



## BHAI MANI SINGH SHAHEED

6 February 1672

–

7 December 1738

In the post-Banda period, especially after the ignominious removal of Farrukhisar, which gave the Sikhs some relief, they needed wise leadership to ingrain the concept of the Granth and the Panth into the Sikh psyche. For a decade and a half, until his martyrdom, it was provided by Bhai Mani Singh, an erudite scholar well-versed in the exposition of Sikh scriptures and Sikh philosophy.

His missionary tours, explaining the Sikh scriptures, helped to leave an indelible mark of recognition of the shabad, the word as contained in the Adi Granth as the Guru. The point that Bhai Mani Singh instilled into the Sikh psyche was that the shabad, as contained in the Adi Granth in its entirety, without any distinctions, including the hymns of the *bhagats*, was the Guru to be shown an equal degree of respect and reverence. He also said that the Adi Granth was not to be worshipped as an idol.<sup>1</sup>

Theologically, Bhai Mani Singh was very clear; he made a distinction between *bhagat bani* and Gurbani. A significant contribution of Bhai Mani Singh was the emergence of the medium of *ardas*.

As mentioned before, Bhai Mani Singh was born on 6 February 1672 in his ancestral village of Hanso Majra near Samana to Naghaiya and Bibi Diali (Daya Kaur)<sup>2</sup>. At the very tender age of three, he, along with his parents, visited Anandpur to seek the blessing of Guru Teg Bahadur, and this is where he befriended Gobind Rai, who was a few years older than him and the son of Guru Teg Bahadur. Thus, deep bonds of friendship were formed, such that they were by each other's side till the end. Guru Teg Bahadur was



Nikhas Chowk, Lahore



Birthplace of Bhai Mani Singh in the village of Hanso Majra

mesmerised by their friendship, so he asked Naghaiya to leave his son with him, to be looked after by him as his own. It was a brave decision of Naghaiya and Bibi Daya Kaur to leave their youngest son with Guru Teg Bahadur. Gobind Rai was pleased that his playmate would remain with him, and they could have fun together.

Now Mania was under the guardianship of Guru Teg Bahadur, so it was not all play. Gobind Rai was to be educated in all aspects of life, including the art of warfare, and since both Gobind Rai and Mania were inseparable, they were educated together. Guru Teg Bahadur called in Munshi Pir Mohammad to teach the pair of them Arabic and Persian.

Though Mania was younger than Gobind Rai, he was equally receptive and learned both languages, soon conversing in them fluently. They also were taught sword-fighting skills. Their education continued until they were proficient in *shashter* and *shuster vidhya*. Apart from learning various skills, Mania helped around the household, looking after the many guests who came to pay their respects to Guru sahib and to receive his blessings and also took care of Gobind Rai's day-to-day needs. Though Mania assisted Gobind Rai, their friendship, regard, and respect for each other did not diminish.

On 11 November 1675, Guru Teg Bahadur was arrested while in Delhi.

He was prosecuted, imprisoned and tortured, and finally executed on the orders of Mughal Emperor Aurangzeb for standing against the emperor on the matter of forced conversions of the Hindu Kashmiri Pandits to Islam.

After the martyrdom of Guru Teg Bahadur, Gobind Rai became the tenth Guru of the Sikhs. The young boy suddenly had the weight of the whole Sikh community on his shoulders. Gobind Rai was well prepared for the task ahead and the difficulties he was to face, and Mania was by his side every step of the way.

Guru Gobind Rai was just nine years old at the time of his accession. Mania was six years old, and even at such a tender age he showed a willingness to do anything for his childhood friend, who was now his Guru. After a tumultuous period, there was calm at Anandpur. Poets, writers and the intelligentsia of that time began to gather at Anandpur to impress Guru Gobind Rai. Even wrestlers and martial art experts would show their expertise daily. Anandgarh was becoming a centre for shuster vidhya, and at the same time it was also being recognised as a centre for shashter vidhya.

On 6 August 1685, the king of Nahan, Medni Prakash, requested Guru Gobind Rai to visit Nahan and set up a place at Paonta. Guru sahib acceded to his request and moved to Poanta with his entourage. In May that year, before moving to Paonta, Gobind Rai married Mata Sundri. He was 19

years old, and his childhood friend, Mania, was 13 years of age. Gobind Rai set up his place on the banks of the Yamuna river, now known as Paonta Sahib. It was a serene, calm and beautiful place. Writers, poets, singers and many more arrived here to spend time with Guru Gobind Rai. During the latter part of the day, a group would sit with Gobind Rai and recite their compositions. Even at their young ages, Guru Gobind Rai and Mania contributed to the assembly of writers and poets, and their literary works were recited to the assembled group. Mania was given a place among the 52 writers and poets for his literary genius. It is said that here at Paonta, Guru sahib composed *Chandi Di Vaar*, *Shuster Naam Mala*, and *Krishan Avtar*.<sup>3</sup>

ਦੇਸ ਬਦੇਸ ਤੇ ਸੰਗਤ ਆਵੇ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ  
ਦਰਸਨ ਪਾਵੇ

ਬਾਵਨ ਕਵੀ ਗੁਰੂ ਢਿਗ ਰਹੇ ਮਨੀਆ ਉਨ  
ਮਹਿ ਗੁਨੀਆ ਅਰੇ

ਸ੍ਰੀ ਮੁਖ ਤੇ ਕਲਗੀਧਰ ਆਪੇ ਬੀਰ ਰਸ ਕੀ  
ਕਥਾ ਅਲਾਪੇ

**Dēs badēs tōn sagat āvē gōbind  
gurū kā daraśan pāvē**

**bāvan kavī gurū ḍhig rahē manī'ā  
una mah gunī'ā ahē**

**srī mukh tōn kalgīdhar āpē bīr ras  
kī kathā alāpē**

Creation of the  
Khalsa



From here, he fought the Battle of Bhangani. From his arrival, Guru Gobind Rai spent three years at Paonta. After the birth of sahibzada Ajit Singh on 16 November 1686, Guru sahib moved back to Anandpur. Here, at Anandpur, the gathering of poets and writers continued with the blessings of Guru sahib.

After the death of Harji Sodhi in 1696, Mania was sent to Amritsar along with Sikhs chosen by Guru Gobind Rai to help him to take over the possession of Sri Harmandir Sahib, which he did.

On 30 March 1699, on the Vaisakhi day, Guru Gobind Rai created and initiated the Khalsa as a warrior class, with the aim to protect the weak

and innocent from religious persecution. Guru sahib formulated an initiation ceremony by preparing Amrit Pahul, creating five beloved ones called *panj payara*. Gobind Rai made them initiate him as well. Thus, Guru Gobind Rai became Guru Gobind Singh. A Khalsa Sikh man was to be called Singh, and Kaur, meaning princess, was used for women. To celebrate Vaisakhi, the whole family from Hanso Majra was at Anandpur. Among the first 161 people to be initiated to the Panth was Mania, who became Mani Singh. Mahi Singh, Naghaiya, and the rest who were present were administered Khanda Di Pahul. Guru Gobind Singh addressed the congregation, accompanied by the

recitation from the Adi Granth. This was a great, morale-boosting event for the demoralised nation of people who Aurangzeb and his henchmen had persecuted. From here, Mani Singh was sent back to Amritsar to consolidate control over Harmandir Sahib and the day-to-day running of the administration. He was gone for just a few months when he was called back by Guru Gobind Singh to help him and to take part in battles with the hill Rajas. It was around the year 1700. The fighting continued until 5 December 1705, when Guru Gobind Singh was forced to leave Anandpur. Mani Singh was assigned the duty of escorting the wives of Guru Gobind Singh safely to Delhi. He got the Guru's wives to dress in burqa and veils like Muslim ladies and safely escorted them to Delhi to the house of Darbara Singh, a confidant and disciple of Guru Gobind Singh. Mani Singh stayed at Darbara Singh's house to attend to the needs of Guru sahib's wives until news arrived that Guru Gobind Singh was in Damdama Sahib. He then escorted Mata Sundri to Damdama Sahib and remained at his Guru's side.

Whilst at Damdama Sahib, the work of preparing four copies of the holy Granth got underway. There was to be one copy each of the Granth for Akal Bunga Amritsar, Patna Sahib and Damdama Sahib, and one Granth for general reading, which was called Vadde Babbe. This work was completed by the end of 1706. Mani

Singh, whilst preparing the Granths, also prepared smaller pothis to be read by devotees. Guru Teg Bahadur's bani was added to the Granth at this time. Guru Gobind Singh authenticated the Granths and gave the Granth the status of the eleventh and the final Guru. Around October of 1706, Mani Singh accompanied Guru Gobind Singh to meet Aurangzeb in Deccan, but, on the way, they received news of his death, so they turned back to Delhi and stayed there for a while, and then made their way to Agra to meet Bahadurshah, Aurangzeb's successor.<sup>4</sup>

On 7 October 1708, Guru Gobind Singh decided to move to Deccan. Mata Sahib Deva insisted on going with Guru Gobind Singh, and Mani Singh also went along with the tenth master, all the way to Nanded. Guru sahib set up his encampment on the banks of the River Godavari. It was a peaceful place, which Guru sahib liked as he could meditate on the riverbanks. Mani Singh did not leave the sight of Guru sahib and Mata Sahib Deva and attended to their needs day and night. It was a traumatic time for all the Sikhs, especially Guru Gobind Singh, having left Anandpur and lost his four sons, but he was still mentally as strong as he could be. During the pre-Khalsa and post-Khalsa periods, Guru Gobind Singh fought against tyranny in all its manifestations, against the hill Rajas, the Mughal governors and the imperial forces.<sup>5</sup> His spirit to fight against tyranny was still not diminished. At Nanded, Lachman Das Bairagi met

Guru sahib. Lachman Das asked Guru Gobind Singh's permission to go to Punjab and fight against tyranny. Guru sahib blessed him, and after the initiation ceremony of Pahul named him Banda Singh Bahadur. Mani Singh was asked by the tenth Guru to accompany Banda to Punjab.

Nawab Wazir Khan of Sirhind was concerned at the emperor's and Guru Gobind Singh's increasing friendship and their marching together to Deccan. He felt that survival was threatened, fully realising what he had done to the two *sahibzadas*. Wazir Khan deputed two of his most trusted men, Jamshed Khan and Wasil Beg, to follow Guru sahib. One evening after the Rehras prayer, Guru sahib was resting in his chamber when one of them stabbed the Guru on his left side. Before he could do the same again, Guru sahib struck him down with his sabre. The other assailant tried to escape but was also killed by the Sikhs. Mani Singh rushed to Guru sahib when he heard noises coming from the Guru's chamber. When Bahadur Shah heard the news sent by Mani Singh, he immediately dispatched his European doctor to attend to the Guru's wound. Guru sahib's wound was stitched up, and soon he was out of danger, and made a good recovery.

One day, while he was pulling at a strong bow, the stitches came undone, which caused profuse bleeding. Guru sahib lost a lot of blood, which caused great concern to Mata Sahib Deva and the Sikhs attending to him. It was clear

that the time had come for Guru Gobind Singh to proceed to the heavenly abode.

On 7 October 1708, Guru Gobind Singh breathed his last. Arrangements were made for his cremation under the guidance of Mata Sahib Deva. Mani Singh asked her if she would like to return to Delhi, to which she agreed. They, thus, made arrangements to return to Mata Sundri, where she spent the rest of her life. After arriving from Nanded, Mani Singh continued to look after Mata Sundri and Mata Sahib Deva, along with preaching Sikhism to the masses.

*Jab Guru joti jot samaye  
Mani Singh Mata sang aye Mata Sundri  
Sahib Devi  
Ubhey rahee madh Delhi abaythe Mani  
Singh sewa sab bhatey  
Karat karawat rahiyo bakhhiyate desh, Desh  
de Sikh udare bheta bhejat rahe apare<sup>6</sup>*

Mani Singh and Banda stayed there for some time and planned their further course of action with the rest. Thus started the journey back to avenge the deaths of Guru Gobind Singh, the four *sahibzadas*, and the countless followers who had given their lives for the Guru and Khalsa Panth. This was going to be the last stand against the tyranny of Wazir Khan.

Banda, along with his Bandai warriors, were ready to attack Sirhind. The Phulkian rulers gave him material help. On 26 November 1709, Banda Singh attacked Samana, the native



Severed head  
of Wazir Khan

town of Jalal-ud-Din, the executioner of Guru Teg Bahadur and one of the two executioners who had volunteered to behead Guru Gobind Singh's two sons at Sirhind. After sacking Samana, Banda occupied Gharam, Thaska, and Shahabad. The town of Kapuri was razed to the ground, and there, Faujdar Qadam-ud-Din was punished. Thus, on 12 May 1710 at Chapper Cheri, Wazir Khan was killed in battle, and Sirhind was captured on 14 May 1710. Banda Bahadur kept up the momentum with the same force, punishing the hill kingdom and anyone who had committed atrocities against Guru Gobind Singh and his family, until, on 7 December 1715, he was captured, along with his famished

warriors, and was taken first to Lahore and then to Delhi by the royal forces. On the orders of Farrukh-Siyar, Banda Singh and his companions were taken to the tomb of Khawaja Qutab-ud-Din Bakhtiyar Kaki, near the Qutab Minar, and were given a choice to accept either Islam or death. Banda refused to renounce his faith. In front of his eyes, his son was hacked to pieces. Banda was subjected to the harshest of atrocities. His eyes were pulled out, his hands and feet were chopped off and finally, on 9 June 1716, he was cut to pieces, limb from limb.<sup>7</sup>

After the death of Banda Singh, the Sikhs were divided into two factions, Tatt Khalsa and Bandai Khalsa. The opposition to Banda was orchestrated

even before he fought the opponents of Guru Gobind Singh. He was declared persona non grata by one faction of Sikhs, and Mata Sundri was briefed with information against him. The Tatt Khalsa refused to cooperate and fight along with Banda Singh against the Imperial Army. The caste composition of the Bandais was non-Jatt, and Tatt Khalsa was Jatt; it was unacceptable for Tatt Khalsa to be second best, even though some years earlier, Guru Gobind Singh had created the Khalsa based on human equality and had made all attempts against the caste system. With the death of Guru sahib, all his work was undone, and sadly, this continues even to the present day. Even now, Jatt Sikhs continue to feel superior to the others.

On the orders of Mata Sundri, Bhai Mani Singh was asked to take charge of Harmandir Sahib at Amritsar around 1713, along with Mama Kirpal Singh. While at Amritsar, Bhai Mani Singh resided at Akal Bunga.<sup>8</sup> At this point, he was the third *granthi* of Harmandir Sahib – Baba Buddha was the first, followed by Bhai Gurdas as the second. Hence, Mani Singh became Bhai Mani Singh. A good thing came out of Bhai Mani Singh's presence at Amritsar – he reconciled the two factions and put the affairs of Harmandir Sahib in order.

Bhai Mani Singh was now in full control of Harmandir Sahib, so it fell to him, on the orders of Mata Sundri, to gather all the segments of the *Dasam Granth*, which had been

misplaced when they had left Anandpur. It was a big task that only Bhai Mani Singh could do. The work of collating and tracing the lost bani continued until 1726. Siha Singh, who was in Delhi to assist Mata Sundri and Mata Sahib Deva, was instrumental in the collection of the bani. It was just not a one-person task. The Sikhs in Punjab and Bihar were asked to do the same under the leadership of Bhai Mani Singh and the guidance of Mata Sundri. Bhai Mani Singh was in constant contact with her, and he would often visit Delhi to report on his progress. This, though, took a toll on his health, for times were difficult, and the means of transport were still primitive. However, Bhai Mani Singh was well versed in the art of letter writing, so he kept Mata Sundri well informed through his letters.

The letter reveals that Banda Singh was still held in high regard, despite the politics of the time, and also clarifies that works such as *Krishan Avtar*, *Triya Charitar* and *Shastar Nam Mala Puran* were written by Guru Gobind Singh, possibly at Paonta Sahib or Anandpur.

Sikh historians are mistaken in claiming that Bhai Mani Singh took charge of the Harmandir Sahib in 1720/22. Bhai Mani Singh's letter to Mata Sundri proves that he was there in about 1713/14, as it was written about five months after Banda Singh's arrest and two months before his execution. A significant contribution of Bhai Mani Singh was the emergence

## ਇਤਿਹਾਸਕ ਚਿੱਠੀ

१६ माकडा मःते

[illegible]

ਇਹ ਚਿੱਠੀ (ਅਸਲ ਰੂਪ 'ਚ) ਗਿਆਨੀ ਹਰਿਨਾਮੁ ਸਿੰਘ 'ਬੱਲਭ'-  
ਸੰਪਾਦਕ 'ਸਿੱਖ ਥੀਰ' (ਹਿੰਦੀ) ਮਾਸਕ ਪੱਤ੍ਰ-ਕੁਰਦੁਆਰਾ 'ਰਥਾਬ ਗੰਜ' ਦਿੱਲੀ,  
ਨੂੰ ਮੁਨਸ਼ੀ ਬਮਸੇਂ ਸਿੰਘ 'ਭਾਵਿਸਥ' 'ਮਟੀਆ ਮਹਿਲ' ਦਿੱਲੀ ਨਿਵਾਸੀ ਖਾਸ  
ਸਾਂਝੇ ਹਏ ਪੁਰਾਣੇ ਕਾਗਜ਼ੀ ਵਿੱਚੋਂ ੧੯੨੯-੩੦ ਈਸਵੀ 'ਚ ਮਿਲੀ ਸੀ। ਅਤੇ  
ਉਨ੍ਹਾਂ ਖਾਸੇਂ ਇਸ ਦਾ ਬਲਾਕ ਮੰਗ ਕੇ, ਅਸਾਂ ਪਹਿਲੀ ਵਾਰ ਵਿੱਚ ਛਾਪੀ ਸੀ।

— 314 —

**The One Prevaieth Everywhere. May the Immortal be Our Saviour.**

**M**ost revered divine mother, Mani Singh makes obeisance at thy feet. News further is that on coming here my body has been suffering from acute wind-ailment and my health has been deteriorating. I meditated on the songs of healing thrice. But there has been no slackness in the service of Harmandir Sahib. The Khalsa has lost hold on Punjab and the Sikhs are retreating to the forests and mountains. The whole of Punjab is under the sway of the despots. Even in the villages the life of the young men and women is not safe. They are hunted and killed mercilessly. The enemies of the Guru have joined with them. The handaliyas (followers of an imposter guru) are spying on the Sikhs and are betraying them to the enemies. Almost everyone has left Amritsar. The clerks and accountants have fled. So far, the almighty has protected me. I cannot say what may happen tomorrow. The Master's words will come to pass. Binod Singh's grandson has passed away. Among the books I sent, there is a volume of 303 Triya Charitar Upakhyan written by the master. Please give that volume to Sihan Singh who lives in the interior of the city. So far, I have not been able to trace Shastra Nam Mala Puran. I have found the first part of Krishan Avtar but not the second part. If I get it, I will send it. There is a rumour here that Banda has made good his escape. May the lord protect him. Guru Angad's family at Khadur has sent five tolas of gold for your adopted son's bride. Please recover seventeen rupees from Jhanda Singh. I gave him five rupees to meet the expenses of the journey. He has some bad habits and will squander the money. The accountants have not as yet given me the accounts, otherwise I would have sent a hundi from the big city (Lahore). If my health improves, I shall come sometime in October or November.

Baisakh 22

Sd/- Mani Singh

Guruchak Bunga

Please reply in the bamboo stick.

of the medium of ardas. Along with compiling the literary works of the Gurus, Bhai Mani Singh was a scholar par excellence, with works like *Sikhan Di Bhagat Mala*, also known as *Bhagat Ratnawali*. He expanded the first of the Bhai Gurdas' vaars into a life of Guru Nanak, which is called *Gyan Ratnavali*. An expansion of Bhai Gurdas' eleventh vaar contains a list of famous Sikhs up to the time of Guru Har Gobind.

Sikhism is based on the equality of all, not on the caste or creed of any person. After Guru Gobind Singh, Banda Singh Bahadur and Bhai Mani Singh were the two most important and influential personalities amongst the Sikhs. As a true Sikh, Bhai Mani Singh did not believe in the hierarchy of the caste system, nor did he believe in the caste system. He did not use his caste with his name, as it was abolished by Guru Gobind Singh and, as a great scholar of that era, it did not matter to him. The Sikh community, rather than shun the practice of the caste system, has adopted it more vigorously. Various Sikh communities, to raise their social status among the Sikh community, have associated themselves with, or claimed, Bhai Mani Singh as their own.

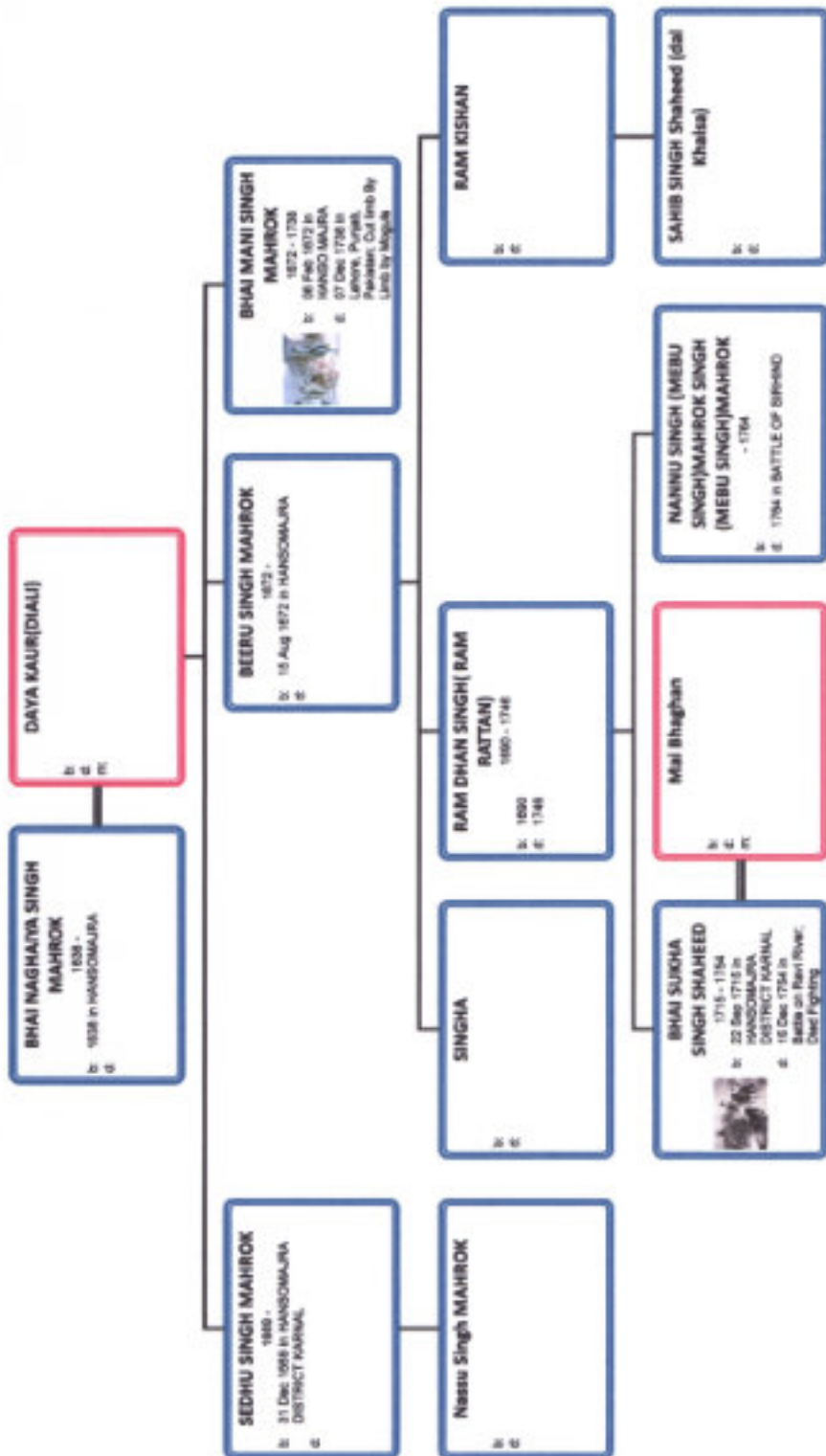
So, who was Bhai Mani Singh, and what was his family background? Which caste did he belong to?

- A scholar
- A theologian
- An administrator

- A leader of Sikhs in the post Banda period
- A warrior
- A married family man with children.

Various scholars of history have described him differently. Some have described him as a great scholar, warrior, and a married family man. Both past and present-day historians have depicted him to suit their agendas, but no one has tried to write the history of this great man accurately and honestly. Instead, these so-called historians have vandalised a history just over 300 years old. Different historians have him originating from Alipur, Multan, Kambowal (now the village of Longowal), and some have written that Bhai Mani Singh came from Kane Kache. They go so far as to declare Bhai Mani Singh a Dullat Jatt, a Rajput.

Kesar Singh Chhibber writes about Bhai Mani Singh belonging to the Kamboj caste. Historians also fail to mention that two Mani Singhs were associated with Guru Gobind Singh. They also mention Mani Ram from Alipore, who later became Mani Singh, stating that he was at the diwan of Guru Gobind Singh and a childhood friend at the same time. Mania, a Kamboj by caste, who after the Khalsa initiation became Mani Singh, was younger than Guru Gobind Singh, was the playmate of Guru sahib and the one who stayed with him till the end and at Amritsar as a *granthi*, and was



## KURSINAMA Bhai Naghaiya Singh Mahrok

cut limb from limb at Nikhas Chowk in Lahore.

Guru Gobind Singh was six years old when Bhai Mani Singh, the Kamboj, was born in 1672, and Mani Ram was 22 years old when Guru Gobind Singh was born. Accordingly, the timeline given by historians does

not fit. How could a man of 22 years of age be the childhood friend of the newly born Gobind Rai? The friendship between Mani Singh Kamboj and Gobind Rai fits exactly. However, Mani Ram was on the scene at that time, but in the different role of a sewadar, not of a childhood friend.

### Who were these two Bhai Mani Singhs?

	Mani Singh Kamboj	Mani Ram (later Singh)
Date of birth	6 February 1672	1644
Place of birth	Village Hanso Majra now in Haryana	Village Alipur District of Muzaffargarh
Name of parents	Naghaiya and Bibi Diali	Naik Mai Das and Madhari Bai
Grandfather	Channu	Ballu (1595–1644)
Marriage	Not married	Sito Devi, daughter of Lakhi Rai Second wife Khemi
Brothers	Sedhu and Beeru Singh	Jetha and DIALA
Children	None	Bachitter Singh, Anik Singh, Ude Singh, Ajab Singh, Ajaib Singh From second wife: Bhagwan Singh, Desa Singh, Balram Singh
Date of death	7 December 1738, Lahore, cut limb from limb	24 June 1734, Alipur, of old age
Age at death	66 years	90 years

Historians like Dr Sangat Singh, Dr Jaggi, and Giani Garja Singh have taken references from *Bhat Vahi Multani*, which are not authentic documents, and have not endeavoured to check any other sources.

Bhai Kesar Singh Chhibber, a contemporary of Bhai Mani Singh, mentions him several times in *Bansavali Nama Dasan Patshahian Ka*, where he writes about Bhai Mani Singh Kamboj Musdi (a person responsible for reading and writing literary works). Bhai Kesar Singh Chhibber, a Brahmin by caste, states very clearly and unequivocally, without a shadow of doubt and in more than one place, the caste of Bhai Mani Singh as Kamboj.

Chhibber's ancestors were associated with Guru Gobind Singh for several generations. His father, Gurbaksh Singh Chhibber, who was associated with the tenth Guru, was sent by Mata Sundri along with Mama Kirpal to manage the Harmandir Sahib complex. He was known as daroga and was in charge of the treasury. Dharam Chand, the father of Gurbaksh Singh, was the diwan of Guru Gobind Singh. Dargah Mall and his father, Dwarka Dass, father and grandfather of Dharam Chand, were the diwans of Guru Har Rai and Guru Harkrishan, respectively. Bhai Praga, the father of Dwarka Dass, was with Guru Hargobind sahib. Bhai Praga was with Guru Hargobind sahib when they visited Hanso Majra en route to Kiratpur earlier. Bhai Praga's son

Chupa Singh looked after Guru Gobind Singh during his childhood along with the young Bhai Mani Singh. Bhai Chupa Singh wrote Rehatnama for the Sikhs. Mati Das and Sati Das, who attained martyrdom along with Guru Teg Bahadur at Delhi, belonged to the Chhibber family.<sup>9</sup> So, to say that Mani Ram was the diwan of Guru Gobind Singh is utterly wrong and deceitful.

With the arrival of Gurbaksh Singh Chhibber at Amritsar, Kesar Singh and his brother also came along to assist their father. When Kesar Singh Chhibber wrote about Bhai Mani Singh, he was present and saw the events unfolding before his eyes. He wrote of an attack on Amritsar by the Turks in 1793 B (1736 AD), when they saved their lives by hiding in the *bhora*, *sardakhana* of their home with five or six associates. Chhibber, being a Brahmin, knew the caste system. He knew people belonged to different castes and had no reason to state it differently. In his writings, he gives the castes of all the people he writes about.

Bhai Kesar Singh writes that Bhai Mani Singh from the Kamboj caste, who has no equivalent in stature among the Sikhs of the Guru, came and stayed along with Mama Kirpal. He describes Bhai Mani Singh as saintly, wise, celibate and a learned person who was tolerant, brave and a person of firm ideas. He further describes the collection of the bani of the *Dasam Granth* by Bhai Mani Singh Kamboj in clear terms:

ਏਹ ਗ੍ਰੰਥ ਅਉਤਾਰ ਲੀਲਾ ਦਾ ਜੋ ਹੈਸੀ ਬਣਾਇਆ, ਸੇ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜਾਤ ਕੰਬਓ ਹੂਰਾ ਇਕੱਠਾ ਕਰਵਾਇਆ  
ਸੰਮਤ ਸਤਾਰਾਂ ਸੇ ਬਿਆਸੀ ਜਬ ਗਏ, ਤਬ ਭਾਈ ਮਨੀ ਸਿੰਘ ਦੂਜੇ ਅੰਮ੍ਰਿਤਸਰ ਆਵਤ ਭਏ  
ਦੂਜਾ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਚੇਲ੍ਹੇ ਬਾਗ਼ ਵਿਚ ਹੈ ਬਣਿਆ, ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਮੁਸਦੀ ਸਿੱਖ ਸਿੱਖਾਂ ਵਿਚ ਗਣੀਆਂ  
ਸੇ ਸਿੱਖ ਬਹੁਤ ਹੀ ਮਾਇਆ ਲੈਕੇ ਹੈ ਸੀ ਆਇਆ, ਸਿੱਖਾਂ ਨੂੰ ਦੇ ਖਰਚ ਰੁਪਏ ਬਾਣੀ ਢੂੰਡਾਇਆ  
ਖਾਸ ਦਸਖਤੀ ਪੱਤਰੇ ਲੀਖੇ ਹੱਥ ਆਏ, ਓਨਾ ਪੱਤਰਿਆਂ ਦੇ ਬਰੋਬਰ ਨਾਲ ਸਬ ਬਾਣੀ ਹੋਰ ਲਈ ਲਖਾਏ  
ਇਤਨੀ ਵਧੀਕ ਗੱਲ ਉਸ ਪਾਸੋਂ ਹੋਈ, ਜੇ ਭਗਤ ਬਾਣੀ ਆਦ ਗ੍ਰੰਥ ਦੀ ਜੁਦਾ ਕਰ ਲਿਖੀ ਸੇਈ  
ਆਦ ਗ੍ਰੰਥ ਅਤੇ ਦਸਵੀ ਪਾਤਸ਼ਾ ਹੀ ਦਾ ਦੇਵੇ ਗ੍ਰੰਥ ਇਕ ਕਾਰਯਾ,  
ਆਦ ਵਿਚਿੰ ਭਗਤ ਬਾਣੀ ਜੁਦਾ ਕਰ ਲਖਾਇਆ  
ਦੋਹਾਂ ਗ੍ਰੰਥ ਦੀ ਬੀੜ ਇਕ ਕਰ ਬੰਧਾਈ, ਉਹ ਗ੍ਰੰਥ ਕੀਸੇ ਗਰੀਬ ਸਿੱਖ ਡੀਠਾ ਜਾਈ

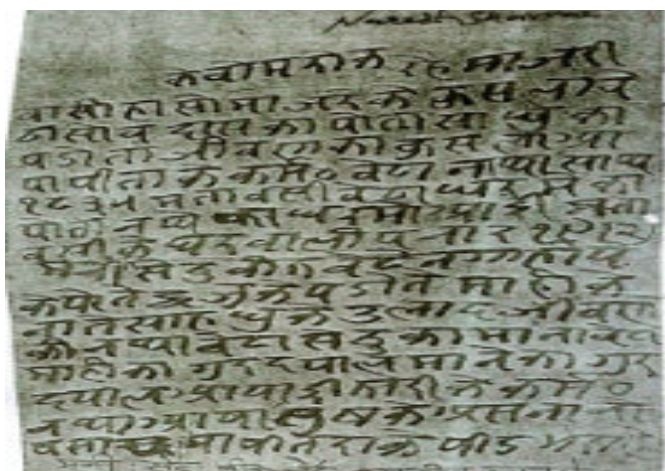
Ēhe grath a'utār lilā dā jō haisī baṇā'ī'ā, sō bhā'ī manī singh  
jātt kambō hūrān ikaṭhā karavā'ī'ā  
samat satārā sau bi'āsī jaba ga'ē, tab bhā'ī manī singh  
dūjē amritsar āvat bha'ē  
dūjā amritsar jī cōl'hē bāḡh vich hai baṇī'ā, bhā'ī manī  
singh jī musadī sikh Sikhān vich gaṇī'ān  
sō sikh bahut hī mā'ī'ā lai kē haisī ā'ī'ā, Sikhān nū dē  
kharach rupa'ē bāṇī ḡhūḡā'ī'ā  
khās dasaḡḡatī patarē likhē hatha ā'ē, ōnā patari'ān dē  
barōbar nāl sab bāṇī hōr la'ī likhā'ē  
itanī vadhīk gal uss pāsōn sī hō'ī, jō bhagat bāṇī ādh  
Granth dī judā kar likhī sō'ī  
ādh granth atē dasavī pātaśāhī dā dōvēn granth ik kārayā  
ādh vichōn bhagat bāṇī judā kar likhā'ī'ā, dōhān  
granthan dī bīṛ ika kara bandhā'ī  
oh, granth kīsē garīb sikh ḡṭhā jā'ī

He got Avtar Lila in full and made editorial additions to it, but it had not been bound together. Its seven pages lay in Delhi. The copy of the *Dasam Granth* had gotten scattered during the battles. The Granth Avtar Lila was collected by Bhai Mani Singh Kambo. In 1782 B (1625 AD) Bhai Mani Singh came to the second Amritsar, which was in Chola Bagh. Bhai Mani Singh Musdi was a prominent person among the Sikhs. A Sikh brought a large amount of money, which he spent on collecting the bani. Mani Singh made one mistake of separating the bani of bhagats from that of the Gurus and got them bound together. It was seen by some Sikhs, who cursed him, to be chopped, just as he had separated the bani of the bhagats from that of the Gurus. Bhai Mani Singh begged his pardon, but as per the curse, his body was chopped at each joint at Lahore later on.<sup>10</sup>

Kesar Singh Chhibber described Bhai Mani Singh clearly as Kamboj, as he was closely associated with him. Twice Bhai Kesar Singh Chhibber gave the caste of Bhai Mani Singh as Kamboj, who was Musdi and spent a major part of his life with Guru Gobind Singh. In history, as in a court of law, the contemporary or eyewitness account carries the most weight and is accepted as the most credible evidence. Circumstantial evidence is taken into consideration only as a last resort.

Historians have evaded the real evidence, relying heavily on circumstantial evidence of the ethnicity of Bhai Mani Singh. Bhai Kesar Singh Chhibber wrote about him in minute detail and about the other Sikh personalities of the time. Bhai Kesar Singh came under the pupilship of Bhai Mani Singh at Amritsar. He experienced the events of that time and later documented them for his own and future generations. He could not have made up the events of that time.

Thakur Singh and Harbans Singh Thind also stated that Bhai Mani Singh belonged to the Kamboj caste. They also say that he belonged to the family of Captain Ram Singh, who was the first Vice President of SGPC—a family well-known in Sunam and descendants of Naghaiya from the Mahrok clan. Kirpal Singh Narang, D.R. Sethi, and Giani Lal Singh all state that he was born in Kambowal. Koer Singh goes as far as saying, in *Gurbilas Patshai 10*, that all his work is based on stories told to him by Bhai Mani Singh. Thakur Singh and Harbans Singh Thind are correct to some extent in saying that he belonged to the Kamboj and Mahrok clans. Bhai Mani Singh was not born in or around Kambowal. As stated earlier, he was born in his ancestral village of Hanso Majra. As Bhai Mani Singh was celibate, his brother's descendants moved to Sunam only after Sukha Singh Shaheed cut off the head of Massa Ranghar, and it had become dangerous for the family to live in their



Ancestral Vahi  
of Bhai Mani  
Singh's Family  
Purohits in  
Pehova  
(Haryana)

ancestral village. Mai Bhaghan, the wife of Sukha Singh, with her only son, who was two months old at that time, moved to her parent's house in Sunam. Thus, Sunam became the ancestral village for the remaining descendants up to the present time.

Dr Ratan Singh Jaggi, in his book *Bhai Mani Singh Jiwan te Rachna*, published by Punjabi University Patiala, does not mention two Bhai Mani Singhs. Dr Jaggi, himself the head of the History Department of Punjabi University Patiala, fails in his attempt to justify his account with all the archives and information to hand.

Why? According to Dr Jaggi, Bhai Mani Singh's association with Guru Har Rai and Guru Har Krishan may

be possible in the case of Mani Ram (Singh) from Alipore, but Bhai Mani Singh Kamboj does not fit the timeline because he was born later. If history books are written based on hearsay, they are not history but mere stories.

The *Encyclopaedia of Sikhism* discards the myth and the claim of Dr Jaggi by declaring that there were two Mani Singhs – Mani Singh Kamboj, the childhood friend of Guru Gobind Singh, and Mani Ram (later Singh), an older man at the time of Guru Gobind Singh's birth.<sup>11</sup> Giani Thakur Singh writes in his book *Jiwan Bhai Mani Singh Shaheed*, written in 1920 in Lahore when he was looking after Shaheed Ganj, where Bhai Mani Singh was put to death:

ਭਾਈ ਮਨੀ ਸਿੰਘ ਕੰਬੋਜ ਸਨ. ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਦਾ ਜਨਮ ੨੪ ਮਾਘ ਬੁਧਵਾਰ

ਸੰਮਤ ੧੭੨੯ (੧੬੭੨ ਈ) ਵਿਚ ਮੁਕਾਮ ਪਿੰਡ ਹੰਸੋ ਮਾਜਰਾ, ਨਗਾਹੀਆ ਕੰਬੋਜ

ਮਹਿਰੋਕ ਦੇ ਘਰ ਮਾਤਾ ਦਿਆਲੀ ਦੇ ਉਦਰੋਂ ਹੋਇਆ

ਇਸ ਦੇ ਮਾਪਿਆਂ ਨੇ ਲਾਡ ਨਾਲ ਇਸਦਾ ਨਾਮ ਮਨੀ ਰੱਖਿਆ I ਮਨੀ ਦੇ ਦੋ ਵੱਡੇ ਭਰਾ ਸੋਢੂ ਤੇ ਬੀਰੂ ਸਨ

ਸੰਮਤ ਸਤਾਰਾਂ ਸੌ ਉਣਤੀਸਾ - ਮਾਘ ਮਹੀਨਾ ਦਿਨ ਚਉਬੀਸਾ, ਬੁਧਵਾਰ ਦਿਨ ਸੂਬ ਲੱਖ ਲੀਜੈ - ਜਾ

ਦਿਨ ਜਨਮ ਮਨੀ ਜੀ ਥੀਜੈ, ਪਿਤਾ ਕਾ ਨਾਮ ਨਗਾਹੀਆ ਭਾਈ -, ਦਿਆਲੀ ਨਾਮ ਮਾਤਾ ਸੁਖਦਾਈ

ਹੰਸੋ ਮਾਜਰਾ ਨਗਰ ਮਹਾਨੇ - ਭਾਈ ਮਨੀ ਸਿੰਘ ਜਨਮ ਸਥਾਨੇ

ਨਗਾਹੀ ਏ ਕੇ ਸੁਤ ਜਨਮੇ ਤੀਨ - ਸੋਢ, ਬੀਰੂ ਮਨੀ ਈਨ<sup>12</sup>

**Bhā'ī manī singh kambōj san. Bhā'ī manī singh jī dā janam 24 māgh budhavār**

**samat 1729 (1672 AD) vich mukām pinḍ hansō mājarā, Naghaiya kambōj**

**Mahrok dē ghar mātā Diali dē udarō hō'ī'ā. iss dē māpi'ān nē lāḍḍ nāl isa dā**

**nām manī rakhi'ā I manī dē dō vaḍḍē bharā sēḍū tē bīru san samat satārān sō**

**uḡatisā- māgh mahīnā din cha'ubīsā, budhavār din śubh lakh lījai- jā din janam**

**manī jī thījai, pitā kā nām Naghaiya bhā'ī -, Diali nām mātā sukhadā'ī hansō**

**mājarā nagar mahānē- bhā'ī manī singh janam sathānē nagāhī'ē kē subh janamē**

**tīn- sēḍū, bīru manī inn**

Giani Thakur Singh mentions that his whole purpose in writing the detailed history of Bhai Mani Singh and his family was to quell the doubts about Bhai Mani Singh's caste and the disrespect various historians have shown by creating doubts about his lineage. Giani Thakur Singh specifically picks out Giani Gian

Singh's writings as misrepresenting history, not just once but several times, to make himself look important in society. Kirpal Singh Dardi's extensive research on Bhai Mani Singh, based on his analysis and cross-checking of several sources, concluded that Bhai Mani Singh was a Kamboj and a celibate, while Mani Ram was a family

man with children and grandchildren. He further states that Shaheed Bilas was not so old, as stated by Garja Singh, who wrote in it that Mani Singh (Ram) went to Haridwar with Guru Gobind Singh. Upon checking the vahis from the respective purohits, he states that it pertains to 1887 and 1893 B, which are 136 and 142 years after the actual event of 1751 B. There is mention of Bhai Mani Ram Diwan.

As mentioned earlier, Mani Ram was never the diwan of Guru Gobind Singh. Mai Dass and his family were described as Banjara Rajput. The letter from Bhai Mani Singh was expertly analysed by Dr Harkirat Singh, a linguist at Punjabi University Patiala, and his opinion was that this letter contained no element of Lehndi or Multani, but the effect of eastern Punjabi was clear. Though Jaggi and Daljit Singh do not consider this letter to be reliable.

Garja Singh does not declare the name of the provider of the letter. Historians who claim Bhai Mani Singh to be Rajput are Piara Singh, Garja Singh, and Piara Singh Padam, all Sikh Rajputs. Thus they promote Mani Ram as Bhai Mani Singh to make him their own and improve their caste status in Sikh society.

The first entry of Bhai Mani Singh as Rajput, published in the *Encyclopedia of Sikhism*, was written by Piara Singh, but this was changed in the next edition. The *Bhat Vahis* used by these historians could not be relied upon, as they were written to glorify

their paymasters. Modern historians no longer rely on these documents for fear of misstating the facts.

Giani Gian Singh did not mention his relationship with Bhai Mani Singh in the first edition of *Panth Parkash*, but by the time his second edition was published, Bhai Mani Singh was recorded as his ancestor and also as coming from the village of Kambowal, now the village of Longowal near Sunam. According to Giani Gian Singh, Bhai Mani Singh, like him, was a Dullat Jatt.

Where Giani Gian Singh went wrong was in writing about the birth of Bhai Mani Singh in Kambowal, not realising that Kambowal was then in ruins. The land records of the Punjab Government prove this without a doubt. He also states that Ala Singh founded the village of Longowal in 1749 AD. Dullat Jatt Kala, along with his two sons, Naghaiya and Mani Singh, came with him.

He further states that Naghaiya had seven sons. Giani Gian Singh, in *Panth Parkash*, writes that he was the son of Bhag Singh and grandson of Bhakta Singh, but he writes his father's name as Loka Singh in the first edition. Naghaiya was related to Mani Singh, not as a brother but as the son of another family from Hanso Majra. The whole idea of tracing his lineage to Mani Singh and proving that Mani Singh was a Dullat Jatt was in tatters.

Scholars like Bhai Kahn Singh could not even consider his writings credible. Thus, Bhai Kahn Singh, in

*Mahan Kosh*, states that the whole idea of Bhai Mani Singh being a Dullat Jatt was Giani Gian Singh's idea, but most scholars consider Bhai Mani Singh to belong to the Kamboj caste.<sup>13</sup> Bhai Kahn Singh went even so far as to

accuse Giani Gian Singh of misstating the facts and plagiarism, as Giani Gian Singh had declared Naghaiya and Kala to be his ancestors. Giani Gian Singh got it wrong, so he writes about Bhai Mani Singh:

ਮਨੀ ਸਿੰਘ ਭੀ ਦੇਇ ਬਹੈਰੈ – ਬਹੁ ਨਿਰਣੇ ਕਰ ਜਾਨ ਲਏ ਹੈ  
ਇਕ ਮਨੀ ਸਿੰਘ ਜਾਤ ਕਮੇਈ – ਸਾਕਨ ਮਨੀਕਰਨ ਭਾ ਸੇਈ  
ਅੰਮ੍ਰਿਤਸਰ ਮੇਂ ਔਰ ਲਾਹੌਰ – ਹੈ ਸੰਤਤਿ ਤਾਂ ਕੀ ਜੁਗ ਠੌਰ  
ਹਮ ਨਿਜ ਨੈਨਨ ਪਿਖੀ ਪਸੀਰੇ – ਦੂਸਰ ਭਯੋ ਮਨੀ ਸਿੰਘ ਜਾਟ  
ਰਚੀ ਸਾਖੀਆਂ ਜਿਨ ਬਹੁਠਾਟ – ਰੱਖਓ ਸਿਦਕ ਕਟਾਇਓ ਅੰਗ  
ਜਾਗ ਮੇਂ ਜਸ ਪਾ ਗਯੋ ਅਬੰਗ

**Manī singh bhī dō'i bahai hain – bahu niraṇē kara jān la'ē hain**

**ika manī singh jāṭ kamō'ī – sākan manīkaran bhā sō'ī**

**Amritsar mēin aur lāhore – hai satat tān kī jug ṭhaur**

**hum nij nainan pikhī pasīrē – dūsara bhayō manī singh jāṭ**

**rachī sākhī'ān jin bahū ṭhhāṭ -rakha'ō sidak kaṭā'i'ō ang**

**jāg mēn jas pā gayō abang**

Giani Gian Singh wrote the first edition of *Panth Prakash* in 1874 AD, and it was published in 1878 AD. During his lifetime Giani Gian Singh published five editions of the work, with new additions.

**Vahi Pandit Shei Kanth, son of Lakshmi Kanth, Kurukshetra. Record of Longowal resident caste Dullat Jatt Folio 411:**

**Hamir Singh, Maharaj Singh, Tharaj Singh, Tara Singh, Bakhta Singh, Rugga Singh, Sujan Singh, sons of Naghaiya, grandsons of Kala.**

**Didar Singh, Sadda Singh, Gian Singh sons of Bhag Singh. Bhag Singh son of Bakhta Singh, grandson of Naghaiya Singh.**

**Didar Singh, Sadda Singh, Gian Singh, Bhag Singh's son Didar Singh from Karnal in 1915.<sup>14</sup>**

Based on the family records from Giani Gian Singh's purohits, Giani Garja Singh comments about the deceit of Giani Gian Singh and mentions in *Shaheed Bilas* that, 'All his ancestors are mentioned in the records, but Bhai Mani Singh's name is nowhere to be seen. It is highly surprising and suspicious how and why

Giani declares Bhai Mani Singh as from his family'<sup>15</sup>.

It is surprising that Giani Gian Singh mentions his father, Bhag Singh, grandfather, Bhakta Singh, and great-grandfather, Naghaiya Singh, but fails to mention Bhai Mani Singh as Naghaiya Singh's brother, and his family, if any. It is highly suspicious why Bhai Mani Singh and his family's name was not mentioned in purohit vahis. It would have been a matter of pride for Giani Gian Singh to have made sure that Mani Singh's name was written in the vahis.

According to these vahis, Naghaiya had seven sons, namely, Hamir Singh, Maharaj Singh, Tharaj Singh, Tara Singh, Bhakta Singh, Rugga Singh, and Sujan Singh, but if we compare the names according to purohit vahis and Giani Gian Singh's given names, then Hamir Singh, Maharaj Singh, Tara Singh, and Rugga Singh are not the sons of Naghaiya Singh. If we consider Maharaj Singh as Maraj Singh and Rugga Singh as Rua Singh, whose sons are Hamir Singh and Tara Singh? Giani Gian Singh's list of his ancestors in *Panth Prakash*, when compared to purohits vahis, does not tally. However, Giani Gian Singh did not even know his ancestors' names correctly, so he lies about Bhai Mani Singh in *Panth Prakash*. According to vahis, Giani Gian Singh's two brothers, Didar Singh and Sadda Singh, visited their purohits in 1915 B (1858 AD). Gian Singh, born in 1822 AD, finished writing *Panth Prakash* 16 years after his

brother's visit to Kurukshetra. It is surprising, yet again, that he mentions his father, grandfather, and great-grandfather but does not mention his great-grandfather's brother's name as Bhai Mani Singh in the *purohits vahis*.

Giani Gian Singh created this fictitious lineage to Bhai Mani Singh later, after their visit to Kurukshetra. Bhai Kahn Singh mentions Bhai Mani Singh as Dullat Jatt in *Mahan Kosh*, but also writes that this was based on Giani Gian Singh's account. However, he believed that Bhai Mani Singh was from the Kamboj caste.

*The Encyclopedia of Sikhism* writes about Giani Gian Singh that he was a staunch Sikh but not a critical historian. The incidents, their order, dates, and facts do not come up to the level of scientific investigation. Giani was motivated to use a martyr's name for the adulation of his clan.<sup>16</sup>

The British patronised writers like Rattan Singh Bhangu and many others, who were on the payroll of Captain Murray and were writing history that suited the British at that time. Though Giani was independent, he was keen to promote himself and his family and thus lacked truthfulness in writing the facts. Gurmukh Singh writes about Giani Gian Singh's attempt to dub Bhai Mani Singh as Dullat Jatt and Giani Garja Singh's motivation and desire to use Bhai Mani Singh's name for the adulation of his clan. Similarly, over the decades, many have declared Bhai Mani Singh to be their ancestor. Dr Prakash Singh

Jammu has challenged these historians and openly called Giani Gian Singh, Giani Garja Singh, and their associates deliberate liars. He further asked that the *Bhat Vahi Multani* upon which Giani Garja Singh has based his research be produced in the original, but to no avail.

Everyone would like to be associated with a person of great achievements and fame. Bhai Mani Singh was a genius of very high calibre and belonged to the whole Sikh community, but at the same time, history must be factual and not based on castes or clans or for the glory of one family. The vandalism of historical facts is worse than genocide, which happens from time to time; people heal their wounds and get on with their lives, but the wounds inflicted by the vandals of history do not heal until they are challenged.

From the start of the eighteenth century, Bhai Mani Singh Kamboj was at Amritsar and came to help Guru Gobind Singh at the Anandpur battles in 1704 AD. As mentioned earlier, he was with both the wives of Guru Gobind Singh, helping them to reach Delhi safely. In 1706 AD he was at Damdama Sahib to assist Guru Gobind Singh in the preparation of Granth Sahib. Bhai Mani Singh was present at many places, and Amritsar was not his permanent abode then. He travelled between Delhi and Amritsar several times to attend to Mata Sundri and Mata Sahib Deva to discuss and solve Panthic and family problems. He

did not settle at Amritsar for a longer period until 1721/22 AD. Travelling conditions were terrible in that era, and only a young, energetic person could endure them.

Bhai Mani Singh Kamboj was 48 years old and fits the category of a person who could endure all that travelling, while Mani Ram Rajpoot was in his late 70s, rather an elderly person, and could not have coped. Garja Singh writes about Mani Singh that he was the head granthi of Amritsar. If so, how was he able to move around from place to place at his age and still look after Harmandir Sahib? There was no Mani Singh Rajpoot! Kesar Singh Chhibber writes that a man brought a large amount of money from Delhi, sent by Mata Sundri, that was given to Bhai Mani Singh Kamboj, who was responsible for all the affairs at Amritsar. If there were such a man known as Mani Singh Rajpoot Diwan, then that money would have been sent to him by Mata Sundri. Mani Ram (Singh) was neither the diwan nor the head granthi of Amritsar. Garja Singh creates a smoke screen to discredit Kesar Singh Chhibber by saying that Bhai Mani Singh was not Kamboj and he was mistaken as to his caste. Why was Kesar Singh Chhibber wrong in recognising the caste of Bhai Mani Singh when he writes about other Sikhs, their names, castes, and sub-castes? If Chhibber was not wrong about other Sikh personalities of that time, why would he be wrong in the

case of Bhai Mani Singh's caste? Garja Singh says Chhibber was a young boy at that time, so he could not see things clearly, but Chhibber was 26 years old in 1782 B/1725 AD, and as he was a witness to what was happening, he could not have written history wrongly. He had no reason to do so. Chhibber clearly writes about Bhai Mani Singh Kamboj, that he was the one with all the responsibilities in Amritsar, and that he discharged them with all honesty, including the compilation of the *Dasam Granth*. If, by mistake, Chhibber had assigned the caste of Bhai Mani Singh Kamboj to Rajpoot, then Garja Singh would have had no problem with that. Amritsar in those days was developing around Harmandir Sahib. Houses and small shops had started appearing around the temple building. Chole Bagh, mentioned by Chhibber, another locality appearing near there, was also known as Dooja Amritsar. Bhai Mani Singh Kamboj chose this place to sit in peace to compile the *Dasam Granth* around 1782 B (1725 AD).

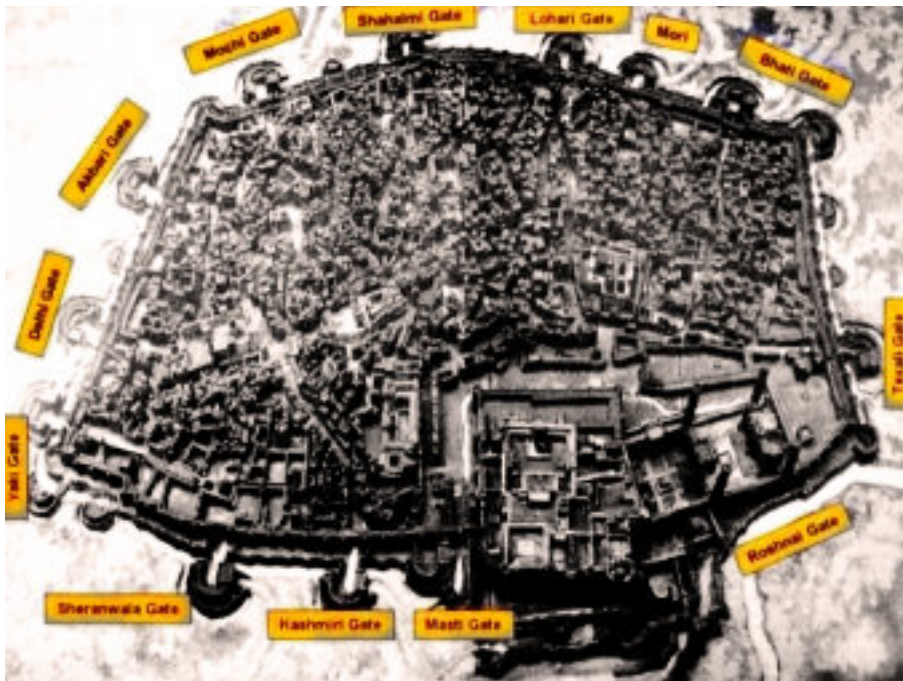
The Subedar of Lahore and Multan was so troubled by the Sikhs that around 1733 AD, he approached Sardar Kapur Singh and negotiated a peace treaty with the Sikhs. Under it, Sardar Kapur Singh was declared the Nawab. Zakaria Khan also gave him a lot of land around Amritsar in the shape of jagirs. This action created a sense of calm in the area, and Sikhs who had been in hiding started to come out. The peace remained intact

until 1735 AD, when Zakaria Khan repossessed all the land. With the breakdown of the treaty, Zakaria Khan appointed Diwan Lakhpatt Rai and gave him a vast army of soldiers to find and kill Sikhs. Bhai Mani Singh was now at Harmandir Sahib after finishing the compilation of the *Dasam Granth* and other banis and was concentrating on the day-to-day running and looking after the Sikhs' interests in the absence of his Master. Giani Garja Singh writes another untruth in Shaheed Bilas about the execution of Bhai Mani Singh in 1734 AD. By this, he meant Mani Ram (Singh) at Lahore. He did not realise that the Sikhs and Zakaria Khan had a peace treaty from 1733 AD till 1735 AD, and there was no reason for anyone to be arrested or killed. To give prominence to Mani Ram (Singh), he created a false narrative.

Bhai Mani Singh Kamboj was very much alive and carrying out his Master's and both Mata Sundri and Mata Sahib Deva's orders to look after Harmandir Sahib. By now, Sikhs had started gathering at Amritsar at least twice a year for the congregation. There was a regular recitation of bani from the Guru Granth Sahib, followed by kirtan. This practice continued till 1737 and early 1738 AD. One day, after the morning diwan, the Sikhs asked Bhai Mani Singh to celebrate Diwali and gather the Sikhs from all over the place. Bhai sahib decided it was a good idea, so he asked the sangat to send messages to Majha, Malwa,

Doaba, and distant places for the Sikhs to gather in Amritsar at the time of Diwali. It was decided that there should be two diwans at Amritsar, one at the time of Vaisakhi and the second on Diwali. Its aims were to reorganise the Panth and preach Sikhism to the masses. It was also decided amongst the Sikhs, under the leadership of Bhai Mani Singh, that they should look at the problems that they were facing at that time and collectively try to find solutions. So it was decided to hold three days of diwan at Amritsar. There were a few men who were there to spy on Bhai Mani Singh and the Sikhs on the orders of Zakaria Khan. Ami Chand Majithia (an ancestor of the present-day Majithia family of Punjab) and Bhajan Das were the two men Zakaria Khan planted on the pretext that they would be given jagirs in return for information about Bhai Mani Singh and the Sikh community.

Zakaria Khan learned about the plans for the *mela* at Amritsar from these traitors. Khan Bahadur dictated his hukam nama for Bhai Mani Singh to explain why he wanted to organise a mela at Amritsar and asked him to appear and explain the reasons and the plans for the mela. Bhai Mani Singh was also told how much money would be levied on him to organise such a mela. Zakaria Khan's soldiers took the hukam nama to Bhai Mani Singh and asked him to read and sign the orders. Then Bhai sahib was ordered to come in person to Lahore and explain. Bhai Mani Singh gathered five Sikhs to



The walled city of Lahore

accompany him to Khan Bahadur. They stayed overnight at the Dera Sahib; the following morning, they went to see Zakaria Khan to explain their reasons. Bhai Mani Singh was told that if he wanted the mela at Harmandir, he would have to pay Rupees 3,000 as *jizya* to be permitted to hold any such celebration. Bhai Mani Singh agreed to pay the money. It was a clever ploy by the Subedar to gather all the Sikhs in one place and kill them easily. By that time, the Sikhs had a price on their heads. Moreover, Zakaria Khan had wanted to annihilate the Sikhs since his father's time. He had earlier asked the emperor at Delhi to appoint him as the Subedar of Lahore, and he would finish off the

Sikhs from Majha, Malwa, and Doaba. His plan seemed to be working.

Diwali was to be celebrated on Tuesday, 11 November 1738. Zakaria Khan, along with his *sippasalar*, Sher Mohammad, started preparing for the onslaught against the Sikhs. Armaments and soldiers were ready for the operation. Nearer to the time of the mela, Ami Chand Majithia and Bhajan Das were heard bragging about their connections with Zakaria Khan and how they would soon be rich. This was reported to Bhai Mani Singh, and he, keeping in mind the safety of the Sikhs, sent messages to all places urging the Sikhs not to come. Zakaria Khan ordered Diwan Lakhpat Rai to help Sher Mohammad, along with a

vast number of soldiers, to attack the visiting Sikhs. It is mentioned that he sent around 10,000 soldiers for this operation, but this is an exaggeration by historians. His whole army was not more than 3,000 to 4,000 soldiers. Bhai Mani Singh cancelled the whole celebration in time and saved many Sikh lives. The plan to kill the Sikhs seemed to be failing in Lahore, and Zakaria Khan felt insulted and humiliated by Bhai Mani Singh's farsightedness. The cash offering which Bhai Mani Singh and his fellow Sikhs had envisaged would cover the jizya was in deficit. Bhai Mani Singh could not and would not pay, as the planned mela had been thwarted by Lahore's Subedar. After three days and three nights the sippasalar, along with his soldiers, marched back to Lahore.

Zakaria Khan ordered Sher Mohammad to return to Harmandir and demand a jizya of Rupees 3,000 from Bhai Mani Singh. Sher Mohammad demanded Bhai Mani Singh to pay the money he had promised for the mela. Bhai Mani Singh replied that he did not have to pay him even one rupee, as it was Zakaria Khan and his soldiers who had obstructed the organisation of the mela. Sher Mohammad reported Bhai Mani Singh's reply to the *sarkar* at Lahore. Zakaria Khan became very angry at the refusal and ordered Sher Mohammad to go with his soldiers to arrest Bhai Mani Singh and bring him immediately. Bhai Mani Singh, along with Gurbaksh Singh, Sant Singh,

Amar Singh, Uday Singh, Gurmukh Singh, and Sangat Singh, went to Lahore, escorted by Sher Mohammad and his soldiers. The news of Bhai Mani Singh's arrest spread like wildfire around Amritsar and Lahore. Bhai Mani Singh and his associates were kept in the Lahore fort jail overnight. The following morning Zakaria Khan called Bhai Mani Singh and his Sikhs to appear before him. They were brought in chains before the subedar and were ordered by him to pay the jizya, as agreed. He said that Bhai Mani Singh would not be free to return to Amritsar until it was paid in full. Bhai Mani Singh gave the same answer he had given to Sher Mohammad at Amritsar. By now, the Sikhs from the business community at Lahore had arrived to see Bhai Mani Singh, and they offered to pay the money collectively. Bhai Sahib stood firm on his principles and refused the Sikhs' offer, telling them that he would not allow them to pay for something that had not happened on account of Zakaria Khan's actions.

Zakaria Khan called for the *kazi* to come to his durbar to advise him about the non-payment of the jizya. Khan Bahadur told the kazi that this man was the granthi of Harmandir who had wanted to hold a mela at Amritsar and had agreed to a jizya of Rupees 3,000, which now he was refusing to pay. He asked the kazi what the punishment under the Sharia was. The *kazi nazam* opened his book and read for a while, and then said that the

granthi was liable to pay under Sharia and he was liable for punishment on three counts. Firstly, he had gone back on his promise; secondly, he had been beadab (disrespectful); thirdly, he was the Sikh leader who got Muslims killed by his Sikhs through his sermons. Khan Bahadur told the kazi that this

granthi had no money and would not allow others to pay for him. The kazi replied that there was one other way to resolve the situation:

‘If he accepts to be a Muslim and take kalama before me, then we can allow him to go free’. Bhai Mani Singh replied to the kazi nazam:

ਕਾਜ਼ੀ ਨਾਜ਼ਮ ਦੂਹਨ ਮਿਲ ਬਹੁ ਬਿਧ ਸਰਾ ਸੁਨਾਈ  
ਸੁਨ ਕਰ ਸਿੰਘ ਸਾਹਿਬ ਤਬੈ ਗਰਜ ਉਠੇ ਇਮ ਗਾਏ  
ਦਮੜੇ ਹਮਰੇ ਪਾਸ ਸੁਨਾਇ ਦੀਨ ਕਬੂਲ ਕਰੇ ਹਮ ਕਰਿ  
ਲਾਖ ਜਤਨ ਜ ਆਪ ਬਣਾਵੇ ਮੈ ਸਿੱਖੀ ਨੇਹ ਸਿਦਕ ਤਾਜਾਵੇ  
ਸਿਤਨਾਮ ਕਾ ਕਲਮਾ ਜੇ ਇ ਦਮ ਬੰਦਮ ਸਦ ਪੜੇ ਸੋਈ  
ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਸਤਿਗੁਰ ਮੇਰੇ ਝੱਗੜੇ ਜਨ੍ਹਿਰੇ ਸਗਲ ਨਿਵੇਰੇ  
ਪੁਨ ਸ੍ਰੀ ਦਸਮੇ ਸਤਿਗੁਰ ਪੂਰੇ ਹਾਜਰ ਨਾਜਰ ਸਦਾ ਹਜੂਰੇ  
ਦਸਮ ਗੁਰੂ ਕੇ ਬੇਟੇ ਜੇਇ ਛੋਟੀ ਉਮਰ ਸ਼ਹੀਦ ਜੁਹੋਈ  
ਪੁਨ ਸਤਿਗੁਰ ਕਿ ਜੇ ਬਿਧ ਮਾਤਾ ਧਰਮ ਹੇਤ ਗੁਜਰੀ ਸੰਗ ਤਾਤਾ  
ਹਮ ਤਿਨਹਿ ਕੇ ਸਿੰਘ ਕਾਹਮੇ ਹੋਇ ਤੁਰਕ ਕਿਉ ਲਜਾ ਲਾਮੇ<sup>17</sup>

Kazi nāzam dūhan mil bahu bidh sarrā sunā'ī  
Sunn karr singh sāhib tabai garajj uṭhē imm gā'e  
damarṛē hamrē pāss sunā'ī dīn kabūul kabūul karē hum kahi lākh  
jatan ja āpp baṇāvō mai sikhī  
nēh sidak tājāvō, satnām kā kalmā jō'i dam bandam sadh paṛē sō'ī  
srī gur nānak satgur mērē jhagaṛē jinhēn sagal nivērē  
punn srī dasmēn satgur pūrē hājar nājar sadhā hajūrē  
dasam gurū kē bēṭē jō'i chōṭī umar śahīd jūhō'ī  
pun satgur ki jō bridh mātā dharam hēth gujarī sang tātā  
hamm tinahi kē singh kāhamē hō'ī turak ki'un lajā lāmē

Zakaria Khan was not happy with what Bhai Mani Singh had said, so he asked the kazi nazam to find a suitable punishment for him and his associates. The kazi had made up his mind to set an example to other Sikhs lest they dared to rise against Lahore's Subedar. Without wasting any time, he ordered that he be put to death and dismembered.

The Sikhs of Lahore tried to mediate the release of the remaining prisoners. Bhai Mani Singh was determined not to give Zakaria Khan any reason to think he was wavering in his decision to defy him. Some historians write that a few of Bhai Mani Singh's associates were released on *zamanat*, but this is not true. They stood by Bhai Mani Singh's decision and gave their lives too. Zakaria Khan ordered that, in keeping the Sharia law, they should be put to death as was prescribed by the kazi.

The executions were to take place at Nikhas Chowk. This chowk was where all executions were carried out in front of the citizens of Lahore. All attempts failed to persuade Bhai Mani Singh to accept Islam and save his life.

Thus, on 7 December 1738, Zakaria Khan decided to put Bhai Mani Singh to death in the manner advised by the kazi nazam. Mani Singh was brought in chains from the fort to Nikhas Chowk, the executioners were called, and a fatwa was read to him, explaining why he was to be punished. Still steadfast in his belief, Bhai Mani Singh was not shaken by these events.

His face was glowing; he was calm, serene, and ready to face the wrongdoers. People gathered to witness the execution as this was the normal practice of the day. They were amazed at this man, who was about to be executed but reciting the Japuji Sahib. After finishing the Japuji Sahib, Bhai Mani Singh told the kazi that he was ready and waiting. The Sikhs made a final attempt to ask the kazi nazam to take money in lieu of Bhai Mani Singh's life, but Bhai Sahib told them that this was the order of the Kartar, and no one could change His orders. Even Khan Bahadur, who had shown such cruelty to the Sikhs, was amazed at Bhai Mani Singh's tranquil state.

Zakaria Khan left the task of execution in the hands of the kazi nazam, and the executioners and left for the fort. Amongst the crowd watching were two men of God, Fakir Shah Zarak Kadri and Sayyad Hussain Peshawari, who were appalled at the treatment of another man of God. They immediately went to the Subedar and told him that what he was doing was not keeping with the Sharia, and if he did not stop it, he would pay with the wrath of Allah. Zakaria Khan, and his soldiers, came immediately to Nikhas Chowk to put a stop to the execution, but it was too late – Bhai Mani Singh's head had been severed. Bhai Mani Singh gave his life in the service of Guru Gobind Singh, his family and the entire Sikh Panth on Mughar 22 massia 1795 B (7 December 1738 AD).

ਸੰਗਤ ਤੁਰਤ ਲਾਹੌਰ ਕਿ ਤਿਆਰੀ ਨਾਜ਼ਮ ਪਾਸ ਸਿੰਘ ਛੇਰ ਅਬ ਦੇਜੀਆਂ ਲਉ ਰੁਪਿਆ ਲਾਖਾਸ

ਇਹ ਸੁਨ ਕਰ ਟੱਬ ਭਾਈ ਸਾਹਿਬ ਕੀਯੋ ਬਚਨ ਬਹੁ ਧੀਰਜ ਚਹਾਬ

ਬਚਨ ਪੰਥ ਗੁਰ ਹੋਇ ਹੈ ਪੂਰਾ, ਤੁਮ ਕਰ ਸਕੋ ਕੈਸ ਅਧੂਰਾ

ਤਾਤੇ ਇਹ ਅਰਦਾਸ ਕਰੀਜੈ ਸਿੱਖੀ ਸਿਦਕ ਦਾਨ ਮੋਹ ਦੀਜੈ

ਇਹ ਸੁਨ ਮਨੀ ਸਿੰਘ ਕਿ ਬਾਣੀ ਸਬ ਸੰਗਤ ਧਨ ਬਖਾਨੀ

ਪੁਨ ਨਾਜ਼ਮ ਨੈ ਕਹਿ ਓ ਸੁਆਇ ਅੰਗ ਕਤਾਵੇ ਦੇਰ ਨਾ ਲਾਇ

ਇਸ ਬਿਧ ਸਿੰਘ ਕੇ ਬਚਨ ਸੈ ਆਧ ਹੈਰਾਨ ਭਾਇਯੋ ਖਾਨ ਬਹਾਦਰ

ਪੂਨਾ ਨੈਣ ਕਰ ਕੈ ਅਤ ਲਾਲ ਕਹਯੋ ਜਲਾਦਾਂ ਕੇ ਤਿਸਕਾਲ

ਪਕਰੇ ਜਾਕਰ ਬਾਹਰ ਲੈ ਜਾਵੇ ਕਟੇ ਅੰਗ ਅਬ ਦੇਰ ਨਾ ਲਾਵੇ

ਹੁਕਮ ਮਾਨ ਤਬ ਕਾਤਲ ਕਾਰੇ ਭੁਜਾ ਪਕਰ ਸਿੰਘ ਕਰ ਅਗਾਰੇ

ਚੋਕ ਨਖਿਸ ਵਿਚ ਅਸਥਾਨੇ ਖੜ੍ਹੇ ਕਰੇ ਸਿੰਘ ਜੀ ਟੈਬ ਆਨੇ

ਲੋਕ ਹਜ਼ਾਰੇ ਮੁਸਲਮਾਨ ਕੇਤਕ ਹਿੰਦੂ ਭੀ ਤੀਸ ਧਾਨ ਦੇੜ ਦੇੜ ਦੇਖਣ ਹਿਤ ਆਏ ਦੇਕੇ ਸਿੰਘ ਜਿਸ ਅੰਗ ਕਟਾਏ

ਜਬ ਜਲਾਦ ਨਿਜ ਸ਼ਾਸਤ੍ਰ ਸੰਬਾਰੇ ਸਿੰਘ ਜੀ ਦਾਹਨੀ ਭੁਜਾ ਪਸਾਰੇ

ਮੁਖ ਤੇ ਹੋਈ ਪ੍ਰਸੰਨ ਅਧ ਭਾਖਯੋ ਹੁਕਮ ਬੀਚ ਕੁਛ ਵਰਕੁ ਨਾ ਰਾਖਿਓ

ਜੇਤਕ ਬੰਦ ਅਤੇ ਧਨ ਮੇਰੇ ਜੁਦਾ ਜੁਦਾ ਕਾਟੇ ਬਿਨ ਦੇਰੇ ਸੁਨਤ ਜਲਾਦ ਹੈਰਾਨੀ ਸਾਰੀ ਹੋ ਪ੍ਰਸੰਨ ਸਿੰਘ ਬਚਨ ਉਚਾਰੇ,  
ਮੁਖਪਰ ਚਡੀ ਸਿੰਘ ਕੇ ਲਾਲੀ ਹੈ ਸਰੂਪ ਇਹ ਸਤਿ ਅਕਾਲੀ

ਦੇਖ ਦੇਖ ਸਬ ਲੋਕ ਸ਼ਰ੍ਹਾ ਹੈ ਇਸ ਕੇ ਡਰ ਨਾਹ ਮੌਤ ਜਰਾ ਹੈ

ਪਾਠ ਸ੍ਰੀ ਜਪੁਜੀ ਕਰ ਉਚੇ ਸਿਦਕੀ ਧਰਮ ਕਰਮ ਕੇ ਸੁਚੇ

ਪੁਨ ਜਗ ਚਰਨ ਸਿੰਘ ਕੇ ਪਾਵਨ ਬੰਦ ਬੰਦ ਕਰ ਕੀਨੁ ਕਤਾਵਾਨ

ਮੁਖ ਤੇ ਸਿੰਘ ਹੋਈ ਨਹ ਬੋਲਿਓ ਗੁਰ ਪ੍ਰਤਾਪ ਤੇ ਸਿਦਕ ਨਾ ਡੋਲਿਓ ਸ੍ਰੀ ਜਪੁਜੀ ਮੁਖ ਪਾਠ ਕੀ ਸੇਦਰ ਪੇੜੀ ਗਾਏ<sup>18</sup>

ਸੀਸ ਜੁਦਾ ਧੜ ਤੇ ਥੀਓ ਉਚੇ ਫਤਿਹ ਗਜਾਈ

Sagat turat lāhore ki ti'ārī Nazam pās,  
singh chōr ab dējī'ān la'u rupi'ā lākhās,  
Eh sun kar ṭab bhā'i sāhib kīyō bachan bahu dhīraj chhāb,  
bachan panth gur hō'i hai pūrā, tum kar sakō kais adhūrā,  
tātē eh aradās karījai sikhī sidak dān mōh dījai,  
eh sun manī singh ki bāṇī sab sagat dhan dhan bakhānī,  
pun nāzam nai kahi'ō su'a'i ang katāvō dēr nā lā'I, iss bidh singh  
kē bachan sain ādh hairān bhā'iyō khān bahādar, pūnā naiṇ kar  
kain att lāl kahiyō jalādān kō tisakāl,  
pakarō jākar bāhar lai jāvō kaṭō ang abb dēr nā lāvō, hukam  
mānn tab kātāl kārē bhujā pakar singh kar agārē, chōck nikhās vich  
asathānē kharḥē karē singh jī ṭaib ānē,  
lōk hazārōn musalamān kētak hindū bhī tīs dhān, dhōṛ dhōṛ  
dēkhaṇ hith ā'ē dēkhē singh jis ang kaṭā'ē, jab jalād nij śāsht  
sambārē singh jī dāhanī bhujā pasārē,  
mukh tē hō'i prasan adh bhākhīyō hukam bīch kuch varku nā  
rākhi'ō, jētak bandh atē dhan mērē judā judā kātō bin dērē, sunnat  
jalād hairānī sārī hō prasan singh bachan uchārē, mukhparr chaḍī  
singh kē lālī hai sarūp iha sat akālī, dēkh dēkh sabb lōk śar'hā hai  
isa kō ḍarr nāh maut jarā hai  
pāṭh srī japujī kar uchē siddakī dharam karam kē suchē,  
punn jugg charan singh kē pāvan bandh bandh kar kīn katāvānn  
mukh tē singh hō'i nah bōli'ō gur pratāp tē sidak nā ḍōli'ō, srī  
japujī mukh pāṭh kī sō dar pōarī gā'ē  
sīs judā dhar tē thī'ō ūchē fateh gajā'i



Nikhas Gate, Nikhas Chowk, Lahore

ਸੰਮਤ ਸਤਾਰਾ ਸੇ ਪਚਨਮੇ, ਮਗਰ ਮਹੀਨਾ  
ਤਦੇ ਜਾਨਵੇ

ਬਾਈ ਦਿਨ ਬੀਤਿਆ ਥਿੱਤ ਮਾਵਸ, ਸਾਕਾ  
ਬੀਓ ਕੀਯੋ ਸਿੰਘ ਜਾਵਸ

ਗੁਰਪੁਰ ਗਾਯੋ ਆਤਮਾ ਭਾਈ, ਦੇਹ ਸਥੂਲ ਸੇ  
ਪਰੀ ਰਹਾਈ

ਨਗਰ ਸਗਰ ਭਇਓ ਹਾਹਾਕਾਰ, ਹਿੰਦੂ  
ਮੁਸਲਮ ਸਬ ਨਰ ਨਾਰ<sup>19</sup>

*Samat satārā sō pachanamē,  
maghar mahīnā bhadōn jānavē*

*bā'ī din bī'tī'ā thit māvas, sākā  
thī'ō kīyō singh jāvas*

*gurapur gāyō ātamā bhā'ī, dēh  
sathūl sō parī rahā'ī*

*nagar saḡar bha'ī'ō hāhākār, hindū  
musalam sab nar nār*

After the execution of Bhai Mani Singh, there was unrest in the city of Lahore, Amritsar, and the surrounding areas. Zakaria Khan was shaken by this unrest and disgust shown by the Sikhs, Hindus, and Muslims and felt that his survival as the Subedar was in danger. At first, he resisted keeping the body of Bhai Mani Singh in public view at Nikhas Chowk. Having regard for his position, he ordered that the remains be removed. By now, Bhai Mani Singh's brothers, Sedhu Singh and Beeru Singh, had arrived from Hanso Majra, along with the Sikh sangat from Lahore and Amritsar. They took Bhai

Sahib's remains and cremated them on the banks of the River Ravi. The ashes were taken back to the village. The Sikh sangat erected a samadhi of Bhai Sahib just outside Masti Gate.

Earlier, whilst editing the Granth Sahib, Bhai Mani Singh realised that the bani of the Gurus and bhagats had not been compiled correctly. He noted that the chronology of the Granth Sahib, which was based on different ragas, was not right. So, he set about putting it in the right form based on ragas and differentiating the Gurus and bhagats' bani. The Sikhs at that time did not understand if what he was doing was correct or not and started blaming him for reorganising the Granth. They cursed Bhai Sahib for the way he had cut the bani here and there, and said may God cut him in the same way. Bhai Sahib, not taking any offence, apologised and sought forgiveness. We may believe what the historians have written, but what happened to Bhai Sahib was not the result of a Sikh curse. After the demise of Guru Gobind Singh and Banda Singh, here was another personality who had influence over the Sikhs. The Mughals, along with the Subedar of Lahore, did not want Bhai Mani Singh's influence to grow because that would have been fatal for the local administration in Lahore. Thus, it was imperative for them to remove his influence and Zakaria Khan found a solution to his problems. The martyrdom of Bhai Mani Singh was a strategic plan by Zakaria Khan.



Shaheed Ganj  
Bhai Mani  
Singh, Masti  
Gate, Lahore

Before the Partition, the gurudwara at Shaheed Ganj was looked after by the Sikhs. Giani Thakur Singh was the custodian for worship and remembrance of Bhai Mani Singh. In 1920, Giani wrote the complete history of Bhai Mani Singh Kamboj and another Mani Ram (Singh). He differentiated the two Mani Singhs. Mani Singh Shaheed was a Kamboj who spent his entire life from childhood till the end in the service of Guru Gobind Singh and the Khalsa Panth.

The Gianis, Bhangus, Garjas, and the Jaggis have not dealt fairly with history. On account of selfish reasons, their and their clans' self-importance, history has not been recounted correctly, though we know the lineage

of Bhai Mani Singh Kamboj from our family records and the records of family purohits. The fact remains that Bhai Mani Singh was celibate and had no sons and no wives. The other Mani Singh, who had sons and wives, was on the scene, but we cannot credit him for the martyrdoms in the Sikh Panth.

Bhai Sahib was one of the most prominent martyrs of the eighteenth century. He occupies a special place in Sikh history and the history of Punjab due to the unique circumstances of his martyrdom and is highly revered. He was a saint in the true sense of that word, a spiritual leader, a scholar, and an administrator who took decisions for the Khalsa Panth and did not run away when things became difficult for



Shaheed Ganj Bhai Mani Singh, Masti Gate, Lahore



him. There is no one who can equal the stature of Bhai Mani Singh. He is a role model for the Sikhs to lay down their lives for their principles. Through the most difficult times, Bhai Mani Singh carried on with the work started by Guru Gobind Singh. He carried on with extraordinary courage and selfless

service to keep the Sikhs together and devoted his life to the cause of Sikhism till the last.

Though his physical journey ended with such atrocities being committed on him, we remember him with great reverence because of the legacy he left for all of us.

## Endnotes

<sup>1</sup> D.S. Singh, *The Sikhs in History*, p. 95.

<sup>2</sup> Hanso Majra 25° 59' 48" N 76° 15' 23" E.

<sup>3</sup> *Shaheed Bilas*.

<sup>4</sup> *Encyclopaedia of Sikhism* IV, p. 277, 1998.

<sup>5</sup> D.S. Singh, *The Sikhs in History*, p. 86.

<sup>6</sup> Giani Gian Singh.

<sup>7</sup> *Kambojas Antiquity and Dispersal*, p 444.

<sup>8</sup> Ratan Singh Bhangu, *Prachin Panth Prakash*.

<sup>9</sup> K.S. Dardi, *Bhai Mani Singh Shaheed*, 2004, pp. 48–9.

<sup>10</sup> Kesar Singh Chhibber, *Bansavali 10 Patshian*, ed. Piara Singh Padam, p. 25.

<sup>11</sup> *Encyclopaedia of Sikhism* Vol 3, p 39, Mani Ram Bhai and Mani Singh Bhai.

<sup>12</sup> Giani Thakur Singh, *Jiwan Bhai Mani Singh*, ed. Master Bishan Singh Thind, p 123

<sup>13</sup> B.K. Singh, *Mahan Kosh*, 1974, p. 794

<sup>14</sup> K.S. Dardi, *Bhai Mani Singh Shaheed*, p. 21.

<sup>15</sup> G.G. Singh, *Shaheed Bilas*, p. 13.

<sup>16</sup> *Encyclopaedia of Sikhism* Vol IV, p. 254.

<sup>17</sup> B.T. Singh, *Shaheed Bhai Mani Singh Kamboji*, 1920, p. 42.

<sup>18</sup> B.T. Singh, *Shaheed Bhai Mani Singh Kamboji*, 1920, pp. 43, 44.

<sup>19</sup> Giani Thakur Singh, *Bhai Mani Singh Kamboji*, p 133

