Sikh Stories of Sacrifice and Bravery

Chalee Mukhtey

By Inderjot Singh

The Mughal Emperor was furious because Guru Gobind Singh Ji’s Khalsas were defeating his army. He ordered his army to lay a siege on Fort Anandpur to starve the Sikhs into submission. Months of siege caused the Sikhs to getting desperate but; Guru Gobind Singh Ji knew that the Mughal army would eventually retreat. He said to the Sikhs, “We will stay inside the fort and keep fighting the enemy.”

But some of the Sikhs could not endure the cold and hunger and wanted to desert the Guru. Guru Ji said to them that if you will not stay with me you should write a note to that effect.

These Sikhs wrote down, “You are not our Guru and we are not your Sikhs”.

These Sikhs were then given passage out of their siege. When they arrived at their homes their wives, children and villagers were aghast at their actions. “How could you leave Guru Gobind Singh J when he needed you. We will go and fight for Guru Ji instead of you and you will stay here and do all of the housework,” they said. The Sikhs, who were now ashamed of their actions went back and fought for him at the battle of Mukhtsar against the muhgars. When Guru Ji had won the battle he saw Bhai Maha Singh, the leader of the Sikhs who had abandoned him, lying on the battlefield about to die. Guru Ji then asked Bhai Maha Singh if there was anything he wished. Bhai Maha Singh then asked Guru Ji to rip up the contract and to forgive him. Upon his request Guru Gobind Singh Ji tore up the contract. As he saw his wish fulfilled he became a martyr just like his other 39 other companions. Today we call these 40 men the “Chalee Mukhtey” or in English the “Forty redeemed ones.” Who realized their mistake and in the end gave their lives for the Guru.

For their ultimate sacrifice, they are remembered daily by Sikhs all over the world in the Ardas. The second paragraph of our daily prayer begins with Panj Pyare, Char Sahibzade, Chalee Muktey...

The Sikh Panth has honored them by inserting mention of their deeds immediately after the five beloved ones and the Tenth Master’s brave and gallant children.
गुरु गोरिंद्र सिंह नी

लेखक: गुरमलव ब्रेट बिल्ल

गुरु गोरिंद्र सिंह नी रामबाबू अमृतसार 22 जनवरी १६२४ह्न तिस्वरूपी हुईं भद्रा शिष्य उपाधि देशन। आप ने धार्मिक नीं रांभ आया धर्मात्मा सिंह नी मी। आप नी ही भाषा ही रांभ धार्मिक पुनर्नवीनी नी मी। गुरु नी जगदीय पवनने मद दें विभागी सीता मी। आपले मल ही भूमिक दिखाई दी आप नी हे आपले धिइनढी नीं पवनने पवन सिंह नी ही मद है पवनड विधिए ही भलें लवल लाटी खिला मी।

१९ जुलाई १६२४ह्न गुरू देवा चर्चावणने मी दे मनुष्य शेन दूंग पवनने मल हे गोरिंद्र नदे नुंस तिस्वरूपी हे धार्मिक दिखा मी। गोरिंद्र नदे हे प्रेक भर्नली, जीव जग्व अनेक उद्योग चर्चा हुईं आफू अत्ययुत माविन आचे मिठे।

३६ भाषा १६५५ह्न तिस्वरूपी हुईं हिम्मती हे दिलगुरु गोरिंद्र सिंह नी हे धर्मात्मा हिंदूमत्त दरम बे मिध पवनने ही मात्रपल ही लीडीं। दिव अपले नी हे पवनने हिंदूमत्त दरम अनेक बृहत आफू गोरिंद्र नदे नुंस गुरू गोरिंद्र सिंह जग पवल गाले।

“गुरु गुरू गोरिंद्र सिंह आपे गुरू चेला”

गुरू गोरिंद्र सिंह नी

Meaning: Great is the Guru because He is both the Guru and the follower.

Meaning: It is hereby Comanded Upon all Sikhs that The Granth is henceforth the Guru. The Guru Granth is to be considered the Omnipresent Body of the Guru.
Brave Sikhs in Difficult Times

By Gurbaveen Singh

The 1730s was a difficult time for the Sikhs. The Mughal Empire had moved to root out the Sikh religion. Who ever caught or killed a Sikh would be awarded a prize. Sikh men and women were hunted down like wildlife. Their houses were looted and burned down. Many people put humanity aside and took advantage of this situation by collecting the eighty rupees of reward prizes for a Sikh’s head.

Punjab Governor Zakaria Khan then declared that Sikhs had been eliminated from his state. But he was wrong. Even though Sikhs had a bounty on their heads they could not be stopped form getting their blessings from Siri Harmandir Sahib. Two such Sikhs were Bhai Bota Singh and Bhai Garja Singh. They would travel when the sun went down and hide behind bushes during daytime to escape capture. One day they were spotted hiding behind some bushes. The man who spotted them told his friend that they could not be Sikhs because Sikhs do not hide. When Bhai Bota and Bhai Garja Singh heard this they felt bad and set out to prove that brave Sikhs still existed and that Khalsa Raj was alive. They grabbed two big strong sticks and set up a toll collection point on a nearby bridge. For every cart it was one anaa and for every donkey it was a paisa. They then wrote a letter to Zakaria Khan. The letter said,

“Chithi Likhtam Singh Bota
Hath Hai Sota, Wich Rah Kaalota
Anna Gadda, Paisa Khota
Jaa Akhee Bhabo Khano Noo
Aaon Ache Singh Botha.”

When Zakaria Khan received the letter he was furious. So he sent his soldiers to bring these brave men in front of him. Commander Jalluddin came with 200 soldiers just for two men because he knew how well just two Sikh men could fight for there religion. When the general ordered a strike with all his men Bota Singh said “if you are real a Bahadar send your men one by one.” The general took up the challenge and lost 20 men in succession. He then sent 180 men in a single charge.

Bole So Nihaal, Sat Sri Akal! The two Sikhs put there back against each other fought their enemy. They killed 10 more men with the swings of their sticks before being martyred. Even in the toughest of times Bhai Bota and Bhai Garja Singh Khalsa did not let of the torch of Sikh Panth down. End.
Bhai Bachittar Singh

By: Baldeep Kaur Pabla

The Hill Rajas were always trying ways to attack, defeat, capture or kill Guru Gobind Singh Ji. They attacked him with their armies. They joined forces with the Mughal Rulers to lay a siege to the Guru’s Forts. They even challenged him to duels with their best swordsmen and archers. Nothing worked. So they decided to try another method.

They brought an elephant and fitted it with metal Armour. They tied a sword to its trunk. They fed it with lots of liquor so that it would be uncontrollable. They then directed the animal to the main gates of the Guru’s fort at Anandpur. It was expected to break the gates, go in and cause a rampage. The enemy forces further planned to enter the fort and attack the Khalsa Army.

The Sikhs got wind of this plan and told the Guru. The Guru instructed a six-foot 300-pound Krah and langgar devouring Sikh called Dunee Chand to deal with the elephant. “They have their own elephant and we have ours,” said Guru Gobind Singh. But when the elephant was almost at the Gates the next morning, the Sikhs discovered that Dunee Chand had escaped. They later discovered that he had scaled the Fort’s high walls and broke his leg during a jump. He landed near a snake, which bit him. He died out of shame and pain when the story of his cowardice spread to his village.

The Guru then pointed to the petite and small-bodied Bachittar Singh. The Guru seated the 5-foot Sikh on his own horse, gave him a Nagnee Barshee (spiral lancer) and prepared him to face the elephant.

Bhai Bachittar Singh ordered the Main gate open as he prepared to face the drunk and trumpeting beast. The enemy stood with their mouths gaping as they saw Bhai Bachittar Singh command his horse to rise on its hid legs and launch his spear into the head of the elephant in a thunderous roar of Bole So Nihal. The injured animal retreated and charged into the enemy soldiers behind it. Many were killed and trampled by the angry, frightened and injured animal.

The guru was very proud of Bhai Bachittar Singh and he gave him a beautiful sword in honor of his bravery. The lance with which the elephant was wounded is kept in the fort of Kesgarh at Anandpur Sahib.

End
By: Paramveer Singh

Bhai Kanhaiya was born in Sodhara District now in Pakistan. His father was a wealthy trader, but he himself being of a religious bent of mind left home when still very young in search of spiritual peace. His quest ended as he met Guru Tegh Bahadur and got the opportunity to serve him. Bhai Kanhaiya established a Dharamsal at Kehwa village, Pakistan. He set to serve people and spread the message of ‘universal Brother Hood’ as taught by Guru Nanak Dev Ji.

When Guru Gobind Singh Ji left Anandpur Sahib, Bhai Kanhaiya Ji continued to serve the people and devoted his remaining life to preach and practice teaching of the Gurus.

The message of Bhai Kanhaiya Ji mission reflects in Gurbani shabad “Na Ko Bairi Nahin Bigana, Sagal Sang Hum Ko Ban Aiyee” which our Kirteni Jatha sings at our gurdwara Sahib We pray to God that Bhai Kanhaiya selfless humanitarian service is not forgotten by us. End.
The Battle of Chamkaur

By Ramanjit Singh

Anandpur had been under siege by the mughal army of Aurangzeb in collaboration with the armies of some Hill Rajas for more than nine months. Unable to conquer the fort and under pressure from, bitter cold, the enemy forces sent a written promise of safe passage inscribed onto the cover of the Holy Quran. A similar promise written onto a statute of a cow by the Hill Rajas was also received by the Khalsas. Guru Ji did not trust these promises despite their religious pretenses, and asked the Khalsa Army to hold out a little longer and enjoy the fruits of victory. But the Sikhs, overcome by months of fighting and hunger forced their intent on the Guru. Five Sikhs in the form of Panj Pyares ordered the Guru and the Khalsa Army within it to vacate Anandpur.

Guru Ji’s reading of the enemy army’s trickery had been accurate. No sooner had the Khalsa Army filed out of Anandpur, the enemy launched a full-scale assault. Having been cut off from Anandpur, and having no forward base, the Khalsa Army decided to engage the enemy in the battle by pursuit. The pursuit required the crossing of the river Sarsa and some of the Sikhs, including the Guru’s two younger children and their grandmother became separated from Him during the crossing, which took place in the early hours of the winter morning. The Sikhs decided to do Assa Di Waar at the banks of the river to allow everyone to regroup, but many Sikhs were simply swept into the River given their weakened physiques. Guru Ji was left with forty Sikhs including his elder sons Sahibzada Ajit Singh and Sahibzada Jujhar Singh. These Sikhs then proceeded to the town of Ropar. Here a disciple of Guru Gobind Singh Ji came and offered the Guru the use of his unfortified house as a fort.

Guru Ji brought his Sikhs and their supplies to this fort called Chamkaur Di Garhi. The pursuing mughal soldiers, knowing of this development, now headed toward Chamkaur. Upon reaching the fort they were showered with arrows sent at them by the Sikhs inside. Guru Gobind Singh Ji killed two generals as they tried to enter. Seeing two of their leaders dead many of the enemy soldiers retreated in panic.

The Sikhs inside the fort soon prepared to fight the enemy on the battlefield. On December 22nd as the
The first five Sikhs left the safety of the fort to courageously fight for their faith the Battle of Chamkaur began. They met the enemy with shouts of “Bole So Nihal, Sat Sri Akal” and bravely fought against impossible odds as their fellow Sikhs shot arrows from the fort. These five Sikhs, although greatly outnumbered, did not stop fighting and killed many enemy soldiers before they became martyrs on the battlefield.

The second and third groups of Sikh warriors also displayed the same courage and bravery, fighting until their last breath. Seeing the bravery of his fellow Sikhs Sahibzada Ajit Singh who was 17 years old requested permission from his father to go out and face the enemy. Guru Gobind Singh Ji blessed him and sent him with several other Sikhs onto the battlefield.

Here he faced the mughal soldiers with the same strength and courage as the Sikhs before him. Although he fought valiantly he too succumbed to the overwhelming odds and was martyred. Inspired by his brother’s sacrifice Sahibzada Jujhar Singh who was only 15 years old asked his father to let him follow his brother. He was blessed as well and sent with several Sikhs to face the soldiers. Even though The Sahibzada and his companions fought with all their might they were also martyred like all those before them.

By this time there were ten Sikhs left in the fort. Guru Gobind Singh Ji prepared them to join Him in the final assault on the enemy forces outside. The assault was planned for the next morning, but five Singh, acting as Panj Pyares ordered the Guru to leave the fort at night so that he could complete His Khalsa mission.

The Guru thus prepared to leave the fort alone during the night. The Singh were asked to give Jaikaras of “Bole So Nihal Sat Shri Akal” to sound the war drums. As He left the fort, he clapped his hands in the silence of the night and announced in a loud voice, “the Guru of the Sikhs is leaving come get me if anybody has the courage.”

The sleeping enemy soldiers woke up and rushed in all directions in fear of the Guru. In their confusion they ran over each other. Guru Ji got out of the Fort area unharmed and reached the jungle of Machhiwara. The last few Sikhs in the fort then rushed through the gates of the fort to meet the enemy. They slaughtered many enemy soldiers before becoming the last martyrs in The Battle of Chamkaur.