

Story of the Sahibzadey In detail

BY Sikh Unit



Sahibzadey - The young Martyrs

As the festive period approaches, the Sikh people will be commemorating the martyrdom of Baba Fateh Singh Ji and Baba Zorawar Singh Ji on the 26th Dec. Many historians have given them the title of the world's youngest martyrs. December 26th 1705 is seen as one the darkest days in Sikh history, when two young innocent children were mercilessly bricked alive by the mughal regime of Sirhind. Their supreme sacrifice should never be forgotten, and all Sikhs should draw inspiration from the valour and courage displayed by the young souls....

Vichora - The Separation

The Mughals and the hill chiefs had promised to let Guru Gobind Singh Ji and his followers leave the fort of Anandpur unharmed. However they were very quick to revoke their promises. They began to mount an attack on the evacuating party. The Sikhs heavily outnumbered and tired after being held up in the fort for months, scattered in any direction they could find in the dark. In front of them lie the river Sirsa which was in spate, behind them was the blood thirsty enemy. Untold sacrifices were made on that fateful night of Dec 5th, as many Sikhs lost their lives either holding up the enemy to ensure a safe passage for the rest of the Sikhs, or by drowning in the Sirsa. Countless valuables, literature, and priceless pieces of handwritten work were lost forever.

Gangu's Treachery

The family of the Guru were also separated at this point, and were destined never to meet again. Whilst Guru Ji and the older Sahibzadey made their way to Chamkaur, Mata Gujri and the younger Sahibzadey were escorted by the family cook Gangu to his village kheri. Historians differ on what made Gangu commit perhaps the biggest act of treachery in Sikh History. I feel the most plausible would perhaps be his greed for wealth, he had noticed that Mata Gujri had some valuables in her bag. Gangu stole the valuables, and then also informed the local mughal officers about the fugitives in hope for a reward.

Arrested and sent to Sirhind

The local officials arrested Mata Gujri and her Grandsons, and they spent a night in the jail at Morinda. The Following morning the three were escorted to Sirhind, and placed in the thanda Burj (Cold Tower) to spend the harsh cold winters night. Mata Gujri spent the night telling her

grandsons the great tradition of martyrdom within their family, and for them to remain steadfast no matter what obstacles they face.

A Bold Response in Court

The following morning the Fateh Singh and Zorawar Singh were presented to the Governor of Sirhind – Wazir Khan. The court room was astounded as the two sahibzadey roared *“Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh”*, this in itself was seen as contempt of the court.

Wazir Khan tried to persuade the sahibzadey to accept Islam, by initially telling them that their Father and brothers had already been murdered by the imperial forces. The Sahibzadey would not believe any word of Wazir Khan, he then tried to bribe them by offering them worldly goods.

Yet again the Sahibzadey remained steadfast in their faith, and rejected all offers. They smiled at the Governor and replied:

“Sikhism is dearer to us than our lives. Nothing in this illusionary world can induce us to shed our religion. We are kids of lion Guru Gobind Singh who is determined to infuse courage into the people of all religions to rise against the cruel and tyrant rulers to gain freedom. Our grandfather, Sri Guru Tegh Bahadur laid down his life to defend the right of religious freedom for the sake of oppressed community being decimated by tyrant Aurangzeb. Our great great grandfather, Sri Guru Arjun Dev Ji submitted gladly to the will of God while facing a tortured death under the orders of Emperor Jahangir, to infuse courage and endurance in his disciples rather than convert as Muslim. We will never bring bad name to the predecessor martyrs of our faith even if we have to face death.”

Everyone in the courtroom was left shell shocked by the bravery shown by the young souls. A prominent courtier Sucha Nand called for strict and firm punishment, as he felt that if they were left free they would eventually revolt against the Governor. Initially Wazir Khan still preferred to convert the two, so that he would go down in history as the individual who converted the two children of the Sikh Guru, and the fact that this would show that they preferred Islam to Sikhi. The Court was adjourned for the day rather hastily, and the Sahibzadey were given more time to think over the decision.

A Grandmothers words of encouragement

They returned to the tower to their Grandmother, and retold the events of the court room. Mata Gujri was proud of the conduct of her Grandsons, and they had indeed kept the family tradition alive. She warned that the inducements and threats would increase, but they must not lose faith, and they should take inspiration from the likes of Bhai Mati Das, Bhai Sati Das, and Bhai Dayala.

As Mata Gujri had anticipated over the course of the next two days the inducements and threats intensified. She prayed to God that the Sahibzadey remained firm in their beliefs, and would not flinch at any cost.

The Punishment

Wazir Khan, unable to make any impression upon the Sahibzadey, finally asked the Qazi to suggest a punishment. The Qazi suggested them to be bricked alive. At this point Sher Mohammed Khan (Who's brother had been killed by Guru Ji on the battle field) spoke up against the Nawab, and disagreed with the punishment. He felt the punishment went against the principles of Islam, and walked out of the court, whilst cursing the Governor for this grave mistake.

And so it was decided, that the Sahibzadey would be bricked alive. Whilst the brick wall was being constructed the Qazi and Wazir Khan were still trying to persuade the two to accept Islam, however the Sahibzadey were busy reciting Gurbani. Once the wall reached a specific height it is said that the Sahibzadey were beheaded. Mata Gujri upon hearing the fate of her grandchildren passed away in the tower (although some historians have stated that she was thrown from the tower by soldiers).

And on that fateful day the young Sahibzadey gave their lives, so that the forthcoming generations were able to flourish.

It would not be appropriate to forget the compassion shown by Sher Mohammed Khan (who was an adversary of the Guru, as his brother was slain by the Guru in the battle of Chamkaur). He spoke out against the death sentence imposed upon the Sahibzadey. If the Sikhs never forgot the evil deeds of Wazir Khan or the courtier Sucha Nand, they also never forgot the compassion shown by the Nawab of Malerkotla. During the period when Banda Bahadur and his troops razed Sirhind to the ground, they completely left Malerkotla untouched due to this act of the Nawab. It has also been mentioned that during partition, the Muslims of Malerkotla especially were protected by Sikhs.

Another Character that deserves a special mention is Deewan Todar Mal. Todar Mal, a rich Sikh, heard of the imprisonment of the Guru's Sahibzadey and Mata Gujri, he hastened to the Sultan with the intention of paying a ransom for their release. But, by the time he arrived at Sirhind, the Sahibzadey's has already been martyred and Mata Gujri had also left the earthly abode. Todar Mal went to Wazir Khan's court to obtain permission for cremating the dead bodies of the martyrs and their grandmother. The Sultan told Todar Mal that he would agree to his request if he paid for the land with spreading as many gold mohurs (coins) as would cover the piece of land required for cremation. Todar Mal accepted Wazir Khan's terms and made the payment.

Another character was Bhai Moti Mehra, who was another follower of Guru Ji. When he found out that Mata Gujri and the Sahibzadey were left in the cold tower, he went to visit them. He took some warm milk for the Family, he sneaked past the guards and climbed up the tower by ladder. Bhai Moti Mehra was later caught, and he along with his family were sentenced to death by crushing.

Battle Of Chamkaur Sahib

Chamkaur Sahib

On 20 December 1704 Guru Sahib and the 40 Singhs camped in an open space in Ropar. Bhai Budhi Chand who owned a Haveli (open house) in the town of Chamkaur visited Guru Sahib and offered his home and family at the feet of the Guru. Guru Sahib had once visited the mud-house of Bhai Budhi Chand when returning from Kurekshetr. Guru Sahib and the 40 Singhs moved into house of Bhai Budhi Chand situated on a hill, which now became the mud-fort of Guru Sahib.

Declaration of War

At the commencement of Amritvela (early hours of the day before sunrise) Guru Sahib woke up Bhai Sangat Singh. "Wake up Sangat Singh, its time for Asa di Var. Let's do Kirtan" Guru said. What an amazing warrior Guru was! An army of 10 Lacks are pursuing Guru Sahib and planning to attack the place where they are staying, and Guru Sahib is still blissfully continuing his routine Rehat of Nitnem and Aas di Var Kirtan with all Singhs joining in. Nawab Wazir Khan, announced outside the fort of Chamkaur, "Gobind Singh! If you and your Sikhs come out now, you will be spared!" Guru Sahib replied to this with rain of arrows. There was silence now in the cold morning. Clouds filled the sky followed by thunder and lightening. Guru and the Singhs became ready for the battle.

There was a chill in the air and morning had not yet come. A Mughal messenger came to see Guru Sahib to negotiate with the Sikhs. However, Guru Sahib told the messenger to go away or face death. Inside the four walls of the mud-house Guru Sahib declared war.

The Battle Begins

The two Sahibzadas - Baba Ajit Singh and Baba Jujhar Singh - and three other archers took up positions, along with Guru Gobind Singh Ji in the upper portion of the house. Eight persons each were deputed to guard each of the four sides. Two expert swordsmen -Bhai Madan Singh and Bhai Kotha Singh - stood to guard the only entrance to the haveli.

The arrows from upper storey of the haveli kept many a soldier at bay. Those who came forward to storm the garhi, met piercing arrows. They either perished or preferred to pull back, or faced hand-to-hand fights with Singhs guarding the four sides. Faujdar Nahar Khan was one of those who fell to the arrows of Guru Gobind Singh himself. The onslaught continued relentlessly as the enemy continually attacked all sides of the gahri.

The battle lasted all day. When the ammunition and arrows in the garhi almost ran out, the Singhs came out in batches of five, with swords and spears in their hands, to face the enemy that far outnumbered them. Their determination and fighting skill helped them kill many of the enemy, but odds were so heavy against them that they all fell in the field, one by one. They were followed by the next batch of five, charged with emotions of fighting a treacherous enemy. Determined to fight with all their vigor, they too were to lay their lives the same way.

Ajit Singh Ji and Jhujhar Singh Ji attain martyrdom

"Pita ji (dear father), permit me to go and fight on the battleground and grace me with the opportunity to make my life fruitful and worthy in service of the panth."

Guru Gobind Singh hugged his beloved son and gave him a Shastar (weapon). Every father wants to see their child get married, but this was the time of fighting the enemy and defending the path of righteousness. Death was waiting and today Baba Ajit Singh would be marrying death.

The sun was about to rise. Guru saw that Nawab Wazir Khan wanted to take hold of the fort of Chamkaur in one attempt. The Nawab surrounded the fort with his armies. At this time the Singhs did a benti (request) to Guru Sahib that since there was no means of escaping the siege, he should escape with the Sahibzade. However Guru

Sahib told them that there is no difference between the Singhs and the Sahibzade. "You are all mine! We will be victorious and we will all be free."

Baba Ajit Singh boldly and valiantly came out of fort, accompanied with 5 other Singhs, which included one of the original Panj Piarey, Bhai Mohkam Singh. Guru watched the battle scene from the top of the fort. There was silence on all four sides. As they came into the battleground they roared Jaikarey, which sounded everywhere like the roar of a lion. Today the 5 Singhs felt proud that under the leadership of Baba Ajit Singh, they had been blessed with an opportunity to fight on the side of the truth and the correct path of Guru Nanak. Baba Ajit Singh with the five Sikhs advanced swiftly on to the battlefield displaying weaponry skills, great courage and bravery. The enemy was immediately repulsed back and many of the treacherous and deceitful soldiers in the Mughal and Hill forces were slaughtered. Such was the fury of the Sikh contingent and the dedicated, continuous and precise support from the mud-fort that this small Sikh party of 6 brave bahadurs of the Khalsa force eliminated hundreds of brave enemy soldiers.

The enemy in one section was completely paralysed and disabled by the enormous strength and sudden impact of the Khalsa unit. With protection fire from the fort, which kept the surrounding army units in check and blocked their involvement in the battle on the ground. After killing many hundreds of the enemy, the group began to take casualties. Slowly the impact of the unit began to diminish and after almost an hour, the enemy began surrounding the Sahibzada from all four sides. Baba Ajit Singh called out, "Come nearer if you have courage." The soldiers ran away frightened. Slowly, they began coming back in a larger group as not a single one of them had the courage to individually fight Baba Ajit Singh ji.

The Singhs' weaponry skill on the battlefield reminded the Mughal soldiers of Allah, and they feared for their lives. While fighting, Baba Ajit Singh's kirpan (sword) broke. He then began to fight with a Neja (spear). However, while killing one Mughal chief, it became stuck in his chest. Even then, Baba Ajit Singh remained in bliss and peace. While fighting, however, one by one the 5 Singhs were overcome and lost their life and became Shaheed (martyrs) of the Guru. One Mughal chief injured Baba 's horse.

As a result, Baba ji fought from the ground with his talwar (sword). With each blow of the sword, he split the enemy into two. When he struck the enemy twice with his sword, they got cut up into four pieces. Now as the army surrounded the sahibzada, Guru watched with keen interest to see how bravely his son would live his last few minutes of life. When Baba attained Shaheedi, Guru Sahib roared a Jaikara of "Sat Siri Akal" full of emotions and courage - a salutation to the Almighty for the blessing of such a brave son.

Having seen the valour displayed by his older brother, Baba Jhujhar Singh Ji (15 years old) also had a desire to follow in his brothers footsteps. He Approached Guru Ji "Permit me, dear father, to go where my brother has gone. Don't say that I am too young. I am your son. I am a Singh, a Lion, of yours. I shall prove worthy of you. I shall die fighting, with my face towards the enemy, with the Naam on my lips and the Guru in my heart."

Guru Gobind Singh embraced him and said, "Go my son and wed the life-giving bride, Death. May the Almighty be with you always"

Guru Sahib gave blessings to Baba Jujhar Singh just like a father gives blessings to the bride on the day of her marriage. Guru added, "I asked my father to give his life for "dharam" (righteousness and justice). Today, what I told my father, I now tell you son." Bhai Himmat Singh and Bhai Sahib Singh (two of the original Panj Piarey) along with 3 other Singhs accompanied Sahibzada Baba Jujhar Singh . The Mughals were shocked at what they saw. It looked as if Ajit Singh had come back.

Dead bodies lay everywhere. Baba Jujhar Singh chose to attack another section of the enemy. He had observed the enemy and chose to attack the section who were showing more aggression against the Sikhs in the mud-fort then the rest of the enemy. Initially, the enemy did not have any courage to formulate an attack against this second unit after the fury of the force displayed by Ajit Singh's unit.

To them this appeared like a repeat of the same disaster that had befallen them an hour or so ago. They had not even had time to recover from the previous shock and now they had a second wave of the same enormously vibrant energy. This time the enemy was driven even further back; many just took flight as they thought that the Sikh numbers must have increased and so many of the enemy deserted the battlefield. This new force of six Khalsas soldiers killed many hundreds of the enemy; many simply ran away.

The enemy were stunned by the heavy force and thrust of this second attack and had little choice but to retreat back. The Khalsa unit created a huge void in the enemy territory and a small circle of about 35 metres within the enemy ground was under the control of the Sikhs. No one had the courage to enter into this circle of control. Anyone who entered this area of command was immediately challenged and quickly extinguished. The Khalsa unit, with their backs to the centre of this circular area attacked the enemy courageously and with vigour at the perimeter of the controlled region.

The Guru watched this development with pride and gratefulness to the Almighty and he knew that the Sikhs had learned the lessons of warfare well and would soon join the many hundreds of Sikh martyrs who had attained the highest honour of Dharam. The Almighty had indeed blessed the Sahibzade and the Sikhs with true bravery and deepest understanding of the Guru's message.

Slowly, due to the huge number of the enemy, they eventually assembled around Baba Jujhar Singh. He was now surrounded and had a Neja (spear) in his hand. Wherever the Neja hit, the enemy was destroyed. He also used a Khanda (double-sword), with which he killed the enemy as a farmer mows down his crop. Guru saw that Jujhar Singh was being surrounded and the opportunity to kill the Mughal soldiers was decreasing.

So Guru Sahib fired volleys of arrows in the area around the Sahibzada giving 'protection fire' to the Sikh soldiers. Baba Jujhar Singh eventually was able to break

the ring of the Mughal army soldiers surrounding him. However, due to the huge number of enemy soldiers, Baba eventually attained Shaheedi but died a hero's death in the fight against tyranny.

The Guru thanked the Almighty, that his children attained martyrdom before his own eyes. They gave their lives so that other children could live in peace and freedom from oppression by the state.

Each Sikh went into battle with such ferocity, like a hungry lion scattering its prey that it unnerved the enemy, but the hordes overwhelmed them and they fought to the last breath. This situation brought true the prophecy of one of Guru Sahib Ji's compositions :

"Call me Gobind Singh, only, when each of my Sikh will fight with more than one and a quarter lakh of enemy."

Vacating the Fort

By the nightfall, only six persons - Guru Gobind Singh Ji, two of the " Beloved Five" (Bhai Daya Singh and Bhai Dharam Singh), Bhai Sant Singh, Bhai Man Singh and Sangat Singh remained alive in the garhi. The Singhs decided that Guru Gobind Singh must leave the haveli, so that he could rally his followers again. If he perished, loss to the community would be irreparable. Guru Ji wanted to face the enemy but the five Sikhs in the form of Panj Piyaray said that Guru Ji must do as they say. It was proposed that Guru Sahib Ji should change his attire with Sangat Singh, who somewhat resembled him in stature.

By his being visible, the others might get enough time to reach a somewhat safe distance. Reluctantly, the Guru agreed, to the proposal, which the Singhs presented as the matter of five, which was binding. . Bhai Sant Singh decided to stay back to guard the entrance, and thus gain some additional time, when the enemy barges in.

In the middle of the night Guru Gobind Singh and three remaining Sikhs - Bhai Daya Singh, Bhai Mohkam Singh and Bhai Man Singh - left the haveli, with a plan to go in different directions but meet in a garden outside Machhivara. Even at this critical moment Guru Ji was fearless and full of valor, clapping loudly three times and shouting "here goes the Guru of the Sikhs, face me now if you have the courage" and set off into the enemy hordes. Fighting their way through the enemy ranks Guru Ji made it out and headed towards Machiwara.

This whole incident is referred to in the historical document called Zafarnama, penned by Guru Gobind Singh himself. Below are some excerpts from this document referring to the battle of Chamkaur:

How could forty famished persons fight in the battlefield, on whom ten lakh soldiers made a sudden attack.19.

Your army breaking the oath and in great haste plunged in the battlefield with arrows and guns.20.

For this reason, I had to intervene and had to come fully armed.21.

When all other methods fail, it is proper to hold the sword in hand.22.

I have no faith in your oaths on the Quran; otherwise I had nothing to do with this battle.23.

I do not know that your officers are deceitful; otherwise I would not have followed this path.24.

It is not appropriated to imprison and kill those, who put faith on the oaths of Quran.25.

The soldiers of your army, clad in black uniforms, rushed like flies on my men.26. Whosoever from them came near the wall of the fort, with one arrow he was drenched in his own blood.27.

None dared to come there near the wall; none faced then the arrows and destruction.28.

When I saw Nahar Khan in the battlefield, he was greeted with one of my arrows.29.

All those boasters who came near the wall, they were dispatched in no time.30.

Another Afghan, with a bow and arrow came in the battlefield like a flood.31.

He shot arrows heroically, sometimes in senses and sometimes in madness.32.

He made several attacks and was drenched with last.33.

Khwaja Mardud hid himself behind the wall; he did not enter the field like a brave warrior.34.

If I had seen his face once, one of my arrows would have dispatched him to the abode of death.35.

Many warriors wounded with arrows and bullets died in the battle on both the sides.36.

The darts were showered so violently, that the field became red like popyflowers.37. The heads and limbs of the dead were scattered in the field like the balls and sticks in the game of Polo.38.

When the arrows hissed and bows tinkled, there was a great hue and cry in the world.39.

There the spears and lances provided a dreadful sound and the warriors lost heir senses.40.

How could bravery ultimately withstand in the field, when only forty were surrounded by innumerable warriors?41.

When the lamp of the world veiled itself, the moon shone in brightness during the night.42.

He, who puts faith on the oaths of the Quran, the Ture Lord gives him the guidance.43.

There was neither any harm nor injury; my Lord, the vanquisher of the enemies, brought me to safety.44

Father of the khalsa

Sri Guru Gobind Singh Ji had four sons; all four sons became Shaheed due to standing up for Sikh Principles. The elder two Baba Ajit Singh Ji and Baba Jujhar Singh Ji were killed in the battle of Chamkaur Sahib. The younger two were beheaded by the government because they refused to accept Islam. One day Mata Sahib Kaur Ji asked Sri Guru Gobind Singh Ji, whether he missed his sons.

Guru Ji Replied: You are wrong if you think I had only four sons, I have thousands of sons and daughters and in them I see the four I sacrificed. Those four sons were four virtues from Waheguru Ji, their body pots were to be smashed so that those virtues could be poured into the Khalsa.

Ajit means unconquerable, my Khalsa would rather die fighting than run like a coward.

Jujhar means warrior, my Khalsa is powerful and strong.

Zorawar means Power; as long as my Khalsa is distinct I will give them all of my power.

Fateh is victory, my Khalsa will fight for Waheguru's victory.

O Mata Jee, when I see one Khalsa with these 4 qualities I see all four sons.

Life of Sri Guru Gobind Singh Ji;s adopted son

Every Sikh knows of Guru Gobind Singh jee's four Sahibzaadey, but very few know that Guru Sahib also had four adopted sons. These four were Baba Charan Singh jee, Baba Punjab Singh jee, Baba Ajaipal Singh jee and also Baba Zoravar Singh jee Paalit (paalit means adopted). Baba Zoravar Singh jee is not to be confused with the other Sahibzada Zoravar Singh jee who was martyred in Sirhand.

Birth and Meeting Guru Gobind Singh

Baba Zoravar Singh jee Paalit was born in the home of Bhai Nathoo Ram Lotay and Mata Bhikee jee on December 24, 1696 in Busee(n) Pathana(n). Baba Zoravar Singh jee's father, Bhai Nathoo Ram did seva in the darbaar of Guru Gobind Singh jee while Mata Bhikee jee served Mata Jeet Kaur jee and after Mata jee's passing in December

1700, she served Mata Sundar Kaur jee. Bibi Bhikee jee used to take care of the little Sahibzadas, Baba Zoravar Singh jee and Baba Fateh Singh jee.

The Wrestling Match

Bibi Bhikee jee's son also used to stay at Anandpur Sahib. One day Guru Gobind Singh jee was watching his Singhs train in martial arts. The older Sahibzaday, Baba Ajeet Singh jee and Baba Jujhaar Singh jee were practising gatkaa and archery while the two younger Sahibzaday were busy exercising. Guru Gobind Singh jee's eye fell upon Bibi Bhikee jee's son who was standing nearby watching all this. He saw that the young boy was about the same age and size as Baba Zoravar Singh jee and said, "Come, let's have a wrestling match between you and Zoravar Singh!"

The wrestling match began and Guru jee watched with great interest and amusement. In the end the young boy pinned Baba Zoravar Singh jee. Guru jee called the young boy near and embraced him, and then, putting his hand on the boy's back, said "This boy too is my Zoravar Singh!" i.e. my Powerful One. From that day forward, Bibi Bhikee's son became Zoravar Singh and no one even remembers his original name. The adopted Baba Zoravar Singh stayed with the other Sahibzaday and played with them and learned with them and was treated just like another son of Guru Gobind Singh jee.

Leaving Anandpur Sahib

On the night of December 5th, 1705, Guru Gobind Singh jee and the Sikhs left the fort of Anandpur and at that time, Baba Zoravar Singh Paalit also accompanied the Singhs. Baba Zoravar Singh was not yet nine years old, but he accompanied the great hero Bhai Bacchitar Singh. When the big group of Sikhs passed Keeratpur Sahib and reached the banks of the Sirsa, the armies of the Hill Chiefs attacked. Guru Sahib divided the Singhs into four groups. One Jatha led by Bhai Udai Singh was sent to the Shahee Tibee, another under Bhai Jeevan Singh jee was sent to counter the Hill-Chiefs and Bhai Bachhitar Singh was sent forward to block the approach of the Mughal army from Sirhand.

Bhai Bachhitar Singh jee's jatha met up with the Mughal army at village Malkpur. Little Baba Zoravar Singh was also with this Jatha. The Singhs fell upon the Mughals, charging forward to stop the massive Mughal army's advance. They were not fighting to protect their lives; they were fighting to prevent the Mughal army from advancing and attacking the rest of the Singhs that were crossing the Sirsa River. The Singhs fought with fearless ferocity and astonished the Mughals. In the thick of the battle was Baba Zoravar Singh. When the battle was over, of the 100 Singhs who were in the

Jatha, only two had lived. Bhai Bachhitar Singh and Baba Zoravar Singh remained and both were lying on the battlefield badly wounded.

Recuperating

Later on, a Jatha of Singhs under Baba Ajeet Singh jee passed through this area and seeing the wounded Bhai Bacchitar Singh and Baba Zoravar Singh, picked them up. Baba Zoravar Singh was taken to a village and left at the home of Bhai Gursaa Singh who bandaged Baba jee's wounds. In total, there were 22 cuts on little Baba Zoravar Singh's body, which would take a long time to heal. Bhai Bachhitar Singh jee was too badly wounded to recover and became a Shaheed on December 8th. When night fell on December 8th, Bhai Gursaa Singh first did the saskaar of Shaheed Bhai Bachhitar Singh jee and then secretly took Baba Zoravar Singh to village DaDhaeRee where a Sikh lady, Mata Poopaa(n) lived. Mata Poopaa(n) was a devotee of the Guru and used to sew clothes for Guru Gobind Singh jee and present them as offerings. Mata jee slowly cleaned each wound and re-bandaged them.

After some days, Baba Zoravar Singh Paalit soon became healthy. Baba Zoravar Singh wanted to meet his father Guru Gobind Singh jee again, but had no idea where he and the other Singhs could be. He had heard that Mata Sundar Kaur jee had gone to Delhi and decided that it was best to go there and stay with her. So he travelled to Delhi and began to live with Mata Sundar Kaur jee and Mata Sahib Kaur jee.

Meeting Dashmesh Jee Again

In the start of 1706, the Sikhs of Delhi found out that Guru Gobind Singh jee was staying at Talvandee Sabo. The Sangat of Delhi was yet deciding when to go meet Guru jee, but Baba Zoravar Singh could not wait to meet his father any more. He set out with Mata Gulabo, Bhai Soorat Singh (the son of Bhai Jeevan Singh) and Bhai Charan Singh (grand son of Shaheed Bhai Matee Daas jee). Baba Zoravar Singh stayed with Guru jee for some days and then left to visit Mata Poopaa(n) and also his birth family in Basee Pathana(n). He then lived at Khijraabad near Ropar for 1.5 years.

At the end of 1707, Guru Sahib was meeting Bahadur Shah in Agra, when Bahadur Shah decided to go south to quell the rebellion by his brother. Guru Sahib also decided to go south at this time. Baba Zoravar Singh too was feeling the long separation from his father again and decided to meet up with Guru jee and the Singhs. He arrived in Guru jee's camp unexpectedly at village Itmaadpur. Sree Guru Sobha, a document from 1711 describes the scene of Baba Zoravar Singh jee's arrival. All the Singhs gathered around Baba Zoravar Singh and happily gave him their Fatehs. Baba Zoravar Singh went before Guru Gobind Singh jee and bowed and Guru jee embraced him,

kissing his son on the forehead. Baba Zoravar Singh now began to live with Guru jee again.

Shahidi

As Guru jee and the Singhs kept moving South through different villages, the Jatha arrived at the town of Chitaur. This town had a very big and magnificent fort, which was built by the Rajpoots but was now occupied by some Mughal soldiers. On April 2nd, 1708, Baba Zoravar Singh and 20 other Singhs decided to go see this fort. 125 Mughal soldiers manned the fort. The Mughal guard told the Singhs that they could not enter the fort as no non-Muslim was allowed this right. An argument and debate followed and the Mughals began to speak rudely about non-Muslims and began to insult the Sikhs. The argument became quite heated and then became an all out battle. The 20 Singhs fought bravely and Baba Zoravar Singh too, at the age of 11 years, 3 months and 10 days fought like a lion. They could not bear the insult of their faith. When the battle had concluded, 100 Mughal soldiers lay dead but every Singh had also become a martyr, including Baba Zoravar Singh jee.

The next day, Guru Gobind Singh jee himself did the saskaar of the 21 shaheeds on the banks of the river Ganbheer. The life of Baba Zoravar Singh jee Paalit is not known very well and very few people know that he was the adopted son of Guru Gobind Singh jee. The dedication little Baba Zoravar Singh jee showed to Sikhi in his 11 years of life is an inspiration to all.

The legacy of the Battle of Sri Chamkaur Sahib ji

A coalition force of the Hindu hill rajahs and the Mughal emperor Aurangzeb had counted repeated attacks on the Khalsa at Anandpur Sahib over a period of three years in an attempt to destroy Sri Guru Gobind Singh Ji and totally wipe out Sikhi from the face of the earth. Even against these odds the power of Amrit and supreme fighting skills (shaster videay) of the Khalsa panth made them victorious against the combined force.

The enemy forces always suffered great losses in the battles and were forced to retreat for their lives. The enemy after great frustration realised that it was too hard to beat the Sikhs at their full strength therefore they put siege around Anandpur Sahib and neighboring towns, to cut off all supplies (food & arms) of the Sikhs.

The idea was to starve the Sikhs until they submitted. During a 7 month period rations ran out, by this time some 40 Sikhs had deserted the Guru and Khalsa panth. The enemy forces also suffered a lot of death due to disease (due to bad weather conditions). Due to the enemy losses who were rapidly dying everyday, they sent a Maulvi and a Brahmin, who swore by the Koran and the gita that if the Guru agreed to leave the fort, he would be allowed to go unharmed. Guru Ji didn't trust the enemy, however the innocent Khalsa said that "they have sent 2 religious people we should leave, there will be no problem." Guru Ji decided to put their word on trail. He got a few carts loaded with rags, bones and skeleton and had the material covered with silk and velvet cloth. No sooner had these carts traveled a short distance from Anandpur Sahib Fort there was a sudden attack by the mughal soldiers who killed the Singh's riding these carts. A few days after the Mughals apologized to Guru Ji and sent a Koran signed by Aurangzeb; along with a letter promising safe exist. The Sikhs pleaded with Guru Ji to accept Aurangzeb's assurances. On the repeated request and persuasion from the Panth, Sri Guru Gobind Singh Ji agreed to leave the fort. Just after midnight on the 20th December 1704, when the winter was at its peak, Guru Gobind Singh Ji departed from Anandpur Sahib with his wife, mum, four son's, panj pairya and 500 Singh's. They all walked in small bands. When they reached the Sirsa River they all recited their Nitnem and performed Asa Di Var at dawn before deciding to cross the river. However the enemy breaking all promises attacked the Khalsa. Guru Ji was half way cross the river when the battle at the river bank broke out. The two younger Sahibzadas and Mata gujri were separated from the Khalsa. Mata Sahib Kaur Ji and Guru Ji's wife were also separated from the Khalsa. Baba Ajit Singh and the Khalsa fought the enemy.

Bhai Uday Singh Ji a commander of the Sikhs put many enemies to death before being martyred at the river. Bhai jivan Singh Ji and Baba Ajit Singh Ji fought the enemy trying to protect each other from enemy attacks. Bhai jivan Singh Ji also became Shaheed. The Khalsa fought with so much joosh that the enemy was forced to retreat. Only 40 Singh's and the two elder sons managed to cross the river alive. They were all traveling to the village called ropar on the way Guru Ji;s horse rode over a brick kiln to ever ones amazement the brick kiln was suddenly cooled when the horse rode over it. Gudwara Bhatha Sahib is now there as a memory of this happening. They arrived at ropar in the evening; they set up camp in an open and vast uncultivated piece of land. The residents of ropar sent Rations for the Singh's, after an exhausting day the Khalsa went asleep after the evening prayers, while a Pathan of Kotla Nihang Singh took up guard duty. The next morning Chaudri budhi chand came to know of Guru Ji's arrival, he rushed to the camp and requested Guru Ji to shift his forces to his house which was built like a fortress (Chamkaur di Garhi). On hearing of the Gurus presence at Chamkaur. Wazir Khan led and army of ten lakh soldiers to chamkaur. He announced with drum beat that if the Guru surrendered along with his companions then their

lives would be spared. Guru Ji and the Sikhs replied with a storm of arrows which put many enemies to death.

The battle of Chamkaur began.....

Sri Guru Gobind Singh Ji appointed 8 men on each of the four walls of the fort. Two Sikhs held the door (Bhai Maddan Singh Ji and Bhai Ganda Singh Ji) and the other two were appointed as sentinels. Sri Guru Gobind Singh Ji, Baba Ajit Singh Ji, Baba Jujhar Singh Ji, Bhai Daya Singh Ji and Bhai Sant Singh Ji went on the top storey.

General Nahar Khan put up a ladder along one of the walls of the fortress and tried to step up. As he raised his head, Guru Ji destroyed him with an arrow straight at his head. General Ghani Khan came forward; Guru Ji flung his Gurj at him. His head was crushed with the fierce shot. Arrows and bullets were flying in both directions, as the enemy approached closer to the fort, small batches of 5 Singh's were dispersed to stop the enemy. Swords and shield sounded the batches fought with great skill and achieved shaheedi. The first batch of Singh's destroyed 1000s of enemies.

By the time of the third batch the enemy army was able to surround their selves' at all four directions around the fort. Observing the situation the remaining Singh's pleaded with Guru Ji to leave the fort along with his sons. Guru Ji acted as if he had not heard their plea; he drew their attention to the arrows being shot from both sides.

When the Singh's repeated their request to save the lives of the young sahibzadas. Guru Ji stated: which ones are you referring to? You all are my sons.

On seeing the sacrifices of his elder Khalsa brothers, Baba Ajit Singh asked his father to dispatch him in the next batch. On hearing this, a smile lit up the face of Guru Ji who was pleased with the Biras (warrior-spirit/might) of his son. Baba Ajit Singh Ji was dispatched and put many enemy soldiers to death before becoming Shaheed. Seeing his elder brothers sacrifice Baba Jujhar Singh Ji in Biras asked Guru Ji to dispatch him in the next batch of Singh's. Baba Jujhar Singh Ji dashed out the gates and shouted "SAT SRI AKAL". He also put many soldiers to death before becoming a martyr. It was now sunset, Sri Guru Gobind Singh Ji attached four letters and aimed them at the Maghal generals.

The first arrow struck the belt of Khwaja Mahmud Ali. The Guru wrote to him: You have lost honour both in the world and in your religion by taking an oath and going back on it"

The second arrow hit Wazir Khans horse: “He who swears and than does not abide by it will be thrown in the burning fire of hell”

The third arrow pierced the turban of Zabardast Khan: “He who swears by the holy Koran and betrays will burn in the fire of hell it is not far when the brave Khalsa will cause havoc for you and your kingdom”

The fourth arrow hit Ajmer Chand on his leg: “You will never have peace in your life. Waheguru is our protector and saviour”

Due to the injuries and nightfall, the enemy retreated and set up camp all around Chamkaur di garhi.

Sri Guru Gobind Singh Ji then addressed the Khalsa warriors on his desire to get Shaheed the next day. “There is no course left but to die fighting for truth and justice. Every drop of blood from us will lay a firm foundation for the panth. A shaheeds blood is always the growth of the next generation”

The 10 Singhs who were still in the fort requested Guru Ji that it was critical that he leaves the fort. However Guru Ji was still keen in becoming shaheed and dying with his beloved Singhs. The Singhs then formed the Panj Pairyea and requested Guru Ji to leave the fort the same night. He agreed, but he told the Khalsa I will not leave quietly. Bhai Daya Singh, Dharam Singh and Maan Singh decided to accompany Guru Ji. Guru Ji placed his Kalgi on Bhai Sangat Singh Ji. (Bhai Sangant Singh Ji resembled Guru Ji) he clothed him and seated him in position on the rooftop where Guru Ji was sitting. He told the Singh’s to get some rest; Guru Ji took up guard duty and massaged the Singh’s when they were asleep. At Amrit vela he and the three Singh’s left, he told them just in case they become separated they should all proceed in the direction of a certain star. Guru Ji got on the rooftop and blew his special trumpet. This wakened some of the enemy. As Guru Ji and the three Singh’s were leaving a couple of guards from the enemy came with torches to investigate the noise. Guru Ji attacked them with arrows and started clapping and shouting the Guru is leaving.

The next morning the 7 Singh’s fought like lions and inflicted great damage on the enemy. Bhai Sant Singh came out on his own to face an enemy of thousands. He lived up to the words of Guru Ji: I will make one Fight thousands. The Maghals were greatly disappointed when they realised that Bhai sangat Singh Ji wasn’t the Guru. Wazir Khan sent orders in all direction in his areas that anyone who offered aid to the Guru

would be severely punished (they would be dug in the ground until their head which would be then attacked by dogs), and the person who captures or informed of Guru Ji's whereabouts would be greatly rewarded.

Sri Guru Gobind Singh Ji after leaving the fort proceeded on his journey alone because he was separated from the 3 Singh's. he passed through Jandsar and Behlopur, he reached the jungle of Machhiwara, by this time Guru Ji tried and his feet were covered with blisters. Guru Ji reached a nice spot; he laid down before going to sleep Guru Ji recited a shabad:

Go tell the beloved lord,
The condition of his yearning disciples,
Without out thee, rich covering are an agony to us

It is said that Guru Ji was chatting to a shaheed Singh who came to do the Darshan of
Guru Ji before going to Sach Khand.

While he was resting the 3 Singh's relocated Guru Ji, The enemy was in hot pursuit of Guru Ji. Gulaba, an old masand of machhiwara, took Guru Ji and the Singh's to his home, but soon as he got there he got frightened for his on safety and requested Guru Ji to leave. On hearing this two Pathan horse merchants, Nabi Khan and Ghani Khan, who were old acquaintances of Guru Ji came and choose to risk their lives for the services of Guru Ji.

There also lived an old Sikh woman who had made some cloth for Guru Ji. Guru Ji blessed the woman for her Gift, Guru Ji got the cloth died blue and made a robe out of it. (The robe was the same style and the colour as the ones Muslim pirs used to wear).

Guru Ji disguised him self as Uch da pir and left galabas village. Guru Ji was carried by the two pathans and two singhs (who were also in disguise). Bhai Daya Singh Ji waved a chaur Sahib over Guru Ji. At a village called lal a military officer at a checkpoint had some doubts and made some inquires. Pir Mohammad (a high priest) of Nurpur, who knew Guru Ji, was asked to identify the pir. He confirmed that he was really Uch da pir, upon hearing this, the officer let them go. From Lal Guru Ji visited Katana and the kanoch where masand Fateh put Guru Ji off with excuses and did not let him stay. From there Guru Ji reached Alam Gir. Here Bhai Nand Lal (a zamindar) presented Guru Ji with a horse. Guru Ji gave Nabi Khan and Ghani Khan a saropa and asked them

to return home.

He also sent a letter of appreciation to Pir Mohammad by the hands of the pathans. From Alam Gir he advanced on horse back in the direction of Rai Kot, Rai Kalla. It is here where Guru Ji was informed by Nura mahi about the fate of the younger sahibzadas and Mata Gujri Ji. Guru Ji with an arrow uprooted a plant and said in the same way the Mughal Empire shall be uprooted.

Waheguru Ji Ka Khalsa Waheguru Ji ki fateh