6	Guru Harrai
92-97	6	Guru Harkishen
98-103	6	Guru Tegh Bahadur
104-160	57	Guru Gobind Singh

Example

*Couplet 13*

His name is Nanak Patshah, and he is the icon of a true religion.

No other prophet of his stature had come into this world before him.

*Couplet 55*

Guru Angad is the prophet of the two worlds.

With blessings of Ik-ongkar (Waheguru) he is the dispeller of his devotees' sins.

*Couplet 66*

With the light of Guru Amardas's pronouncements, this world is shining.

With his divine justice, this earth has become an orchard.

*Couplet 70*

Guru Ramdas has qualities of both spirituality and worldliness,

he is the king of kings.

*Couplet 77*

Not only the two worlds, but all worlds in the galaxy bow to Guru Arjan,

all worlds drink drops of his nectar for sustenance.



*Couplet 84*

Guru Hargobind was popular for his Miri (temporal)  
and Piri (spiritual) qualities,  
And all high and low worked under him.

*Couplet 88*

Guru Harrai blessed both worlds,  
He is the knight of all.

*Couplet 93*

Guru Harkishen is the icon of Grace,  
He is a favourite son of God .

*Couplet 99*

Guru Tegh Bahadur is master of all top known  
qualities.  
He is the honour of God's congregation.

*Couplet 106*

Guru Gobind Singh is the treasure of truth,  
He is the fountain of light and gleam.

V. Jot Bigas ਜੋਤ ਬਿਗਾਸ (Persian)

This composition has 175 couplets. First 22 couplets  
are in the praise of Guru Nanak, next 7 couplets  
describe that how the jyoti (light) of Guru Nanak had  
travelled through the succeeding Gurus until it had  
reached Guru Gobind Singh. Remaining couplets are in  
the praise of Waheguru.

Example

*Couplet 1*

Guru Nanak is the image of Narain (Waheguru),  
without doubt he is the image of unblemished and  
*Nirgun* Waheguru.



*Couplet 23*

Nanak and Angad are the same,  
so is Amardas, the master of all honour and grace.

*Couplet 24*

So is Ramdas and Arjan,  
so is Hargobind, who is the greatest of all.

*Couplet 25*

So is Guru Harrai,  
who is the knower of everything.

*Couplet 26*

So is the honoured Harkishen,  
from whose door all wishes are granted.

*Couplet 27*

So is Guru Tegh Bahadur,  
from whose light Guru Gobind Singh was born.

*Couplet 28*

Guru Nanak and Guru Gobind Singh are the same  
whose *Shabads* are like rare jewels and shining pearls.

*Couplet 174*

When Waheguru's honour and qualities are infinite,  
then how can they be described within pages of this  
book.

VI. Jot Bigas (Poem in Panjabi)

This composition has 43 couplets. First 26 couplets are in the praise of Waheguru, couplets 27-30 describe the light of Guru Nanak passing to the succeeding Gurus, couplets 31-40 mention the names of Hindu gods and goddesses, and the last 3 couplets are an *Ardas* to Waheguru.



## VII Rehat Nama (Panjabi)

This composition has 39 couplets and the text contains the Rehat prescribed for Sikhs by Guru Gobind Singh. The date of its first compilation is 4-5 December 1695 and place of its compilation is Anandpur. Thus most of the code of conduct is of pre-Khalsa period. It is believed that some couplets were added in here after the death of Guru Gobind Singh, e.g., couplets 14-20. The composition is in question answer form, where Bhai Nanad Lal is asking questions and Guru Gobind Singh is answering them.

The rehat prescribed is as follows: A Gursikh should -

1. Rise in the early hours of the morning (Couplet 1)
2. Bathe and read Jap and Jaap. (Couplet 2)
3. Visit the Guru (Gurdwara) and concentrate on Waheguru (couplet 3)
4. Listen to *Katha* (commentary on *Shabads*) at the end of the third pehr (quarter) of the day (couplet 4)
5. Recite Rehras at the time of dusk. (couplet 5)
6. Make the above point 1-6, as his/her nitnem. (couplet 6)
7. Perform physical, hearty and financial services for God and His creation. (couplet 27)

Sikhs who perform their nitnem regularly they will gain *mukti* for their twenty one generations. (couplet 7)

8. Those Sikhs who want to have a *darshan* of the Guru (Guru Gobind Singh), they should have the *darshan* of Granth Ji (couplet 14)
9. Those (Sikhs) who want to talk to the Guru, they should recite Granth Ji (couplet 18).



10. Those who want to listen to me (Guru Gobind Singh), they should read Granth Ji (couplet 19)
11. Granth Ji is my (the Guru) *roop*, do not have any doubt in this. (couplet 20).

### VIII Tankha Nama (Panjabi)

This composition has 62 couplets. It was composed after the creation of the Khalsa. It is also in question answer form. The text of the composition is also *Rehat Maryada*.

#### A Sikh should:

1. Not eat without bathing, meditating and making offerings. (couplet 2)
2. Go and join *Sadh Sangat* in the early hours of the morning (couplet 3).
3. Not be greedy and ravenous , otherwise he/she would remain in constant grief. (couplet 9).
4. Meditate only on one Waheguru (couplet 12).
5. Be of exemplary character (couplet 18).
6. Control his/her anger (couplet 19).
7. Not live on the earnings of his sister and daughter (couplet 20).
8. Clean his/her hair twice a day, and tie a decent-style turban (couplet 23)
9. Give one-tenth of his/earnings in charity (couplet 24)
10. Not speak lies (couplet 24).

#### A Sikh who:

11. does not take bath with cold water (couplet 25), eats food without reading *Jap (Ji)* (couplet 25), wastes evening without reading/reciting *Rehras* (couplet 26),



sleeps without reciting *Kirtan (Sohila)* (couplet 26),  
involves himself/herself in back biting (couplet 27),  
makes false promises (couplet 28),  
eats meat taken from a Muslim (Turk) (couplet 29),  
does not recite Gurbani (couplet 29)  
casts dirty looks on women (couplet 30)  
He/she shall be condemned to hell.

A Sikh who:

12. starts work without saying his *Ardas* (couplet 31),  
eats without the sanctification of food ( without saying grace) (couplet 31),  
wears discarded clothes (couplet 32),  
sleeps with other person's spouse (couplets 32, 39)  
mistreats guests (couplet 33),  
does not concentrate in listening *Kirtan* and *Katha* (couplet 34),  
stakes in gambling (couplet 35),  
doest not give in charity (couplet 37),  
cheats in business and service (couplet 37)  
asks for grace from gods and goddesses (rather than Waheguru) (couplet 41)  
He/she will suffer acute miseries (couplet 35),  
and  
will be condemned to one thousand hells (couplet 37)

He is the Khalsa who

13. does not indulge in back biting,



fights against injustice (couplet 44),  
 sheds egoistic habits (couplet 46),  
 does not cast dirty eye on other peoples' spouse  
 (couplet 46),  
 dyes himself/herself in the colour of God's  
 name (couplet 47),  
 recites Gurbani day and night (couplet 48),  
 supports the poor and the destitute (couplet 50),  
 kills the evil and evildoers (couplet 50),  
 recites Jap (ji) (couplet 51),  
 lives a truthful and detached life (couplet 52),  
 wears a strong armour (couplet 54),  
 kills both the enmity and the enemy (couplet  
 54)

Listen O! Nand Lal

I (Guru Gobind Singh) will:

14. Establish a new kingdom of mine (couplet 56),  
 merge all castes into one (couplet 57),  
 make people recite the name of God (couplet  
 57),  
 fly my hawk high in the sky (couplet 58),  
 make one Sikh to fight, heroically, countless  
 (one and a quarter thousand ਸਵਾ ਲਾਖ) of enemy  
 soldiers (couplet 59).

when the Khalsa will rule, there will be no  
 opposition,

all will live in harmony and peace.

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ, ਆਕੀ ਰਹੇ ਨਾ ਕੋਇ

ਖਾਰ ਹੋਇ ਸਭ ਮਿਲੇਗੈ ਬਚੇ ਸਰਨ ਜੋ ਹੋਇ (couplet 62)

### IX Dastural-Insha (Persian prose)

It is a collection of some of Bhai Nand Lal's letters



which he had written to his friends and relatives. It has valuable information of Bhai Sahib's life and the history of Punjab and Multan.

### X. Arzul-Alfaz (Persian)

It is a collection of poems composed in the glory of God and the eulogy of the Sikh Gurus. It is a very large book and has 1346 couplets.

All historians believe that Bhai Nand Lal was definitely with the Guru at the time of his demise. As said above, in 'Rehat Nama, he writes about Guru's last command as follows:<sup>11</sup>

The Guru said that he had three forms. The first one is 'Nirgun' (no specific form), after his death, his soul will become his invisible form. The second is the Word (Shabad, Gurbani) – Granth Sahib, and third one 'Sagun' (visible form) – the Khalsa.

“Dusar rup Granth ji jaan  
*The Granth is my second image*

Un ke ang meru ko maan  
*It should be taken as me.*

Jo Sikh darshan ki chah  
*A Sikh who wants to see me*

Darshan karo Granth ji ah.  
*He should have a look at the Granth Sahib*

Jo mam sath chaho kar bat  
*A Sikh who wants to talk to me*

Granth ji parhe bichare sath.  
*He should read Granth Ji and ponder over it.*

<sup>11</sup> **Rehatnama: Bhai Nanad Lal, Chaupai**



Jo mujh bachan sunan ki chae  
*One who wants to listen to me*

Granth ji parhe sune chit lae.  
*He should read Granth Ji and listen to the hymns  
with utmost attention.*

Mero rup Granth ji jan  
*Think that Granth Ji is my own image*

Is me bhed nahin kuch man.”  
*And there should be no doubt in this belief.*

He further said:<sup>12</sup>

“aagya bhai Akal ki Tabhi chalayo Panth,  
*It is with the orders of the Immortal God that I  
started the panth (Khalsa Panth)*

Sab Sikhan ko hukum hai Guru Manyo Granth.  
*All Sikhs are commanded to accept the Granth as  
the Guru (spiritual)*

Guru Granth ji manyo pargat Guran ki deh.  
*Believe, that Guru Granth represents Guru's body.*

jo, prabh ko milna chahe khoj shabad men le  
*Those who want to meet the Almighty, they should  
find the way in the Shabad.*

The evidence of Bhai Nand Lal is of prime importance and proves beyond doubt that the Guruship was offered on Guru Granth Sahib by Guru Gobind Singh [at Nanded on 7<sup>th</sup> October 1708].

Bhai Nand Lal was a very learned scholar and was Guru Gobind's companion for many years. In his book titled 'Bhai Nand Lal Granthavli' he further writes the litany 'Dohra' which is very close to the Sikhs' heart

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<sup>12</sup> **Ibid**



and is read everyday after the Ardas:

ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹੇ ਨਾ ਕੋਇ  
ਖਵਾਰ ਹੋਇ ਸਭ ਮਿਲੇਗੇ ਬਚੇ ਸਰਨ ਜੋ ਹੋਇ ॥੬੨॥<sup>੧੩</sup>

*When the Khalsa will rule then there will be no  
opposition to the Khalsa government,  
All will live a happy life and the Khalsa  
Government will protect all its subjects.*

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<sup>13</sup>

Bhai Nand Lal: Granthavli (edited by Dr. Ganda Singh),  
hymn 62 page 193.



## Bhai Prehlad Singh

Bhai Prehlad Singh was an attendant of Guru Gobind Singh and the author of a Rehat Nama. He was also with the Guru at Nanded at the time of Guru's demise. He also mentions the above command in the following words:<sup>14</sup>

Akal Purkh ki bachan seo pargat chalayo Panth,  
*It is with the orders of the Immortal God that I started the panth (Khalsa Panth)*

Sab Sikhan ko hukam hai Guru manyo Granth.  
(verse 30)

*All Sikhs are commanded to accept the Granth as the Guru (spiritual)*

Guru Khalsa Manyo pargat Guran ki deh  
*Believe, that Guru Khalsa represents Guru's body.*

Jo Sikh mileo chahe khoj inno men leh  
*Those who want to meet me, they should find me in them (Khalsa) (verse 24).*

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<sup>14</sup> Prehlald Singh: Rehatnama verse 24 and 30,



## Bhatt Narbud Singh: Bhatt Vahi Bhadson Parganah Thanesar<sup>15</sup>

Narbud Singh was the grandson of Bhatt Kirat, whose Swayas are included in Guru Granth Sahib. He also accompanied the Guru to Nanded. He too confirms that the Guru bestowed the Guru-ship to the Khalsa and Granth Sahib,

Bhatt Vahis (scrolls) are not history books, but diaries kept by Bhattas who visited their patrons twice a year, sang their praises and collected important events of the period and recorded them in their Vahis. The entries in Vahis about the Guru Gobind Singh seem to be authentic as Bhat Narbud Singh was present at Nanded at the time of Guru's death.

The Vahi states:

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਲ ਦਸਵਾਂ ਬੇਟਾ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਕਾ ਪੋਤਾ  
ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਕਾ ਪੜਪੋਤਾ ਗੁਰੂ ਅਰਜਨ ਜੀ ਕਾ ਵੰਸ਼ ਗੁਰੂ ਰਾਮ  
ਦਾਸ ਜੀ ਕਾ । ਸੂਰਜਵੰਸ਼ੀ ਗੋਸਲ ਗੋਤਰ ਸੋਢੀ ਖਤਰੀ । ਵਾਸੀ ਅਨੰਦਪੁਰ  
ਪਰਗੱਨਾ ਕਹਲੂਰ ਮੁਕਾਮ ਨੰਦੇਰ ਤਟ ਗੋਦਾਵਰੀ ਦੇਸ ਦੱਖਣ ਸੰਵਤ  
ਸਤਰਾਂ ਸੋ ਪੈਂਸਠ ਕਤਕ ਮਾਹ ਸਕੀ ਚੌਥ ਸ਼ੁਕਲਾ ਪਖੇ ਬੁਧਵਾਰ ਕੇ ਦਿਨ,  
ਭਾਈ ਦਯਾ ਸਿੰਘ ਸੇ ਬਚਣ ਹੋਇਆ, ਸ੍ਰੀ ਗਰੰਥ ਸਾਹਿਬ ਲੈ ਆਉ।  
ਬਚਣ ਪਾ ਕਿ ਦਯਾ ਸਿੰਘ ਸ੍ਰੀ ਗਰੰਥ ਜੀ ਲੇ ਆਏ । ਗੁਰੂ ਜੀ ਨੇ ਪੰਚ ਪੈਸੇ  
ਅਤੇ ਨਾਰੀਅਲ ਆਗੇ ਭੇਟਾ ਰਖ ਮੱਥਾ ਟੇਕਿਆ । ਸਰਬਤ ਸੰਗਤ ਸੇ  
ਕਿਹਾ ਮੇਰਾ ਹੁਕਮ ਹੈ ਮੇਰੀ ਜਗਾ ਸ੍ਰੀ ਗਰੰਥ ਜੀ ਕੋ ਜਾਨਣਾ । ਜੋ ਸਿਖ  
ਜਾਨੇਗਾ ਤਿਸ ਕੀ ਘਾਲ ਥਾਏਂ ਪਏਗੀ । ਗੁਰੂ ਤਿਸ ਕੀ ਬਹੁਰੀ ਕਰੇਗਾ,  
ਇਸ ਸਤ ਕਰ ਮਾਨਣਾ ॥

*Guru Gobind Singh, the tenth Master, son of Guru Tegh*

<sup>15</sup>

Narbud Singh: Bhat Vahi Bhadson Parganah Thanesar; Bhatt Vahi Talunda Parganah Jind also has the same evidence.



*Bahadur, grandson of Guru Hargobind, great-grandson of Guru Arjan, the family of Guru Ram Das, Surajbansi Gosal clan, Sodhi Khatri, resident of Anandpur, parganah Kahlur, now at Nanded, in the Godavri country in the Deccan, asked Bhai Daya Singh, on Wednesday, Katik Chauth, Shukla Pakkh, Samvat 1765 Bk/October 6, 1708, to fetch Sri Granth Sahib. In obedience to his orders, Daya Singh brought the Granth Sahib. The Guru placed before it five pice and a coconut and bowed his head before it. He said to the sangat, "It is my commandment: own Sri Granthji in my place. He who so acknowledges it will obtain his reward. The Guru will rescue him, know this as the truth."*

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Numerous Indian authors of old Classic Sikh History books<sup>16</sup> [Gurbilas, Bansivalanam, Mehma Prakash, Suraj Prakash, Prachin Panth Prakash, Panth Prakash, Guru Kian Sakhian] also support the notion that Guru Gobind Singh did confer Guru-ship to Guru Granth Sahib (spiritual aspect) and to the Khalsa (temporal aspect). Quotations from a few such sources are also collated hereunder:

## Koer Singh Gurbilas -1751

1.

According to his own writings Koer Singh was a

<sup>16</sup>

*Major Primary source Granths are as follows:*

Varan by Bhai Gurdas (early 17<sup>th</sup> century)– It consists 40 vars. First var has 49 pauris of which pauris 25 – 45 narrate a few historical incidents of the life story of Guru Nanak.

Gursoba by Sainapat (late 17<sup>th</sup> - 18<sup>th</sup> century – It contains incidents of the life of Guru Gobind Singh

Mehma Prakash by Sarup Das Bhalla (dt 1776) – It is in two volumes, first volume has life stories of Guru Nanak and the second volume has life stories of other Sikh Gurus

Nanak Prakash by Santokh Singh (dt 1843)– It contains stories of the life of Guru Nanak.

Suraj Prakash by Santokh Singh (dt 1843)– It contains stories of the life of other nine Gurus.

*In addition to above Granths there are five important Janam Sakhis of the life of Guru Nanak-*

Bale vali Janam Sakhi by Bhai Bala, compiled by Gorakh Das (dt 1658, or early 16<sup>th</sup> century) (267 Sakhis)

Puratan Janam Sakhi by Bhai Sewa Das (dt 1588, late 16<sup>th</sup> –early 17<sup>th</sup> century) (57 Sakhis)

Janam Sakhi by Manohar Das Mehrban Sodhi (early 17<sup>th</sup> century)(157 Sakhis)

Janam Sakhi called B40 (75 Sakhis)

Janam Sakhi by Bhai Mani Singh (late 17<sup>th</sup> – early 18<sup>th</sup> century – 117 Sakhis



contemporary of Bhai Mani Singh. He was a Kalal by profession and lived in a place called Kambo.

2.

Koer Singh was a Sahajdhari Sikh. His book is first in the Sikh literature which gives a detailed story of Guru Gobind Singh's early life.

The book describes the birth of Khalsa and details associated with it. It mentions the call, the Guru escorting volunteers to a nearby tent, he coming out with sword dripping blood, the preparation of Amrit and the ultimate baptism.

4.

For five Ks, it mentions all except Karha, and instead mentions five weapons. For Kirpan it mentions Kard (ਕਰਦ). The detail of weapons is not given.

5.

The book very clearly mentions the installation of Granth Sahib as the living Guru of Sikhs by Guru Gobind Singh at Nanded, before his departure to the kingdom of God

6.

The book is composed in poetry and the language is Braj.<sup>17</sup>

8.

The text classification of the present printed editions is as follows:

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<sup>17</sup> The Book also mentions the manifestation of Durga and the elaborate Havan.



Chapter	The history of Guru Gobind Singh	Number of Dohras and Chaupais
1	The early story	89
2	Raja Man Singh and Aurangzeb	127
3	From Kashi to Ayudhia	93
4	Education and Kashmiri Pandits	169
5	The Gurgadhi	168
6	The battle of Bhangani	187
7	The development of Anandpur	107
8	The manifestation of Devi	168
9	The birth of the Khalsa	142
10	The call to the Khalsa and conflict with hill rajas	203
11	The battle of Lohgarh	97
12	The battle - Hussaini	45
13	The arrival of Prince Muzam	41
14	Battle with Mughals	73
15		86
16	Zafarnama	332
17	Bhai Daya Singh takes Zafarnama to Aurangzeb	87
18	Story of the Talwandi, Damdama Sahib.	189
19	The killing of Prince Tara Azam	69
20	From Delhi to Abchal Nagar Nanded	248





21	The last news	218
	Total	2938

10.

Many dates given in this Granth do not coincide with the historically approved dates, a few examples are as follows:

- a. Birth of Guru Gobind Singh – 1666, the year of birth given by other writers varies from 1661, 1664, 1665 and 1669.
- b. Birth of Khalsa – 1689, other dates mentioned in old Granths are: 1699, 1695
- c. Guru's departure from the world at Nanded – 1709<sup>18</sup>

Koer Singh has also firmly vouched the Guru-ship of Granth Sahib. He writes:<sup>19</sup>

ਗੁਰਿਆਈ ਕਾ ਨਾਹਿ ਕਾਲ (ਸਮਾਂ)।

*The time now is not of traditional type of Guruship.*

ਤਿਲਕ ਨ ਦੇਵਹਗਿ ਕਿਸ ਭਾਲ (ਮੱਥੇ ਉਪਰ) ॥ ੯੬ ॥

*Now, we will not put any saffron-mark on any forehead*

ਸਰਬ ਸੁ ਸੰਗਤਿ ਖਾਲਸ ਮਾਨ। ਸ੍ਰੀ ਅਸਿਕੇਤੁ (ਵਾਹਿਗੁਰੂ) ਗੋਦ ਮੇ ਜਾਨ  
*Believe in the sangat of the Khalsa, who has come from  
the orders of Waheguru*

<sup>18</sup> The story of manifestation of Durga is given in much detail. It is concluded that Devi manifested and gave a Sword to the Guru with her stamp on it. This story conflicts with the stories given by the later Sikh historians. The havan and Durga worship is against the Sikh ideology. The place given for the havan is the banks of river Ganges rather than the mountain Naina Devi. It is believed in the literary circles that the story of Durga was first introduced by Koer Singh and later picked up by other writers viz Santokh Singh in Suraj Prakash and Sukha Singh in Gurbilas.

<sup>19</sup> Koer Singh: Gurbilas Patshai Das: verses 96-98



ਲੜ ਪਕੜਾਇ ਸਬਦ ਕਾ ਰੂਪ। ਜੋ ਮਾਨੇ ਸੋ ਸਿੰਘ ਅਨੂਪ ॥ ੯੭ ॥

*Now I am asking you to hold to the Shabad. Those who will accept my command they will be dearer to me.*

ਦਰਸਨ ਗੁਰ ਕਾ ਹੈ ਸਾਵਧਾਨ। ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਸਾਹਿਬ ਮਾਨ..... ॥ ੯੮ ॥

*Henceforth one can see the Guru in Granth Sahib whose darshan (vision) will be the darshan of the Guru.*

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## **Bansivalanama -1769** **Bhai Kesar Singh Chibber<sup>20</sup>**

1.  
Kesar Singh Chhiber Singh wrote this book on the lives of Sikh Gurus in 1769.
2.  
For many generations Chhiber family served the Guru household with utmost devotion.
3.  
The history of the family can be traced back to the start of the last millennium. Chhibers belong to a group of Brahmins who were fighters. Generally, Brahmins are linked with priestly classes, teachers and exponents of scriptures, but a class of Brahmins called Majals or Mohyals were soldiers. They hailed from Afghanistan, North West Frontier, Rawalpindi, Jehlum and Jammu.
4.  
In 1911, T.P. Russel published a book on them titled 'The Militant Brahmin Race of India'. A few Bhhats have also mentioned their encounters with Bin Kasam in 713, Mehmud Gazni in 1000 – 1017 and Babar in 1526.
5.  
Their descendants were grouped under seven castes namely: Dutt, Vaid, Chhiber, Bali, Mohan, Lau and Bhimyal. The Gotars of the above castes are: Bhardwaj, Bhargav, Prashar, Kayshap, Vashisht and Kaushal etc.

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<sup>20</sup> Bhai Kesar Singh Chhiber: Bansavlinama (1769) verse 679-680



6.

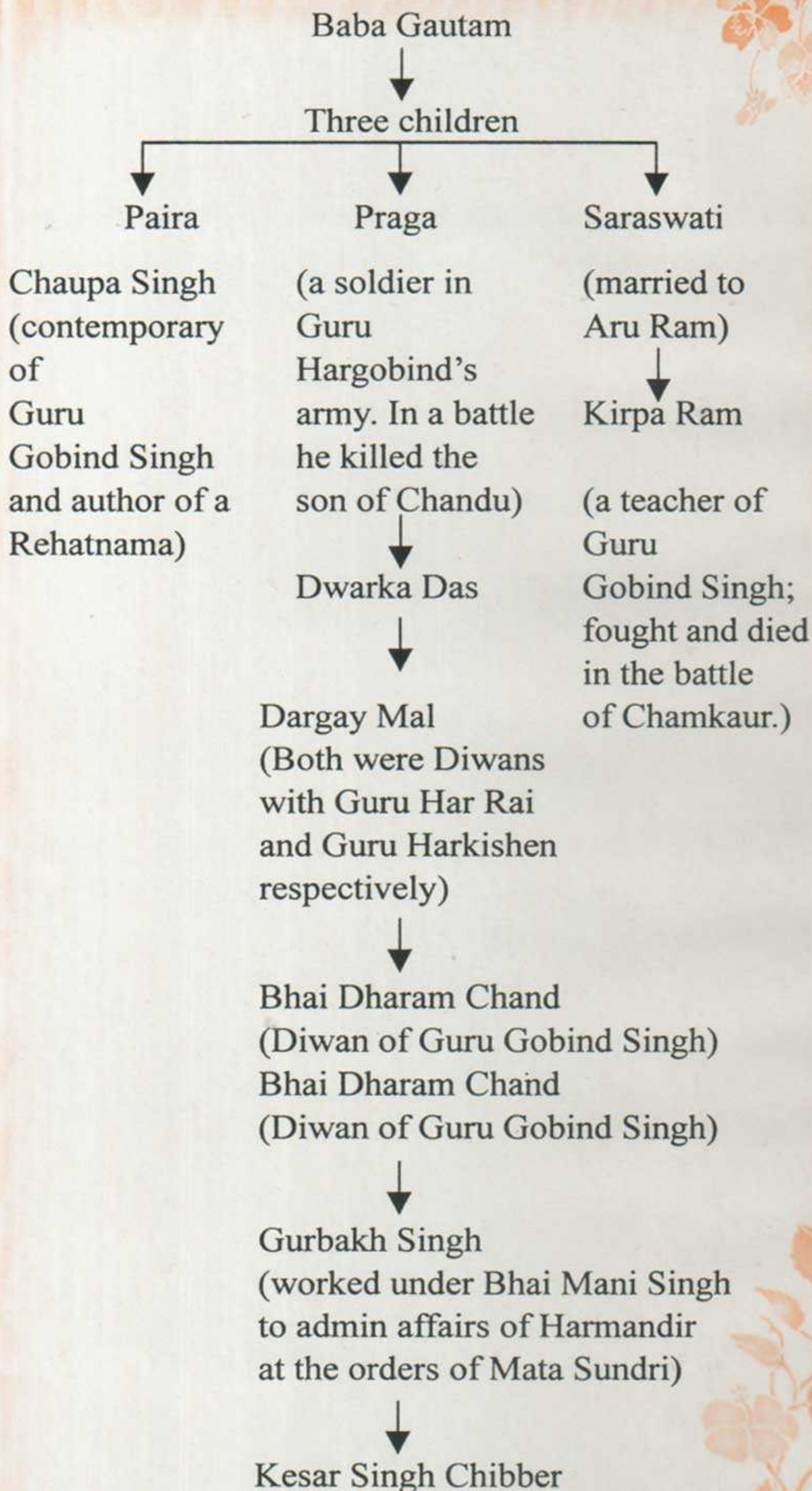
In Punjab, Chhibars settled in Bhera, Karyal and Mirpur.

7.

Their family tree can be drawn from one Baba Gautam, who lived during the times of Bahlol Lodhi, Babar and Guru Nanak. He established the village of Karyal.

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8.

There were available two main hand-written manuscripts of this book, first one was prepared by Bhai Jassa Singh in 1845 and was in Sikh reference library, the second one was dated 1857 (compiler unknown) and was in private collections of Bhai Mehtab Singh of Amritsar.

The Chhiber family of Bhai Kesar Singh was very close to the Guru family. Kesar Singh himself was a scholar of history and the Sikh scriptures. He has about twelve books to his credit. The most important of them is Bansavlinama and was compiled in 1769. This book is divided into 14 chapters. First ten are the life stories of the ten Gurus, eleventh chapter contains the life of Banda Singh Bahadur, 12<sup>th</sup> chapter has life of the step son Jeet Singh, thirteenth chapter is of the life story of Mata Sahib Devan and the last chapter is titled as 'News of the Panth.'

9.

The chapters of the book are titled 'Charans' and stanzas are called chhands. The text classification of the present printed editions are as follows:

Chapter (Charan)	The history	Number of Chhands
1	Guru Nanak	153
2	Guru Angad	142
3	Guru Amardas	89
4	Guru Ramdas	37
5	Guru Arjan	140
6	Guru Hargobind	168
7	Guru Harrai	18
8	Guru Harkishen	41



9	Guru Tegh Bahadur	166
10	Guru Gobind Singh	737
11	Banda Singh Bahadur	67
12	Jit Singh (Adopted son)	104
13	Mata Sahib Devan	36
14	News of the Panth	645
	Total	2543

10.

Most of the dates relating to the Sikh Gurus and compilation of the Adi Granth given in this book are those which are generally accepted by present day Sikh scholars.

11.

The book also mentions the collection of the Bani of Guru Gobind Singh ji by Bhai Mani Singh.

12.

There is also a detailed and very interesting references of Banda Bahadur and his comrades. According to Kesar Singh, Banda was accompanied by a large contingent of Wanajaras (contractors), who were supplying provisions to the Mughal army in Deccan. They were closely related to Bhai Mani Singh and were very rich. To avenge the stabbing of Guru Gobind Singh they too marched forward and joined Banda Singh Bahadur.

13.

The book also has details of Jit Singh, the adopted son of Mata Sundri. It states that Sahibzada Ajit Singh was married to one Tarabai and had a son Hathi Singh. After his martyrdom Tarabai was traditionally married to Jit Singh. Jit Singh did not prove to be an obedient son. In a skirmish, when he hit a beggar who instantly died, he



(Jit Singh) was arrested and dragged behind a horse and died. Mata Sundri then left for Mathura with her daughter-in-law and grandson.

14.

In the 13<sup>th</sup> chapter it has details of Mata Sahib Devan. After the death of Jit Singh, Mughals attacked the house of Sahib Devan and looted a large sum of money. Mata Sahib Devan then called a secret meeting of Sikhs and advised them to stop holding congregational meetings and avoid getting together on Diwali and Baisakhi. Bhai Kirpal Singh, an uncle of Guru Gobind Singh then organized Sikhs to plan for the future. Unfortunately, Sikhs got divided into four groups: Akal purkhiea, Bandai (followers of Banda), Jit Malea (followers of Jit Singh) and Chaubandea (Chaubandi was a sadhu) and started fighting amongst themselves.

15.

In the last chapter it has a brief history of the Sikh panth. It mentions the martyrdom of Bhai Mani Singh and Taru Singh. It has also mentioned briefly about Nawab Kapur Singh, but there is no detail mention of the awesome atrocities of the Punjab governors and attacks of Ahmed Shah Abdali.

In chapter ten, Kesar Singh writes about the Guruship of the Granth Sahib, he states:

ਦੋਇ ਜਾਮ ਰੈਨਿ ਗਈ, ਤਾਂ ਤਿਆਰੀ ਬਜਾਈ।

ਸਿਖਾਂ ਹੱਥ ਜੋੜਿ ਕਰਿ ਬੇਨਤੀ ਪੁਛਾਈ:

*When the second pehr of night passed, then the Guru got ready to bid farewell to his Sikhs. The Sikhs stood in front of him with folded hands and made the following request:*



“ਗਰੀਬ ਨਿਵਾਜ਼! ਸਿਖ ਸੰਗਤ ਹੈ ਤੇਰੀ, ਇਸ ਦਾ ਕੀ ਹਵਾਲ?”

*O! The preserver of the poor, Sikhs belong to you, what will be their fate after you?*

ਬਚਨ ਕੀਤਾ: “ਗ੍ਰੰਥ ਹੈ ਗੁਰੁ, ਕੜ ਪਕੜੋ ਅਕਾਲ” ॥ ੬੭੯ ॥

*The Guru said, “Granth is, now, the Guru, and you find God in there in the shabad.”*

ਗੁਰੁ ਹੈ ‘ਖਾਲਸਾ’ ਅਤੇ ਖਾਲਸਾ ਹੈ ਗੁਰੁ ॥

*Guru is Khalsa and Khalsa is the Guru*

ਗੋਦੀ ਸ੍ਰੀ ਸਾਹਿਬ ਦੇਵੀ ਮਾਤਾ ਦੀ ਪਾਏ, ਭਜਨ ਕਰਨਾ ਸ਼ੁਰੂ।

*I leave you all in the care of Mata Sahib Devan, and you must always meditate.*

ਆਪਸ ਵਿਚ ਕਰਨਾ ਪਿਆਰ, ਪੰਥ ਦੇ ਵਾਧੇ ਨੂੰ ਲੋਚਣਾ।

*You must always love each other, and work for the well being of the Panth.*

ਆਗਿਆ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਕਰਨੀ, ਸ਼ਬਦ ਦੀ ਖੋਜਣਾ ॥ ੬੮੦ ॥

*You all must accept the order of the Granth Sahib and do research into its shabads.*

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## Mehma Prakash 1776

Sarup Das Bhalla (Mehma Prakash Kavita) dated 1776<sup>21</sup>

Bawa Kirpal Singh (Mehma Prakash Vartik) dated 1776 and

1.

Sarup Das Bhalla was a descendent of Guru Amardas. He completed his manuscript '*Mehma Prakash*' in 1776. It contains the life stories of the Sikh Gurus.

2.

The book is in two volumes. First volume has *sakhis* of Guru Nanak Dev and the second volume has *sakhis* of the other nine Gurus.

3.

The distribution of the *Sakhis* is as follows:

The Gurus	No. of Sakhis
Guru Nanak	67
Guru Angad	16
Guru Amardas	28
Guru Ramdas	8
Guru Arjan	22
Guru Hargobind	22
Guru Harrai	21
Guru Harkishen	4
Guru Tegh Bahadur	19
Guru Gobind Singh	28

<sup>21</sup>

Sarup Das Bhalla: Mehma Prakash volume II, life sakhi Guru Gobind Singh



4.

There are two versions of this book first one is in poetry and second one is in prose. Short mangal 'Ikongkar Satgur Prasad' is written before the start of every *khand* (chapter).

5.

The language of the poetry version is Braj whereas the language of the prose version is Braj mixed with Panjabi.

6.

The structure of the poetry is Doha, Chaupai and Aril. In total 21 different types of chhants have been used.

Mehma Prakash records the following Guru order:

ਅਬ ਮੇਰਾ ਜਾਹਰਾ ਰੂਪ ਗੁਰੁ ਗ੍ਰੰਥ ਸਾਹਿਬ ਕੋ ਜਾਨਣਾ। ਜਿਸ ਨੇ ਮੇਰੇ ਸੇ  
ਬਾਤ ਕਰਨੀ ਹੋਇ ਤੋ ਆਦਿ ਗੁਰੁ ਗ੍ਰੰਥ ਸਾਹਿਬ ਕਾ ਪਾਠ ਕਰਨਾ। ਮੇਰੇ  
ਸੇ ਬਾਤਾਂ ਹੋਵੇਗੀ ॥

*Henceforth see my physical appearance in Guru Granth Sahib. Those who would like to talk to me, they should recite shabads from Guru Granth Sahib, and that would like talking to me.*



## Guru Kian Sakhian -1790 Bhatt Sarup Singh Kaushik<sup>22</sup>

As stated above, the Bhattas were poets and they kept a record, in their Vahis (large books, scrolls) of all important incidences of their patrons. There are 123 compositions (swayas) of 17<sup>th</sup> Bhattas in Guru Granth Sahib. The Bhattas had come to Guru Arjan and sang praises of the Sikh Gurus. Their descendents remained close to the succeeding Sikh Gurus and recorded important incidents of their period in their Vahis. The book 'Guru Kian Sakhian' [stories of the life of the Guru] written by Bhatt Sarup Singh Kaushik is a book of great importance to the Sikh. It highlights many important events of the Sikh history of the Guru period.

Bhatt Sarup Singh Kaushik writes:

Akal Purakh ke bachan seion

*I received orders from the Immortal Master, and*

Pargat chalayo panth

*I established a new order of the (Khalsa) Panth*

Sabh sikhian ko hukam hai Guru manayo Granth

*All Sikhs are ordered to accept the Guru-ship of the Granth*

Guru Khalsa maniyo pargat guran ki deh

*Believe, that Guru Granth represents Guru's body.*

Jo Sikh mo milbo chahe Khoj inhi mein leh

*Those who want to meet me, they should search me in the Granth.*

<sup>22</sup>

Bhatt Sarup Singh: Guru Kian Sakhian no. 112



## Suraj Prakash -1835

### Santokh Singh (Suraj Prakash 1835 )<sup>23</sup>

1.

Santokh Singh was born in 1788 in the village Noor di Sarai, district Amritsar. He was a student of Gyani Sant Singh for 15 years and learnt languages and religious literature.

2.

After completing his education Santokh Singh came to Amritsar in 1821 and started collecting available manuscripts containing the life stories of Guru Nanak. He took the material to his Village Burian and started work on writing 'Nanak Prakash'. It took him approximately two/three years to complete this work. The work in its final form was completed on the birth anniversary of Guru Nanak in 1823.

3.

The text of Nanak Prakash is based upon 'Bhai Bala's Janam Sakhi'. Bhai Santokh Singh has admitted that Bala Janam Sakhi has been corrupted by Hundalia, and the original manuscript of Sakhis was thrown in the river Bias by them.

4.

There are 9700 verses in the Granth and the book has been divided into two parts. First part has 73 chapters whereas the second part has 57 chapters.

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<sup>23</sup> Santokh Singh: Suraj Prakash, quoted by Professor Satbir Singh: Sada Ithihas, page 329



5.

The language of the Granth is Braj and the text is composed in poetry. It has been written in first person as being narrated by Bhai Bala to Guru Angad.

6.

Bhai Santokh Singh wrote the Granth during the day and narrated it to the congregation in the evening. He devoted some time to a question/answer session as well, and then included that discussion in his manuscript next morning.

7.

The second important Granth of Santokh Singh is titled 'Suraj Prakash' and it has life stories of all Gurus. It is also written in poetry and has been composed in first person as being narrated by Bhai Ram Koer (Gurbakh Singh).

8.

It is a very voluminous Granth. It has 51,829 hymns (ਬੰਦ) and 21 chapters classified into 1151 divisions (ਅੰਸ਼).

9.

Other books published by Bhai Santokh include: Nam kosh, Garb Ganjni steek, Balmik Ramayan steek, Atam Puran steek, Guru Nanak Prakash and Gur Pratap Suraj Prakash.

Bhai Santokh Singh also confirms the Guru-ship of the Khalsa, he writes:

“ਖਾਲਸਾ ਗੁਰੂ ਹੈ, ਗੁਰੂ ਖਾਲਸਾ ਕਰੋਂ ਮੈਂ ਅਬ, ਜੈਸੇ ਗੁਰੂ ਨਾਨਕ ਜੀ ਅੰਗਦ ਕੋ ਕੀਨਿਓ”।

*Khalsa is Guru. I have made Khalsa as Guru, as Guru Nanak made Angad as Guru.*



## Prachin Panth Prakash - 1841

### Bhangu Rattan Singh (Prachin Panth Prakash-1841)<sup>24</sup>

1. Rattan Singh Bhangu, of Mirankot, was the grandson of Sardar Mehtab Singh (paternal grand-father), and maternal grandson of Sardar Sham Singh, Jathedar of the Karoria Misl.
2. Belonging to a family of martyrs, he gathered a lot of factual information about the history of Sikhs from his ancestors.
3. The first part of Panth Prakash contains outline Sakhis of the ten Gurus, and the second part contains detailed history of the Panth.
4. In the middle of 19<sup>th</sup> century an English officer Mr. Murray was doing research work on the history of Sikhs, he took help from Mr. Bhangu to complete his work. Whatever Mr. Bhangu would narrate to Mr. Murray, he (Mr. Bhangu) himself would write the same on his return back home. This gave birth to works later called 'Panth Prakash'.
5. As Mehma Prakash and Suraj Prakash are treasures

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<sup>24</sup> Bhangu Rattan Singh: Prachin Panth Prakash,



about the life history of the Sikh Gurus, the Panth Prakash is one of the main primary source of the history of the Panth.

6.

Most of the dates and incidents given in the book match with the history books written by various Muslim authors.

7.

The book in its present form was first edited and published by Bhai Vir Singh in 1914 and then in 1939.

8.

The book covers the time period of Sikh Gurus, the rise and fall of Banda Singh Bahadur, the dissolution of Mughal power, the invasions of Ahmed Shah Abdali and the rise of the Sikh Misls in Punjab.

Describing the last command of Guru Gobind Singh he states that following is the correct version of Guru's command:

Agya Bhai Akal ki tabhi chalayo Panth,  
*It is with the orders of the Immortal God that I started the panth (Khalsa Panth)*

Sab Sikhan ko hukam hai Guru manyo Granth.  
*All Sikhs are commanded to accept the Granth as the Guru (spiritual)*

Guru Granth ko Manyo pargat Guran ki deh  
*Believe, that Guru Granth represents Guru's body.*

Jo Prabhu ko milna chahe khoj sabad men leh  
*Those who want to meet the Almighty, they should find the way in the Shabad.*



## Panth Prakash - 1842 Tvareekh Guru Khalsa – 1891

### Gyani Gyan Singh (Panth Prakash 1842) <sup>25</sup>

Gyani Gyan Singh is another renounced Nirmala Sikh historian whose works are primary sources of Sikh history. He writes in Panth Prakash about the Guru-ship as follows:

“aagya bhai Akal ki Tabhi chalayo Panth,  
*It is with the orders of the Immortal God that I started the panth (Khalsa Panth)*

Sab Sikhan ko hukum hai Guru Manyo Granth.  
*All Sikhs are commanded to accept the Granth as the Guru (spiritual)*

Guru Granth ji manyo pargat Guran ki deh.  
*Believe, that Guru Granth represents Guru's body.*

Ja ka hirda shud hai, khoj shabad men le  
*Those who are pure from their heart, they should find the way in the Shabad.*

Gyani Gyan Singh also records this testimony in his other book titled , “**Twareekh Guru Khalsa**” (1891)<sup>26</sup> .

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<sup>25</sup> Gyani Gyan Singh: Panth Prakash, page 352-353

<sup>26</sup> Page 365



Analysis of one critical line in the verse called Dohra which has been used by many authors as mentioned above.

Everyday at the end of the Sikh Ardas, the Sikh recite the following Dohra,

‘Agya bhai Akal ki tabi chaleo panth  
Sab sikhan ko hukam hai Guru manyo Granth,  
Guru Granth ji manyo, pargat Guran ki deh,  
**Jo.....**

The last line of the Dohra, left blank above, and which is strikingly different amongst the authors is as follows:

Author	Composition
Nandlal	Jo prab ko milna chahe khoj shabad mein leh
Bhai Prehlad Singh	Jo Sikh mileo chahe khoj inno mein leh
Bhhat Sarup Singh Kaushik	Jo Sikh mo milbo chahe khoj inhi mein leh
Rattan Singh Bhangu	Jo Prabhu ko milna chahe khoj shabad mein leh
Gyani Gyan Singh	Ja ka hirda shud hai Khoj shabad mein leh



Many other writers of the early 19<sup>th</sup> century quote Guru Gobind Singh's last instructions as follows:<sup>27</sup>

*There will be no personal Guru in future. The whole Sikh community (the Panth) will look for teachings of the Sikh Gurus (spiritual sense) in the Holy Granth, and in the temporal sense the guide will be the Khalsa Panth.*

*A few of them are listed hereunder.*

## **A Sanskrit Manuscript – Date unknown**

Devraja Sharma (Nanakacandrodayamahakavyam)<sup>28</sup>

Nanakacandrodayamahakavyam is an old Sanskrit manuscript which has recently been published by the Sanskrit University, Varanasi. It records Guru Gobind Singh's last proclamation as follows:

“While the Master lay on his deathbed, Nand Lal came forward and asked the following question: ‘Who shall be the object of our discourses?’ The Master replied, “The Granth, which itself is the doctrine of the Guru, shall be your teacher. This is what you should see; this is what you should honour; this is what should be the object of your discourses.”

<sup>27</sup> Harsukh Rai: Majma-ul Akbar page 484; Malcolm: History of the Sikhs page 86; Forster: History of Punjab page 109; also quoted by Dr. Ganda Singh, A short history of the Sikhs, page 75.

<sup>28</sup> Devraja Sharma: Nanakacandrodayamahakavyam, Sanskrit University, Varanasi- The Encyclopedia of Sikhism vol 4, page 246.



## **W McGregor – (History of the Sikhs 1848)<sup>29</sup>**

W McGregor was very close to the Sikhs and took great interest in the Sikh affairs. He published his book on the history of the Sikhs in 1848.

To supplement the existing evidence of the Guruship he writes:

“He who wishes to behold the Gooroo, let him search the Grant’h of Nanak. The Gooroo will dwell with the Khalsa; be firm and be faithful: wherever five Sikhs are gathered together there will I also be present”.

## **J.D. Cunningham- History of the Sikh (1853)<sup>30</sup>**

JD Cunningham was born in 1812 and published the Sikh history book in the age of 41 while serving in the British Army.

He writes in his Sikh history book:

“He who wishes to behold the Guru, let him search the Granth of Nanak. The Guru will devolve with the Khalsa; be firm and be faithful; wherever five Sikhs are gathered together there will I also be present.”

## **Ernest Trump**

(Adi Granth 1877) was a German missionary. He is the first European who has translated in English, some

<sup>29</sup>

W McGregor: History of the Sikhs, page 88

<sup>30</sup>

J.D. Cunningham: History of the Sikhs, page 74



selected parts of Guru Granth Sahib and has also written a detailed history of the Sikh Gurus. He writes in his book:<sup>31</sup>

One day Sikhs came to the Guru and asked:

*“O True Guru, whom will you seat, for the sake of our welfare, on the throne of Guruship?”*

He answered, *“As the nine Kings before me were at the time of their death seating another Guru on their throne, so shall I now not do; I have entrusted the whole society (of the disciples) to the bosom of the Timeless, Divine male. After me you shall everywhere mind the book of the Granth-Sahib as your Guru; whatever you shall ask it, it will show to you. Whoever be my disciple, he shall consider the Granth as the form of the Guru, and whichever disciple wishes to have an interview with me, he shall make for one Rupee and a quarter, or for as much as he is able, Karah parsad; then opening the book and bowing his head he will obtain a reward equal to an interview with me.”*

## **Major Henry Court:**

History of the Sikhs (1888)

Major Henry Court was Lieut-Colonel, 15<sup>th</sup> Bengal Cavalry, Translator of the Arish-i-Mahfil, Nasir-i-Be Nazr and selections from the Kullivat-I-Saua and Editor of Malcolm History of Persia volume II, adapted to the Persian Translation of Mirza Hariat.

He quotes in his History of the Sikhs as follows:

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<sup>31</sup> Ernest Trump: The Adi Granth, page xcv (first published 1877)



“I shall not do as the former nine Gurus who preceded me and who at the time of dying appointed some other Guru to sit on the throne. I have made you and all my followers over to the embrace of the Immortal one; after my death, do all you people regard the book Granth Sahib, as your Guru; whatever you ask, it will point out to you. If any of my disciples, be he shorn, or grow long hair, let him regard the Granth Sahib as the form of his Guru; and whatever disciple of mine has a desire to see me, let me offer up Karhah Prasad to the value of a Rupee and a quarter, or as much as he desires, and let open the book of Granth Sahib, and do obeisance, as he will obtain as much profit as if he has seen me.”

## Mohammed Latif

(History of the Panjab - 1889)<sup>32</sup>

Amongst the Punjab historians the name of Syad Mohammed Latif stands out. His book the History of Panjab is one of the land marks in the history books. His work was published in 1889.

His remarks about the transfer of Guru-ship are as follows:

Realising the end of the Guru's life journey, the Sikhs asked, “O true Guru! Who will inspire us with truth and lead us to victory and salvation when you are no more?” The Guru answered that the appointed ten Gurus had done their mission, and that he would now entrust his beloved Khalsa to the care of God, the never dying. “I entrust,” said the dying apostolic hero, “my Khalsa to the bosom of

<sup>32</sup>

Syad Mohammed Latif: History of Panjab, page 269.



the everlasting divine being. Whoever wishes to behold the Guru, let him offer Karha Prasad worth Rs. 1-4 or less and bow before the Granth and open it, and he shall have an interview with the Guru. Whatever you will ask shall be given to you. The Granth shall support you under all your troubles and adversities in this world, and be a sure guide to you hereafter. The Guru shall dwell with the society of disciples, the Khalsa and wherever there shall be five Sikhs gathered together, there shall the Guru be also present.”

## **Sir John Gordon K.C.B**

(The Sikhs 1904)<sup>33</sup>

Sir John in his book writes:

“The appointed ten Gurus have done their mission, the dispensation is ended, and he entrusts his beloved Khalsa to the care of God, “the never dying”. “The Granth” shall support you in all troubles in this world and be a true guide to the hereafter. The Gurus shall dwell in the society of the Khalsa, and wherever there shall be five Sikhs gathered together there the true Guru shall be present also.” He further said, “They must have firm belief in one God and look to the ‘Granth’ as His inspired law”.

<sup>33</sup>

**J J H Gordon: The Sikhs (1904), page 50**



## Max Arthur Macauliffe

(The Sikh Religion – 1909)<sup>34</sup>

Michael MacAuliffe, also known as Max Arthur Macauliffe (10 September 1841 - 15 March 1913), was born in Newcastle West, County Limerick, Ireland. He was in Indian Civil Service and served first as Deputy Commissioner and then as a Divisional Judge. He resigned from the civil service to take full time assignment of translating Guru Granth Sahib and to compile Sikh history. His voluminous work titled 'The Sikh Religion: Its Gurus, Sacred Writings and Authors' was first published in 1909. Macauliffe's work has been commented by the Sikh scholars and the Sikh clergy.

He has also confirmed the theory of Guru-ship being bestowed on Granth Sahib, he writes in his six volume book on Sikh history as follows:

“The Guru opened the Granth Sahib and placing five paise and a coconut before it solemnly bowed to it as his successor. Then uttering, ‘Waheguru ji ka Khalsa! Waheguru ji ki Fateh!’ he circumambulated the sacred volume and said, ‘O beloved Khalsa, let him who desires to behold me, behold the Guru Granth. Obey the Granth Sahib. It is visible body of the Guru. And let him who desires to meet me diligently search its hymns.’

<sup>34</sup>

Max Arthur Macauliffe: The Sikh Religion, volume V, page 244



## Khushwant Singh

(A History of the Sikhs – no sources are quoted)<sup>35</sup>

Khushwant Singh is one of the most popular and respected writers of modern times. In addition to his numerous literary published works, he has become famous for his two volume book on the Sikh history.

To support the tradition of Guruship of Granth Sahib, he writes:

“He (Guru Gobind Singh) assembled his followers and told them the line of the Gurus was to end with him and the Sikhs were thereafter to look upon the Granth as the symbol of the ten Gurus and their constant guide.”<sup>36</sup>

Other important writers who have supported the above evidence, and have quoted from the above primary evidence are:

**Professor Kartar Singh:** Life of Guru Gobind Singh, (1932), page 243, quoting Senapat,

**Professor Sahib Singh:** Guru Gobind Singh (1952), page 212 no quotation

**Kapur Singh:** Parasharprasma ( 1959), page 240, quoting Gyani Gyan Singh

**Dr. Gopal Singh :** Guru Gobind Singh (1979), page 72, quoting Senapat

**Teja Singh Ganda Singh:** A short history of the Sikhs ( 1989), Page 75, quoting Rehatnama Prehlad Singh

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<sup>35</sup> Khushwant Singh: A History of the Sikhs, volume 1, page 95 (first published 1963) no source is quoted.

<sup>36</sup> Ibid



**Dr. Sangat Singh:** The Sikhs in History (1994), page 66 quoting Bhatt Vahis

**Dr. Mohinder Kaur:** Har do Alam Tak (1999), Panjabi, page 283, quoting Gyani Gyan Singh

Like Professor Sahib Singh and Khushwant Singh (quoted above), many other Sikh scholars viz., Karam Singh, Harbans Singh, J.S. Grewal have also mentioned the above Commandment of Guru Gobind Singh without giving any primary source references.

*From the above most exhausting evidence, it is confirmed beyond any doubt that Guru Gobind Singh issued orders to put an end on the line of human Gurus and conferred Guru-ship on Granth Sahib and the Khalsa.*

Historically speaking every world religion have had break-away groups, claiming the existence of their own living human Gurus/prophets/paighambers etc., but none of them have lowered the status of their original scriptures and their founder prophets.

For example, Muslims have many groups claiming to have their living prophets, but the position of holy Qoran and Prophet Mohammed has remained unchallenged. Similarly, Christians also have numerous break-away groups, but the position of Jesus as the son of God, and the Bible as the holy book has remained unchallenged. No living Christian group has claimed their living prophet as the son of God.

Unfortunately, as said before, in Sikhism, the breakaway groups have done more harm to the main stream Sikh faith than other religious breakaway groups. Here, the living gurus have personated themselves as the Sikh Gurus, have issued their own



hymns equating them with the hymns of Guru Granth Sahib, and have included the names of their gurus in the Sikh Ardas. Many gurus have conducted ceremonies similarly to the Sikh Gurus claiming themselves to be higher than the Sikh Gurus. The Vaisakhi of Nirankaris at Amritsar in 1978, where their satguru Gurbachan Singh declared that he was starting a new baptism and would baptize 7 Khalsa compared to 5 beloved one of Guru Gobind Singh, and recently the acts of Dera Sacha Sauda's chief Gurmeet Ram Rahim Singh dressing up like Guru Gobind Singh, and flaring up the passions of the Sikh nation, are a few examples of most deplorable acts by these irresponsible groups.

All this is certainly beyond the Sikh tolerance. These blasphemous acts have to be stopped. Though democratic societies give freedom of speech and freedom of action, but they, certainly, do not give freedom to malign the beliefs and faiths of others.

In the conclusion it can be said that every Sikh reveres Guru Granth Sahib as the Supreme Sovereign, and does not believe in any other human being or living person as a Guru of the same status as the Ten Sikh Gurus. The living persons who claim themselves to be Gurus may be holy people but, according to the Sikh believe, tradition, history and law, they are not in the league of the Sikh Gurus.

The line of human Gurus has categorically ended with the demise of Guru Gobind Singh, and those who believe in the living gurus and do not accept the sovereignty of Guru Granth Sahib, they are certainly not Sikhs.





## BY THE SAME AUTHOR

*All books are in English; Guru-baani text is both in Panjabi and English.*

### Year of publication/book list

- 2008
1. Last Rites in Sikhism
  2. Sikh Rehat Maryada
  3. Sloaks of Guru Tegh Bahadar
  4. Anglo Sikh Wars
- 2007
1. A Dynamic Look into Sukhmani Sahib
- 2006
1. The Birds and Guru Granth Sahib
- 2005
1. The Sikh Ideology
  2. Janam Sakhi Parampara
  3. Hinduism – An Introductory Study
- 2004
1. The Sikh Law Book - the Law personally handed by God to Guru Nanak
  2. Guru Granth Sahib — An insight into its Format and Design
  3. Islam — An introduction
  4. Sui Generis Martyrdom – Martyrdom of Mata Gujri and Sahibzadas
  5. Sikhism — Guru Granth Sahib and The Sikh History
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1. Guru Granth Sahib — An Advance Study Volume 2
  2. Dasam Granth — An Introductory Study
  3. Comparative Studies of World Religions. (Second Edition)
  4. Asa di Var — an Epic the listening of which fulfils all worldly desires.
- 2002
1. Guru Granth Sahib — An Advance Study Volume One
  2. Sikh Religion and the Sikh People (Third revised edition)
  3. Sikhism — An Introduction (Second revised and enlarged edition)
  4. Japji — A way of God realisation (Third edition)
- 2001
1. Sikhism — 1000 questions answered.
  2. Guru Granth Sahib, An introductory Study (enlarged edition).
  3. Sikh Philosophy, Facts and Fundamentals of Sikh Religion (2<sup>nd</sup> edition)
  4. Japjee — The Sikh morning prayer (Illustrated deluxe edition)
- 2000
1. Bhagat Bani
  2. Sikh Religion and the Sikh People (2<sup>nd</sup> edition)
- 'Adjudged best book of the year'*
- 1999
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  2. Saint Soldier (The Khalsa Brotherhood)
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- 1998/97 1. Guru Angad Dev, Life, History and Teachings  
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 (Translation in both easy Panjabi and English)  
 3. Khushi de Handu — (ਖੁਸ਼ੀ ਦੇ ਹੰਡੂ) Panjabi poetry
- 1996 1. The Sikh Marriage Ceremony (Anand Marriage)  
 2. Baramah (The twelve months)
- 1995 1. Kirtan Sohila and Ardas  
 2. Gurbani — God's word  
 3. Jap Sahib, Swayas and Ardas. Master compositions of Guru Gobind Singh Ji (Translation followed by relevant Sakhis (life stories))  
 4. Janoon — (ਜਨੂਨ) Panjabi Poetry
- 1994/93 1. Rehras & Kirtan Sohila — “The torch to pass through the darkness of death, and the Lyric that speaks of lacerations and pangs of separation.”  
 (Translation followed by relevant Sakhis (life stories))  
 2. Sikh Philosophy, Facts and Fundamentals of Sikhism (I<sup>st</sup> edition)  
 3. Puniya da Chand — (ਪੁਨਿਆ ਦਾ ਚੰਨ) Panjabi poetry
- 1992/91 1. Japji (I<sup>st</sup> edition)  
 2. Sikh Religion and the Sikh people (I<sup>st</sup> edition)
- 1990 1. Being a Sikh
- 1989/88 1. Ideal Man, Guru Gobind Singh's Concept of a Saint Soldier.
- 1984 1. Invasion of Golden Temple
- 1983 1. Sikh Festivals
- 1982 1. Sikh & Sikhism



