

ਜਿਨ ਕਉ ਪੂਰਬ ਲਿਖਿਆ ਤਿਨ ਕਾ ਸੁਖਾ ਗੋਵਿੰਦੁ ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਸੁਭੈ ਸੁਗਲ ਵਾਰੀਐ ਇਹ ਜੀਵੁ ॥



SHAHEEDI

# BHAI MANI SINGH JI



"I WOULD NEVER BETRAY MY FAITH AS I  
COULD FOREGO COUNTLESS LIVES FOR ITS  
SAKE "

With references from Shaheed Bilas, Sri Gur Panth Perakash, Pracheen Panth Perakash,  
Sri Guru Gobind Singh Ji de Darbari Ratan, Bhai Mani Singh Te Navi Roshni, Guru Kian  
Sakhian and Bhatt Vahi

SRI GURU GRANTH SAHIB JI ACADEMY

ਧੰਨ ਜੀਓ ਤਿਹ ਕੋ ਜਗ ਮੇ ਮੁਖ ਤੇ ਹਰਿ ਚਿੱਤ ਮੇ ਜੁਧੁ ਬਿਚਾਰੈ । ।

*Blessed is the person who remembers Almighty through his mouth and reflects in his mind about the war of righteousness,*

ਦੇਹ ਆਨਿੱਤ ਨ ਨਿੱਤ ਰਹੈ ਜਸੁ ਨਾਵ ਚੜੈ ਭਵਸਾਗਰ ਤਾਰੈ । ।

*One who considers this body as transient, ascends the boat of Almighty's Praise and crosses the worldly ocean,*

ਧੀਰਜ ਧਾਮ ਬਨਾਇ ਦਿਹੈ ਤਨ ਬੁੱਧਿ ਸੁ ਦੀਪਕ ਜਿਉ ਉਜੀਯਾਰੈ । ।

*One who makes this body as the abode of forbearance and enlightens it with the lamp of intellect,*

ਗਯਾਨਹਿ ਕੀ ਬੁਢਨੀ ਮਨਹੁ ਹਾਥੁ ਤੈ ਕਾਤਰਤਾ ਕੁਤਵਾਰ ਬੁਹਾਰੈ । । ੨੪੯੨ । ।

*Taking the broom of knowledge in his hands, he sweeps away the rubbish of cowardice.*



# Bhai Mani Singh Ji

ਮਨੀ ਸਿੰਘ ਥੋ ਸੰਤ ਸੁਜਾਨ । ਜਤੀ ਸਤੀ ਔ ਧਯਾਨੀ ਮਾਨ ।

Mani Singh was a saintly enlightened person, as well as a celibate, and a renowned meditative soul,

ਹਠੀ ਤਪੀ ਔ ਮਤ ਕੋ ਪੂਰੋ । ਸਹਨ ਸ਼ੀਲ ਔ ਦਿਲ ਕੋ ਸੂਰੋ ।੨।

He was perfect in resolution, meditation and self-realisation, As well as perfect in human endurance and courage. (2)

ਕਰਮੀ ਧਰਮੀ ਭਗਤਿ ਗਿਆਨੀ । ਸਤਿਗੁਰ ਬਚਨਨ ਪਰ ਮਤਿ ਠਾਨੀ ।

He was industrious, religious, devoted and scholarly, Who had reposed complete faith in Satguru's teachings.

ਹੁਤ ਸਤਿਗੁਰ ਸੋ ਰਹਿਤ ਹਜ਼ੂਰ । ਤਿਸ ਕਰ ਭਯੋ ਸੁ ਗੁਰਮਤ ਪੂਰ ।੩।

Since he had lived in the sacred company of the Guru, He became thoroughly groomed in the Sikh way of life. (3)



# In the service of Guru Har Rai Sahib

- Bhai Mani Ram Ji was brought to Sri Guru Har Rai Sahib Ji by his father, Mai Das at the age of 13 (1657AD) to Kiratpur Sahib.
- Guru Ji was impressed with Mani Ram that He made him stay back and perform Langgar Sewa (service in communal kitchen) for 2 years continuously.

ਸ੍ਰੀ ਮੁਖ ਤੈ ਫੁਰਮਾਯੋ ਐਸੇ । ਤੂੰ ਬਰਤਨ ਮਾਂਜੋਗੇ ਜੈਸੇ ॥੩੫॥

ਤੈਸ ਬੁੱਧਿ ਹਵੈ ਸੁੱਧਿ ਤੁਮਾਰੀ । ਪੈਰੈਂ ਬਿੱਦਯਾ ਸੁਖਦ ਉਦਾਰੀ ।

*Guru Ji uttered, “Just as how you will scrub the dishes so will your intellect become pure. You will attain the knowledge which will be the giver of peace and liberation.”*

*(Panth Perakash Giani Gian Singh)*

- Upon which, Mai Das returns and requests Mani Ram to be brought back for his wedding.
- On the full moon night of the month Harh 1659AD, Mani Ram was wed to Sito Bai daughter of Bhai Lakhia at Khairpur Sadat, Muzafargarh.
- After some time, Mani Ram came back to Guru Ji at Kiratpur Sahib till the Joti Joyt of Guru Har Rai Sahib in 1661AD.



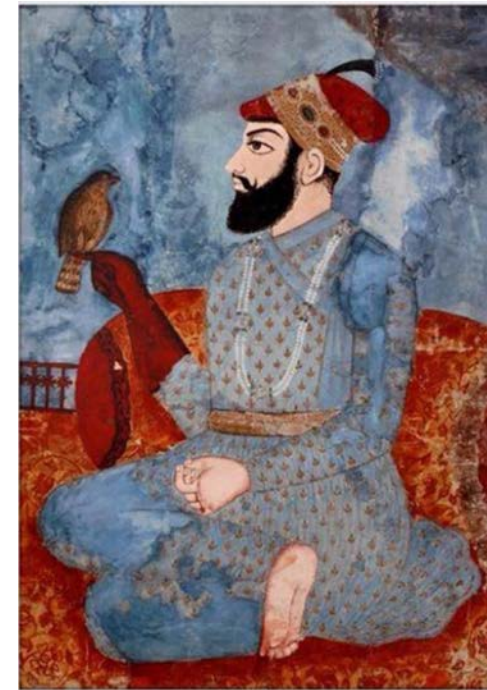
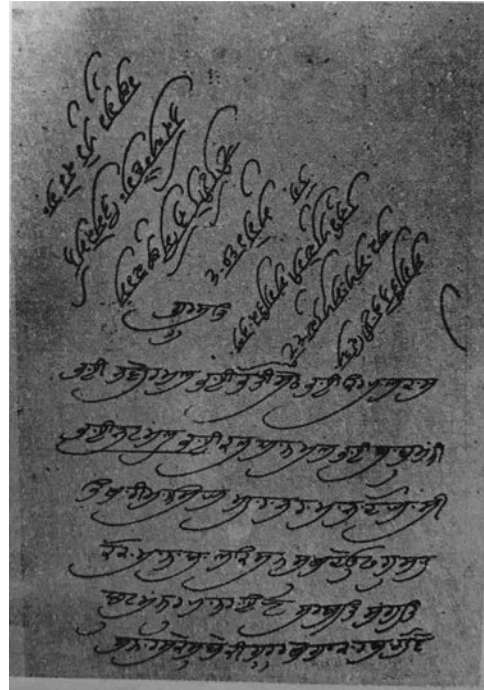
# In the service of Guru Harkrishan Sahib

- Bhai Mani Ram continued to stay in Kiratpur Sahib under the tenure of Sri Guru Harkrishan Sahib Ji.
- On Chet Vedi 5, 1720 bk (1663AD), when Guru Harkrishan Sahib departed from Kiratpur Sahib, Mani Ram was amongst the choosen Sikhs. The entourage included Divan Dargah Mal, Mata Bassi Ji, Mata Sulakhni Ji, etc.
- Upon the Joti Joyt of Guru Ji in Delhi on 1664 AD, Bhai Mani Ram long with the Mata Ji's travelled to Baba Bakala where Guru Ji had bestowed Guruship to Guru Tegh Bahadur Sahib Ji.
- After staying for sometime at Baba Bakala, Mani Ram went back to his village.



# In the service of Guru Tegh Bahadur Sahib

- Mani Ram continued the Perchar (propagation) of Sikhi wherever he went.
- Guru Ji have even addressed him in His Hukamnamas. Below are 2 Hukamnamas in Guru Ji's handwriting addressing him as, Bhai Mani Ram
- His brother, Bhai Dyal Das was martyred along with Guru Ji in Delhi



# In the service of Guru Gobind Singh

- In 1672 AD Mani Ram presented himself along with his family to Guru Tegh Bahadur Sahib Ji at Anandpur Sahib and remained there.
- In 1675 AD, Bhai Mani Ram was with Sri Guru Gobind Singh Ji when the news of the martyrdom of Guru Tegh Bahadur Sahib Ji reached Anandpur Sahib. He was now 31 years old.
- Bhai Mani Ram accompanied wherever Guru Ji went including to Paonta Sahib, Dehradoon, etc.
- During one of the Barsei of Baba Ram Rai in Dehradoon, (Bhai Sahib who was sent by Guru Ji to attend on the invitation of Mata Punjab Kaur) dragged a lead Masand by the name of Gurbaksh after he insulted Guru Ji.



# Battles of Bhangani (1688) and Nadaun (1691)

- Shortly after coming back from Dehradun, the Battle of Bhangani began.
- Bhai Hathi Chand (brother of Bhai Mani Singh) fought with valour
- Bhai Mani Ram was among the leading Sikh General in the Battle of Nadaun (1691AD) along with Divan Nand Chand, Alam Chand and Dharam Chand Chibber.
- Sohan Chand the brother of Mani Ram becomes a martyr in the battle of Nadaun.





# Bestowing Ministerial post (1691)

- After the victory of Battle of Nadaun in 20 March 1691 AD, Guru Ji bestowed Bhai Mani Ram with ministerial post (Divan) in Guru Ji's Darbar on Vaisakh 1, 1748 Bk. (29 March 1691) at Ravalsar.
- The *Haridvar Vahi* of Krishan Chand mentions that on a later visit of Bhai Mani Singh to Haridvar, he was a Divan;

ਲਿਖਤੰ ਮਨੀ ਰਾਮ, ਬੇਟਾ ਨਾਇਕ ਮਾਈ ਦਾਸ ਕਾ... ਵਾਸੀ  
ਅਲੀਪੁਰ ਪਰਗਨਾ ਮੁਲਤਾਨ । ਮਿਤੀ ੨ ਚੈਤ ਸੰਬਤ ੧੭੫੧  
ਕੋ ਗੁਰੂ ਗੋਬਿੰਦ ਰਾਇ ਕੇ ਸਾਥ ਦੀਵਾਨ ਹੋ ਕਰ ਆਏ, ਸੁਖ  
ਦੇ ਇਸਨਾਨ ।



# Amritsar (1696)

- On Vaisakh Vadi 11, 1753 Bk. (1696 AD), the caretakers of Harmandir Sahib who was Sodhi Harji (grandson of Baba Prithi Chand) had passed away and with no suitable heir.
- Guru Gobind Singh Ji then instructed Bhai Mani Ram to take the charge of caretaking Sri Darbar Sahib.
- Guru Ji also sent along 5 Sikhs were sent along with Bhai Sahib who were, Bhai Guljara Singh, Bhai Bhupat Singh, Bhai Koer Singh Chandra, Bhai Daan Singh and Bhai Kirat Singh
- Along them, Guru Ji had given Sri Adi Granth and a Nishan Sahib.
- Bhai Sahib had managed Harmandir Sahib with such love and efficiency that the long inactive Darbar Sahib was made into a Sikh centre.
- Apart from Kirtan Singing of hymns of Gurbani, Mani Singh used to do Katha (Exposition of Gurbani) which became a very popular daily feature.
- Rahit Maryada was propagated and arrangements were made for administering Pahul (initiation) to new converts to the Khalsa fold. As a result the number of Sikhs increased day by day.



# Amrit Sanchar (1699)

- During the Vaisakhi of 1699 AD, Guru Gobind Singh Ji had requested for the head of 5 Sikhs and thereafter administered Amrit to them. After which, Guru Ji Himself took Amrit from the Panj Pyare and became Guru Gobind Singh from Guru Gobind Rai.
- Bhai Mani Ram was amongst the earliest Sikhs to partake Amrit and was in the group of 11 Sikhs. This group was after the 5 Pyare, Guru Ji and 5 Mukte. Bhai Mani Ram then became Bhai Mani Singh.
- Along with him were his children who also took Amrit.



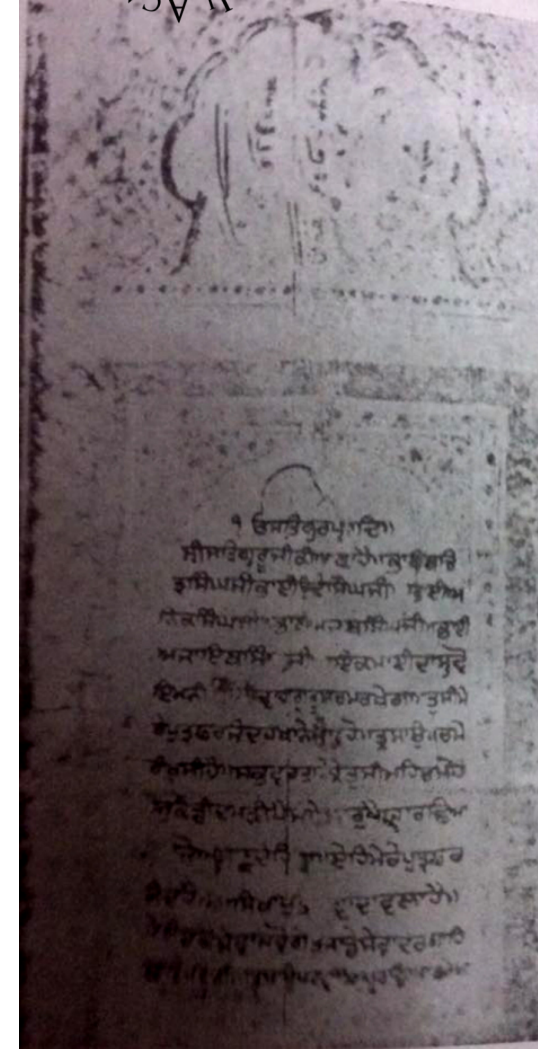
# Guru's Recognition (1703)

- Sri Guru Gobind Singh Ji was very much pleased with the devotion and service of the family of Bhai Mani Singh that he issued a Hukamnama (edict) on their name.
- The Hukamnama reads,

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਜੀ ਆਗਯਾ ਹੈ । ਭਾਈ ਬਚਿਤ੍ਰ ਸਿੰਘ ਜੀ । ਭਾਈ ਉਦੇ ਸਿੰਘ ਜੀ । ਭਾਈ ਅਨਿਕ ਸਿੰਘ ਜੀ । ਭਾਈ ਅਜਬ ਸਿੰਘ ਜੀ । ਭਾਈ ਅਜਾਇਬ ਸਿੰਘ ਜੀ । ਇਹ ਇਕ ਮਾਈ ਦਾਸੁ ਵੋਇ ਮਨੀ ਸਿੰਘ ਨੂੰ ਵਾਹਗੁਰੂ ਸਰਮ ਰਖੇਗਾ । ਤੁਸੀ ਮੇਰੇ ਪੁਤ੍ਰ ਫਰਜੰਦਹ ਖਾਨੇਜਾਦ ਹੋ । ਤੁਸਾ ਉਪਰ ਮੇਰੀ ਖੁਸੀ ਹੈ । ਸਭ ਵਰਤਾਰੇ ਕੇ ਤੁਸੀ ਮਹਿਰਮ ਹੋ । ਹੋਰ ਕੋਢੀ ਦਮੜੀ ਪੈਸਾ ਧੇਲਾ ਦੁਪੈਯਾ ਰਛਿਆ ਦਾ । ਜੋ ਅਸਾਨੂੰ ਦੇਹਿਗਾ । ਏਹਿ ਮੇਰੇ ਪੁਤ੍ਰ ਫਰਜੰਦ ਹੈਨਿ । ਸਿਖਾ ਪੁਤਰਾਂ ਦਾ ਵਾਦਾ ਵਾਲਾ ਹੈ । ਜੋ ਲੋਚ ਕੈ ਸੇਵਾ ਕਰੋਗੋ ਤੁਸਾਡੇ ਸੇਵਾ ਦਰਗਾਹਿ ਥਾਇ ਪਵੈਗੀ । ਤੁਸਾ ਉਪਰ ਵਾਹਿਗੁਰੂ ਰਛਿਆ ਕਰੇਗਾ । ਸੰਵਤ ੧੭੬੦

ਮਿਤੀ ਕਤਕ ੧

“One Almighty can only be attained through the True Guru. It is with the permission of Sri Satguru Ji. Bhai Bachitar Singh Ji, Bhai Uday Singh Ji, Bhai Anik Singh Ji, Bhai Ajab Singh Ji, Bhai Ajaib Singh Ji and Mani Singh son of Mai Das. Almighty will protect your honour. **All of you are my children, prince and the heir to my treasure.** I am pleased upon you all. In all situations you'll be the wisest. Any monies that anyone wishes to give me can be given to them as they are my children. Whoever serves them, their service will be accepted in the afterlife. Almighty will protect all of you. Dated Ketak 1, 1760 Bk. (1703AD).”



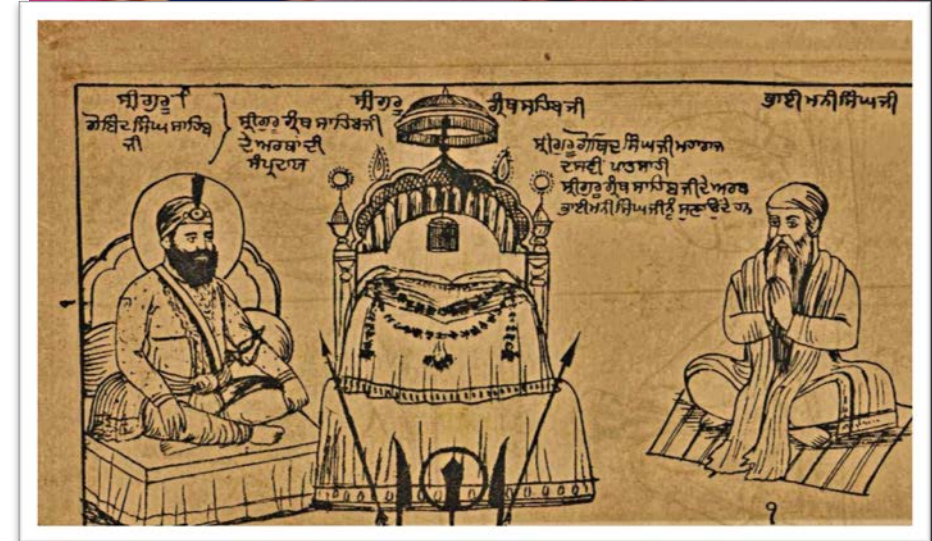
# Battle of Anandpur and Chamkaur (1705)



- Bhai Mani Singh's family contribution in the battles of Anandpur Sahib and Chamkaur in 1705 AD are significant.
- Bhai Bachitar Singh had fought the drunk elephant, Bhai Udai Singh fought till his last breath holding back the enemy forces so that Guru Ji and the Sikhs could cross Sirsa.
- Bhai Daan Singh, Bhai Anik Singh, Bhai Ajab Singh and Bhai Ajaib Singh fighting till the end with 43 others fighting a million forces at Chamkaur.
- During this battles, Bhai Mani Singh saw his brother and children accepting martyrdom,
- **Brothers**
  - Daan Singh: 7 December 1705 at Chamkaur
- **Sons**
  - Bachitar Singh: 8 December 1705 at Kotla Nihang
  - Udai Singh: 6 December 1705 at Shahi Tibbi
  - Anik Singh: 7 December 1705 at Chamkaur
  - Ajab Singh: 7 December 1705 at Chamkaur
  - Ajaib Singh: 7 December 1705 at Chamkaur

# Damdama Sahib (1706)

- The second version of Aad Granth Sahib was prepared by Sri Guru Gobind Singh in 1706 at Damdama Sahib.
- Guru Gobind Singh dictated the entire Granth Sahib from his memory to Bhai Mani Singh Ji who was the scribe as the Sodhis of Kartarpur rejected Guru Ji's appeal to borrow the original Adi Granth.
- This copy of Granth Sahib was then given the Guruship mark at Nanded.
- This whole process took 9 months, 9 days and 9 Gharis (1 Ghari= 24 minutes)
- Along with this, the exposition (Katha) of Gurbani was done by Guru Ji to the Sikhs.



# Delhi (1708-1734)

- After the Joti Joyt of Sri Guru Gobind Singh Ji in 1708, Bhai Sahib started to serve both the wives (Mata) of Guru Ji, Mata Sundar Kaur and Mata Sahib Kaur.
- Bhai Sahib stayed for some time in Delhi and was then sent back to Amritsar by the Mata Jis.
- During this time, Bhai Mani Singh was given the charge of the following tasks;
  - Taking care of Sri Harmandir Sahib
  - Establishing Gurmat Taksal for the propagation of Sikhi
  - To resolve the dispute between Tatt Khalsa and Bandai Khalsa
  - To compile the compositions of Sri Guru Gobind Singh Ji
- All of these duties were done under continuous supervision of Mata Sundar Kaur Ji at Delhi.



Opening folio of Bachitar Natak from Bhai Mani's Singh Saroop

# Compilation of Sri Guru Gobind Singh Ji's Bani

- Shortly after the Joti Joyt of Guru Ji, the composition of Guru Gobind Singh Ji was found in many places and the compiled copies were lost after the Battle of Anandpur. Though, now we may find amongst many, the Anandpuri manuscript of Dasam Granth prepared in 1695/96 AD, the times post Guru Ji were turbulent and not much could be found.
- Mata Sundar Kaur Ji and Mata Sahib Kaur had instructed Bhai Mani Singh to compile the composition of Guru Gobind Singh Ji for the benefit of the Sangat.
- We may find one of their letters in which there is a mention on the compilation of Charitropakhyan.

ੴ ਅਕਾਲ ਸਾਹਿਬੇ ॥

ਪੂਜਾ ਪਾਤਾ ਜੀ ਜੀ ਦੇ ਚਾਨਾ ਪਰ ਮਨੀ ਸਿੰਘ ਕੀ ਤੂੰ ਤੂੰ  
 ਤੁਹਾਨਾ ॥ ਯਦੋ ਯਦੋ ਸਾਹਿਬ ਦਾ ਚਾਨਾ ਕਿ ਇਹ ॥ ਸਿੰਘ ਸਾਹਿਬ  
 ਸਾਹਿਬ ਦੀ ਚਾਨਾ ਕਾ ਅੰਧਕ ਵਿਕਾਸੀ ਤੇ ਇਹ ਗੁਣਿ ॥ ਤੈ ਆਸਤ  
 ਨਾਸੀ ਸਿੰਘ ਸਾਹਿਬ ਕੀ ਚਾਨਾ ਦੇ ਚਾਨਾ ਜੀ ॥ ਪਰ ਮੰਦਿਰ ਕੀ  
 ਸੇਵਾ ਮੇ ਕੋਈ ਆਸਤ ਨਾਸੀ ॥ ਏਸੁ ਵਿਚਿ ਆਸਤ ॥ ਏ ਚਾਨਾ  
 ਛੇ ਚਿ ਗੁਣਿ ॥ ਸਿੰਘ ਪਥਕਾ ਚਾਨਾ ਵਿਚਿ ਸਾਹਿਬ ਚਾਨੇ ॥  
 ਮੰਦਿਰ ਕੀ ਚਾਨਾ ਮੇ ਏਸੀ ਤੈ ਆਸਤੀ ਮੇ ਚਾਨਾ ਜਦੋ ਇਹੁ ਸੀ  
 ਮਕਾਸਤ ਨਾਸੀ ॥ ਮੁਠ ਮੁਠ ਕੀ ਆਰੇ ॥ ਗੁਰੂ ਦੇ ਚਾਨਾ ਦੀ  
 ਤੁਹਾ ਦੇ ਚਾਨਾ ਵਿਚਿ ਗੁਣੇ ॥ ਸਾਹਿਬ ਦੀ ਚਾਨਾ ਵਿਚਿ ਆਸਤੀ  
 ਕਰੇ ॥ ਸਾਹਿਬ ਚਾਨਾ ਦੇ ॥ ਮੁਠ ਮੁਠ ਕੀ ਚਾਨਾ ਗੁਣੇ ॥  
 ਸਾਹਿਬ ਪਰ ਆਸਤੀ ਤੇ ਅਕਾਲ ਕੀ ਚਾਨਾ ॥ ਕਾਲ ਕੀ ਚਾਨਾ ਨਾਸੀ ॥  
 ਸਾਹਿਬ ਦੇ ਚਾਨਾ ॥ ਅਕਾਲ ਚਾਨਾ ਵਿਚਿ ਸਿੰਘ ਦੇ ਪੁਤਰੇ ਚਾਨਾ ਤਕ  
 ਸਤੁ ਚੇ ਇਹ ਗੁਣਿ ॥ ਸਾਹਿਬ ਦੀ ਚਾਨਾ ॥ ਜੇ ਤੂੰ ਸਿੰਘ ਚਾਨਾ ਕੀ ਚਾਨਾ ॥  
 ਉਨਾ ਵਿਚਿ ਸਾਹਿਬ ਦੇ ३੦੩ ਚਾਨਾ ਉਪਦਿਸਾਨ ਦੀ ਪੇਸੀ  
 ਜੇ ਤੂੰ ਮੇ ਸੀ ਸਿੰਘ ਮੇ ਆਸਤੀ ਵਿਚਿ ਦੇ ਚਾਨਾ ਜੀ ॥ ਨਾਮ ਆਸਤੀ  
 ਪੇਸੀ ਦੀ ਚਾਨਾ ਆਸਤੀ ਆਸਤੀ ਨਾਸੀ ॥ ਕੀ ਚਾਨਾ ਚਾਨਾ  
 ਚਾਨਾ ਤੇ ਚਾਨਾ ॥ ਉਤਰ ਚਾਨਾ ਨਾਸੀ ॥ ਜੇ ਚਾਨਾ ਆਸਤੀ ਚਾਨਾ ਦੇ ਚਾਨਾ ॥  
 ਏਸ ਵਿਚਿ ਚਾਨਾ ॥ ਸਿੰਘ ਦੀ ਚਾਨਾ ਮਕਾਸਤੀ ਚੇ ਚਾਨਾ ਚਾਨਾ ॥  
 ਸਾਹਿਬ ਚਾਨਾ ਕੀ ਚਾਨਾ ॥ ਚੇ ਚਾਨਾ ਪ੍ਰ ਸਾਹਿਬ ਚਾਨਾ ਕੀ ਚਾਨਾ ॥  
 ਕੇ ਆਸਤੀ ਚਾਨਾ ਸਾਹਿਬ ਚਾਨਾ ॥ ਚੇ ਚਾਨਾ ॥ ੧੭ ਤਕ ਚਾਨਾ  
 ਦੀ ਚਾਨਾ ਸਿੰਘ ਮੇ ਚਾਨਾ ॥ ਚਾਨਾ ਚਾਨਾ ਚਾਨਾ ਚੇ ਚਾਨਾ ਦੀ ਚਾਨਾ  
 ਚਾਨਾ ॥ ਚਾਨਾ ਚਾਨਾ ਚਾਨਾ ॥ ਚੇ ਚਾਨਾ ਚੇ ਚਾਨਾ ਚੇ ਚਾਨਾ ਚਾਨਾ ਚਾਨਾ  
 ਚੇ ਚਾਨਾ ਚਾਨਾ ਦੀ ਚਾਨਾ ॥ ਜੇ ਚੇ ਚਾਨਾ ਚਾਨਾ ਚੇ ਚਾਨਾ ਚੇ ਚਾਨਾ  
 ਕਾਨਾ ਚਾਨਾ ॥ ਚਾਨਾ ਚਾਨਾ ਦੀ ਚਾਨਾ ਚਾਨਾ ਚਾਨਾ ਚਾਨਾ ਚਾਨਾ  
 ਕਾਨਾ ਚੇ ਚਾਨਾ ਚਾਨਾ ॥ ਚਾਨਾ ਚਾਨਾ ॥ ਚਾਨਾ ਚਾਨਾ ॥  
 ਚਾਨਾ ਚਾਨਾ ਮਨੀ ਸਿੰਘ ॥ ਗੁਰੂ ਚਾਨਾ ਚਾਨਾ ॥ ਜਾ ਚਾਨਾ ਚਾਨਾ  
 ਮੇ ॥





# Compilation of Sri Guru Gobind Singh Ji's Bani (2)



Opening folio of Bhai Mani Singh's Saroop



Sri Guru Granth Sahib Ji Academy

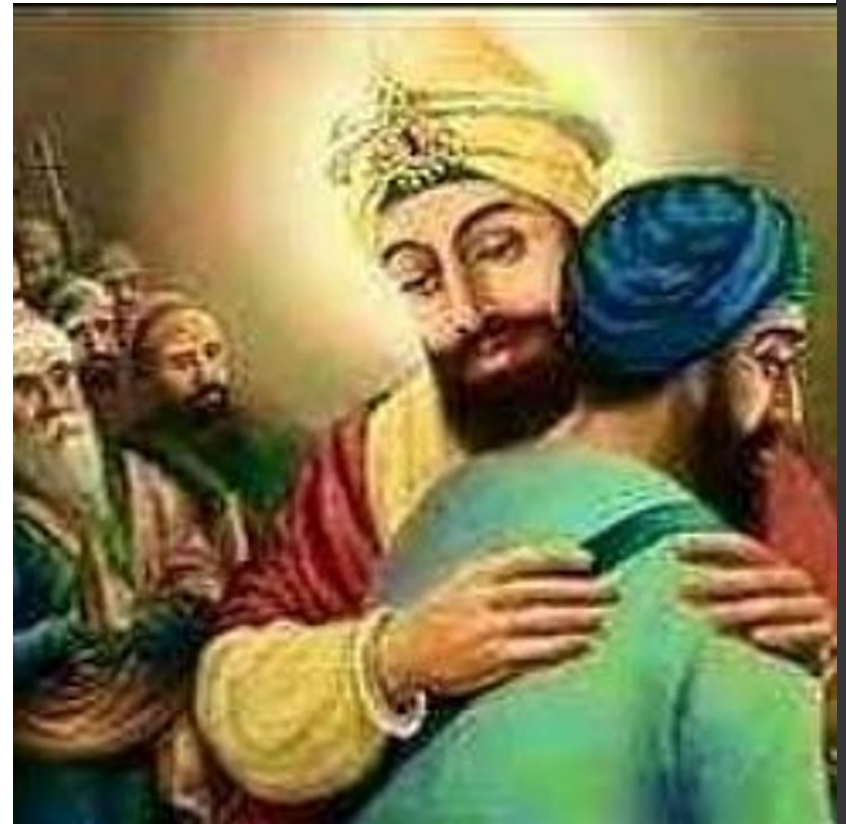
- The compiled Granth included the compositions of Guru Ji (Gurbani) along with the ones of other Gurus. In a single volume, both Sri Guru Granth Sahib and Sri Dasam Granth Sahib was bound.
- The Khas Patras (Special Pages by Guru's hand) found by Bhai Mani Singh were attached along with the transliteration.



One folio with the writing of Guru Gobind Singh Ji included in the Granth

# Text Attributed to Bhai Mani Singh Ji

- Gyan Ratnavali – Endorsed by Sri Guru Gobind Singh
- Sikha Di Bhagatmala
- Uthanka Sri Guru Granth Sahib Ji
- Teeka Sri Jap Ji Sahib
- Teeka of Sri Guru Granth sahib Ji
- Ramayan Bhai Mani Singh Di
- Sharda Puran
- Gurbilas Patshahi 6
- Gurbilas Patshahi 10



## Grandfather

- Ballu: 15 April 1634 at Amritsar

## Brothers

- Jetha Singh: 11 October 1711 at Alover
- Bhai Dayala Ji: 11 November 1675 at Delhi with Guru Ji
- Daan Singh: 7 December 1705 at Chamkaur
- Maan Singh: 3 April 1708 at Chitorgarh
- Roop Singh: 11 October 1711 at Alover
- Jagat Singh: 24 June 1734 at Lahore
- Sohan Chand: 20 March 1691 at Nadaun
- Lahina Singh: 20 February 1686 at Guler
- Rai Singh: 30 December 1705 at Mukatsar
- Hathi Chand: 18 September 1688 Bhangani

# Martyrs in the Family

## Sons

- Chitar Singh: 24 June 1734 at Lahore
- Bachitar Singh: 8 December 1705 at Kotla Nihang
- Udai Singh: 6 December 1705 at Shahi Tibbi
- Anik Singh: 7 December 1705 at Chamkaur
- Ajab Singh: 7 December 1705 at Chamkaur
- Ajaib Singh: 7 December 1705 at Chamkaur
- Gurbaksh Singh: 24 June 1734 at Lahore

## Grandsons

- Chitar Singh
  - Keso Singh: 28 December 1711 at Bilaspur
  - Saina Singh: 22 June 1713 at Sadora
  - Hathu Singh: 21 March 1758 at Sirhind
- Bachitar Singh
  - Sangram Singh: 13 May 1710 at Chapar Chiri
  - Ram Singh: 9 June 1716 at Delhi
- Udai Singh
  - Mehboob Singh: 13 May 1710 at Chapar Chiri
  - Fateh Singh: 13 May 1710 at Chapar Chiri
  - Anbel Singh: 22 June 1713 at Sadora
  - Mohr Singh: 22 June 1713 at Sadora
  - Bagh Singh: 28 December 1711 at Bilaspur



# Role of Bhai Mani Singh

- The minister (Divan) of Guru Gobind Singh Ji's court
- Book keeper of literary treasure at Anandpur Sahib
- Trust worthy person in Guru's court
- Used to memorise Guru Ji's words
- Used to stay in solitary
- His Nitnem included the entire hymns of Guru Tegh Bahadur Sahib Ji
- Contemplated on knowledge imparted by Guru Ji
- Used to perform Katha
- Used to read Gurbani all day
- Excellent scribe with many literary contributions
- Leader of Sikhs during the turbulent times
- Brought thousands into the fold of Khalsa by his Perchar



ਸ਼ਹੀਦੀ

# Martyrdom

Harh Sudi 5 (25 Harh), 1791 Bk. (24 June 1734AD)  
at  
Nakhas Chowk, Lahore



# Steadfastness in Faith

When given the option to convert and avoid death, Bhai Mani Singh Ji replied,

**ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪਰੀ ਸਿਖੀ ਜਿ ਸਾਬਤ ਹੋਇ ।**

Preservation of human body matters a little, Provided a Sikh is able to preserve his faith.

**ਦੇਹ ਤੋ ਆਵਣ ਜਾਣ ਹੈ ਸਿਖੀ ਲਭੈ ਕਬ ਕੋਇ । ੧੬ ।**

While human body is subject to cycle of birth and death, Preservation of faith for a Sikh is a rare phenomenon. (16)



# Nawab's Offer

**ਖਾਨ ਕਹਯੋ ਹੋਹ ਮੁੱਸਲਮਾਨ ।**

The Nawab asked the Singhs to get himself converted into Islam,

**ਤਦ ਛੋਡੈਂਗੇ ਤੁਮਰੀ ਜਾਨ ।**

If they wished their life to be spared by the Mughals.

**ਸਿੰਘਨ ਕਹਯੋ ਹਮ ਸਿਦਕ ਨ ਹਾਰੈਂ ।**

The Singhs remarked that they would never betray their faith,

**ਕਈ ਜਨਮ ਪਰ ਸਿਦਕ ਸੁ ਗਾਰੈਂ ।੪੦।**

As they could forego many lives for the sake of their faith. (40)



# The Fatwa

ਸਿੰਘਨ ਮਾਰਨ ਕੀ ਬਿਧ ਕਹੋ ।

The Nawab asked the clergy to suggest ways of executing the Singhs,

ਕੁਰਾਨ ਕਿਤਾਬਨ ਲਖਯੋ ਜਿਮ ਸਹੋ ।

Exactly as it was prescribed in the Book of Koran.

ਤਬ ਕਾਜ਼ੀ ਨੇ ਜਿਮ ਹੀ ਕਹਯੋ ।

Then, as interpreted and directed by the theologians,

ਤਿਵੇਂ ਮੁਫਤ ਨੇ ਫਤਵਾ ਦਯੋ ।੪੧।

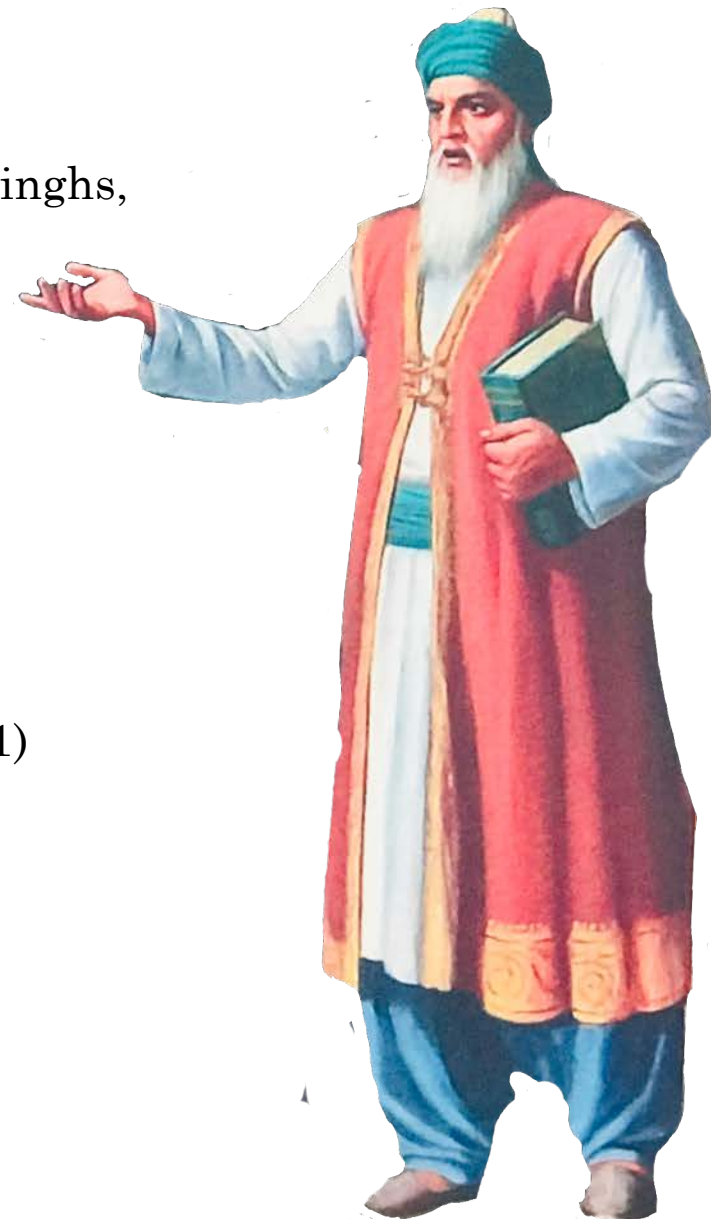
The Islamic judge pronounced the manner of execution. (41)

ਬੰਦ ਬੰਦ ਜੁਦੋ ਸਿੰਘ ਮਨੀ ਕਰਾਵੋ ।

Mani Singh's whole body be dismembered limb by limb,

ਇਮ ਕਰ ਚਹੀਯਤ ਜਗਤ ਦਿਖਾਵੋ ।

So that it became a deterrent for the whole world.





# Preparations for Martyrdom

**ਚੌਪਈ : ਤਬ ਨਬਾਬ ਨੌ ਯੌਂ ਫਰਮਾਯੋ ।**

Chaupai :Then the Nawab of Lahore made a declaration,

**ਬੰਦ ਬੰਦ ਅਬ ਜੁਦਾ ਕਰਾਯੋ ।**

That Mani Singh's body be dismembered bit by bit.

**ਚੰਡਾਲਨ ਸਿੰਘ ਤੁਰਤ ਫੜਾਯਾ ।**

The official executioners, getting hold of Mani Singh instantly.

**ਨਿਖਾਸ ਚੌਂਕ ਕੇ ਵਿੱਚ ਬਹਾਯਾ ।੪੪।**

Made him sit in the central place known as Nikhas square. (44)

**ਚੰਡਾਲ ਬੰਦ ਤਬ ਚਾਰ ਬਤਾਏ ।**

The butchers, identifying four distinct limbs,

**ਬਾਹਾਂ ਟੰਗਾਂ ਕਰੋਂ ਜੁਦਾਏ ।**

Proceeded to dismember Mani Singh's two legs and two arms.

**ਤਬਹਿ ਮਨੀ ਸਿੰਘ ਉਨ ਸੌਂ ਕਹੀ ।**

At this Mani Singh reprimanded his executioners,

**ਤੁਮ ਬੰਦ ਬੰਦ ਕੋ ਜਾਨਤ ਨਹੀਂ ।੪੫।**

Did they not know the meaning of cutting limb by limb? (45)



# Instructing the Executioner

**ਮੈਂ ਬੰਦ ਬੰਦ ਨਿਜ ਦਿਓਂ ਬਤਾਈਂ ।**

As he would go on demarcating each organ of his body,

**ਤਿਮੈਂ ਤਿਮੈਂ ਤੂੰ ਫੁਰੀ ਚਲਾਈਂ ।**

They should go on chopping off his organs with their knives.

**ਪਹਿਲੇ ਉਂਗਲੀਓਂ ਪੋਟੇ ਕਟਾਏ ।**

Directing them to first chop off the nodal parts of his fingers,

**ਫਿਰ ਮਧ ਗੰਢੋਂ ਬੰਦ ਫੁਡਾਏ ।੪੬।**

Thereafter they should sever his fingers from their joints. (46)

**ਫਿਰ ਉਂਗਲੀ ਤਿਈ ਵਾਰ ਕਟਾਈ ।**

Then, after getting his each finger cut from three places,

**ਫਿਰ ਪੌਂਚੇ ਸੁ ਬੀਣੀ ਫੁਡਾਈ ।**

He got his hands severed from the point of wrists.

**ਚੰਡਾਲ ਚਾਹੇ ਫਿਰ ਮੋਢਿਯੋਂ ਲਹਾਈ ।**

After that, whereas the butcher intended to dismember his shoulders,

**ਮਨੀ ਸਿੰਘ ਦਈ ਕੂਹਨੀ ਅੜਾਈ ।੪੭।**

Bhai Mani Singh insisted on getting his arms cut from the elbows. (47)



# Cutting Limb by Limb

ਕੂਹਣੀ ਕਟਾਇ ਫਿਰ ਮੋਢਯੋਂ ਲਹਾਈ ।

After the elbows, he got his shoulders chopped off,

ਸੱਜੀ ਕਟਾਇ ਫਿਰ ਖੱਬੀ ਫੜਾਈ ।

Getting the left shoulder-severed after his right shoulder.

ਤਿਮ ਹੀ ਪੋਟਯੋਂ ਬੰਦ ਕਟਾਯੋ ।

He got his second hand fingers cut in the same manner,

ਗਠ ਗਠ ਉਂਗਲ ਗੂਠੋ ਬਢਾਯੋ ।੪੮।

Thus, getting his fingers and thumb severed inch by inch. (48)

ਦੋਹਰਾ :ਸੱਜੀ ਜਿਮ ਖੱਬੀ ਕਟੀ ਤੋਂ ਦੀਨੋ ਚਰਨ ਚਲਾਇ ।

Dohra: Just as both right and left arms were got severed, Similarly he got his feet severed inch by inch.

ਤਿਮ ਪੋਟੇ ਪੈਰਨ ਕਟੇ ਤਿਨ ਗਲਮੋ ਗੋਡੇ ਕਟਾਇ ।੪੯।

Then, as the nodes of his two feet were got severed, Similarly he got his heel joints and knees dismembered. (49)



# ਗੁਰੂ ਨਾਮੁ ਦਿੜਾਏ ਰੰਗ ਸਿਉ ਹਉ ਸ੍ਰੀਤਗੁਰ ਕੈ ਬ੍ਰਾਓ ਜਾਉ । ।

ਧੂ ਤੇਗਨ ਤਿਨ ਮਿਆਨੋ ਨਿਕਾਰੀ ।

So, the executioner, taking out his sword from its sheath,

ਮਾਰ ਮਨੀ ਸਿੰਘ ਗ੍ਰੀਵ ਉਤਾਰੀ ।

Slashed out Mani Singh's head from his neck.

ਸਿੰਘ ਜੀ ਮੁਖ ਗੁਰ ਪੜ੍ਹਤੋ ਬਾਨੀ ।

Bhai Mani Singh, being engrossed in the recitation of Gurbani,

ਨਹਿ ਕੁਛ ਪੀੜ ਦੇਹ ਉਨ ਜਾਨੀ । ੫੨ ।

His (mortal) human body did not register any pain. (52)

ਬਿਦੇਹ ਰੂਪ ਥੋ ਸਿੰਘ ਜੀ ਧਾਰਯੋ ।

Since his soul had got alienated from his body,

ਮੁਖ ਸੋਂ ਸ਼ਬਦ ਬਿਦੇਹ ਉਚਾਰਯੋ ।

His soul kept on reciting Gurbani even after (physical) death.

ਪਾਠ ਸੁਖਮਨੀ ਮੁਖੋਂ ਉਚਰੈ ।

Carrying on with the recitation of Sukhmani hymns,

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹਿ ਕਿਛੁ ਮਰੈ । ੫੩ ।

His soul crossed all boundaries of birth and death. (53)



# Love for Sikhi

**ਚੌਪਈ : ਸੀਸ ਭਯੋ ਤਬ ਧੜ ਤੇ ਦੂਰ ।**

Although Bhai Mani Singh's head got severed  
from his body,

**ਰਹੀ ਸਿਖੀ ਸਿੰਘ ਸਾਬਤ ਸੂਰ ।**

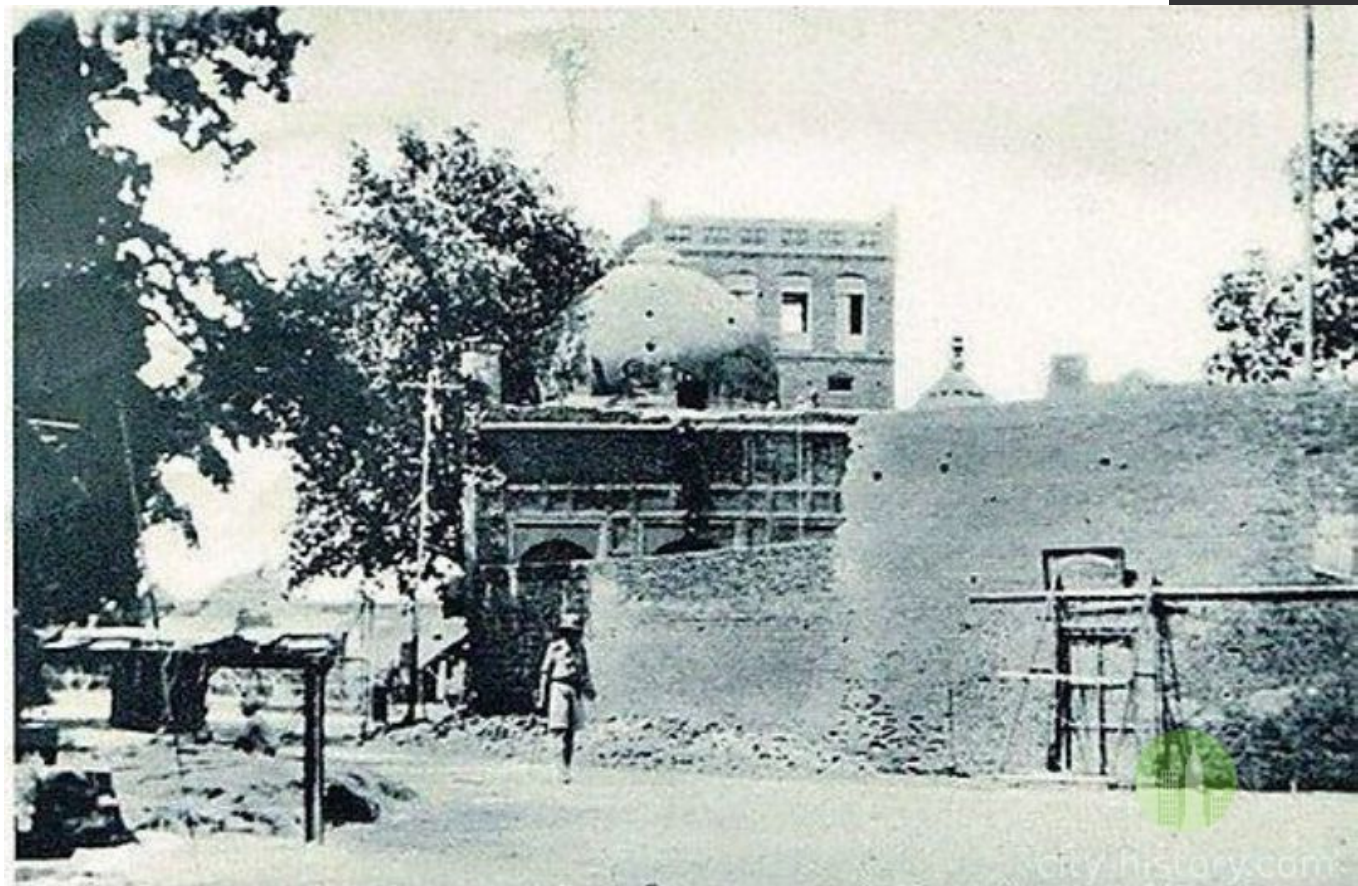
He kept his faith in Sikhism steadfast and intact.

**ਹੈ ਹੈ ਕਾਰ ਜਗਤ ਮੈਂ ਭਯੋ ।**

As the people of the world regretted and mourned  
his death,

**ਜੈ ਜੈ ਕਾਰ ਸਿਖਨ ਮਨ ਠਯੋ ।੫੭।**

The Sikhs felt victorious and proud at his  
sacrifice. (57)



*Nikhaas Chowk (now known as Shaheed Ganj)*

# Other Accounts

ਹਾੜ ਸੁਦੀ ਪੰਚਮ ਥਿਤ ਆਹੀ। ਸੜ੍ਹ ਸੈ ਇਕਾਨਵੈਂ ਮਾਹੀ। ਜਾਇ ਨਿਖਾਸ ਚੌਂਕ ਕੇ ਬੀਚ। ਸੂਬੇ ਖਾਨ ਬਹਾਦਰ ਨੀਚ।  
 ਪਹਿਲੋਂ ਮਨੀ ਸਿੰਘ ਕੇ ਤਾਈ। ਕਾਜੀ ਫਤਵਾ ਦੀਯੋ ਸਣਾਈ। ਤੈਸੇ ਗੈਲ ਜਲਾਦੈ ਆਇ। ਬੰਦ ਬੰਦ ਦੀਯੋ ਜੁਦਾ ਕਰਾਇ।  
 ਪਿਛੇ ਸਿੰਘ ਗੁਲਜਾਰੇ ਕੇਰੀ। ਪੁੱਠੀ ਖੱਲ ਲਾਹੀ ਬਿਨ ਦੇਰੀ। ਭੂਪਤ ਸਿੰਘ ਕੀ ਆਂਖ ਕਢਾਇ। ਫੇਰ ਚਰਖੜੀ ਦੀਯੋ ਚਢਾਈ।  
 ਜਹਾਂ ਭਯੋ ਇਹ ਸਾਕਾ ਭਾਰੀ। ਖਲਕਤ ਦੇਖਣ ਆਈ ਸਾਰੀ। ਸੇਵਾ ਹਰੀ ਜਿਤਕ ਸਿੰਘ ਔਰ। ਕਰੈ ਸ਼ਹੀਦ ਦੁਸ਼ਟ ਤਿਹ ਠੋਰ। ੨੦੩।

(ਸਹੀਦ ਬਿਲਾਸ - ਸੇਵਾ ਸਿੰਘ)

It was Harh 5, 1791Bk, the wicked Zakariya Khan ordered the Qazi to read the Fatwa for the torturous execution of Bhai Mani Singh Ji in Nikhas Chowk, Lahore. Bhai Mani Singh Ji was ordered to be cut limb by limb. The other Sikhs who accompanied Bhai Mani Singh were also executed in different manners. Bhai Guljaar Singh was skinned alive, Bhai Bhoopat Singh's eyes were removed and was smashed between 2 spinning wheels and all the other Sikhs were also martyred. The people of Lahore gathered to witness the brutal executions as ordered by the Nawab.

(Shaheed Bilas – Seva Singh, 1747AD)

ਜਬ ਉਨ੍ਹੋਂ ਨੇ ਇਸਲਾਮ ਕਬੂਲ ਨਾ ਕੀਆ ਤੋ ਭਾਈ ਗੁਲਜਾਰਾ ਸਿੰਘ ਕਾ ਬੰਦ ਬੰਦ ਔਰ ਪੋਸਤ ਉਖਾੜਾ ਗਇਆ

(In accordance to Tahkikat Chisti by Moulvi Nur Ahmad on page 695, Bhai Guljaar Singh refused to convert into Islam and was therefore skinned alive and cut limb by limb)

# Some of Those Who Attained Martyrdom with Bhai Mani Singh Ji



ਸ੍ਰੀ ਗੁਰਬਖਸ ਸਿੰਘ ਇਕ ਜਾਨੀ ।  
ਦੁੱਤੀਏ ਸੰਤ ਸਿੰਘ ਅਰਮ ਬਖਾਨੀ ।  
ਔ ਸਰਧਾ ਸਿੰਘ ਜਾਂ ਮੈ ਸੁ ਅਪਾਰਾ ।  
ਉਦੈ ਸਿੰਘ ਹੈ ਜਾਸ ਮਝਾਰਾ ।  
ਗੁਰਮੁਖ ਸਿੰਘ ਆਹੈ ਅਤਿ ਬੀਰਾ ।  
ਰਣ ਸਿੰਘ ਏਕ ਅਗਮ ਬਰਬੀਰਾ ।  
ਸੰਗਤ ਸਿੰਘ ਨਾਮ ਹੈ ਜਾਂ ਕੋ ।  
ਏ ਜੁਝੇ ਹੈ ਬੀਰ ਸੁ ਬਾਂਕੋ ।  
ਔਰ ਸਿੰਘ ਹੈ ਬਡੇ ਬਡੇਰੇ ।  
ਪਰੇ ਨਿਖਾਸਤ ਬੀਰ ਸੁ ਹੇਰੇ ।

1. Gurbaksh Singh
2. Sant Singh
3. Sarda Singh
4. Uday Singh
5. Gurmukh Singh
6. Rann Singh
7. Sangat Singh



(ਗੁਰ ਬਿਲਾਸ ਪਾ:੧੦, ਭਾਈ ਕੁਇਰ ਸਿੰਘ, ਅਧਿਆਇ ੨੧)

## ਕੀਬੰਤ 1

ਸਿੱਖਨ ਮੈਂ ਸਿੱਖ ਊਠੋ ਭਗਤਨ ਮੈਂ ਭਗਤ ਮੂਠੇ,  
 ਸਿੱਖੀ ਕੀ ਨਿਯਾਈ ਕਹੀਏ ਭਾਈ ਮਨੀ ਸਿੱਖ ਜੀ 1  
 ਜਗਤ ਮੈਂ ਜੈ ਕਾਰ ਭਯੋ ਪੁਰਖ ਯੁਰਧ ਦੇਹ ਦਯੋ,  
 ਸਿਦਕ ਮੈਂ ਕਟਾਯੋ ਹੀਯੋ ਨ ਮਾਨੀ ਕਛੁ ਸੰਕ ਜੀ 1  
 ਸਿੱਖ ਮੈ ਪ੍ਰਸੰਨ ਭਏ ਦੁਸ਼ਟ ਸਭ ਤ੍ਰਿਸ਼ਟ ਭਏ,  
 ਗਿਯਾਨ ਕੀ ਖੁਸ਼ਗ ਮੈਂ ਮੈ ਮਾਰੇ ਚੌਰੰਗ ਜੀ 1  
 ਜੋ ਗੁਰ ਸਿਖ ਕਹਾਵੈ ਸੋਊ ਕਰਨੀ ਯਾਹਿ ਕਮਾਵੈ,  
 ਮਨੀ ਸਿੱਖ ਜੀ ਕੇ ਤੁੱਲ ਭਯੋ ਕੋ ਰਾਛਾ ਯੋ ਨ ਰੰਕ ਜੀ

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Sri Gur Panth Perakash, Ratan Singh Bhangoo

*Being the greatest Sikh among the Sikhs,  
 Being the greatest spiritual devotee among the devout,  
 Bhai Mani Singh could be declared as unbeatable in  
 faith,*

*In the annals of Sikh faith throughout,  
 Having earned a great applause in the world,  
 Having sacrificed his life for the sake of religion,  
 He got himself slaughtered for the sake of faith,  
 Without displaying a trace of the slightest fear.  
 Sikhs having been delighted with his sacrifice,  
 The wicked having been contaminated with his act,*

*He decimated evil all around the world,  
 With the sword of his spiritual enlightenment.*

*He who claimed himself to be a Gursikh,*

*He alone could accomplish such a deed.*

*No one could excel Mani Singh in sacrifice,*

*Either from amongst the rich or the poor as well. (1)*

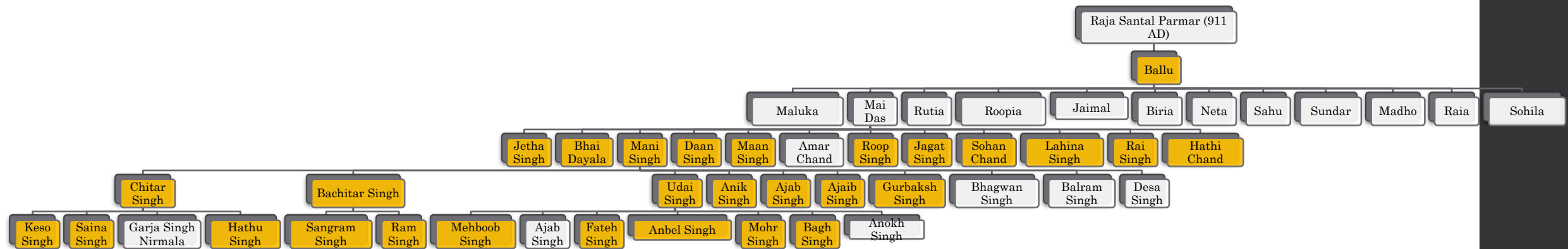


# Literary Contributions



1. Scribed Sri Guru Granth Sahib Ji (Damdami Bir) as uttered by Sri Guru Gobind Singh Ji in 1706 in Damdama Sahib.
2. Scribed a copy of Sri Guru Granth Sahib Ji & Sri Dasam Granth Sahib Ji in a single volume also included Khas Patray of Sri Guru Gobind Singh Ji.
3. Gyan Ratnavali - Janam Sakhi of Sri Guru Nanak Dev Ji based on the 1<sup>st</sup> Vaar of Bhai Gurdas Ji
4. Sikha Dhi Bhagatmala – The expansion and meanings of Var 11 of Varaan Bhai Gurdas Ji
5. Gurbilas Patsahi 6 – Jivan of Sri Guru Hargobind Sahib Ji. Based on discourse delivered by Bhai Mani Singh to the sangat in ..... This was based on narration by Sri Guru Gobind Singh Ji
6. Gurbilas Patshahi 10 – The life of Sri Guru Gobind Singh Ji as narrated by Bhai Mani Singh Ji in the prison to the fellow Sikhs in Lahore. All the Sikhs attained their Shaheedi but a warden (Koer Singh) who was listening, wrote the complete discourse.
7. Uthanka Sri Guru Granth Sahib Ji- The prologues of the Shabads in Sri Guru Granth Sahib as uttered by Sri Guru Gobind Singh Ji in Anandpur Sahib upon the request of Bhai Mani Singh and other Sikhs.

# The Illustrated Family Tree of Bhai Mani Singh

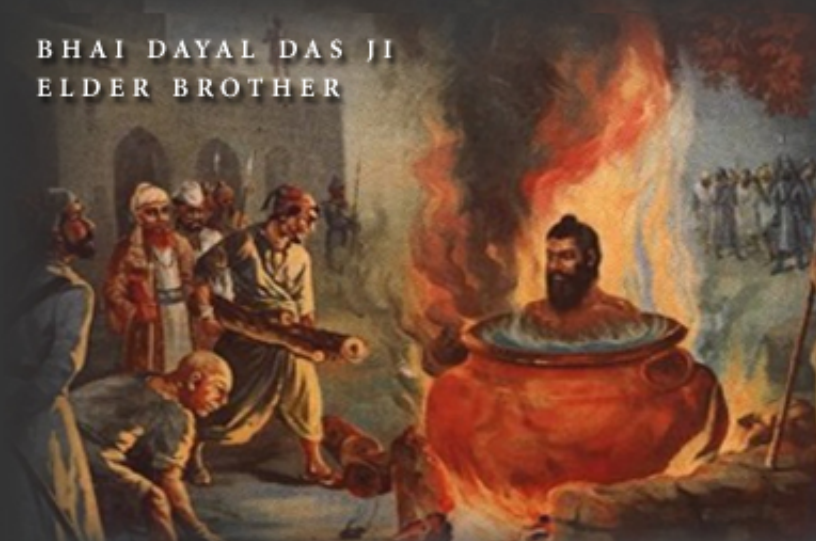


*Between Raja Santal Parmar and Ballu there is a gap of 20 generations.*

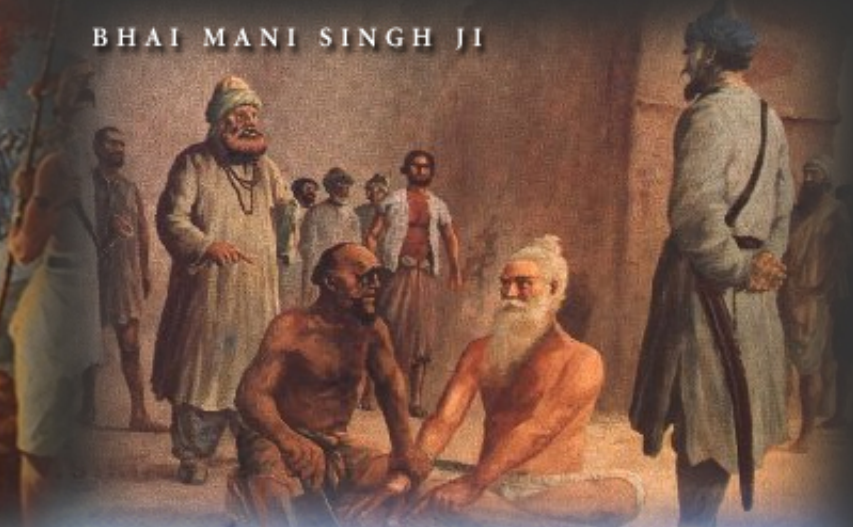
*The Shaheeds (martyrs) are coloured in **Orange**.*

HOW VERY FORTUNATE ARE THEY, WHO ARE COMMITTED TO THE GURU'S SERVICE.  
NIGHT AND DAY, THEY ARE ENGAGED IN DEVOTIONAL WORSHIP;  
THE TRUE NAME IS IMPLANTED WITHIN THEM.  
THROUGH THE NAAM, ALL OF ONE'S GENERATIONS ARE SAVED. ||7||

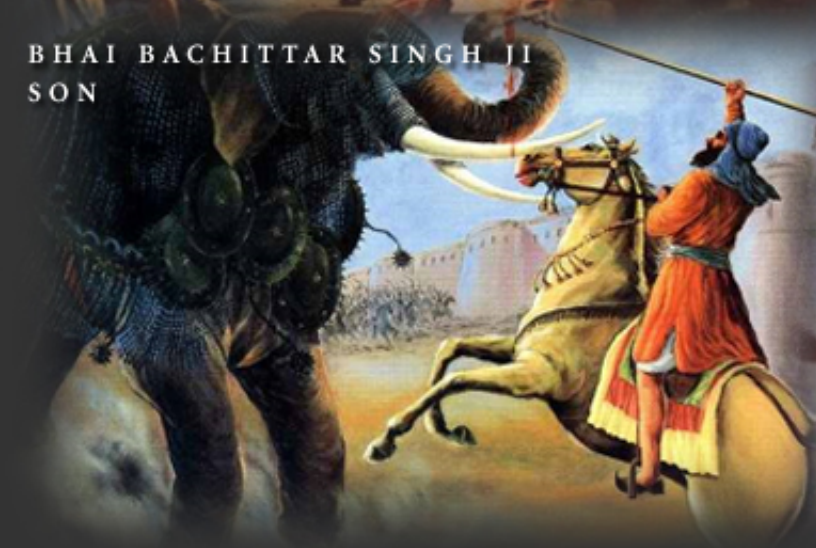
BHAI DAYAL DAS JI  
ELDER BROTHER



BHAI MANI SINGH JI



BHAI BACHITTAR SINGH JI  
SON



BHAI UDAY SINGH JI  
SON

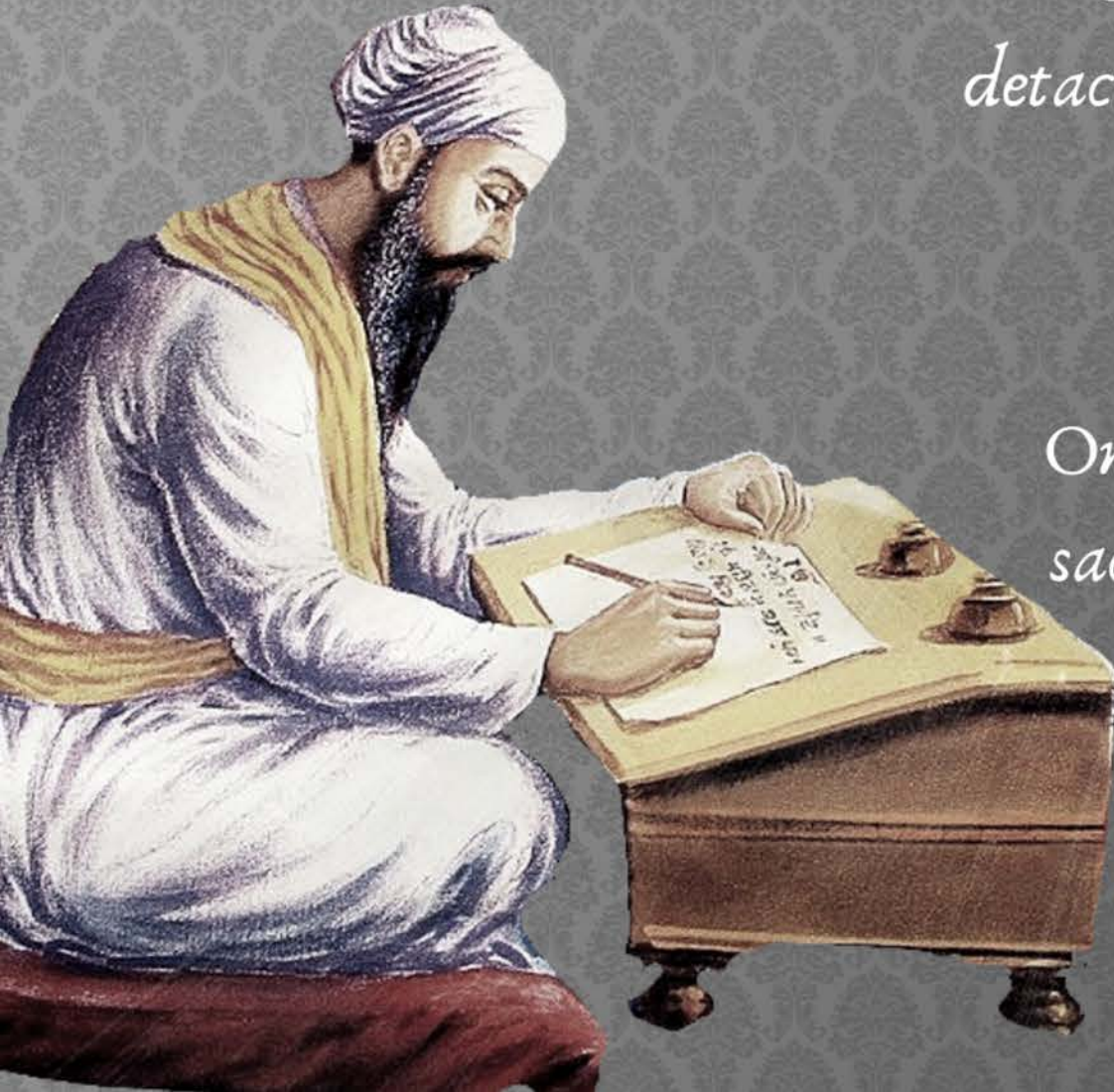


FAMILY OF 29 SHAHEEDS  
BHAI MANI SINGH - 10 BROTHERS - 7 SONS - 11 GRANDSONS  
AMAR KHALSA SHAHEEDS

# Summary

Birth	:	Chet Sudi 12, 1701 Bk. (Sunday, 10 March 1644AD) at Alipur Village
Father	:	Mai Das
Mother	:	Mata Madri Bai
Grandfather	:	Shaheed Bhai Ballu Ji
Siblings	:	12
Wedding	:	Harh Puranmasi 1706Bk. (1659 AD) at Khairpur Sadat, Muzafargarh.
Wife	:	Sito Bai (Basant Kaur)
Children	:	10
Shaheedi	:	Harh Sudi 5, 1791 Bk. (24 June 1734AD) at Nakhas Chowk, Lahore
Total Age	:	90 years





ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ

*Only by becoming dead in life, i.e. totally detached, and not through mere verbal jargon one can become a true disciple,*

ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ

*One could be such a person only after getting sacrificed for truth and contentment and by eschewing delusions and fears.*

BHAI GURDAS JI