

## **GURU TEGH BAHADAR SAHIB**

A person who sacrifices his life for a noble cause is called a '**Shaheed**'. Guru Arjan Sahib, the fifth Guru sacrificed his life for the sake of Sikh religion. Guru Tegh Bahadar Sahib, the Ninth Guru sacrificed his life for Hindu religion (on the request from Kashmiri Pandits) and saved them from the cruelty of the Mughal emperor Aurangzeb.

Guru Tegh Bahadar Sahib was born on 1st April 1621 at Guru Ke Mahal Amritsar. Guru Sahib was the youngest son of the sixth Guru, Guru Hargobind Sahib. When Guru Hargobind Sahib came to see his son after birth along with Sikh's, Guru Sahib said, "**Our son will be a brave man, master of kirpan and will do a great sacrifice**" and was named as Tegh Bahadar.

These words proved right in the future. In 1634 Guru Tegh Bahadar Sahib was married to Mata Gujri Ji (D/o Lal Chand, residence of Bakala), who gave birth to Gobind Rai (Guru Gobind Singh Sahib) in 1666. (Guru) Tegh Bahadar Sahib proved his mastery for the use of kirpan in the fourth battle at Kartarpur on 26th , 27th , 28th of April 1635 and thus proved the words of Guru Hargobind Sahib.

After Battle, Guru Hargobind Sahib himself went to Kiratpur and sent (Guru) Tegh Bahadar Sahib along with family to Bakala (Dist. Amritsar) for parchaar work. After Guru Hargobind Sahib, the Gurgadhi was given to Guru Har Rai Sahib in 1644 and later on to Guru Harkrishan Sahib in 1661.

When (Guru) Tegh Bahadar Sahib visited Delhi in 1664 at the call of Guru Harkrishan Sahib, Guru Sahib personally communicated his decision of handing over the Gurgadi to Guru Tegh Bahadar Sahib. After the meeting, (Guru) Tegh Bahadar Sahib came back to Bakala. In 1665 Guru Tegh Bahadar Sahib purchased some land at village Makhawal from Raja deep chand of Kaheloor and later developed the city of Anandpur Sahib. Guru Sahib then started his journey (Parchar Fera) towards North-East of India, to reduce the fear of oppression (by Mughal rulers) among the people and teach them to live a honourable life. Guru Sahib worked for the welfare of common people. Guru Sahib spread the message of Gurbani among the Sangat, taught them to live in brotherhood, do Satsangat, work hard, share their income (Daswand) and remember the One Akal Purakh. In Assam Guru Sahib generated friendship between Raja Ram Singh and Sardar of Ahomi Kabila Raja Chakra Dhawaj without any bloodshed.

Later on there was news that people are suffering a lot because of cruel orders from the Mughal Emperor Aurangzeb who was forcefully converting Hindus to Muslims. Thinking that if he could convert their Leaders / Pandits, their followers will automatically follow and convert to Islam. Hence maximum cruelty was on top Hindu Leaders - the Pandits of Kashmir. So Guru Sahib started his journey back

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towards Punjab from Assam. Guru Sahib reached Patna and met Sahebzada Gobind Rai (Guru Gobind Singh Sahib) & family and then headed towards Anandpur Sahib via Baksar, Banaras, Ayodhya etc. He reached Anandpur Sahib in 1670. After some time Guru Sahib called the entire family at Anandpur Sahib from Patna. At Anandpur Sahib Guru Sahib explained the present situation & upcoming dangers to his nine year old son Gobind Rai (Guru Gobind Singh Sahib) and started preparing for upcoming situations. At the same time Kashmiri Pandit - Kirparam along with other Pandit's met Guru Sahib at Anandpur Sahib to seek his help. After listening to their grievances, Guru Sahib assured them of full support and help. Kashmiri Pandit's conveyed the message to the Aurangzeb that,

**"We are in shelter of Guru Tegh Bahadar Sahib who is our religious leader. Regarding the Conversion you talk to Guru Sahib and what ever Guru Sahib does, we will follow him".**

Before starting his journey, Guru Sahib handed over Gurgadi to Guru Gobind Singh Sahib. Guru Sahib preached people on his way to lead a life free of fear and prepared them for fighting against cruelty and stand up for righteousness and if needed sacrifice one's life for same. The motto of Guru Sahib's teaching was,

**"One who does not frighten anyone, and who is not afraid of any one else",**  
ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਹਿ ਬਖਾਨਿ ॥੧੬॥  
(੧੪੨੭)

which resulted in many like-minded people even Muslims, accepting Sikh Religion aggressively. It was around this period that Sayad Saif Ali Khan from Saifabad (Presently – Bahadargad, Dist. Patiala) and Mohammad Baksh (Chaudhary of Samana) became follower of Guru Sahib. After hearing this news and seeing the popularity of Guru Sahib grow, Aurangzeb, who was at Hasan Abdaal at that time, strictly ordered his ministers in Delhi to arrest Guru Sahib and try to convert Guru Sahib to Muslim, and if Guru Sahib refused to do so, he should be persecuted.

The Ministers and Qazis followed the same and arrested Guru Sahib on the way and brought them to Delhi. At the time of arrest Guru Sahib was accompanied by Bhai Mati Das Ji, Bhai Dayala Ji, Bhai Sati Das Ji, Bhai Gurdita Ji, Bhai Udha Ji, Bhai Jaita Ji etc., who were the leading Gursikhs at that time. Guru Sahib separated Bhai Gurdita Ji, Bhai Udha Ji and Bhai Jaita Ji from himself to have an eye on the situation and act accordingly, leaving Bhai Mati Das Ji, Bhai Dayala Ji and Bhai Sati Das Ji with him. After arresting Guru Sahib and three Sikhs, the Qazis argued with Guru Sahib, trying to convince him to convert to Muslim.

Finding themselves unable to do so, they gave three choices to Guru Sahib –

- 1) Either accept Islam (Muslim religion) or
- 2) Show some super natural power or
- 3) be prepared for death.

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Guru Sahib replied negatively for first two choices – leaving ones religion because of fear and pressure was out of question. Regarding showing of super natural powers was against the law of God (Waheguru / One Akal Purakh). Regarding third choice of Death, Guru Sahib said he was ready, thus remaining firm on his principles. After hearing the reply at last Qazis declared **DEATH FATWA** for Guru Sahib and the Gursikhs.

On 11th November 1675, as a last attempt to frighten Guru Sahib, Bhai Mati Das Ji was tied in between two poles and cut with a saw. Bhai Dayala Ji was placed in boiling water and Bhai Sati Das Ji's body was wrapped with cotton and set on fire. None of the Gursikh accepted Islam and sacrificed their life while remembering the One Akal Purakh. Finally Guru Tegh Bahadar Sahib recited the Path of Japu Ji Sahib and then was beheaded with a sword by Jalaludin Jallad (Samana vala) at Chandni Chowk. The place where Guru Tegh Bahadar Sahib sacrificed his life, Gurudwara - Sees Ganj Sahib (Delhi) was built by Bhai Bhagail Singh Ji.

Bhai Jaita Ji and Bhai Udha Ji along with Bhai Lakhi Shah Vanjara, Bhai Nanu Ji, Bhai Makhan Shah Lubana etc. planned to take care of Guru Sahib's Head and Body. Bhai Lakhi Shah travelled on Bullock-cart's to Chandni Chownk via Red Fort and as per plan Bhai Udha Ji who was in the outfit of Muslim men, took the body of Guru Sahib in Bullock-cart and at about three miles away placed the body in the house of Bhai Lakhi Shah at village Rakab Ganj. In order to cremate the body of Guru Sahib, the whole house was set on fire so that it does not come into knowledge of Mughal Soldiers. Later Gurudwara Rakab Ganj Sahib was built at this place.

Bhai Jaita Ji was ready to take care of the Sees (head) of Guru Tegh Bahadar Sahib and proceeded towards Anandpur Sahib. Along the way Bhai Jaita Ji met Bhai Udha Ji and Bhai Nanu Ji. All three Sikhs along with head of Guru Sahib reached Anandpur Sahib. Guru Gobind Singh Sahib respected the Sikhs and said "**Rangreta Guru Ka Beta**" to Bhai Jaita Ji and Bhai Udha Ji.

Gurudwara Sees Ganj (Anandpur Sahib) was built at the place where Sees (Head) of Guru Tegh Bahadar Sahib was cremated by Guru Gobind Singh Sahib. In this way the Ninth Guru, Guru Tegh Bahadar Sahib sacrificed his life for the sake of mankind and showed the way to others, to be firm in their belief and honour everyone's right to choose their faith. With this, Guru Sahib induced the feeling of sacrifice in all for the principle of equality and independence of all religions. If this principle is followed by whole World, then there will never be any inter community clashes and only then can we talk about real world peace. Guru Gobind Singh Sahib wrote about the sacrifice of Guru Tegh Bahadar Sahib as:

“ ਧਰਮ ਹੇਤਿ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰੁ ਨ ਦੀਆ”

**"Dharam Heth Saka Jin Keea. Sees Diya Par Sirr Na Diya"**

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