

GURU TEGH BAHADUR: SRISHT-DI-CHADAR

Mrs Simmi Singh*

Miss Geetman Bahrha **

ABSTRACT

Guru Tegh Bahadur Ji son (the fifth and youngest son) of the sixth Sikh Guru, Guru Hargobind Sahib Ji, and Mata Nanaki Ji and grandson of Guru Arjan Dev Ji (founder of Harmindir Sahib, Amritsar) and great grandson of Guru Ram Das Ji (founder of the city of Amritsar). He came to prakash (born) on April 1st 1621 at Amritsar. As a small child Guru Ji received affection from his father the most because as Guru father said that his heart is full of patience and that one day he will bear adversities on his body and he will be blessed with a son with supreme powers. .Guru Tegh Bahadur a symbol peace, renunciation and peace perceived by people when Shri Guru Tegh Bahadur was thirteen years old, his village was attacked by Painde Khan and Kale Khan, Sahibzada fought like a brave warrior and showed excellent swordsmanship. A different amalgum of his personality is Reflected, courageous, brave, fearless, a savior, a protector in the battle field. Kashmiri Pandits led by Kirpa Ram came to seek protection against the atrocities of of the Mughal leader, Aurangzeb. They had faced strict payment of harsh taxes, cruelty, atrocities under the muslim governor (Iftikhar Khan) of Kashmir. They complained that They were losing their religion because of forced conversions Guru Tegh Bahadur makes a promise to the pandits and tells them to Convey the message to Aurangzeb to convert Guru Sahib first then all of them will accept Islam. Guru Tegh Bahadur was summoned by the emperor Aurangzeb who offered him three choices. Guru Tegh Bahadur accepted Martodom. Thus we can say Guru Tegh Bahadur Shrisht-Di-Chaddar is the savior of humanity.

Keywords: Harmindir Sahib, renuntiation, warrior, protector, savior.

*“Guru Tegh Bahadura Sarafa Afzal
Zeenat Rai Mahafil Zahoo Zala”*

Bhai Nandlal ji sketches the portrait of Shri Guru Tegh Bahadur Ji in these lines, as Sarafa (Arabic -rooh/spirit) wears a robe of honour that is from head to foot Padsha is Afzal (Persian word) which means full of goodness, kindness, benignity, beneficence, bounty, grace clemency, courtesy, graciousness, generosity, liberality, nobleness, excellence and much more.

BIOSKETCH

Srisht-Di-Chadar the ninth of the ten Gurus of Sikhism Guru Tegh Bahadur Ji son (the fifth and youngest son) of the sixth Sikh Guru, Guru Hargobind Sahib ji, and Mata Nanaki ji and grandson of Guru Arjan Dev ji (founder of Harmindir Sahib,

Amritsar) and great grandson of Guru Ram Das ji (founder of the city of Amritsar). He came to prakash (born) on April 1st, 1621 at Amritsar.

As a small child Guru ji received affection from his father the most among other Siblings. Mata Nanaki ji on acknowledging this asks Shri Hagorbind Sahib ji the reason that youngest son is the beloved one. Guru ji replied that his affection for youngest son is most because his heart is full of patience and that one day he will bear adversities on his body and he will be blessed with a son with supreme powers. As years rolled on when he was about three years old, on the marriage of his elder brother Bhai Gurditta ji Tegh Bahadur donated his Exorbitant costume to a poor unclad lad to protect him from cold. At the age when children hate to share or give their possessions, dimensions of altruism were visible in sahibzada's

* Assistant Professor, Sri Guru Tegh Bahadur Khalsa College, Jabalpur

** Graduate Architect, Maulana Azad National Institute of Technology, Bhopal

personality. Guru Hargobind Sahib ji could foresee a knight in shining armour. He answered to Mother's complaint, today to save somebody's life he has given his costume, one day to keep somebody's trust he will not hesitate to give his life.

EDUCATION

Sri Guru Tegh Bahadur Ji owned not a little to his parents and teachers in respect to his qualities of head and heart. In his early years he learned, Gurmukhi, Braj Bhasha, Sanskrit and religious philosophy from Bhai Gurdas ji. Archery and horsemanship from Baba Buddha ji. Training of swordsmanship was done by Shri Hargobind Singh ji. In music his interest was Equally deep and his poetic compositions give evidence of his excellent grasp of several of the Principle musical modes of the country. Guru Tegh Bahadur Ji got married to Mata Gujriji in 1633.

EARLY LIFE

When Shri Guru Tegh Bahadur was thirteen years old his village was attacked by Painde Khan and Kale Khan. In the battle Shri Guru Tegh Bahadur accompanied Guru Sahib and fought like a brave warrior and showed excellent swordsmanship. The battle was won (the battle of Kartarpur). Sahibzada showed heroic performance in the battle field. The father Shri Guru Hargobind Sahib ji was much pleased and changed his name from Tyag Mal ji to Tegh Bahadur Ji meaning Hero of the sword. While Shri Guru Tegh Bahadur was showing his valour in the Battle field which was fought in the market area witnessed by people from roof top Mata Nanki send for a messenger so that he may return home as fought for the whole day. The messenger came back with the reply given by Tegh Bahadur Ji that a warrior returns from the battle field under two conditions, either being victorious or by attaining martyrdom. Guru Tegh Bahadur a symbol of peace, renunciation and peace perceived by people, a different dimension of his personality is reflected, courageous, brave, and fearless, a savior, a protector.

WORKS

Guru Tegh Bahadur contributed many hymns to the holy Granth Sahib including the Saloks (Couplets). His works include 116 shabads, 15 ragas,

and his bhagats are credited with 782 compositions which are part of bani in sikhism. His works included in the Guru Granth Sahib (pages 219-1472). They cover a wide range of topics, such as the nature of god, human attachments, body, mind, sorrow, dignity, service, death and deliverance.

HISTORIC PAINTING OF GURU TEGH BAHADUR JI

During his itinerary in Eastern India (1666-1671) Guru Tegh Bahadur Sahib stayed at Dacca From December 1666- May 1667 AD and from January 1668- February 1669AD. He stayed in a Mansion build by the congregation of Dacca (Sangat). The place of stay is now known as Gurudwara Sangat Tola and the locality of the Gurudwara as Sangat Tola Lane. A royal proclamation (Firman) was made by Shaista Khan (Mirza Abu Talib 1600-1694) a subahdar and general in Mughal army and maternal uncle of Aurengzeb not to collect taxes from the Dharamsal of Guru Tegh Bahadur as mark of respect for the Guru and devotion to his universal Message of peace and brotherhood. The royal order enables to have insight of the great Humanitarian work done by Guru Tegh Bahadur his personality as a savior and protector of Humanity.

Before his departure from Dacca Guru Tegh Bahadur agreed to the request of mother of Bhai Balaki Das, the chief representative of Dacca, for a painting a portrait of Guru Sahib by the royal painter, named Ahsan. Historians say that Bhai Balaki Das kept a cot and bed at his house and used to pray every day that Guru Sahib should come to his house someday and sit on this cot. His spiritual discourse was heard by the Guru Sahib and he stayed there for a long time. This account tells us about the great spiritual powers of Guru Sahib who changed the destiny of mankind. The painting was painted by the painter, he made a picture of the body of Guru Sahib but when he reached his face (in the picture), he could not properly draw the radiant face of Guru Sahib. Guru Sahib on seeing this took the brush in his hand and drew himself. These historical accounts are helpful in understanding the unique spiritual powers and a totality of his personality

KASHMIRI PANDITS AND SACRIFICE OF SHRI GURU TEGH BAHADUR SAHIB JI

On May 1675 Kashmiri Pandits led by Kirpa Ram came to seek protection against the atrocities of the Mughal leader, Aurangzeb. They had faced strict payment of harsh taxes, cruelty, atrocities under the muslim governor (Iftikhar Khan) of Kashmir. They complained that honour of their daughters and sisters was lost. They were losing their religion because of forced conversion. Guru Sahib replied that such activities can only be stopped by a sacrifice of a great person.

Govind Rai (Guru Gobind Singh, son of Guru Tegh Bahadur) eight years of age, knew immediately the mission of his father. He offered a possibility who else is greater than you father for the cause. Guru Tegh Bahadur makes a promise to the pandits and tells them to convey the message to Aurangzeb to convert Guru Sahib first then all of them will accept Islam. Guru Tegh Bahadur was summoned by the emperor Aurangzeb who offered him three choices:

1. Accept Islam
2. Show a miracle
3. Martyrdom.

Guruji willingly declined the first two choices thus accepting the third one. Guru Tegh Bahadur was beheaded on Eleventh November 1675 at a

place known as Chandani Chowk, Sishganj Delhi. The freedom to follow one's own religion without fear and the right to worship our own Way which we enjoy today are gifts of the great Guru. As poet Senapath in his book 'Sri Gur Sobha' writes,

*“Pargat Bhai Gur Tegh Bahadur
Sagal Shrisht Di Dhapi Chadar”*

Thus we can say Gur Tegh Bahadur Shrisht-Di-Chaddar is justified as he as the savior of Humanity. We cannot reduce the parameter of greatness by accepting the quotation *Hind-Di-Chadar* as the sacrifice of a great saint cannot be tied to the boundaries of nations.

REFERENCES

- One of only known paintings of Sri Guru Tegh Bahadur Sahib, Prof. Sardar Anurag Singh, dailysikhupdates.com
- Martyrdom of Guru Tegh Bahadur forwarded by Khushwant Singh. Anamika Publisher, New Delhi.
- SikhiWiki
- The Supreme Sacrifice of Guru Tegh Bahadur-The Unique sacrifice, www.sikhmissionarysociety.org
- YouTube video: Dr Sukhpreet Singh Udokhe (kathavicharak)
- Wikipedia

* * * * *