

# DON'T BREAK UP INDIA



A Biography of  
**Shaheed Sardar Nanak Singh  
of India**

B.Sc.(Hons), LL.B., Advocate, Vice President Bar Association, Multan.  
President of the Minorities Association.

# **Don't Break Up India**

A Biography of  
**Shaheed Sardar Nanak Singh**



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A Biography of  
**Shaheed Sardar Nanak Singh**  
1903-1947

Compiled by  
**Dr. Rupinder Singh**  
and  
**Nilima Dayal**

**SHAHEED SARDAR NANAK SINGH FOUNDATION**  
Sun House  
428 Long Drive  
Greenford, Middlesex, UB6 8UH, England  
[www.ShaheedNanakSingh.com](http://www.ShaheedNanakSingh.com)

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## **Shaheed Sardar Nanak Singh**

B.Sc. (Hons.), LL.B., ADVOCATE

President, Minorities Federation, Multan

President, Post and Telegraph Union

Vice President, Bar Association, Multan

President, Rifaqat Committee, Multan

General Secretary, Akali Dal, Multan



India House,  
Aldwych,  
London,  
WC2B 4NA

No. Lon/HC-RS/3/02

29 September, 2003

Dear Mr. Ranger,

I am happy to learn that a book is being written about your late father, Sardar Nanak Singh, a true follower of the teachings of Guru Nanak Devji and a true Indian patriot.

It will be a pleasure for me to be associated with the release of this book.

With good wishes,

yours sincerely,

Ram Sen  
( R. Sen )

Mr. Rami Ranger,  
428 Long Drive,  
Greenford,  
Middlesex UB6 8UH

R. Sen is presently Indian Ambassador to the U.S.A.

## **DEDICATION**

This book is dedicated to Sardarni Harbans Kaur, the widow of Shaheed Sardar Nanak Singh, who faced tremendous odds to keep her eight children progressing in life, making sure that each one was well educated, well settled and prosperous in life.

We also dedicate this book to millions of Hindus, Sikhs, Muslims and Christians of pre-partition Punjab, Kashmir and Bengal who were uprooted from their ancestral homes on religious grounds and faced the challenges of resettlement in partitioned India. These victims of religious frenzy not only suffered loss of several of their loved ones during this mass exodus but also left behind all their worldly possessions, plunging them tragically into a new life full of unimaginable hardships and challenges.

## **ACKNOWLEDGEMENTS**

The family of Shaheed Sardar Nanak Singh wishes to acknowledge their gratitude and sincere thanks to several organizations and individuals who shared their grief and supported them in their hour of dire need.

We offer our sincere thanks to the following institutions that supported the family to survive and encouraged them to brave the calamity that befell them on March 5, 1947:

Chief Khalsa Diwan

Shiromani Akali Dal

Bar Association of Multan

Minorities Federation of Multan

Punjab Riot Sufferers Relief Committee, Government of Punjab

Patiala State Welfare Board

and several other organizations for their moral and material support to the family.

We are thankful to the following individuals for their support to the family:

Bawa Harkrishan Singh, Principal, Khalsa College, Gujranwala, and his wife, for their support in settling us in their neighbourhood and for continuous guidance and support for our rehabilitation.

The Royal family of the princely State of Patiala, in particular Dr. Khushdev Singh, Pritam Singh Karorhia and Sardar Gian Singh Rarewala, Chief Minister of Patiala and East Punjab States Union (PEPSU), for their care and concern for us during our difficult resettlement days.

Mr. Lal Chand Buttan and Mr. Fateh Chand Chaudhary of Multan and their immediate families for sharing our grief and giving us a hiding place to escape targetted killings by the fanatics.

We are thankful to:

Mrs. Nilima Dayal who thoughtfully developed the initial manuscript of this book.  
Mrs. Gurcharanjit K. Singh, for her valuable contributions to the text and layout of the book.  
Dr. Atamjit Singh, Professor at California State University, San Jose, California, for his contributions.

Lastly, we are thankful to Sardar G.P. Singh, President, Hemkunt Publishers, Pvt. Ltd., New Delhi, for getting this book published.

## **CONTENTS**

<i>Preface</i>	11
I. Political Upheaval	17
2. Martyrdom	25
3. Early Life	29
4. Life in Troubled Times	40
5. Unity through Language	47
6. Living for India	51
7. The Holocaust of 1947	53
8. Om Shanti Shanti	60
9. Prophecy Came True	62
10. Commemorations, Tributes & Homage	63
11. Punjab Police Commendation Certificates	69
12. Sample News Media Coverage	78
13. Letters of Condolence	89
14. Resolutions on Martyrdom	114
<i>Glossary</i>	125
<i>References</i>	133



## PREFACE

Writing a biography of an eminent and popular political leader of pre-partition India requires a significant amount of time and effort to connect the events and their chronology with historical facts and political events at the time. It is even more challenging when the events occurred over half a century ago under unprecedented political upheaval that resulted in the mass exodus of over 35 million people and the slaughter of over one million innocent souls and in the break up of the country. Once peacefully settled in their own homes and in possession of their ancestral properties, millions became destitute, refugees, widows, widowers and orphans in just a short period of six months from March to August 1947.

The biography of “Shaheed” (Martyr) Sardar Nanak Singh of India is an attempt to look back closely at the violent and turbulent events of that time when he bravely made the supreme sacrifice of his life in order to save hundreds of innocent children from the clutches of religious fanatics.

Shaheed Sardar Nanak Singh left behind a young widow from an affluent family, Sardarni Harbans Kaur, with eight young children, to face the challenges of life and to fend for themselves in the politically and socially insecure environment of the time.

After the tragic and unexpected assassination of Sardar Nanak Singh, the family moved from Multan to Mian Channu where Dr. Sahib Singh, an uncle of Shaheed Sardar Nanak Singh, was Civil Surgeon at the local hospital. The cremation and last rites were performed there. Condolence letters from national and local politicians and prominent community leaders addressed to the father, Dr. Wazir Singh, were read out to the large gathering. This sad event was widely covered by the media and was reported the following day in the English and Urdu language dailies.

The family then moved to Gujranwala, a provincial town 45 miles north of Lahore, where Sardarni Harbans Kaur’s parents lived in a village nearby. The threat of partition of India and more violence became imminent as Gujranwala was planned for inclusion in the newly conceived country to be called Pakistan. To avoid another bloodbath there, the family moved to Ferozepur.

A special refugee train to Ferozepur was announced. As this special train pulled alongside the railway platform, thousands of refugees rushed forward to fill the train and its roof tops within minutes. Many were hanging outside holding the door handles

of the train just to escape the Pakistani designated areas and to reach to some safe place in India. Only the strong and the fittest could find any foothold. Many people desperately clinging on to the roofs of trains were killed when the trains passed under bridges with low head clearance.

Sardarni Harbans Kaur surrounded by her eight children, ranging in ages from 6 weeks to 15 years, could not attempt to get on the train. She was helpless and as the train whistled and started to move, she broke down not knowing where to turn next. Touched by her pathetic situation, the driver stopped the train, came to her, and offered to seat the family on the coal, in the coal tender of the steam engine. She gratefully accepted the offer and the family arrived at Ferozepur. The family covered with soot and black coal dust, got off the train against the silhouette of the black railway engine. Here the family was received by Sardar Faujdar Singh and his wife Harbhajan Kaur, Sardarni Harbans Kaur's brother and sister-in-law respectively. Sardarni Harbans Kaur rushed to greet them but they could not recognize her at once because of the coal dust covering her face. They gave the family shelter and bestowed upon them their love and affection.

The massive floods in Ferozepur in September 1947 made the evacuation mandatory. Hiring a tonga (horse driven carriage) and loading whatever could be carried along, the family moved on till they reached the railway station of Sikh princely State of Faridkot and from there they travelled to another Sikh princely State of Patiala. Here, they were received by her sister, Mohinder Kaur and brother-in-law Sardar Shamsher Singh.

After arriving at Patiala, Sardarni Harbans Kaur took full control of her life. Her biggest challenge was to raise the young family. To start with, she got the children admitted in schools. The children, too, following the footsteps of their illustrious and brave parents, accepted the new challenges and did well in studies. With God's blessings and their mother's dedication, none of her children went astray. They all rose to high positions.

Inspired by the zeal of their father to serve their country, five of Shaheed Sardar Nanak Singh's sons joined the Indian Armed Forces. The eldest son, Rajinder Singh, was commissioned as a Second Lieutenant in the Army Service Corps in 1951, Rupinder Singh was commissioned in the Corps of Engineers, Devinder Singh was commissioned in the Corps of Electrical and Mechanical Engineers, Kulvinder Singh was commissioned in the Regiment of Artillery and Brijinder Singh was commissioned in the Indian Air Force. Pritam Singh became a well known educationist in East Africa and later retired from Inner London Education Authority. The youngest son, Raminder Singh, became a prominent businessman in the United Kingdom. The daughter, Surinder Kaur, pursued her career in Education and married an Army Officer, Saranjit Singh Sahney, in the Corps of Signals.

Sardarni Harbans Kaur was recognized by the Government of Punjab and was declared, "The Proudest Punjabi Mother" with five of her sons on active military service, dedicating their lives to safeguard India's frontiers in Punjab, Rajasthan, Jammu & Kashmir, Ladakh, North East Frontier Agency and North Bengal.

The biography of Sardar Nanak Singh is based on facts known and documented and as the events were reported in the media and in text references of various research and political publications as well as in scholarly books written by various well known authors. Sardarni Harbans Kaur was able to salvage some of the family photographs, newspaper reports, certificates of merit and letters conferring awards given by the British Authorities to her husband for exceptional services. She carefully carried these precious possessions during all her several moves within India and from there to England for over fifty years. In 1990, she attempted to write the biography of her celebrated husband in her own words and that was published in Gurukh script, in the Punjabi language. The present attempt draws heavily from the narration in this book, recollections of family friends who knew Sardar Nanak Singh personally and additional research and information gathered and collated since.

Sadly, many valuable communications between Sardar Nanak Singh and other national political stalwarts have gone missing or lost. It is fortunate that after a lapse of over half a century, the authors have still managed to put together a sufficient body of knowledge of the circumstances of Sardar Nanak Singh's martyrdom for the cause of a United India.

We, the sons and daughter of Shaheed Sardar Nanak Singh, are honoured to make this historic presentation to the politicians of India, visionaries and peoples across the world to reinforce the basic tenets of secularism, honour, equality and dignity of all, and selfless sacrifices for one's country and nation, as well as making a strong plea for **national recognition** of this brave son of India who ought to be adored and emulated by the coming generations. An engraving in Chetwood Hall at the Indian Military Academy, Dehra Dun, reads:

*"The safety and honour of your country come first, always and every time  
The safety and honour of the men you command comes next, always and every time  
Your own safety and well being comes last, always and every time.*

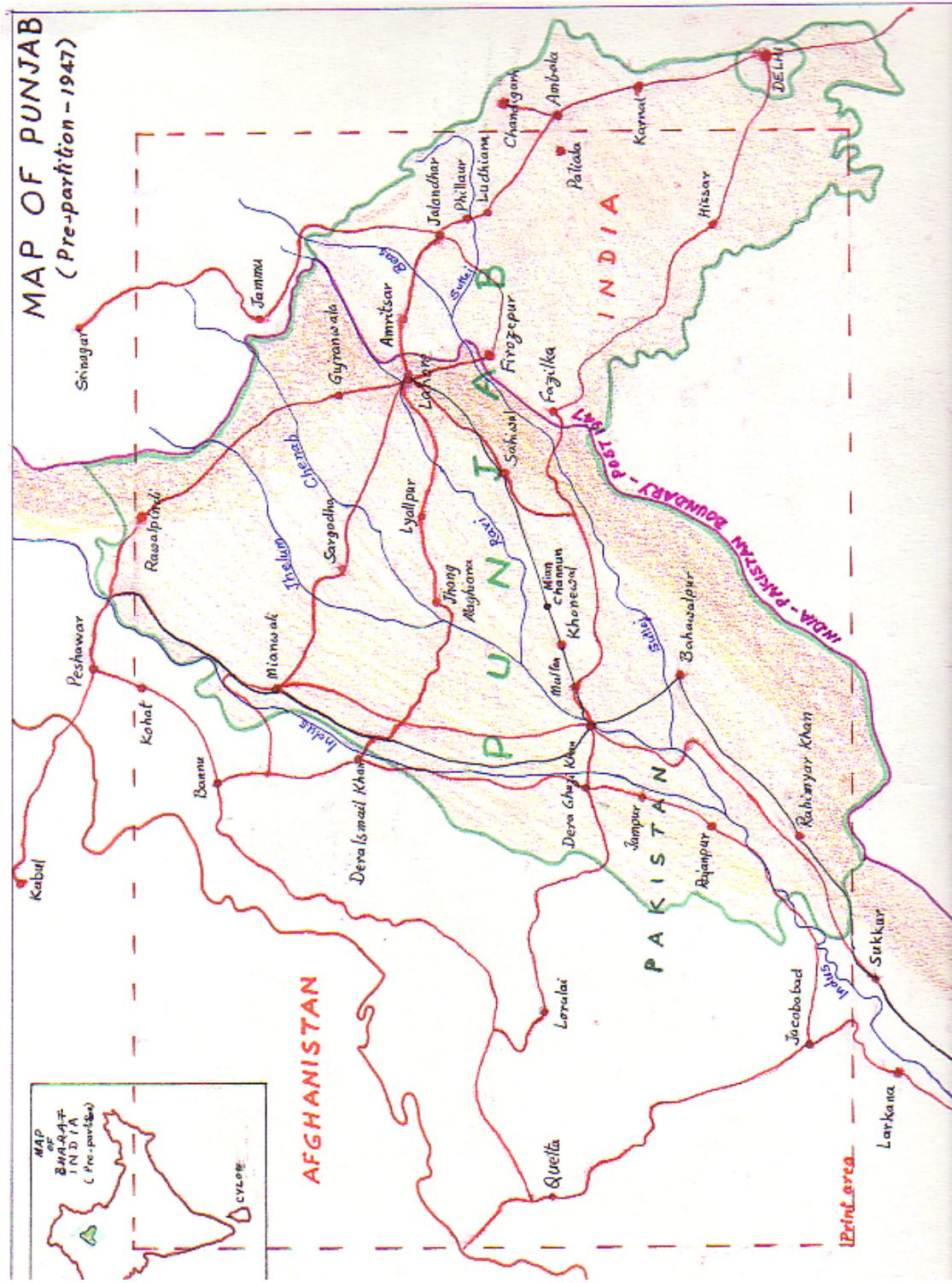
Shaheed Sardar Nanak Singh paid the supreme sacrifice of his life at the young age of 43 in defending the sanctity of a United India where people of all ethnicities, cultures and religions could live side by side in peace, harmony and fraternity.

**RUPINDER SINGH**

M.Eng. (Civil, Canada), M.Eng. (Engineering, Canada),  
M.Ed. (England), Ph.D. (U.S.A.)

MAP OF PUNJAB  
(Pre-partition - 1947)

(Pre-partition - 1947)





Jawaharlal Nehru



Sardar Ujjal Singh



Sardar Baldev Singh



Sardar Hukam Singh



Mahatma Gandhi



Sardar Nanak Singh



Vallabhbhai Patel



Master Tara Singh



Sardar Swaran Singh

---

## PROMINENT POLITICAL LEADERS OF PRE-PARTITION INDIA 1947

**Jawaharlal Nehru**  
First Prime Minister of India

**Sardar Hukam Singh**  
Speaker of Indian Parliament

**Vallabhbhai Patel**  
First Deputy Prime Minister

**Sardar Ujjal Singh**  
Governor of Tamilnadu

**Mahatma Gandhi**  
Father of the Nation

**Master Tara Singh**  
Leader of the Sikhs

**Sardar Baldev Singh**  
First Defence Minister of India

**Sardar Nanak Singh**  
Contemporary Political Leader

**Sardar Swaran Singh**  
Foreign Minister of India



## **Chapter 1**

### **POLITICAL UPHEAVAL**

Post World War II years from 1945 to 1947 were a particularly difficult time for India. All India Muslim League, a party representing a vast majority of Muslims in India, headed by Mohammad Ali Jinnah and Liaqat Ali Khan, were determined in their resolve to gain an Islamic Homeland (Pakistan). Equally determined were the secular All India Congress Party, embracing all religions and ethnicities, headed by Jawaharlal Nehru and Mahatma Gandhi, not to accept the division of the country. The Shiromani Akali Dal Party representing the Sikhs was also against the division of India. Many other Indian leaders also strongly supported the concept of “Akhand Bharat” or a “United India.”

On February 20, 1947, the British Prime Minister, Clement Attlee, announced that Britain would “transfer power into responsible Indian hands by a date not later than June 1948.” He added that “His Majesty’s Government will have to consider to whom the power of British India should be handed over on the due date whether as a whole to some form of Central Government or in some areas to an existing provincial government or in such other way as may seem most reasonable. The British government’s representative, Lord Wavell, would leave and Lord Louis Mountbatten, cousin of the King, would be Wavell’s successor.”

On February 22, 1947, Master Tara Singh, President, Shiromani Akali Dal, visited Multan and met prominent members of the party and the leading citizens at the residence of Sardar Nanak Singh. At this meeting, Master Tara Singh once again proclaimed the Sikh stand on Akhand Bharat and asked those present to alert the Hindus and the Sikhs about the dangers of accepting India’s break up into Hindu India and Muslim Pakistan.

A pledge letter composed by Shiromani Akal Dal, Amritsar, dated May 15, 1946, was circulated to its members to be ready to sacrifice their lives against the partition of motherland, India. The pledge re-affirmed to resist partition of India at all costs. The members signed the “Pranh Pattar” (pledges) with their blood drawn out with pinpricks. Sardar Nanak Singh, being an “Amritdhari” (baptized) Sikh, always wore “Kirpan” (sword) under his jacket. At that moment all those attending the meeting saw something that was as

impressive as it was spectacular. Sardar Nanak Singh took the pledge letter and in a flash took his sword out of the sheath and slit his left arm just above the wrist. With the blood-drenched tip of the sword he wrote AKHAND BHARAT on the paper and invited all those present to put their names beside his own. These pledges were sent to Shiromani Akali Dal Head Office in Amritsar.

In the wake of this meeting, Sardar Nanak Singh called another meeting of members of Minorities Federation at the residence of Seth Kalyan Das, a noted philanthropist, at which he expressed his alarm over the proposed partition of the country.

Master Lal Chand Buttan, one of those present at the meeting, recalled later how Sardar Nanak Singh had spoken as a committed patriot and visionary. He warned, “Partition will throw any chance of Hindu Muslim unity to wind, and usher in an era of hostility, thwarting social cohesion and economic growth for decades to come.”

With remarkable insight into the future, Sardar Nanak Singh declared, “The new country carved out of India will be created artificially and will, therefore, need external threat to unite itself within. If there is no external threat, then it will have to find one for its continuous existence.”

He went on to say, “Pakistan will never have good relations with India. If that were to happen, it would defeat the objectives for which she was being created.” He continued, “Creation of Pakistan will not only divide the nation into two mutually suspicious and hostile countries but will also divide the Muslims in India into friends and foes, besides encouraging the other minorities to fight for their own homelands on sectarian basis.”

Chaudhry Fateh Chand, a well known social worker and a dentist by profession, recalled, “Sardar Nanak Singh appeared to have a kind of prophetic vision with regard to the fate of non-Muslim minorities in the future Islamic State. He urged all those present to go out to the communities and do their utmost to prevail upon Muslim fellow citizens to stay loyal to secular India.”

The opposing stands taken by All India Congress Party and the All India Muslim League led to political tensions across the country. The Punjab Government under Chief Minister, Sir Khizar Hayat Khan, resigned on March 2, 1947, and that heightened the already explosive communal tension. Matters became worse leading to complete anarchy in the province.

A major incident took place in Lahore on 3<sup>rd</sup> of March, 1947, when pro-Akhand Bharat and pro-Pakistan demonstrators clashed. Large crowds of demonstrators gathered in front of the Punjab State Assembly Hall in Lahore, the capital of Punjab. The crowds kept growing bigger and bigger by the minute. The demonstrators were very agitated and extremely belligerent. Amid all this chaos, a Muslim League (Pakistani) flag was unfurled by a miscreant atop the main Punjab State Assembly building. At this critical juncture, Master Tara Singh pulled out his “Kirpan” (sword), from its sheath and raised the Sikh war cry, “Jo

Bole So Nihal, Sat Sri Akal” (Blessed are those who shout the war cry “God is Truth” and “Akhand Bharat Zindabad,” (Long Live United India). He cut through the provocative and secessionist Muslim League flag into pieces with his “Kirpan” in front of the menacing crowd. This bold action by the Sikh leader exploded the already tense situation into violence and the two opposing groups of demonstrators started attacking each other. To disperse the embattled demonstrators, police resorted to “lathi” (baton) charge and opened fire. Many people died of bullet wounds and many more were seriously injured. There was utter pandemonium as if all Hell had broken loose.

News of this violent clash and the police brutality travelled fast like lightening and spread far and wide. At this time the sentiments for and against the formation of Pakistan and the partition of Secular India were extremely high. Soon, riots, arson and looting started not only in Lahore but also in many other cities of Punjab. Students took out processions and held rallies all across the province. That evening on March 4, 1947, there was a large rally held in Multan. It was addressed by prominent leaders of Congress Party, Hindu Mahasabha, Shiromani Akali Dal, Minorities Federation of Multan (of which Sardar Nanak Singh was the President) and several other prominent leaders. The rally was organized at “Kup Maidaan,” a vast open area that was an important landmark in the centre of the city. The rally was so big it seemed that almost the whole of Multan had turned out to join it.

Dr. Saifuddin Kitchlew, a Muslim, and a prominent Congress Leader, addressed the rally with great fervour and commitment. He was one of the many visionary Muslims who were against the partition of India. He stressed the need for gaining independence from the British as one nation. He appealed to the vast gathering to keep calm for the sake of communal harmony and peace. He stated: “We must first oust the British and then govern our country democratically. Why should we divide our country into Hindu India and Muslim Pakistan? We have been living together as one family for generations, so why can’t we carry on living in the same way?”

Though Dr. Kitchlew spoke with great fervour and sincerity, it was actually Sardar Nanak Singh who made a real impact on the listeners. He spoke passionately and out of deep conviction for over an hour and denounced the partition of the country on the basis of religion. “We are Indians first then Sikhs, Hindus and Muslims,” he declared.

He informed the gathering that he had already asked Master Tara Singh not to demand a separate Sikh Home Land. He said, “Sikhs were created to defend all faiths and not to break up India. We have lived together for centuries and have helped shape the country as it is known today. Any change would bring human catastrophe of an unparalleled proportion.” He added, “We must keep religion as a personal matter and allow every member of the family to worship whatever gives them peace.” He also pointed out that this unity was like a rainbow and even if one colour was removed from the rainbow, its charm and beauty would diminish.

Sardar Nanak Singh pointed out that God had created people differently as He believed that there is strength in diversity. If He had wanted, He could have easily made us all of same shape and colour. He also said that the struggle for independence had only been possible because we had all stood united. No single race or religion could achieve Independence alone. He asked, “When there was so much strength in unity, then why do we go along separate ways.”

Sardar Nanak Singh spoke against separatism and fundamentalism, punctuating his speech with quotations from the Sikh scriptures:

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥  
ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮਾਂਦੇ ॥੧॥ (ਭਗਤ ਕਬੀਰ)

First, Allah created the Light; then, by His Creative Power, He made all mortal beings.

From the One Light, the entire universe was created. So who is good, and who is bad? (Bhagat Kabir)

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥  
ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥੧॥  
ਕਾਰਣ ਕਰਣ ਕਰੀਮ ॥  
ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ ॥ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

Some call Him “Raam”, and some call Him “Khudaa”  
Some serve Him as Lord Krishna and others as “Allah.”  
He is the Cause of causes, the Generous Lord.  
He showers His Grace and Mercy upon us. (Guru Arjan Dev)

So convincing, emotional and inspiring was the speech of Sardar Nanak Singh that the people cheered him enthusiastically; waving, shouting and repeating after him the Sikh War Cry, “Jo Bole So Nihal, Sat Sri Akal.” Slogans of “Nanak Singh Zindabad!” (Long live Nanak Singh) and “Akhand Bharat Amar Rahe!” (Long Live United India) rent the sky for several minutes after his speech had ended. His speech was hailed as a major event and reported widely in the news media.

Sardar Nanak Singh asked for God’s blessings on all those who wanted to keep India united. The gathering was one with Sardar Nanak Singh, accepting every word that he said, and willing to do and die for him.

Unfortunately, the truth Sardar Nanak Singh spoke was incompatible with the ideology of those fanatics and fundamentalists who wanted to break up India. They viewed his speech as a direct threat to their own ideology and beliefs. They left the “Maidaan” very angry with their cruel agenda against secularism. Sardar Nanak Singh did not know what would be his

own fate the very next day. March 4, 1947 was the last time that Sardar Nanak Singh addressed any gathering.

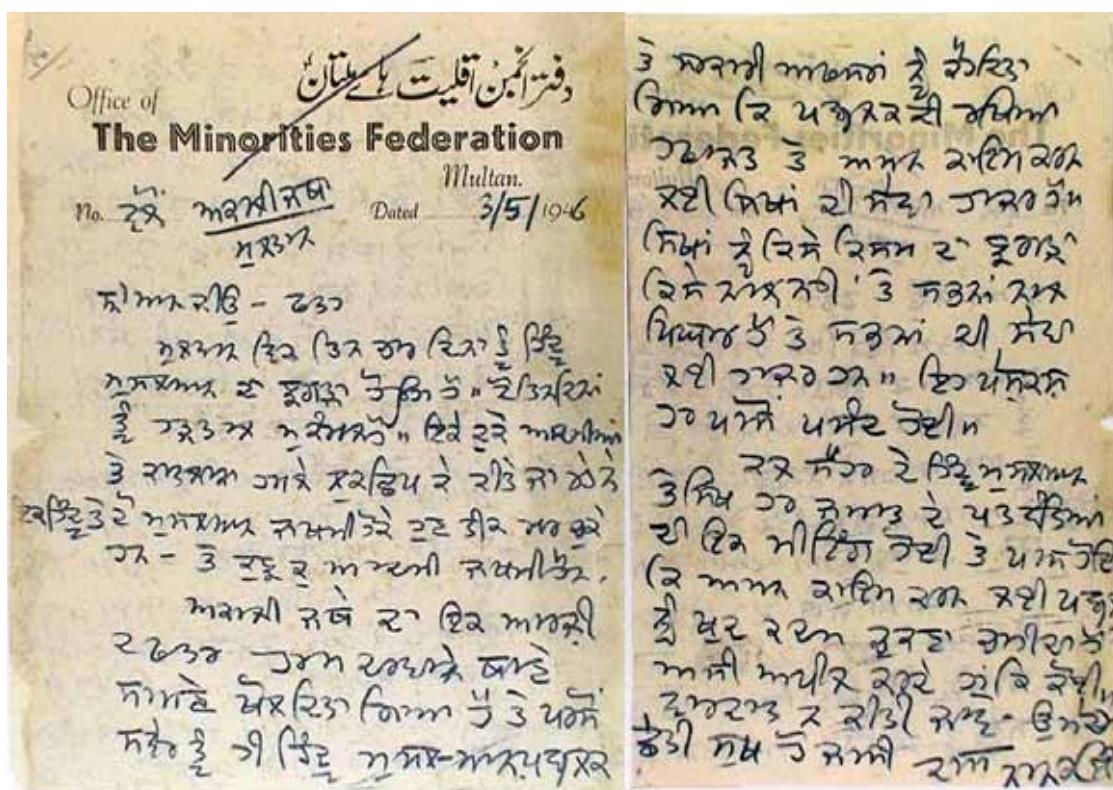
On the way back from this rally Sardar Nanak Singh was surrounded and threatened by pro-partition religious fundamentalists. However, this time he was saved by his neighbour, Dr. Azizuddin, who managed to extricate him from the hooligans by personal intervention.

That same day, late at night, there was a meeting at Sardar Nanak Singh's house attended by prominent Hindu and Sikh leaders. Among them were Sardar Pritam Singh, Master Lal Chand Buttan, Sardar Sohan Singh, Sardar Harbhajan Singh, Sardar Arjun Singh and Sardar Amar Singh. A rumour spread that "Nihangs" (Sikh warriors) had gathered at Sardar Nanak Singh's house and plans were being hatched by them to attack pro-partition residents of Multan. This created a great deal of tension in the city. Friends advised Sardar Nanak Singh not to move about freely in the city. But Sardar Nanak Singh believed he had no personal enemies since he was a prominent member of the "Aman" (Peace) Committee. His conscience was clear. He stood for what was right. So why should he be afraid?

Sardar Nanak Singh devoted his time to the various professional, social, cultural and political bodies in the following capacities:

President, Minorities Federation, Multan ("Anjuman-e-Aqliyat-e-Multan")  
President, Post and Telegraph Union  
Vice President, Bar Association of Multan  
President, Rifaqat (Conciliation) Committee, Multan  
General Secretary, Akali Dal, Multan.

The following letter written by Sardar Nanak Singh in May 1946 shows the deteriorating communal situation in the Punjab marked by outbreak of sporadic rioting and killings. It indicates the active involvement of Sardar Nanak Singh in maintaining peace and social harmony, and his readiness to render all possible help and advice to all. The letter is written in Punjabi language, in Gurmukhi script, on the letterhead of The Minorities Federation of Multan, dated May 3, 1946.



*See English translation on next page.*

**THE MINORITIES FEDERATION, MULTAN**

May 3, 1946

English Translation

Dear Friends:

Fateh (Greetings).

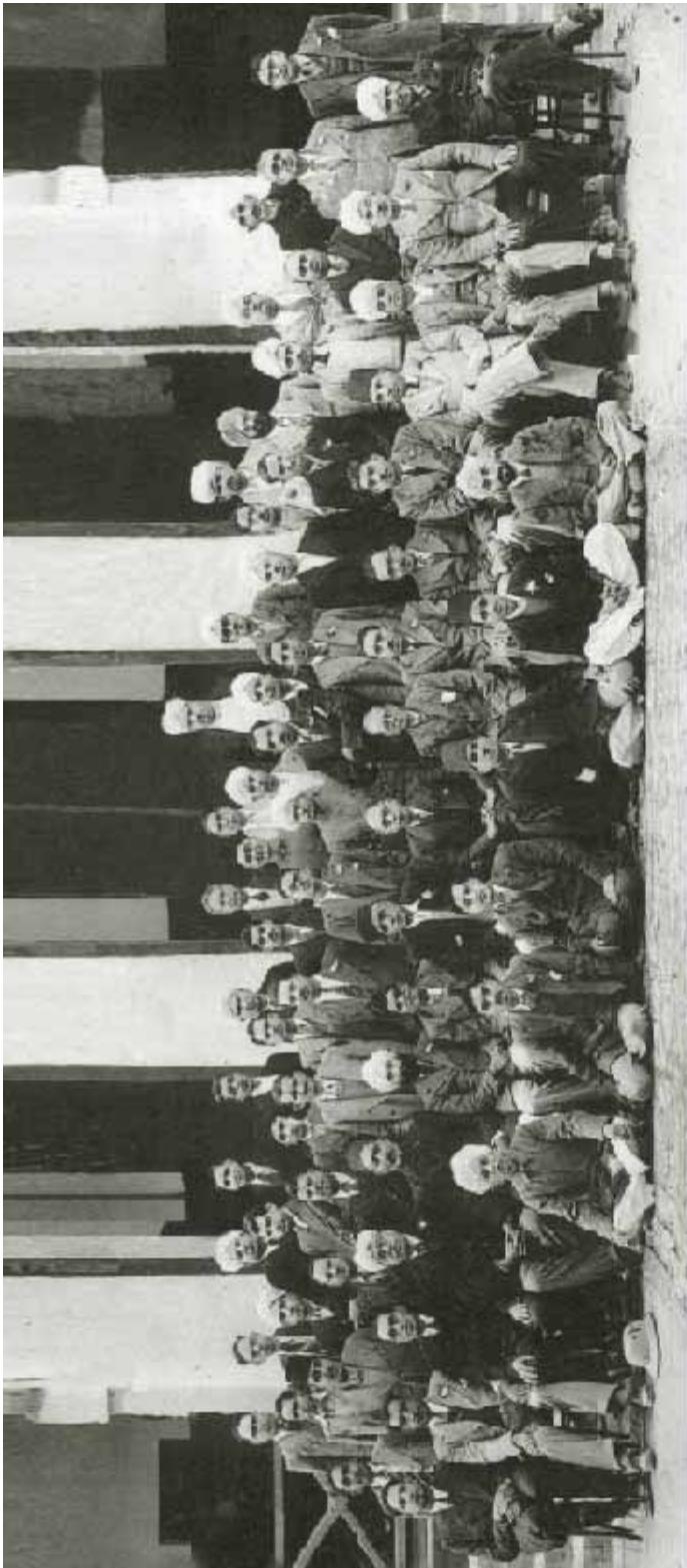
For the last three or four days, there have been sporadic clashes in Multan between the Hindus and the Muslims. All businesses have remained shut in protest for the last two days. There are reports of random stabbings and attacks. So far one Hindu and two Muslims have lost their lives and several individuals have been wounded.

The Akali Jatha, Multan, has opened a temporary office at Haram Gate Police Station. Public as well as officials have been approached to avail of the mediatory services of the Sikhs to safeguard life and property in the city. The Sikhs have no quarrel with anybody and consider all to be their friends. They are ready to help and serve all sides. This offer of help and service has been appreciated by members of all communities.

A meeting of representatives of the Hindu and Muslim communities in the City took place yesterday. In a Resolution passed at the meeting, they have appealed to the public to ensure amicable communal relations.

We urge all sides not to exasperate the situation in any way and hope peace will soon be restored in the city.

Sd : NANAK SINGH



## BAR ASSOCIATION, MULTAN 1946

### From Left to Right

Floor Chairs : L. Himat Rai, Mr. N.C. Bahl, M. Bhagat Narain, Mr. M.A. Mirza, Mr. Ali Ahmad Khan, S. Bhagat Singh.  
Mr. R.K. Makhija, Sh. Qadeer Ahmad, M.B.D. Bahl, R.S.L. Karam Narain, Malik Karam Ezad,  
S. Nanak Singh, Mr. Mohd. Abdullah Khan, L. Rom Lal Patney, R.B.L. Parshotam Lal (District Judge), R.B.  
Diwan Khalinda Ram (President), H. Ghulam Mujtaba, Mr. R.A. Jeremy, Malik Faiz Rasul,  
S. Nusrat Ali Khan, Mehta Gobind Ram, S. Khuda Baksh, L. Seva Ram.

Standing : Mr. A.N. Mehra, Sh. Abdul Razzaq, Mr. M.L. Gauba, Mr. J.N. Talwar, Khalifa Mumtaz Hussain.  
1st Row. Mr. Atam Parkash, Mr. R.K. Mookhey, Mehta Vir Bhan, S. Baha-nd-din Shah, Mr. Prem Dev,  
Ch. B.N. Bahl, Malik Bhardwaj, Mr. Hukam Chand Gandhi, Mr. S.L. Dewan, Mr. Sita Ram

Standing : D.R. Malhotra (Clerk), L. Gauri Shanker, Mr. J.C. Vij, Mr. M. Saeed Qureshi, Mr. R.L. Gandhi,  
2nd Row. Mr. Gyan Chand, L. Brij Lal, Ch. Jesa Ram, Mr. R.C. Aneja, Mr. Prem Dutt, Mr. R.L. Chandra,  
Sardar H.C. Singh, M.G.D. Gandhi, Ch. Abdul Rahim.

Standing : Mr. R. Sachdev, Mr. T.C. Bagai, Mr. K.R. Batra, Mr. Manohar Lal, Dewan Ram Chand, Raizada Tirath Ram  
3rd Row. Mr. G.D. Patney, Mr. Narajan Dutta, Malik Amit Lal Patney, Malik Wahid Bux.



## **Chapter 2**

# **MARTYRDOM**

## **FIFTH MARCH 1947**

5th of March 1947 dawned like any other day. There was nothing early that morning to differentiate it from all other days. But the events of the day were going to change the lives of many in India, particularly in the ancient city of Multan. A closely knit patriotic Sikh family was to be shattered by the middle of the day.

Sardar Nanak Singh, his wife Sardani Harbans Kaur and their seven children, six sons and one daughter, started the morning carrying on with their usual routine. Sardar Nanak Singh paid homage to Sri Guru Granth Sahib (The Sikh Holy Book), followed by “Nitnem” (Daily Prayer) as usual. When he was ready to leave for the Law Courts, a police officer from C.I.D. (Criminal Investigation Department) came with the “Diary,” the report of the previous night’s meeting at Kup Maidaan where the anti-partition Resolution was passed. The police officer asked Sardar Nanak Singh to explain his stand at the meeting and even suggested that he could retract some of the “objectionable” words he spoke at the meeting, if he so wished. Sardar Nanak Singh resolutely replied that he did not wish to retract an iota (a single word) from his speech. He even corrected the report and signed it.

Sardarni Harbans Kaur, his wife, expressed her fear, especially as she was expecting a child. She said, “If you get arrested, I don’t know how I will cope up with small children?” “Be positive and optimistic,” he consoled her. He pointed out that Lord Krishna was born in a prison. He added, “I wonder who our new baby would be like!”

“Guru rakha hai” (God is the Protector)

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)  
For each and every person, God provides sustenance. Why get worried?  
(Guru Arjan Dev)

Sardarni Harbans Kaur again expressed her concern about his personal safety and said that she was frightened of the impending events.

Sardar Nanak Singh cheered her up by telling her not to be scared but to rejoice instead, because the country was going to be independent. He told her to form a ladies' "Jatha" (group) to serve the country. "You should command the Jatha like Mai Bhago" (a female Sikh warrior in history).

After a brief conversation with his wife, putting her mind at rest, he left for work. That was the last time Sardarni Harbans Kaur saw her devoted husband alive.

A little later a number of Sardar Nanak Singh's friends as well as some members of the Sikh community came to stop Sardar Nanak Singh from going to court on that fateful morning. They had wanted to point out that at that critical juncture they needed a brave leader like Sardar Nanak Singh who could inspire the nation, especially the Sikhs, and lead them forward, even towards martyrdom, if required. Sardarni Harbans Kaur told them that Sardar Nanak Singh had already left.

On the morning of 5th of March 1947, Hindu and Sikh students of Emerson College, Multan, took out a procession to demonstrate against the partition of India, i.e., against the formation of Pakistan. On the way students of D.A.V. (Dayanand Anglo Vernacular) High School, Multan, joined this procession. As the procession moved forward, more and more students joined in. Soon the procession was 700 to 800 strong.

This peaceful and unarmed procession of students moved on towards the city centre, shouting patriotic slogans, "Long Live Secular India" and "Akhand Bharat Amar Rahe" (Undivided India for Ever) along with slogans against the formation of Pakistan, demonstrating their resolve to keep India united. The procession slowly made its way towards Bohar Darwaza coming into a crowded inner city area dominated by people having very strong pro-Pakistan, pro-partition beliefs. Little did these young and innocent Hindu and Sikh children know what fate awaited them. They were trapped from both sides of the narrow streets and found their escape routes blocked by the pro-Pakistani mob.

Suddenly this procession was attacked from all sides with sticks, long knives, daggers and sharp machetes. Many children fell wounded, and lay dying. Some managed to escape by running away as fast as they could. News of the attack spread rapidly throughout the City of Multan. Sardar Nanak Singh also heard it at the District Appeals Court.

He was far away from the scene of mayhem and murder. He was safe, there was no threat to his life. However, without thinking of his own personal safety, Sardar Nanak Singh rushed out of the court and proceeded towards the scene of reported sighting of the procession under attack.

Reaching the horrendous scene at Bohar Darwaza within minutes, he saw the attackers still chasing the defenseless children. Not thinking of his own safety, disregarding danger to his own person; inspired by the strand of Truth and Righteousness as preached by the Gurus and Lord Krishna, and forgetting the meaning of fear, Sardar Nanak Singh did the unthinkable. Instead of moving away to be out of sight of the attackers and the murderers, he challenged the mob. Going straight into the middle of the melee he shouted aloud to stop the butchery of the children. Seeing his courage, some in the mob relented and moved away thus letting many children escape. But the mob quickly rallied to surround and attack Sardar Nanak Singh with sharp lethal weapons in their hands.

An eyewitness, who was watching the brutal scene of murder and mayhem from the balcony on the second floor of his house nearby, later narrated the cruel manner of Sardar Nanak Singh's assassination as well as the brave manner of his dying. Badly wounded, bleeding profusely from head to foot, he stood his ground, wielding his little "kirpan" as long as he could manage to raise his right arm, but then succumbed to the relentless onslaught by the pro-Pakistani killers wielding butchers' knives, sticks and clubs. With no police or friend in sight, he had no chance of survival. Post-mortem examination revealed eleven deep cuts to his head and face. Sardar Nanak Singh made the supreme sacrifice for the protection of the innocent and for national unity. He gave his life so the others could live.

Having put a bloody end to the peaceful procession, the mob then fanned out and started setting fires to the houses and shops belonging to Hindus and Sikhs. In the historic city of Multan, where the two shrines, one of Hazrat Bahawal Haque, a Muslim, and the other of Bhagat Prahlad, a Hindu, stand side by side, communal frenzy reached an all time high, resulting in a sudden outbreak of violence, brutality, arson and attacks throughout the city. It was a scene of widespread savagery and plunder. Flames from houses set on fire could be seen from miles. The cries of children and wails of women and war cries of the Hindus and Sikhs on one side and of the pro-Pakistani Muslims on the other side could be heard throughout the night. Gun fire and explosions were heard continuously as in a ferocious battle between two opposing armies.

Initially, restrictions were imposed by the British authorities on giving out any details of what happened in Multan that day, especially the circumstances of Sardar Nanak Singh's martyrdom. Slowly the news of that fateful day spread among the people. Not only had they murdered Sardar Nanak Singh, a great man, a great soul, a great patriot and a national hero, but also destroyed the peace of the land and unity of the country. Within days, the angry mobs plunged not only the city of Multan but also countless other cities, towns and villages in western and eastern India, into savagery and brutality.

News of Sardar Nanak Singh's martyrdom was widely covered by the news media all over Punjab. Major dailies included English language newspapers, "The Tribune" and "The Civil & Military Gazette." Urdu language dailies included "The Milap," "The Pratap" and "The Ajit." A few newspaper reports are included in Chapter 12.

## **Chapter 3**

### **EARLY LIFE**

On September 11, 1903 at village Kuntrila, Rawalpindi District, Punjab, Dr Wazir Singh and his wife, Jeevan Kaur, were blessed with a baby boy after 12 years of marriage. Their joy knew no bounds. After so many years their home resounded with the cries and laughter of the baby. There was immense happiness all around.

ਲਖ ਖੁਸ਼ੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੋਇ ॥ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

The Almighty has blessed us with boundless happiness. (Guru Arjan Dev)

This was the thought that came to their minds. Being a true Sikh family, they accepted this as a great blessing from the Almighty and named the child Nanak after the name of the first Sikh Guru, Guru Nanak Dev.

Hari Singh's world seemed complete with the birth of his grandson, Nanak. His happiness and pride could be seen by everyone. He wrote in his diary:

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥  
ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

I am so fortunate that God has granted me my innermost wish and Nanak has come into my home as a little boy. (Guru Arjan Dev)

The little baby was surrounded by loving parents and doting grandparents who showered all their attention and affections on the little one. Their lives were completely changed by Nanak's arrival.

Nanak grew up gentle, caring, and soft spoken. The family atmosphere at home based on the principles of Sikh way of life, engrained in him love for his fellow beings. Nanak, following in the footsteps of his elders at home, started reciting "Gurbani" (prayer) at an early age. He soon learned by heart the Sikh prayers: "Sri Japji Sahib, Jaap Sahib, Rehras Sahib, Swayyie and Kirtan Sohila" and recited these

prayers almost daily. His religious bent of mind could be seen in his daily routine. While playing sports he kept reciting;

“Sat Nam, Waheguru,  
Sat Nam Waheguru.”  
(God is truth)

As a child bathing in cold water during the chilly winter months, he often uttered spontaneously:

“Main Te Shaheed Ban Gaya”  
I have become a martyr.

These utterances of the innocent child Nanak were to come true. One of Nanak's favourite chants, which he was always reciting, was:

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੋਂ ॥  
ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ ॥  
ਅਹੁ ਸਿਖ ਹੋ ਅਪਨੇ ਹੀ ਮਨ ਕੌ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ॥  
ਜਬ ਆਵਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੋ ਅਤ ਹੀ ਰਨ ਸੈ ਤਬ ਜੂਝ ਮਰੋਂ ॥  
(ਚੰਡੀ ਚਰਿਤਰ ੧ ਪਾਤਸਾਹੀ ੧੦)

O Shiva, give me this blessing, that I may never shy away from good deeds. And bless me that I do not get scared when I go to fight the enemy and always come out victorious. (Guru Gobind Singh)

This is one of Guru Gobind Singh's chants invoking Lord Shiva's blessings for strength and courage to face the enemies and emerge victorious.

Young Nanak's caring nature made him spend whatever money he got, on the needy. Often when his mother, Jeevan Kaur, asked him what he had done with the pocket money given to him, he replied:

“Baeji, main beej aya haan.”  
Mom, I have sown it.

To him it meant sowing the seeds of good deeds for the uplift of the poor. Nanak inculcated the inspiration to fight for his country and community from Sant Attar Singh Mastuaney Wale who administered “Amrit” to him (baptized him).

The taking of Amrit (holy water) and the recitation of the five main “Banis” (Prayers”)

in the presence of Guru Granth Sahib (Sikh Holy Book), under the guidance of the “Granthi” (priest), had great influence on Nanak. The “Khanda da Amrit” (Holy water stirred with the double edged sword “Khanda”) given to Nanak during this baptism ceremony brought him even closer to the Sikh way of life.

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

Bathing early in the morning and reciting God’s name keeps one’s mind pure and body healthy. (Guru Arjan Dev)

This was one of the principles followed by Nanak. As such he grew up to be a true “Sant Sipahi” (Saint Soldier). He practised the basic principles of Sikhism i.e. doing good deeds, sharing wealth with others, being humble, keeping spirits high and working for the well being of all mankind. He never wavered or looked back. One who is a baptized Sikh, “Guru ka Sikh,” never vacillates, and always achieves victory.

When Nanak was five years old, he was sent to the small town of Sukho near Rawalpindi to live in his aunt’s house as his father, Dr Wazir Singh, a Civil Surgeon in Punjab, was posted from one remote town to another. At Sukho, Nanak attended Khalsa High School, which was known for its excellent academic results and also for inculcating religious and moral values in its students.

After completing his High School, Nanak continued his studies at the renowned Foreman Christian College (FC College) in Lahore. Though he graduated studying the sciences and earned a B.Sc. (Honours) degree from Punjab University, he spent a lot of time studying literature, history and Sikh politics. He achieved academic excellence but took no credit for it. Sardar Nanak Singh always said that he did well not because of his books, his own efforts, or his studies, but due to his undying faith in the Gurbani (God’s prayers). “It is the blessings and grace of God that helps me achieve success at all times,” he used to say.

Realizing that a number of great Indian leaders like Mahatma Gandhi, Jawaharlal Nehru and Sardar Vallabhbhai Patel, had studied Law, Sardar Nanak Singh, too, decided to pursue the study of Law. He joined the Law College in Lahore and graduated with the degree of LL.B. (Bachelor of Law) from the University of Punjab in 1926 in first class, excelling here as he had done throughout his earlier academic career.

Nanak Singh was married according to Indian traditions. His parents at first tried to find a suitable bride for him among the known families and friends. Unable to find a suitable match, they travelled to Lahore to place a matrimonial advertisement in a provincial newspaper. In the newspaper office a gentleman overheard them and suggested to them to look up a family in Gujranwala where Sardar Kesar Singh and

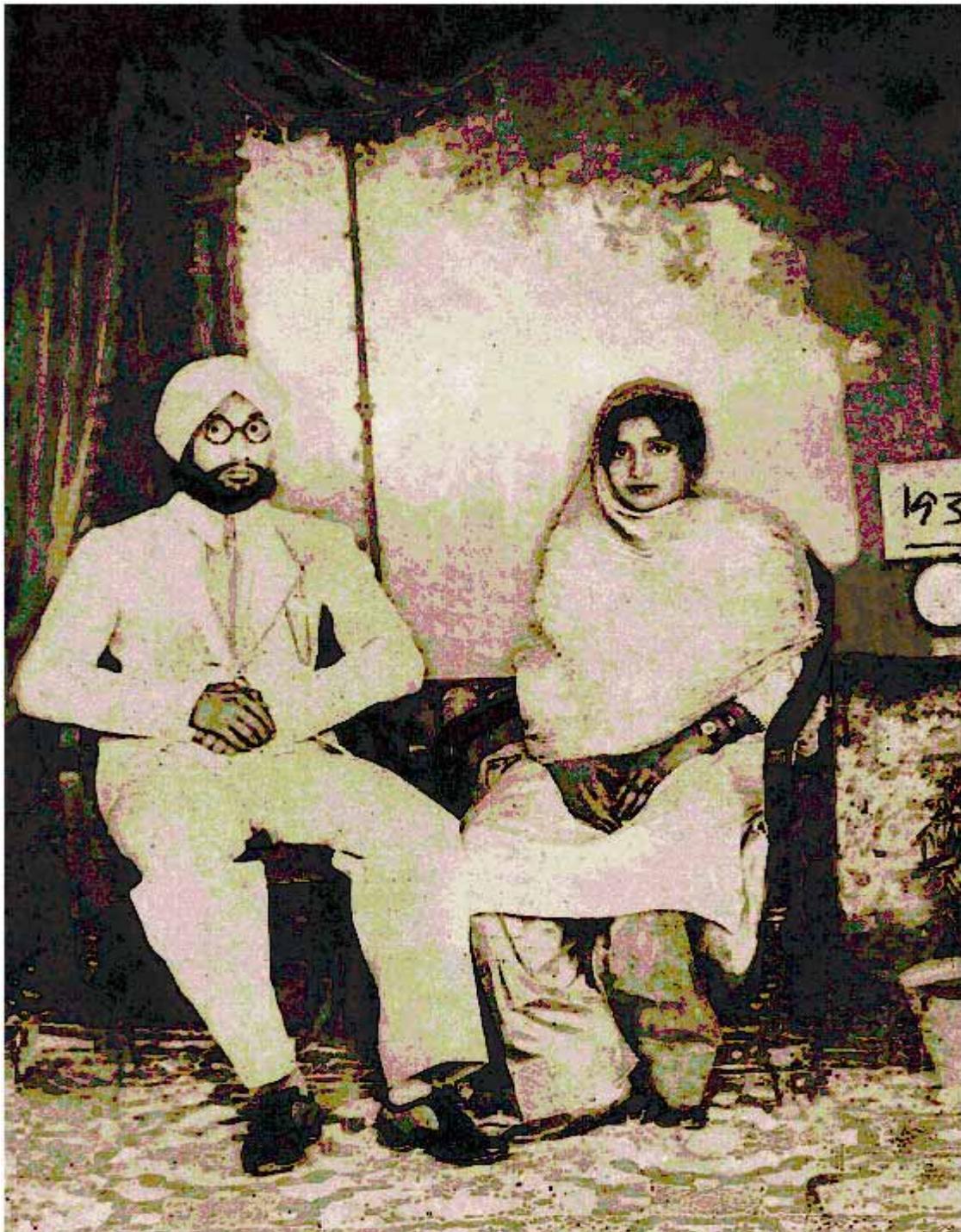
his wife Sardarni Ishar Kaur were looking for a bridegroom for their daughter Harbans Kaur.

The couple was betrothed immediately and the marriage took place a few weeks later in 1930. Sardarni Harbans Kaur proved to be a perfect wife. The couple lived in complete harmony and raised a family in the Sikh way of life.

Under guidance of Sardar Nanak Singh, his wife Sardarni Harbans Kaur involved herself in community life, helping the poor and the needy, wherever and whenever she could. At Dera Ghazi Khan she started a Punjabi school in the local Gurdwara. This school soon became very popular. Many girls and young women took advantage of it. One must remember that at that time education among women was very rare. It was because of Sardarni Harbans Kaur's dedication that literacy spread in this area.

Sardar Nanak Singh was a family oriented person. He spent time with wife and children, enjoying fully the simple pleasures of family life. His children remember him fondly. They cherish the love and care that he showered on them. Even today the children look back with nostalgia on those happy and carefree days with their father.

Sardar Nanak Singh and Sardarni Harbans Kaur had eight children, seven boys and one girl as shown in the family tree on page 36.



1931  
Sardar Nanak Singh and Sardarni Harbans Kaur



1938

Sardar Nanak Singh and Sardarni Harbans Kaur with  
four children.

Children from left to right:

Pritam Singh, Rajinder Singh, Rupinder Singh (sitting), Surinder Kaur



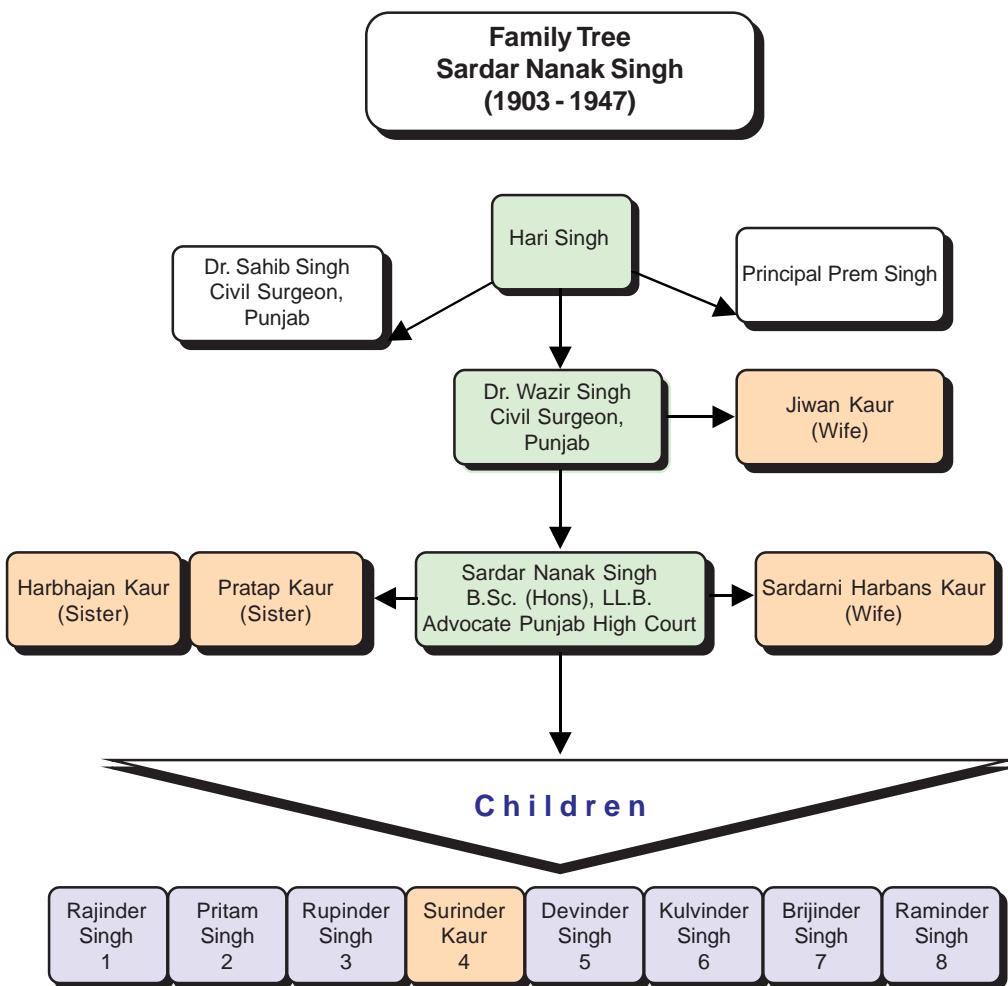
1940

Sardar Nanak Singh with his wife, children and parents

Seated from left to right:  
Jeevan Kaur (mother), Dr. Wazir Singh (father),  
Sardar Nanak Singh,  
Sardarni Harbans Kaur (wife)

Standing: Kumar (domestic help), Rajinder Singh,  
Pritam Singh

Seated: Kuldeep Singh (nephew), Rupinder Singh



1. Colonel (Indian Army). Commissioned in 1951. Left service in 1968. Distinguished scholar, Linguistics and professor in U.K.
2. Educationist. Teacher with Inner London Education Authority. Now Retired. U.K.
3. Colonel (Indian Army). Commissioned in 1956. Left service in 1974. Ph.D., Principal Engineer and Real Estate Developer, U.S.A.
4. Pursued a career in education & married to Indian Army Brigadier Saranjit Singh Sahney, INDIA
5. Colonel (Indian Army). Commissioned in 1963. Retirement in 1987. CANADA.
6. Colonel (Indian Army). Commissioned in 1963. Early retirement in 1984. Businessman, CANADA
7. Wing Commander (Indian Air Force). Commissioned in 1966 (1945-1985), INDIA
8. Business Owner U.K. Recipient of prestigious Queen's award for exports, U.K., Honorary Doctorate



**Colonel Rajinder Singh:** Active service in Jammu & Kashmir, Official Interpreter to His Majesty King Mohammad Zahir Shah of Afghanistan (1958) & His Excellency President Heinrich Luebke of West Germany (1962).



**Mr. Pritam Singh** with His worshipful Millennium Mayor Phil Portwood of the London Borough of Ealing, England. (1999-2000).



**Colonel Rupinder Singh:** Active Service in Ladakh, Himalayas, at 10,000 to 14,000 feet high altitude from 1963-66. Also active service on Indo-China border in the North East India from 1972-74. Helicopter Landing on an improvised helipad in a combat zone.



**Surinder Kaur Sahney:** An educationist beside her husband Brigadier Saranjit Singh Sahney.



**Colonel Devinder Singh:** Commanded a Repair and Maintenance Workshop in support of armoured and field artillery units. Actions in Kashmir at Haji Pir Pass 1965.



**Colonel Kulvinder Singh:** Instructor Gunnery. Operational service in Rajasthan during the battle of Longewala in 1971. Atop a captured enemy tank.



**Wing Commander Brijinder Singh:** Interpreter in the Russian Language with Distinction. Receiving Mrs. Indira Gandhi, Prime Minister of India, alighting from an Indian Air Force plane, 1982.



**Dr. Raminder Singh:** FRSA, Honorary Doctorate from Preston University, U.S.A., 2003. Receiving the prestigious Queen's Award for exports 1999.

## **Chapter 4**

### **LIFE IN TROUBLED TIMES**

World War I started in 1914 between Triple Alliance of Germany, Italy and Austria-Hungary against Allied Powers of France, Russia and Britain. The war ended with the defeat of the Triple Alliance and signing of the Treaty of Versailles on June 28, 1919. For the war effort, British India had contributed substantially its men and material and was hopeful that after the war, the British would gradually approve the devolution of political control to the Indians in the form of Home Rule and Dominion status. When the Government of India Act of 1919 was passed, Indians were disappointed since the Act did not meet with their expectations. This betrayal made a deep impact on Sardar Nanak Singh who was at the impressionable age of 16. He resolved to dedicate his life to India's full freedom from the British. The unrest among the Indians started growing and that alarmed the British. The British passed the Rowlett Act in 1919 to deal with the revolutionaries and granted enormous powers to the police to detain and search without warrants. This Act humiliated and upset the Indians resulting in several peaceful demonstrations in the Punjab and elsewhere. The Jallianwala Bagh incident in Amritsar, Punjab, was an important event during this agitation. On Baisakhi day, April 13, 1919, a large peaceful crowd of approximately 20,000 people had gathered in a park in the city in spite of a proclamation prohibiting meetings. There was a succession of speeches condemning the Rowlett Act and the recent arrests and shootings. Under the direction of Michael O'Dwyer, Lieutenant Governor of Punjab, Brigadier General Reginald Dyer led his troops to Jallianwala Bagh and ordered them to open fire on the peaceful gathering. The trapped crowd had nowhere to run or hide and several hundred were massacred.

A popular patriotic singer, Pradeep's song soared with:

“Jallianwala Bagh, Yeh Dekho, Yahan chali thi golian,  
Marne wale bol rahe thhe, Inquilab ki boliyan.”

Look! Here is Jallianwala Bagh where bullets rained; dying people raised slogans for freedom.

The death of so many innocent Indians and the tough draconian laws of the British had shaken the faith of the people in the British Colonial government. Even Mahatma Gandhi had realized that strong measures such as civil disobedience, non-cooperation and intensive boycott of foreign products, especially foreign cloth, would have to be taken.

The non-violence movement for India's freedom began to change course without the direct guidance of the Congress Committee. A gruesome incident of violence against the British authorities took place on February 5, 1922, in the village of Chauri Chaura of Gorakhpur district in the State of Uttar Pradesh. A crowd of angry protestors encircled the local police station and burnt it down killing all the twenty two policemen stationed there. Realizing the gravity of the situation, Gandhi immediately suspended the non-cooperation movement to avoid any serious retaliation by the British.

These troubled times had great impact on Sardar Nanak Singh. After completing his law degree, he joined the legal branch of Punjab Police Force. Soon thereafter, he was sent to Punjab Police Training Academy at Philore, Punjab. After successfully completing his training he was given the rank of Prosecuting Sub Inspector and was allocated to Multan Division of the Punjab which at that time had the highest rate of violent crimes. This was a very challenging posting.

Sardar Nanak Singh was posted to serve at various places in the Punjab, e.g., Khanewal, Pind Dadan Khan, Mailsi, Rajapur, Jampur, Sargodha, Dera Ghazi Khan and Muzzafargarh. His posting at Sargodha in 1943 was very fateful. This was the time when the "Quit India" ('swadeshi') movement, launched in August 1942, was gaining momentum. There were processions and "hartals" (strikes) in many towns. In Sargodha too, there was a peaceful political procession organized jointly by Hindus, Sikhs and Muslims to present their memorandum to the Deputy Commissioner and they made their way to his residence. As the procession drew nearer to the residence of the Deputy Commissioner, the excitement grew and the anti British slogans became louder. The police were alerted. This situation was totally unacceptable to the British authorities. The Police Commissioner called Inspector Nanak Singh and ordered him to stop the procession. He even suggested the use of force, including firing live rounds, if necessary.

Sardar Nanak Singh, as a serving police officer, refused to obey the orders as he had never forgotten the British brutality against his fellow Indians. His refusal to carry out the orders of superior officer took the Police Commissioner by surprise. He ordered Inspector Nanak Singh again to stop the procession without any reservation. Boldly defying the orders, Inspector Nanak Singh told the Commissioner in no uncertain terms that he would not obey any such unlawful command. He removed his service cross belt, pulled out the epaulettes and offered to return them to the Police Commissioner, indicating clearly that he was willing to give up the police service but would not obey unjust orders.

Sardar Nanak Singh was ordered to leave the place and another officer was called to replace him. The Commissioner had his way. The police resorted to "lathi" (baton) charge

and the procession dispersed. Inspector Nanak Singh was issued transfer orders and told to report at Dera Ghazi Khan, a remote town on the western side of River Indus. River Indus in those days had no bridges and all traffic used steam ferries to go across the five-mile or so broad waterway in three to four hours. These steam ferries were often loaded with camels, goats, commodities and passengers. Dera Ghazi Khan was considered a punishment posting for serving officers. In those days it could be compared to the prison in Andaman and Nicobar Islands in the Bay of Bengal or to Siberia in Russia. Sardar Nanak Singh accepted this posting happily and moved with his family to this "kala pani" (remote and isolated area).

In the remote areas of southwest Punjab bordering on Baluchistan and Sindh there was great scope of social reform. Tyrannical feudal landlords inflicted much misery upon their serfs. Some landlords took the young women of laborers by force while others forced their workers out of homes and denied them fair wages. No lawyer was willing to take up their cases at courts for fear of retaliation by landlords' hoodlums.

One social curse of the time was the frequent kidnapping and abductions of Hindu and Sikh girls by the Muslims who would invariably convert them to Islam. Their distraught parents were either too scared to pursue the matter or simply intimidated into keeping silent. Those who knew of Sardar Nanak Singh's intrepid spirit invariably came to him with their sad tales and grieving hearts. They would find in him a man who was willing to take risks to see justice done. The following incident is one example out of so many:

Sardarni Harbans Kaur, widow of the Martyr, clearly recalls the fate of one such girl. After hearing of her abduction, Sardar Nanak Singh promptly called a meeting of the local Hindu and Sikh leaders at Gurdwara Bhai Dayal Ji, Multan, and discussed the gravity of the situation with them.

As a result, the girl was rescued from her abductors with the active help of the community. The terrorized girl, daughter of Sardar Mehnga Singh of Jalandhar, finding courage upon seeing Sardar Nanak Singh among her rescuers, promptly confessed to the police to being forcibly abducted and converted by the miscreants. She was sent home safely with Jathedar Sardar Kirpa Singh of Gurdwara Sri Singh Sabha, Jalandhar.

In Sardar Nanak Singh the oppressed and the persecuted invariably found someone who was willing to take up their cases. Often he charged them very little fee for his services, or nothing. He would come home and tell his wife, "The landlord turned them out without paying them any money. I could not let the poor go hungry."

Sardar Nanak Singh vigorously campaigned against India's social evils including her rigid caste system that put a menial worker at the bottom of society. People of upper classes would shun their company, calling them "untouchable."

Eye witnesses recall an incident in Rajapur, District Dera Ghazi Khan, that shows Sardar Nanak Singh as a great social reformer. One day he was going to court on duty

when he saw a well dressed man shouting abuse at the street cleaner for inadvertently brushing past him. He shouted angrily, "Can't you keep your distance? How dare you touch me?"

The poor man apologized, saying that he was concentrating on sweeping the road and had not noticed him. But the other man did not stop abusing him.

Sardar Nanak Singh stopped for a while, grasped the situation and then spoke to the angry man, "He is a fellow human being, doing his job to keep the street clean for our health. He is equal in status as a human being to anybody else, and, in no way inferior." Then Sardar Nanak Singh did the unthinkable. Going up to the street sweeper, he embraced him and told those standing around, "This is how each one of you ought to treat the man who does what you call menial work." The angry man was quiet. He felt ashamed and walked away. The incident later became widely known and boosted people's respect for Sardar Nanak Singh.

Being in full time police service, Sardar Nanak Singh did not have much free time at his disposal. But there was something that was compelling him into action. It was the widespread illiteracy and poverty in the area. He encouraged his wife to start education classes at the Gurdwara (Sikh Temple) and asked the people to donate generously towards local charities. Soon there was a lending library that also got a daily newspaper to inform the locals about what was going on elsewhere in the country. Years later, a graduate acknowledged the debt he owed to Sardar Nanak Singh. "I acquired my reading habits as a child when Sardar Nanak Singh established the reading library at the Gurdwara in Rajanpur." There were many more whose reading habits owed their origin to the literacy drive started by Sardar Nanak Singh.

As a prosecuting police officer, Sardar Nanak Singh was an exemplary officer, honest to the core. He never spiced up the facts to make any case stronger against the accused. "First", said Sardar Nanak Singh, "I serve God and then myself. I will never tell a lie whatever be the consequences or the occasion."

At this time corruption was rampant.

It was rare to find an honest police officer like Inspector Nanak Singh. Even when local landlords and rich businessmen sent him baskets full of fruit with currency notes placed underneath, Sardar Nanak Singh returned them with strong words of caution, much to the dismay of the senders.

The police authorities saw in Sardar Nanak Singh a very competent, upright and honest officer. He was awarded over thirty commendations, certificates of merit and medals for exemplary service and monetary awards. Examples of a few such commendation certificates that were fortunately saved along with a handful of family possessions during mass migration of people at the time of partition of India in 1947 are included in Chapter 11.

Sardar Nanak Singh resigned from Police service and started his law practice in Multan in 1944. As a distinguished community leader, Sardar Nanak Singh played a unique and

prominent role for diverse sections of the society. As an example, after the fall of Singapore on February 15, 1942, several thousand Indian Army officers and soldiers fighting for the British colonial regime were taken Prisoners of War (POWs) by the Japanese. Under the direction of Netaji Subhash Chander Bose and General Mohan Singh, these POWs reversed their loyalty and pledged to fight against the British for India's freedom as Indian National Army (INA). This act was considered treason by the British.

Two of the officers of Indian National Army interned were Lieutenant Sadhu Singh and Lieutenant Ujagar Singh. While the media praised their patriotism, the rulers of the time regarded them as traitors, and wished to mete out exemplary punishments, including execution by firing squad. No lawyer would dare to defend members of this Azad Hind Fauj (Indian National Army) for fear of reprisal against them and their families. It was, therefore, impossible to find a lawyer to represent them. In Multan it was Sardar Nanak Singh who showed exemplary spirit of patriotism and courage to come forward to defend them. He offered his services free of charge and defended their cases vigorously, and the officers were acquitted. The whole nation rejoiced, and many paid tribute to the courage, patriotism and legal skills of Sardar Nanak Singh who fought this difficult case to victory.

Urdu Language Report Published in the Daily Ajit, March 30, 1946  
(Indian National Army)

1946-2020 (1946-2020)

لٹاں میں کسی اڑاکہ نہ فوچ کے لئے نہ سردار اور جاگر نہ کاشا نہ رسم اگر

از آن همین دفعه که کلمه ای از اینها بکھرالشکار نداشت، پیش از اینکه کوشش کند، از زیر زبان خود میگذرد. (لپنا نیکاره)

*See English translation on next page.*

**REPORT IN URDU PUBLISHED IN THE DAILY AJIT, LAHORE**

dated March 30, 1946

English Translation

**ROUSING RECEPTION IN MULTAN FOR LIEUTENANT SARDAR SADHU SINGH AND LIEUTENANT SARDAR UJAGAR SINGH OF INDIAN NATIONAL ARMY  
(From own correspondent)**

Heroic example of Akali Phula Singh to the Spirit of INA.

Multan 29 March: Upon release from prison, Lieutenant Sardar Sadhu Singh, Lieutenant Sardar Ujagar Singh INA, arrived in Gurdwara Bhai Dayal Ji in Multan for a rousing reception. The congregation put flower garlands around their necks amidst loud cries of "Jo Bole So Nihal, Sat Sri Akal." Both the brave Sikh officers were in perfect Sikh form and shape. In their speeches they paid tribute to the founders of INA, General Sardar Mohan Singh and Netaji Subhash Chandra Bose and narrated their glorious deeds and declared that they were willing to pay any price and make any sacrifice for the independence of their country. They said, the sacrifices and deeds of Sardar Hari Singh Nalwa and Akali Phula Singh and other brave patriots had always served as a guiding torch.

Lieutenant Ujagar Singh of village Bhangal, Police Station Abohar, District Ferozepur and Lieutenant Sadhu Singh, resident of village Barwa, Police Station Rahon, District Jalandhar were dismissed from army on February 11, 1946 and were released from Multan Camp. But they returned to say good bye to their friends and were arrested and charged under Criminal Code. Sardar Nanak Singh, Pleader, General Secretary Multan Akali Jatha pleaded their case at court voluntarily.

The "Diwan" demanded immediate release of General Mohan Singh, Captain Shingara Singh and Captain Abdul Rashid and asked the authorities to place Captain Shingara Singh in a better category than Category C at jail.

## **Chapter 5**

### **UNITY THROUGH LANGUAGE**

Sardar Nanak Singh wanted Hindus, Muslims and the Sikhs to realize the importance of the mother tongue in holding them together because Punjabi is the mother tongue of all the inhabitants of Punjab irrespective of their religious faith. At this time he brought forward his idea that language was one of the strongest bonding factors for the people. Given this most remarkable and profoundly wise view, Sardar Nanak Singh as a seer and a visionary published a pamphlet “PUNJABIO, AWWAL PUNJABI” (“Punjabis, Put the Punjabi language above all else!”) in Urdu language in April 1944 at Rawalpindi. This pamphlet tried to propagate Punjabi as the sole key to Hindu-Muslim-Sikh unity and called upon all Punjabis to put their own mother tongue above all other languages and hoped that centuries old common cultural and folklore ties would override the religious divide. Below is a quote from the pamphlet:

“In our homes everyone speaks Punjabi. Mothers and sisters sing lullabies in Punjabi to their babies in cradles and speak the Punjabi language endearingly to entertain their children. Punjabi is spoken everywhere... in the villages, towns and cities of Punjab. Exchange of views in writing or by speaking the Punjabi language is as easy as crossing the road.”

Distinguished Muslim, Hindu and Sikh sons of the Punjab such as Syed Bulleh Shah, Ali Haider, Shah Hussain and Hindu and Sikh poets like Daulat Ram Damodar, Bhagwan Singh, Bhai Vir Singh and Giani Kartar Singh Klaaswaliah have used Punjabi for their verse and prose. Sadhus, saints and fakirs passed on religious knowledge to their disciples through the medium of Punjabi language.

Sardar Nanak Singh’s pamphlet describes an incident when the Punjabi language proved to be the key to Hindu-Muslim-Sikh unity. It is said that in a village, some Sikhs did not allow the Muslims to call their “Azan” (call to prayer in the Arabic language). Communal tensions seemed to be rising.

A wise man came to know of the dispute and advised the Imam to give the call to prayer in the Punjabi language for a few days. The Imam did accordingly. When the Sikhs listened

to the “Azan” in Punjabi and understood what it meant, they stopped objecting to it. Doubts and needless complications do not arise when people communicate and understand one another in their common language.

In Multan there is an ancient mosque at Hussein Garh Chowk called Masjid Mohammad Wale. In early 1944, a rumour spread like wildfire that the Sikhs were trying to take over this mosque. Communal tension could be felt. Trouble seemed to be brewing. It was Sardar Nanak Singh who defused the situation.

He explained, quoting Guru Gobind Singh:

ਦੇਹਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਔਂ ਨਿਵਾਜ ਓਈ ॥ (ਦਸਮ ਗ੍ਰੰਥ)

Hindu Temple and Muslim Mosque are the same  
Hindu prayer and Muslim prayer are the same (Guru Gobind Singh)

ਮਾਨਸ ਕੀ ਜਾਤਿ ਸਭੈ ਏਕੈ ਪਹਚਾਨਬੋ ॥ (ਦਸਮ ਗ੍ਰੰਥ)

The entire humankind should be recognized as one. (Guru Gobind Singh)

He had a pamphlet distributed which said, “Religion never teaches you to hate one another.” A true human being is one who understands the pain and suffering of the others.

“Mazhab Nahin Sikhata  
Apas Mein Bair Rakhna.” (Iqbal)

No religion teaches its followers to hate one another. (Urdu poet Iqbal)

Clearly proclaiming that the Sikhs have no enemies, for them every one being the same, he said:

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀਂ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥ (ਗੁਰੂ ਅਰਜਨ ਦੇਵ)

No one is my enemy, and no one is a stranger. I get along with everyone.  
(Guru Arjan Dev)

All this stopped the turmoil and the rumour mongers were silenced.

**“PUNJABIO, AWWAL PUNJABI!”**



*See English translation on next page.*

This is the English language translation of the cover from the original booklet in the Urdu language by Shaheed Sardar Nanak Singh in April, 1944 at Rawalpindi (now in Pakistan).

### **PROPAGATING PUNJABI IS KEY TO HINDU MUSLIM SIKH UNITY**

O' Punjabis, the Punjabi language is our floral nursery.  
It longs and pines for our love in order to blossom forth.  
(Hans Chog)

**“PUNJABIO, AWWAL PUNJABI!”**  
**O' Punjabis, Put your own mother tongue above all the other languages.**

---

By

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## **Chapter 6**

### **LIVING FOR INDIA**

1940's saw India in turmoil once again. Second World War started when the Germans invaded Poland on September 1, 1939. The Axis powers included Germany, Italy and Japan. The Allied forces comprised of France, Great Britain and the United States, and later joined by Russia in June 1941, responded to the challenge, ending this world war with the surrender by the Japanese on August 15, 1945. This long and bloody war for the second time in 27 years had created great havoc in the world. Initially the Germans and the Japanese seemed to have the upper hand. It was quite clear to every one that the British hold on India was weakening and they could not rule India for long.

Sardar Nanak Singh continued to champion the cause of Akhand Bharat (United India) and put his heart and soul to involve more and more people in this movement in order to keep India united.

However, the cruel designs of the Muslim League and its obstinate stand for the creation of an independent Islamic State of Pakistan led to stabbing, killing, arson and criminal assaults on a very large scale on the innocent who stood for a united India. Loss of life and property occurred not just in one part of the country but town after town saw arson and looting. The communal frenzy swept the country: Naokhali, Calcutta, Delhi, Amritsar, Lahore, Gujranwala, Rawalpindi, Multan and numerous other towns and cities were engulfed in a terrible bloodbath. Communities that had lived together in peace and harmony for centuries, suddenly fell upon each other's throats in the most savage and bestial manner.

As the Muslim League intensified its treacherous attacks on the innocent and ill prepared citizens desirous of keeping India united, further large scale communal riots of the worst kind broke out in the Provinces of Bengal, Bihar, Assam, Punjab and North West Frontier Province. Communal tension could be felt everywhere and every thing was being polarized on communal basis. All this shocked the nation and extinguished the dream of the supporters of Akhand Bharat. Unfortunately, Mahatma Gandhi and other Congress leaders were not able to comprehend the gravity of the situation that was rapidly engulfing the country, but continued to preach the message of Akhand Bharat and non-violence in political vacuum.

When Multan, like the rest of India, saw communal clashes, Sardar Nanak Singh promptly established an information office of the Akali Dal at Hararn Gate Police Station for updates of political news and to dispel inflammatory rumours and gossip. Several leaflets and pamphlets were published in the Urdu language under his guidance, appealing to all communities to live in harmony and join hands for the common cause of gaining independence from the British colonial rule of over 200 years. Daily messages from the Akali Dal were released to the general public signed by Sardar Nanak Singh, General Secretary Akali Dal, Multan. He appealed to all leaders to make full efforts to defuse the deteriorating communal situation.

Sardar Nanak Singh always believed that one should not harm or hurt anyone. Around this time he took up the study of Gita, contemplating a lot on Lord Krishna's message of "Nishkaam Karam" (to perform one's duty in life without expecting anything in return) to Arjuna in the Mahabharata, quoting from it often.

It might seem in retrospect that Sardar Nanak Singh had realized that his destiny was calling.

He turned to the writings of Guru Gobind Singh and feeling much inspired, spent a great deal of time reciting hymns from Sri Dasam Granth. He believed that the soul was immortal, with the body as its temporary abode, changing it like one changes one's clothes.

## Chapter 7

### **THE HOLOCAUST OF 1947**

Sardar Nanak Singh was a devout follower of the Sikh Faith, yet he had full respect for other religions. He had the least idea that religion would be linked to the worst ever examples of mutual hatred and violence in which the whole land of five rivers would become a river of blood with acts of genocide and ghastly killing of one another. His cherished dream of leading his beloved country to freedom from the colonial rule without breaking it into fragments and to see all the religious groups of the country living together as one nation was dashed to the ground.

The mass scale killings of Hindus and Sikhs by the fanatics in Punjab had started as soon as the Muslim League realized that Hindu and Sikh population had to be ejected from the areas which they wanted to get included in Pakistan, a sovereign Islamic State to be carved out of India on the basis of areas where the Muslims were in a majority.

The killings started from Hazara in North West Frontier Province (NWFP) where the Muslim fanatics attacked the Sikh and Hindu population. The disturbances spread to Kahuta in the Punjab and then to Rawalpindi District in March, 1947. A ruthless massacre of the Hindus and Sikhs took place when the Muslims killed thousands of innocent people within a short period of two months. In the wake of this holocaust, tens of thousands of innocent people were brutally massacred before the transfer of power by the British could take place in August 1947.

On March 5, 1947, the riots started in Multan as well, where every lane and by-lane saw bloodbath. There were fires everywhere. It seemed as if the entire city was ablaze. Mixed with flames and rising smoke were the most agonizing cries of the wretched humans, including the elderly and the infants, being burnt alive. Those who ran out of their burning homes to escape the intense heat and fire were hacked to death. It was here that Sardar Nanak Singh made the supreme sacrifice of laying down his life for the sake of communal harmony and Akhand Bharat.

The communal riots were at their worst in July and August. Lahore, Shaikhupura, Sialkot and Guiranwala districts witnessed the worst incidents of reckless killings of the innocent, destruction of their property, loot of their wealth and shameless rape of the

innocent young women. The communal riots, like a wild fire, spread to south western areas of Punjab and took, in their path of fury, Dera Ghazi Khan, Multan and the state of Bahawalpur where innocent people in their thousands were mercilessly killed. This led to a human tragedy beyond the power of description in words. Alan Campbell Johnson, who was Lord Mountbatten's Press Secretary described the ghastly scene at Kahuta in his book, "Mission with Mountbatten" as follows:

"We arrived to find that the havoc in the small town (Kahuta) was very great. Picking our way through the rubble, we could see that devastation was thorough as any produced by fire bomb raids in the war. This particular communal orgy involved destruction of Sikhs and their livelihood by the Muslims."

As the partition of India became inevitable, the biggest challenge for the Hindus and the Sikhs was to get as much share of Punjab as possible. The senior Akali leader, Baba Kharak Singh, in a statement, showed great concern for the non-Muslim minorities and said: "In case of Partition becoming inevitable and unfortunately thrust upon us, protection of non-Muslim minorities must be given top priority." The Akali leaders, Master Tara Singh and Giani Kartar Singh, and Congress leader Sardar Baldev Singh pleaded with Lord Mountbatten that in order to protect the Sikhs and their agricultural lands and also to enable the Sikhs to look after their shrines like Nankana Sahib and Panja Sahib, River Chenab be made the boundary between the new dominions of India and Pakistan.

India was declared independent on the midnight of 14th August 1947 and at the same time the new sovereign state of Pakistan was born. The award of the Boundary Commission was announced two days later. To the utmost disappointment of the Hindus and Sikhs, River Sutlej was declared the international boundary between India and Pakistan. As soon as Boundary Commission's verdict was announced, Muslim League in Pakistan once again stepped up their violence against the Hindus and Sikhs. An influential Urdu daily newspaper, "Zamindar" of Lahore in its issue of September 5, 1947, published on its front page a highly inflammatory poem, the burden of which was:

"Koi Sikh rehne na pai magharbi Punjab mein."  
Let no Sikh be allowed to remain in West Punjab.

The Hindus and Sikhs became very insecure with increasing violence against them. They left their villages and towns in groups to join the ever bigger convoys to embark upon a dangerous journey out of Pakistan to East Punjab which remained in India. Miles long foot caravans of helpless men, women and children were heading for India from Lahore, Multan, Lyallpur, Sialkot and other cities in Pakistan. Death was staring in their faces at every step that they took.

The migrating human caravans were invariably attacked, looted or killed on their way and were often betrayed by those who accompanied them to provide security on their way to India. One incident of abject treachery is narrated by Professor Harbans Singh in his book, "The Heritage of the Sikhs." The refugees numbering more than two thousand Hindus and Sikhs were being evacuated from the State of Bahawalpur. The Prime Minister of the State, Mushtaq Ahmed Gurmani and the Revenue Minister, Penderel Moon, were keen on their safe passage across to India. They provided them an army escort besides a civil officer of the rank of assistant commissioner to assure that they were taken across to India without any harm. The caravan started from Rahim Yar Khan on September 26, 1947. On the first evening of the march, the escorting soldiers began to search the Sikhs and robbed them of their belongings. Those who resisted were shot dead. Next day they took away the young women and massacred most of the people. A few remaining people were killed just three kilometers away from the Indian border.

Returning to Rahim Yar Khan, the escort presented to the state authorities, a fake report signed by the commanding officer and countersigned by the said Assistant Commissioner saying that the whole column was escorted to the border in safety and in good order. Mr. Moon, who got suspicious, probed the concerned officers, who reluctantly, gave him the true account of what had happened with the innocent human caravan of non-Muslims. Mr. E.P. Moon related this gruesome story of treachery and cruelty with a painful feeling in his "Divide & Quit."

"The Sikhs had to face such despoliation and destruction everywhere in Pakistan."

The "mansion" of Indian Independence achieved by the politicians was erected on the bloodshed of thousands of innocent people and the colossal loss and destruction of their properties. The Indians had also suffered this kind of brutality earlier in their history. But the difference between earlier massacres and the one in the wake of partition lies in identity of perpetrators. Patwant Singh a Sikh historian and a prominent Punjabi writer, describes in his book, "The Sikhs":

"Earlier those who indulged in arson, loot and plunder and indiscriminate killings were invaders or interlopers, this time they were neighbours, who had lived together as fellow citizens despite distinctions of religion, region, creed and custom, until one day one group had turned on the other in truly demonic rage."

In the Indian Punjab, the Muslims suffered the same treatment to a much lesser degree at the hands of the Hindus and the Sikhs. While the killers were purportedly avenging kinsmen killed in Pakistan, the victims chosen for retribution were innocent of the crimes across the border. Paradoxically, the killers and the killed on each side were

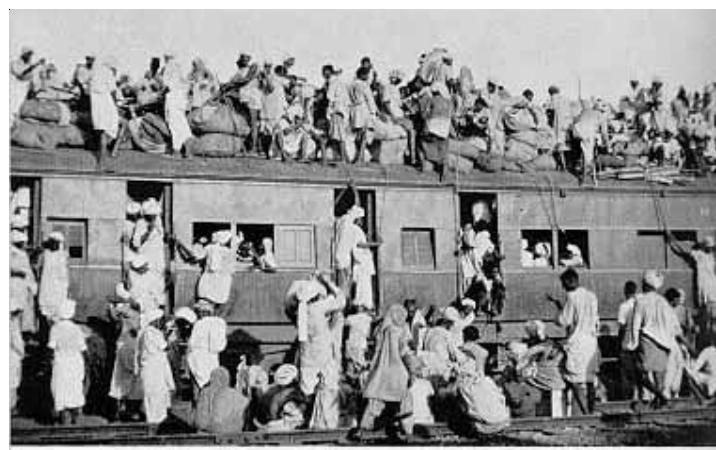
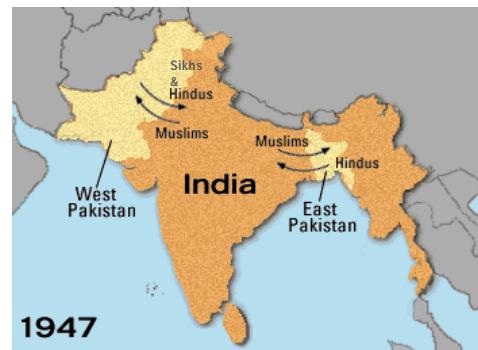
victims of the communal madness their “leaders” had preached.

The migration of population from Pakistan to India and India to Pakistan respectively, wrought massive misery upon the people of this subcontinent the example of which cannot be found anywhere else in the world. Hundreds of thousands of people languishing in refugee camps in all major cities and towns of Punjab, Delhi, Rajasthan and other provinces, braving rough weather, disease and epidemic, with no roofs to live under, suffered untold pain and misery, and further loss of life. There was much wailing and grieving going on all the time in these ill equipped, poorly run impoverished refugee camps.

Freedom did not bring any joy after suffering the loss of life and personal dignity of millions of innocent citizens. Stanley Walport in his book “India: The Modern Nation in Historical Perspective” states:

“The year of communal slaughter that rose to crescendo in August 1947 had begun. India’s darkest hour was to coincide with the dawn of her freedom.”

In this dark hour of history, the politicians celebrated the joy of Independence with fine speeches, songs and dance. The history of the event was recounted as accomplishment of the task of attaining freedom without bloodshed through non-violence, totally forgetting the sacrifices of the millions of masses who laid down their lives at the altar of goddess of freedom. Sardar Nanak Singh and others of his kind quietly devoted their energies to the service of their fellow countrymen and had laid down their lives to save the unity of their country. **Those who died for the country with their heroic and inspiring deeds of exceptional sacrifices were easily forgotten.**



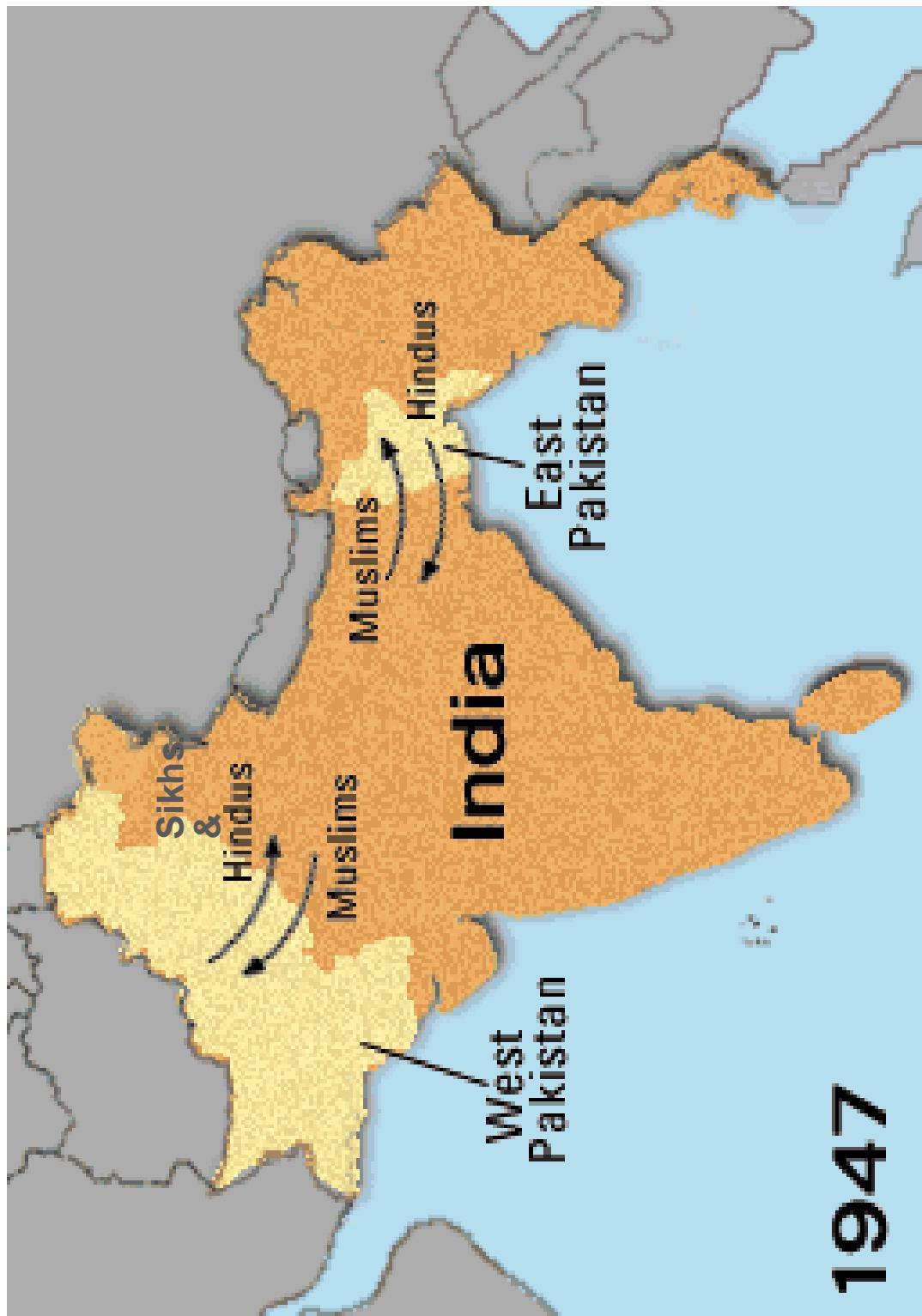
Partition of India 1947

Mass Migration of all Sikhs & Hindus from  
West Punjab (Pakistan) to India



Partition of India 1947

Overcrowded trains carried frightened Sikh and Hindu refugees  
with their belongings from West Punjab to India



Pattern of mass migration on breaking up of India.

## **Chapter 8**

### **OM SHANTI SHANTI**

“Om dheyu Shanti... Shanti antariksham,  
Shanti prithvi, Shanti rapa, Shanti roshadya, Shanti vansprathy,  
Shanti vishvedeva, Shanti reva, Shanti Brahmah, Shanti sarvagram.  
Om Shanti Shanti.”

This chant invokes heavenly solace and peace. Peace not just among humans but also in the animal kingdom, in fact, peace among all elements of the universe. This recitation has been reverberating all over India for thousands of years.

The Rishis (sages) since the ancient times have been praying for peace. The Granthis (Sikh priests), the Pundits (Hindu Priests), the Christian Priests and the Priests of other religions pray for peace. Old men, old women, young men, young women and even children pray for peace and yet, peace eludes them. Each religion, in its own way, preaches love and peace. Then one wonders why this violence, this hatred between one community and another?

In this land of Mahavira who preached “ahimsa” (non-violence) even towards the smallest insects; in this land of Buddha who stood for tolerance and ahimsa, violence has been raising its ugly head. Violence towards each other, towards men, women and children still continues.

Men have been killing each other in the name of religion, but there is no religion in the world that tells its followers to kill, to murder. Using violence in the name of religion does not make violence more acceptable. Fortunately, down the ages there have been defenders of peace, defenders of mankind, and defenders of their community. These are people who are willing to give up all, even their own lives for the sake of their community. They stand out like examples for the others to emulate. The tradition of martyrdom, of being ready to lay down everything for their community and country has been ingrained among the Sikhs. The lives and the teachings of Guru Arjun Dev, Guru Tegh Bahadur and Guru Gobind Singh have been shining beacons for all, especially the Sikhs, to emulate and to follow. Sardar Nanak Singh was one such defender of Sikh tradition ever ready to take up the cause of the underprivileged and the aggrieved. He was 44 years old

and in the prime of his life, when, not caring for his own safety; he challenged the violent mob in order to save the lives of innocent children from the jaws of sure death. And it was because of Sardar Nanak Singh's heroism that hundreds of innocent children managed to escape and were saved while Sardar Nanak Singh became a martyr at the same time.

"Shaheedon ki chitaon par lagengey har baras maley,  
Watan par marney walon ka yahi nam O'nishan hogा."

The sacrifices of the martyrs will be commemorated by the nation every year.

Let us try and follow Sardar Nanak Singh's example and be ready to help others, try and lessen their pain and suffering, and make this land, this place a better place, to live in.

"Sab ka bhala karo Bhagwan  
Sab ka sabvidhi ho kalyan."

O God, Bless all humanity  
Give peace to ALL

"Tere bhanay sarbat da bhala."

May your Blessings bring happiness to all.

## **Chapter 9**

### **PROPHECY CAME TRUE**

We can now reflect on the vision and prophecy of Sardar Nanak Singh, the Martyr of United India (“Akhand Bharat”). Secular to the core, he loathed the idea of settling any political issue on the sole basis of religion. Long before Independence, he warned the nation of the grave dangers in conceding to the demand for Partition that would destabilize the nation by destroying its historic cohesion and seriously harm the country both at individual and national levels.

Unfortunately, All India Muslim League was given the final say, and the country was partitioned. As a result, millions of people lost their relatives and friends, homes, jobs and businesses, and everything they possessed. Many who lived in comfort in bungalows and big mansions, now slept in refugee camps or in run down impoverished localities and slums.

At national level we saw the immense cost of resettling millions of refugees, uprooted from their ancestral homes and the huge expenditure on Armed Forces to secure the newly created borders.

Vast sums of money were diverted from reconstruction, modernization, health and education in order to pay for the three wars waged over Kashmir.

Perhaps the most tragic consequence of Partition was the division within the Muslim community itself, once fully integrated and living happily across the whole of the sub-continent. That one community is now divided into Pakistani Muslims, Bangladeshi Muslims and Indian Muslims, and, one may add, the “Kashmiri” Muslims. Similarly, we now have Pakistani Hindus, Kashmiri Hindus and the Bangladeshi Hindus.

Sardar Nanak Singh’s heroic call, “Don’t Break Up India!” was, indeed, a timely warning to the entire nation to heed Mahatma Gandhi’s call to unite under the common denominator of Secularism.

It was the vision of a true patriot and implied more than the words can describe.

## Chapter 10

# **COMMEMORATIONS, TRIBUTES & HOMAGE**

Glowing tributes that poured in after the martyrdom of Sardar Nanak Singh are a testimony to his political stature, dedication for communal harmony and national unity. Some examples of the highest esteem in which Sardar Nanak Singh was held by public, media and the community are described below.

Sardar Nanak Singh rightly deserves a place among the greatest men of all times who had the vision for a free and undivided country and the courage to challenge the wrong rather than compromise his secular ideals due to fear.

### **Shiromani Gurdwara Parbandhak Committee, Amritsar**

Recognizing Sardar Nanak Singh's selfless sacrifices and his resolve to keep India united, Shiromani Gurdwara Parbandhak Committee, the supreme Sikh religious body, declared March 5 of each year to be the commemorating day in honour of his martyrdom. "Gurdwara Gazette," Amritsar, of February 1984 (pp. 2 and 3, English Section) is reproduced below:

March 5

"1947 AD First outbreak of communal violence in the United Punjab. Sardar Nanak Singh, a Sikh leader in West Punjab, President Divisional Akali Dal and President Minorities Federation, Multan, fell a martyr, having declared his resolve in accordance with the decision of the Sikh leadership at the time, to keep India united. Within a week the whole of West Punjab plunged into its worst ever "Ghalughara" (HOLOCAUST) which ended only when the minorities in West Punjab were completely wiped out and India emerged broken up and dismembered. This day is regarded as the turning point in the Sikh history."

### **Shaheed Gallery, Golden Temple, Amritsar**

The portrait of Shaheed Sardar Nanak Singh has a prominent place at the Sikh Museum (Shaheed Gallery) within the precincts of Golden Temple at Amritsar. This museum displays among other artifacts of Sikh history, portraits of Sikhs who laid

down their lives for the sake of their country and are role models for the generations to come.

### **Shree Multan Bhawan**

In the historic City of Delhi, the communities have recognized the greatness of Sardar Nanak Singh by putting up a bust of him in the main hall of Shree Multan Bhawan and adoring the wall of the main chamber with an oil portrait of the Martyr. All the elderly members of the Multani Community settled in and around Delhi still remember his service to the nation and his fearless leadership at that difficult and dangerous time.

### **Shaheed Sardar Nanak Singh Marg**

On September 7, 2002, the City of Amritsar honoured Shaheed Sardar Nanak Singh by naming a new road in his memory as "Shaheed Sardar Nanak Singh Marg." This newly constructed road is in an upscale area of Amritsar and joins the main road leading to Rajasansi International Airport. The road is 120 feet wide with a divided median, over 6 kilometers long coming into the city from the Airport. The opening ceremony was performed by Mr. R.L. Bhatia, Member of Parliament, India. Full news coverage was provided by television, Radio Stations and the news media. Mr. Bhatia declared: "It is our responsibility to spread awareness of such brave souls among the younger generations." Other speakers included the Deputy Commissioner of Amritsar, Mr. Swinder Singh Puri and Brigadier (Retired) Saranjit Singh Sahney, the son in law of Shaheed Sardar Nanak Singh. The function was attended by prominent citizens of Amritsar including the Mayor of Amritsar, members of the City Council, and many prominent citizens of Punjab.

### **Shaheed Sardar Nanak Singh Foundation**

Shaheed Sardar Nanak Singh Foundation has been established in England at Sun House, 428 Long Drive, Greenford, Mdx. UB6 8UH.

The mission of this Foundation is to promote national unity through mutual respect and understanding of the diversity of Indian people by encouraging inter-religion and inter-cultural respect and understanding. The Foundation encourages programmes and activities that bring together religious and political harmony for national unity.

### **Shaheed Sardar Nanak Singh "Soul of India" Award**

Shaheed Sardar Nanak Singh Foundation is honoured to have established an annual award to peoples of Indian Subcontinent who are dedicated through exemplary involvement in furthering the cause of peace, stability and communal harmony in the region. The qualifying areas include Art, Culture, Politics or Social Activities, demonstrated through writings, thoughts and achievements. Nominations for this annual award are invited by March 31 of each year. For details, contact the Foundation.

**Hindi Daily "Amritsar Jagran"**  
**Report on Dedication Ceremony of a Road in Amritsar**  
**Named "Shaheed Sardar Nanak Singh Marg."**



**अमृतसर जागरण**

September 8, 2002      नानक सिंह रोड का उद्घाटन

मुख्य संविदाता, अमृतसर  
7 जिलें

डौटी संविदर सिंह पुरी का कहना है कि जीवन का बलिदान देकर देश को गलामी की जंजीरों से मुक्ति दिलाने वाले शहीदों की याद को संजोये रखना प्रत्येक नागरिक का कर्तव्य है तथा शहीदों को भूलाकर कोई भी देश विकास नहीं कर सकता।

श्री पुरी आज प्रसिद्ध स्वतंत्रता सेनानी शहीद नानक सिंह के नाम पर शहीदों को भूलाकर नहीं हो रहेंगा। उनको सदा याद किया जाता रंजीत एवेन्यू में 120 फुट शहीदों का उद्घाटन सकता देश का विकास : डौटी नानक सिंह के द्वानाद करने के बाद 'उपस्थित जनसमूह' को संबोधित कर रहे थे। उन्होंने कहा कि यह पांच किलोमीटर लंबी सड़क अंतर्राष्ट्रीय हवाई अड्डा राजसांसी व पाकिस्तान के साथ लगती अटरी, बाया बाईंर सड़क के साथ जुड़ती है, जो प्रशासन व्यवस्थित रहेगा तथा रोड के दोनों तरफ छायादार बृक्ष लगाए जाएंगे।

स्वतंत्रता सेनानी शहीद नानक सिंह ने देश की आजादी की लड़ाई में बहुत योगदान दियो तथा मुल्तान में निहत्ये 600 भारतीय सदस्य भी उपस्थित थे।

त्रिगेंडियर शरणजीत सिंह साहनी ने पंजाब सरकार व जिला प्रशासन के इस सम्मान पर ध्यावाद देते हुए शहीद नानक सिंह के जीवन, यादों व देश कीम के लिए किए कामों से विस्तार के साथ अवगत करवाया। इस भौके पर मेरर सुनील दत्ती, संविदर सिंह कल्पनगल, विधायक किशोर शर्मा, डा. राजकुमार, कृपाल सिंह, जोगिंदर दीगरा व नानक सिंह के बहन व परिवार के अन्य सदस्य भी उपस्थित थे।

See English translation on next page.

Inaugural Address on the Occasion of Naming of Road in Amritsar as  
“Shaheed Sardar Nanak Singh Marg”

September 8, 2002

Hindi language daily newspaper “JAGRAN” published from Amritsar  
By Chief Correspondent

English Language Translation

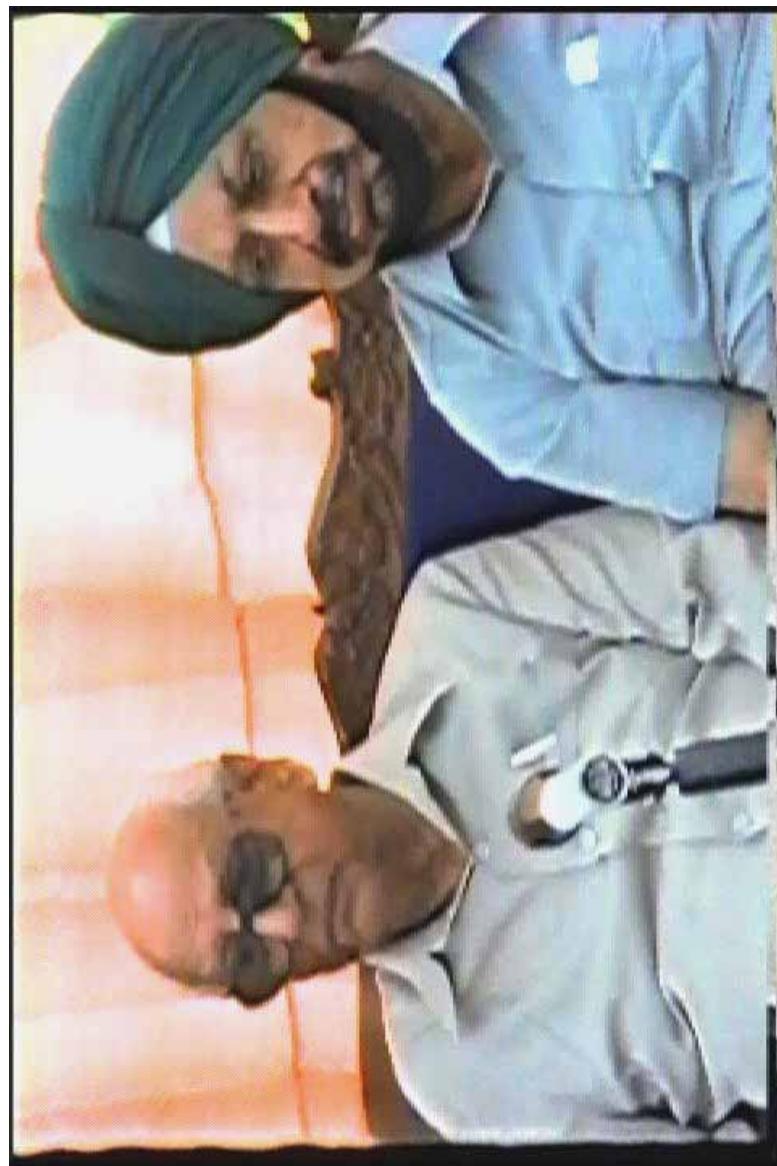
“It is the duty of every citizen to remember the martyrs who sacrificed their lives for the freedom of their country. If they are forgotton, no country can survive,” said Deputy Commissioner of Amritsar, Swinder Singh Puri. Mr. Puri was addressing a public meeting on the occasion of the inauguration of a 120 ft. wide road in the name of “Shaheed” (Martyr) Sardar Nanak Singh, on Ranjit Avenue, Amritsar. He said, “This road connects Rajasansi International Airport and the road leading to border with Pakistan at Atari and Wagah. This road will be well maintained and shady trees will be planted on both sides of the road.”

Shaheed Sardar Nanak Singh contributed a lot in the freedom struggle of India and sacrificed his life to save six hundred wounded and dying school children in Multan. Chief guest, Mr. R.L. Bhatia, Member of Indian Parliament, appreciated the idea of naming the road after the martyr’s name. He said, “ It is a true homage to those who died keeping in mind the moral values and doing their duty honestly. Shaheed Sardar Nanak Singh will always be remembered because of the road named after his name.”

Shaheed Sardar Nanak Singh’s son-in-law, Brigadier Saranjit Singh Sahney, thanked the Government of Punjab and the District Administration of Amritsar for the reverence they have shown for Shaheed Sardar Nanak Singh. He spoke on his life, memories and sacrifices for the country. Mr. Sunil Dutta, Mayor of Amritsar, Mr. Sawinder Singh Kathunangal, Member of Punjab Legislative Assembly, and others including Mr. Jugal Kishore Sharma, Dr. Rajinder Kumar, Mr. Kirpal Singh, Mr. Jatinder Dhingra and the family members of Shaheed Sardar Nanak Singh’s family were present at the occasion.

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Mr. R. L. Bhatia is presently (2004) Governor of the Indian State of Tamil Nadu.



Mr. R.L. Bhatia, Member Parliament (India) and Mr. Swinder Singh Puri,  
Deputy Commissioner, Amritsar, at the Road Naming Ceremony of  
“Shaheed Sardar Nanak Singh Marg” on September 8, 2002



### **The Golden Temple, Amritsar**

The Historic Sikh Holy Shrine with its Entry Doors on all the four sides welcome devotees, pilgrims, tourists and visitors from all sides without discrimination on the basis of colour, race or religion.

## **Chapter 11**

### **PUNJAB POLICE COMMENDATION CERTIFICATES**

The professional excellence of Sardar Nanak Singh as a police officer in earlier years was to be reflected as the brilliance of a courageous patriot that was seen in the later years of his life, right up to the day of his martyrdom.

Sardar Nanak Singh received numerous Police Commendation Certificates from 1929 to 1942, while serving in the Punjab Police as Prosecuting Sub Inspector. His legal skills and the logical manner of his presenting cases greatly impressed all.

The Punjab Police Commendation Certificates in family's possession are presented in a consolidated format followed by extracted citations. All certificates refer to his place of birth as Village Kuntrila, Police Station Gujar Khan, District Rawalpindi. Also included is a commendation letter from the Divisional Magistrate of Pind Dadan Khan commenting on Sardar Nanak Singh's impressive legal skills in presenting and arguing cases.

A brilliant police officer and a legal scholar like Sardar Nanak Singh could have risen to the high rank of Superintendent of Police to which most Indians could only aspire in the colonial days. Chances of Sardar Nanak Singh's professional rise were, however, dimmed due to his covert support for the independence movement in defiance of his official duty to subvert the "Satyagrah" movement started by Mahatma Gandhi. He was transferred to remote and difficult areas of Punjab where he faced the difficult task of maintaining law and order among the local tribal population. His outstanding skills could, however, not be overlooked. The Commendation Certificates on the following pages demonstrate his legal and professional excellence. To free himself from official constraints of police service, Sardar Nanak Singh resigned from service and started his private legal practice in Multan, an area familiar to him due to his earlier posting.

<p style="text-align: center;"><b>Police Commendation Certificate.</b></p> <p><b>PUNJAB POLICE.</b></p> <p style="text-align: center;"><b>COMMENDATION CERTIFICATE.</b></p> <p><i>Granted to H. Nanak Singh, Prosecuting Sub-Inspector of Police, Leish Sub-Division, for good work done throughout the year 1930. (O.P.No.298.)</i></p> <p><i>Dated Musaffargarh, The 19-2-31.</i></p> <p><i>Entered [Signature] Labour, S.C. &amp; M. Gaonw. Date - 5-1-1930-5000.</i></p> <p><i>Commendation certificate granted by H.M. Scott, Inspector, I.P., Superintendent of Police to H. Nanak Singh, son of S. Wazir Singh, resident of Khera Vila village, Bawali Khurja Police station, Amritsar District; (If a Police officer add) being at Prosecuting Sub-Inspector of Police No. H-120.</i></p> <p><i>(Name) H. Nanak Singh in the case of Section 366 I.P.C. Crown versus Laiyer Bux etc; (First Information report No. 45 of 1930, the Police station of Leish) did show a great zeal and energy in successful prosecution of the case.</i></p> <p><i>Dated Musaffargarh, The 19-1-31. [Signature] D.S. Superintendent of Police.</i></p> <p><i>Commendation certificate granted by H.M. Scott, Inspector, I.P., Superintendent of Police to H. Nanak Singh, son of S. Wazir Singh, resident of Khera Vila village, Bawali Khurja Police station, Amritsar District; (If a Police officer add) being at Prosecuting Sub-Inspector of Police No. H-120.</i></p> <p><i>(Name) H. Nanak Singh in the case of Section 366 I.P.C. Crown versus Laiyer Bux etc; (First Information report No. 45 of 1930, the Police station of Leish) did show a great zeal and energy in successful prosecution of the case.</i></p> <p><i>Dated Musaffargarh, The 19-1-31. [Signature] D.S. Superintendent of Police.</i></p>		<p style="text-align: center;">Commendation Certificate.</p> <p>Commendation certificate granted by H.M. Scott, Inspector, I.P., Superintendent of Police to H. Nanak Singh, son of S. Wazir Singh, resident of Khera Vila village, Bawali Khurja Police station, Amritsar District; (If a Police officer add) being at Prosecuting Sub-Inspector of Police No. H-120.</p> <p>1. P.D. 366, Crown versus Laiyer Bux etc. of 1930, the Police station of Leish, Amritsar District; (If a Police officer add) being at Prosecuting Sub-Inspector of Police No. H-120.</p> <p>1. P.D. 366, Crown versus Laiyer Bux etc. of 1930, the Police station of Leish, Amritsar District; (If a Police officer add) being at Prosecuting Sub-Inspector of Police No. H-120.</p>
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1931

S. Nanak Singh Prosecuting Sub Inspector  
was attached to my court when I was Sub  
Divisional Magistrate, Lehia, from February  
1930 to May 1931. He impressed me as an  
energetic and efficient prosecutor who  
always took pains to prepare his cases. He  
can make a good stand against Practising  
lawyers and knows how to put his case  
before a magistrate.

Sub Divisional Magistrate

Pind Dadan Khan.

22.3.34.

## EXTRACTS FROM PUNJAB POLICE COMMENDATION CERTIFICATES

Page I of 4

- |                   |  |
|-------------------|--|
| February 8, 1929  | Superintendent of Police, Multan<br>“Valuable help in the prosecution of the case Crown vs. Bupari.”   |
| February 15, 1929 | Superintendent of Police, Muzaffargarh District Police Station Alipore. “In recognition of his services together with a reward of Rs. 25.00.”  |
| February 31, 1929 | Superintendent of Police, Multan<br>“In recognition of good work done during the Muharram celebrations of 1929 in Multan City.”  |
| April 8, 1929     | Superintendent of Police, Multan Police Station Shah Pur<br>“Good work done during the Muharram and Holi which occurred together thus causing great apprehension of breach of the peace which fortunately was prevented.”  |
| July 11, 1929     | Superintendent of Police, Multan<br>“His able prosecution in the case FIR No. 370 of 1938 which, in spite of many difficulties, resulted in the conviction of the accused  |
| October 20, 1929  | Superintendent of Police, Muzaffargarh District “In recognition of his services for assistance in record floods in Rivers Indus and Chenab.”   |
| February 24, 1930 | Superintendent of Police Muzaffargarh District “For good working as Prosecuting Sub hispector when employed at Alipur Sub Division during 1929.”   |
| May 6, 1930       | Superintendent of Police Muzaffargarh District Police Station Leah “Did well in prosecuting the case.”   |
| January 3, 1931   | Superintendent of Police, Muzaffargarh District Police Station Leah. In the case of Sec: 3 and 4 of Act III of 1878, Crown vs. 1. Ghansham Das and 16 others. 2. Atma Ram and 17 others “Did very well in conducting the case under the Gambling Act 33 of the accused when entitled to sums totaling Rs.1,100.” |

**EXTRACTS FROM PUNJAB POLICE COMMENDATION CERTIFICATES**

Page 2 of 4

- January 19, 1931      Superintendent of Police, Muzaffargarh District Police Station Leiah. "Did show great zeal and energy in successful prosecution of the case." Case of Section 366 I.P.C. Crown versus Haider Bux, etc. FIR No. 45 of 1930.
- February 19, 1931      Superintendent of Police, Muzaffargarh District "For good work done throughout the year 1930 (O.B. No. 298).
- March 12, 1931      Superintendent of Police, Muzaffargarh District Police Station Leiah. In the case of Sec: 110 Cr.P.O. Crown versus Ranjha etc. "Did good work in the case." (C.B. No. 392).
- March 19, 1931      Superintendent of Police, Muzaffargarh District Police Station Leiah. Granted to Mr. Nanak Singh, Prosecuting Sub Inspector of Police, Leiah Sub Division, "For good work done throughout the year 1930." (O.B.No. 298).
- August 4 1931      Superintendent of Police, Muzaffargarh District Police Station Leiah. In the case of Sec: 193/211 I.P.C. Crown versus Kabil Khan & Amir Khan (First Information Report No. 2 of 1931, "Did well in the case."
- August 4, 1931      Superintendent of Police, Muzaffargarh District Police Station Muzaffargarh. In the case of Sec: 379 I.P.C. Crown versus Naza (First Information Report No. 78 of 1930 in the police Station of Leiah, "Did good work in the prosecution of the case."
- February 24, 1933      Superintendent of Police, Muzaffargarh District "For good work as Prosecuting Sub Inspector when employed at Alipur Sub Division during 1929."
- August 23, 1933      Superintendent of Police, Jhelum  
In the case F.I.R. No. 18 of 1933 under Sec. 302 I.P.C.  
Police Station Pind Dadan Khan "Successfully presented this case which was difficult for a presentation nature."

## EXTRACTS FROM PUNJAB POLICE COMMENDATION CERTIFICATES

Page 3 of 4

- |                  |   |
|------------------|---|
| April 8, 1936    | Superintendent of Police, Multan Police Station Multan<br>“In recognition of his overall conducting the case which had already been spoiled by the Muzaffargarh Police and getting the accused convicted in case Crown versus Baga w/s 379.”<br>I.P.C. F.I.R No. 62 of 1925.                        |
| August 4, 1936   | Superintendent of Police, Multan Police Station Multan “His creditably conducting the case which had already been spoiled by the Muzaffargarh Police and getting the accused convicted in case Crown vs. Baga.”   |
| August 28, 1936  | Superintendent of Police, Multan<br>“His good work in creditably conducting this otherwise weak case and getting the accused convicted. Crown vs. Hardev Singh.”  |
| October 15, 1936 | Superintendent of Police, Multan Police Station Mian Channu<br>“In recognition of his good work in conducting the cases very ably.” Case Crown versus Patta O.B. No. 1925.  |
| March 20, 1940   | Superintendent of Police, Multan Police Station Multan City<br>“Good work done in the prosecution of a series of intricate cases of traffic in women.”  |
| July 30, 1940    | Superintendent of Police, Sargodha Police Station Shah Pur<br>“In recognition of his excellent discharge of duties in connection with the visit of His Excellency the Governor of the Punjab, to Sargodha, in March 1940. The Police arrangements were appreciated by His Excellency as excellent.” |
| April 6, 1941    | Superintendent of Police, Multan Police Station Lodhran<br>“In recognition of his excellent presentation of case Crown vs. Lat. etc”  |
| February 9, 1942 | Superintendent of Police, Dera Ghazi Khan<br>“In recognition of his consistent and exceptional good work performed throughout the year 1941 as Prosecuting Sub Inspector.”  |

**EXTRACTS FROM PUNJAB POLICE COMMENDATION CERTIFICATES**

Page 4 of 4

- February 17, 1942      Superintendent of Police, Dera Ghazi Khan Police Station Jampur  
In recognition of "His excellent work done in conducting case F.I.R. No. 18 of 41 under section 430/432 I.P.C., versus Mohd. Khan Zaildar & 27 other persons."
- March 7, 1942      Superintendent of Police, Dera Ghazi Khan Police Station Dera Ghazi Khan  
In recognition of "His good prosecution of the series of cases of 1940 and 1941 of Police Station City Dera Ghazi Khan."
- April 9, 1942      Superintendent of Police, Dera Ghazi Khan  
In recognition of "His efficient presentation of an important camel gang case under section 411 I.P.C., versus Fazal etc. which ended in conviction after fairly lengthy trial."
- June 2, 1942      Superintendent of Police, Dera Ghazi Khan Police Station Choti.  
"His efficient prosecution of case." F.I.R. 175. I.P.C.
- October 22, 1942      Superintendent of Police, Dera Ghazi Khan  
In recognition of "His well conducting the case versus Rahim Bux and others." O.B.No. 789.

## **Chapter 12**

### **SAMPLE NEWS MEDIA COVERAGE**

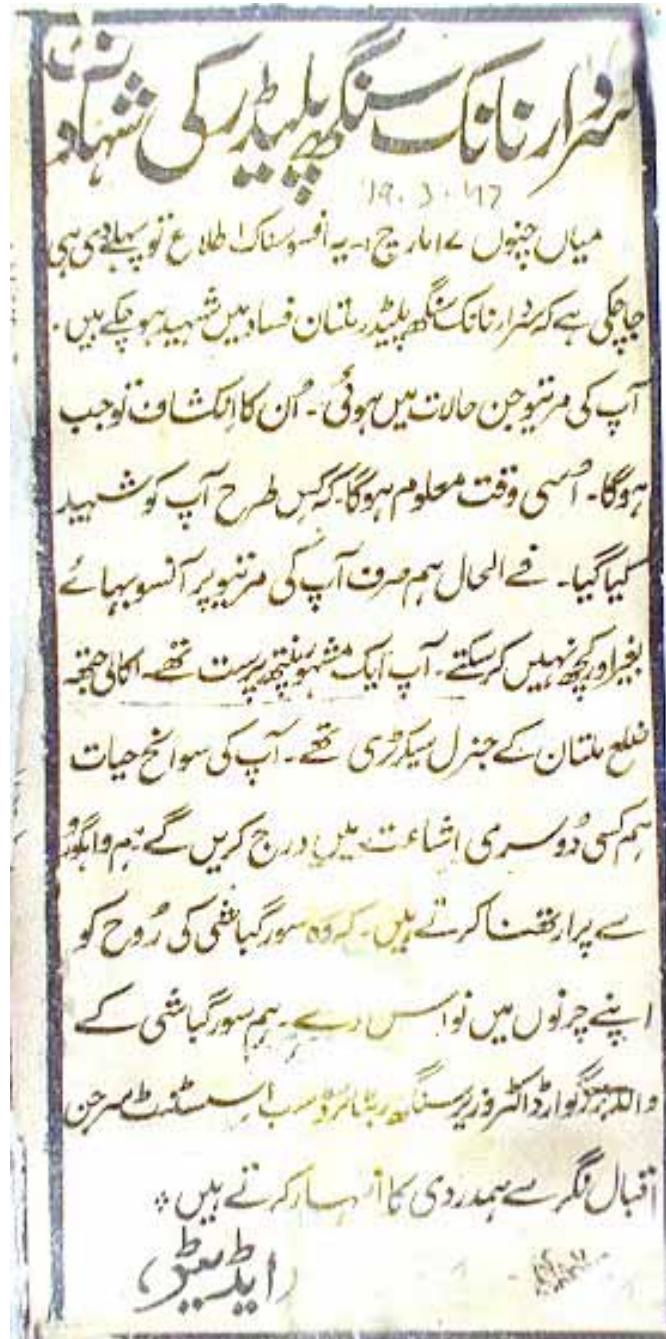
In those troubled times from March 1947 onward, when the entire State of the Punjab was engulfed in total anarchy, with riots, arson, killings and looting erupting simultaneously all over, from city to city, the family of Sardar Nanak Singh was moved from one place to another for their safety.

Sardar Nanak Singh, being a prominent political leader actively engaged in the freedom movement, received much media coverage and editorials in the English and Urdu language newspapers of the time. The media regularly reported on the events leading up to Sardar Nanak Singh's assassination, and the reaction and subsequent repercussions on the communities in the Punjab.

It was not possible to know of all the media reporting this tragic event or to locate and gather the relevant material from known sources as the family was in a state of shock and on the move to "safe" places. Consequently, a lot was not seen or was overlooked due to circumstances hard to imagine now. Fortunately, a few media reports collected by the family, or passed on by friends are in the family's possession. His widow, Sardarni Harbans Kaur, deserves admiration and credit for saving the newspaper accounts presented on the following pages.

Full impact of the seriousness of this unwarranted assassination can only be discovered through academic and political research, investigative journalism and the involvement of the Governments of Pakistan and India. This is highly recommended in order to throw light on the life, deeds and sacrifices of this brave son of India who struggled and died for secularism and an undivided India.

**Editorial in “The Daily Ajit,” Lahore**  
**Dated March 19, 1947**



See English translation on next page.

**Editorial in “The Daily Ajit,” Lahore**

Dated March 19, 1947

(Original in the Urdu Language)

English Language Translation

**MARTYRDOM OF SARDAR NANAK SINGH, PLEADER**

Mian Channu, March 17: It has been reported earlier that Sardar Nanak Singh, pleader, Multan, met his martyrdom in the communal riots in Multan. We await full details of the circumstances of his assassination and how he met his martyrdom. However at present we can not do anything but shed tears of grief over this invaluable loss to the nation.

Sardar Nanak Singh was universally known for his love and devotion to the Panth. He was the general secretary of Akali Dal, Multan District.

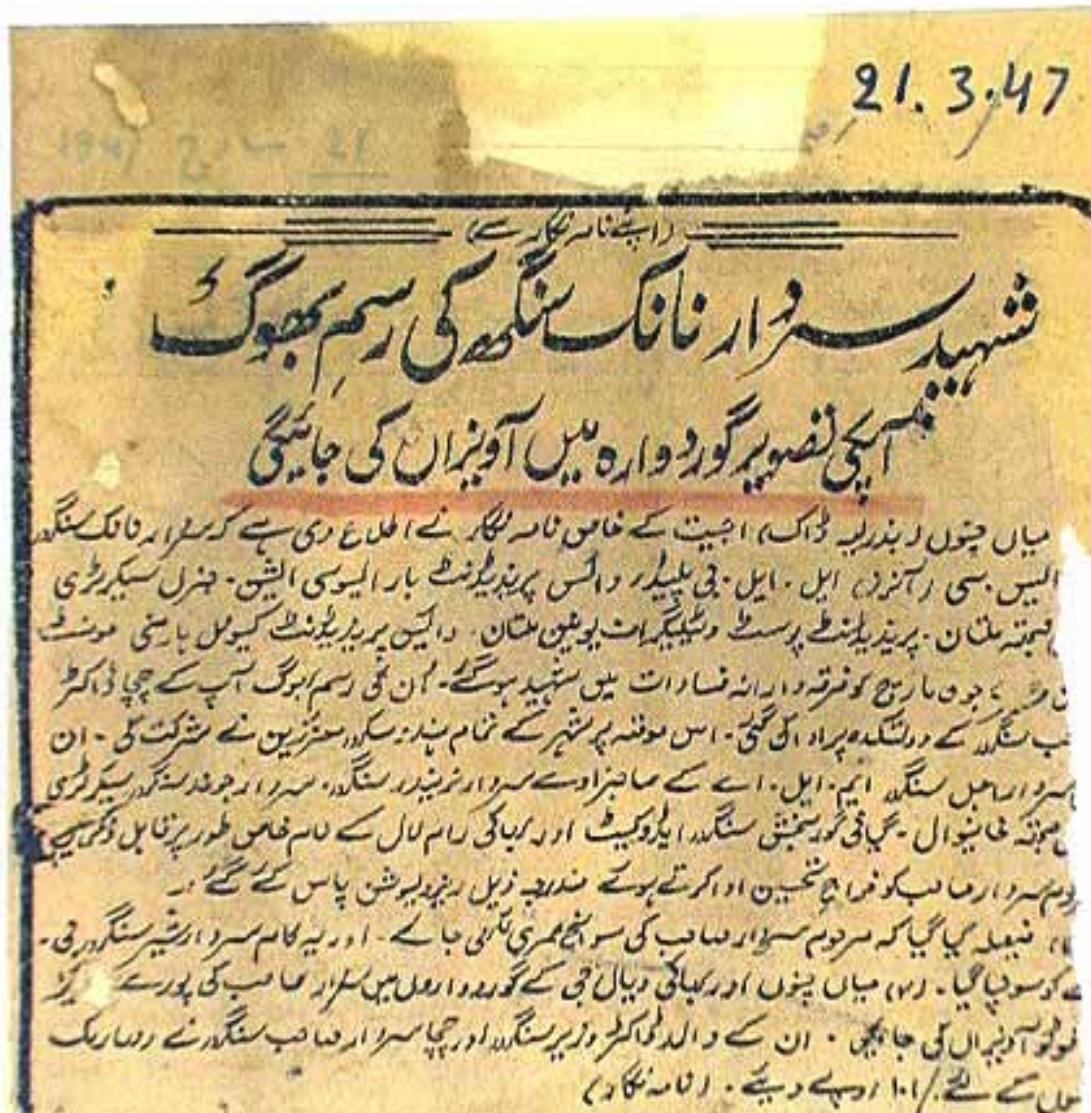
We shall publish his biography in another issue.\* We pray to God Almighty to accommodate the departed soul at His feet. We express our heartfelt condolences to his elderly father, Dr. Wazir Singh.

**(EDITOR)**

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\* It is not known if this was done.

**Final Bhog Ceremony for Martyr Sardar Nanak Singh**  
 (The Daily Ajit Lahore, March 21, 1947)



See English translation on next page.

Original in the Urdu Language, The Daily Ajit  
March 21, 1947  
(From our correspondent)

English Language Translation

### **FINAL BHOG CEREMONY FOR MARTYR SARDAR NANAK SINGH**

His photograph will be placed in the Gurdwara.

Mian Channu (by post) : The special reporter of "Daily Ajit" writes : Special Bhog ceremony for Sardar Nanak Singh, B.Sc. (Hons.), LL.B, Pleader, Vice President, Bar Association, General Secretary Akali Jatha, Multan, President Post & Telegraph Union, Multan, Vice President Communal Harmony Joint Front, Multan, who fell as martyr in communal riots in Multan on March 5, 1947, was performed in Mian Channu at the residence of his uncle, Dr. Sahib Singh. All prominent personalities of the town participated at the event. A special mention must be made of Sardar Narinder Singh, son of Sardar Ujjal Singh, MLA, Sardar Jaund Singh, Secretary Akali Jatha, Khanewal, Giani Gurbaksh Singh Advocate and Bhai Ram Lal, among those present.

After paying tributes to the departed soul, the following resolutions were passed:

1. A biography of Sardar Nanak Singh to be compiled. This task was entrusted to Sardar Ishar Singh.
2. Full size photographs of Sardar Nanak Singh to be placed in the Gurdwara at Mian Channu and Bhai Dayal Ji Gurdwara in Multan.

A sum of Rs. 101 each was donated for religious charities by Sardar Nanak Singh's father Dr. Wazir Singh and uncle Dr. Sahib Singh.

## The Daily Ajit, Lahore, March 22, 1947



*See English translation on next page.*

## The Daily Ajit, Lahore, March 22, 1947

English Language Translation

### MARTYR SARDAR NANAK SINGH (By a Sympathiser)

Stories about martyrs revive the spirit of nations. Since Sardar Nanak Singh was martyred, there have been restrictions imposed by the authorities on giving out any details of the circumstances of his martyrdom. Details will be revealed only after censorship is lifted. At present it seems important to write something only about his personal life.

Sardar Nanak Singh was the only son of Dr. Wazir Singh, retired sub assistant surgeon, Rawalpindi district. He passed the matriculation examination in first division. He was the most intelligent pupil at school. He also stood first in the FA and BA examinations. After graduation, he started practicing as a lawyer at Jarhanwala.

Committed to honest public service, he started a campaign against the corrupt public service officials who were used to taking bribes. He faced difficulties and opposition but remained steadfast in public service.

Later he joined the police as a sub inspector. When injustice was done to the Sikhs at Sargodha, he raised his voice of protest despite his official position. As a punishment for this "crime", he was transferred to Dera Ghazi Khan, a remote city on the border with Baluchistan.

There was endless fervour for the Sikh Faith in his heart. Due to his charisma, personality and high moral standards, several high ranking state officials embraced the Sikh religion. A British superintendent of police once remarked, "I don't want to remain in Nanak Singh's company. He is so persuasive and convincing that I am afraid, I'll embrace the Sikh religion."

Dera Ghazi Khan, remote and inaccessible, with no direct rail or road link with the rest of Punjab, severely restricted one's ability to influence the national and provincial politics which were getting quite volatile while Second World War was raging fiercely in Europe and the Far East. Leaders were getting excited over the new challenges and opportunities that were about to open up for a war-free India after the war. Sardar Nanak Singh then resigned from the police service and moved to Multan, the divisional headquarters and a strategic location for his patriotic service to the nation. Here he established himself as a lawyer..

Now there was a vast open field in front of him to render public service. He won fame in a short time in Multan and everyone without exception came to respect him. He was looked upon with respect not only by the Sikhs of Multan but also by the whole "Panth" (Sikh community). On every issue he was foremost to make any

sacrifice required of him. Soon he acquired unrivalled name for himself across the State.

He held the following offices:

1. General Secretary, Akali Jatha, Lahore
2. Chief Commander, Akali Regiment, Multan
3. President, Minorities Federation, Multan
4. President, Divisional Post and Telegraph Union, Multan
5. Vice President, Bar Association, Multan
6. Vice President, Movement for Communal Harmony, Multan

What glory of that great man who died as a martyr performing his duty for the nation!

Sardar Nanak Singh delivered an enthusiastic speech at the Gurdwara on anti Pakistan Day during which he offered to render every sacrifice against the creation of the new Islamic State of Pakistan on the soil of India. He declared his resolve to be the first martyr if the need arose. In the event, this is what actually happened. He was the first martyr among the Hindus and Sikhs of the Punjab for the cause of a secular and united India. It is said that he prayed to the congregation at the Gurdwara to grant him the privilege of sacrificing his life to defend and uphold the unity of India. Within a few days, God granted him his final wish and accepted his ultimate sacrifice while upholding the sacred cause close to his heart.

An “Akhand Path” was held on March 17, 1947 to pray to the Almighty to shower His blessings on the departed soul. Tears came to the eyes of many in the congregation while hearing the story of Sardar Nanak Singh’s life and deeds and his ultimate sacrifice.

His elderly father, whose only son had been martyred, was addressing the congregation with a quote from Sri Guru Granth Sahib, “We should not mourn the death of a saint who returned to his permanent abode at the feet of God.”

Dr. Wazir Singh, the father of the brave and patriotic martyr, was resolute and displayed the strength and courage of his heart. There were no tears in his eyes. He was proud that his son had made the extreme sacrifice for the nation and country.

The martyrdom of Sardar Nanak Singh has not only brought grief to his family but also plunged the whole “Panthal” in shock and mourning. Indeed, the Sikhs have lost a young man who was lion hearted and was ever ready to make every sacrifice for the nation.

It is not befitting to shed tears over the death of a true martyr. But since we are all humans, we cannot help shedding tears in grief.

The Tribune, Lahore, March 14, 1947

(Page 1 of 2)

# Land Of Prahlad In Distress

14.3.47

## Baldev Singh Visits Riot-Affected Areas

**250 KILLED: 750 HOUSES DESTROYED IN  
MULTAN: MANY DEATHS IN RURAL AREAS**

from Our Special Representative

LAHORE, March 13.—In the historic city of Multan where the two shrines of Hazrat Bahawal Haque, a Muslim divine, and Bhagat Prahlad, stand side by side, communal frenzy went high suddenly; not only was the blood of innocent peace-loving citizens, men and women, spilt but even places of worship were not spared—as many as thirteen such places were desecrated and some others set on fire and one or two completely demolished.

This happened on March 5 and 6, when people ran amuck.

The total number of deaths, according to the official sources, is 250 killed, and 750 houses and shops destroyed, mostly by fire. Though the number of the persons killed in the rural areas has not been ascertained—and it may not be possible to do so—the general view is that in the villages surrounding the tehsils of Multan and Shujabad property was mostly looted, not so much set on fire.

**The Tribune, Lahore, March 14, 1947**

(Page 2 of 2)

Of the killed the most tragic end has been that of Seth Kalyan Dass and Sardar Nanak Singh, both well-known persons of Multan.

Sardar Nanak Singh, it was stated, was proceeding to the city to prevail upon some students who had taken out a procession on March 5, not to do so and, while he was on his way, trouble started in the city area and the police opened fire. This gentleman, whose death is being mourned by many, is alleged to have been done to death under most tragic circumstances, for which an inquiry is being demanded now. It is alleged that Sardar Nanak Singh was done to death by rioters, who were stated to have smashed his head pieces by big bricks.

# THE TRIBUNE

Lahore, Tuesday, April 1.

The Punjab Government's censorship order continues to be in force. We are, therefore, unable to comment on the situation in the province.  
—ED. "T".

## THE OPPRESSED MULTANIS AGAIN OPPRESSED

Just when blood-thirsty Fanatics dug its grisly claws into the tender flesh of the Punjab we made a fervent appeal to the Government urging it to take effective steps to prevent the province from being bled badly. We suggested the adoption of certain measures which, we thought, would constitute a tremendous discouragement to loot, arson, murder and rape. Among other things we said to the Government: "Declare that the losses suffered by the citizens will be made good." This we said on March 11 — in the sanguinary course of the demon of communalism had just started round the Punjab Governor after the visit of the Vice-President of the Government of India, Pandit Jawaharlal Nehru, to Lahore, which was followed by consultation and co-operation, declared in the course of the Act promulgated by him that compensation would be given to the sufferers. We were happy to see this provision. We did not then know that some magisterial genius might so use this provision that the oppressed communities might again be oppressed and the goonda oppressors might ride and say: "Those persons who wanted to get the wounds inflicted upon them by us healed, here is just a lesson, which they shall never forget. They must themselves pay for the balm and the salve." The District Magistrate of Multan, Mr. Arthur, has issued a collective fine of rupees 10/- each on all the people

may be a sort of lesson to the oppressors and a source of consolation to the oppressed. The Arthurian plan has its origin in a psychology, which it would not be easy to appreciate. When during his visit to Multan the present writer asked Mr. Arthur to tell him how ~~Nawab Nahak~~ <sup>was killed</sup>, he referred to a report (obviously a police report) of one of his speeches and said that he met the fate he deserved. Again when he asked him if he had heard any complaints against any Muslim policeman he said: "No. On the other hand I have heard allegations against the Dogra troops." But when half an hour later the present writer passed through the gloomy streets of Multan along with the Hon'ble Sardar Baldev Singh, in the presence of Mr. Arthur himself throngs of Hindu and Sikh sufferers made serious allegations against some Muslim policemen and mentioned the names of two Muslim police officers. We do not want the Governor who, as we have already said, is sincerely endeavouring to rebuild the houses that have been razed to the ground and introduce light into the homes, which have their lamps extinguished, to make Mr. Arthur change his opinion and proclivities. But we do request His Excellency to cancel the Multan District Magistrate's punitive tax plan and enforce another ensuring the satisfaction of the demands of true justice.

## **Chapter 13**

### **LETTERS OF CONDOLENCE**

Sardar Nanak Singh was an acknowledged leader of the Sikh community and a close associate of State and national political leadership. Shiromani Akali Dal, the premier Sikh political party, headed by Master Tara Singh, supported the call given by Mahatma Gandhi to keep the whole of India secular and united.

Sardar Nanak Singh took an active part in discussions on the future of a free and independent India and attended several high level meetings and conferences along with senior members of all political parties, including All India Congress Party. It was on Sardar Nanak Singh's urgent request that the Congress Party despatched their representative Dr. Saifuddin Kitchlew to Multan to attend the planned major public meeting on March 4, 1947.

The following day, March 5, 1947, Sardar Nanak Singh was assassinated. This tragic event sent immediate shock waves to the entire community in Multan and later spread to the whole of the Punjab. His close political associates in prominent positions at State and national levels reacted with shock and grief, expressed their condolences to Dr. Wazir Singh, the father of Shaheed Sardar Nanak Singh as they gradually came to know of the tragedy and the loss of a political stalwart and a pillar of political strength in the freedom movement.

Among the numerous letters of condolence, received after Sardar Nanak Singh's assassination, are those from senior politicians and public figures of the time. They show how the news of his assassination shocked and affected the entire country especially the communities in the Punjab, from the common man right up to the top.

Unfortunately, many more letters and communications, expressing grief and sorrow over the tragic loss of his life, could not be rescued by his widow due to frequent moves with her small children, seeking peace and safety.

Those reproduced on the following pages were luckily saved and preserved by the family under most perilous circumstances imaginable.

## DISTRICT AKALI JATHA DIST. MULTAN, KHANEWAL

Dated March 13, 1947

(Original in the Punjabi language)

(Page 1 of 2)

## ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

# ਡਿਸਟ੍ਰਿਕਟ ਅਕਾਲੀ ਜਥਾ ਜ਼ਿਲ੍ਹਾ ਮੁਲਤਾਨ

**ST AKALI JATHA  
TT: MULTAN  
KHANEWAL.**

ਮਾਨੈਦਾਲ

卷之四

Page 13 - 3 - 62

## DISTRICT AKALI JATHA DIST. MULTAN, KHANEWAL

Dated March 13, 1947

(Original in the Punjabi language)

(Page 2 of 2)

ਕੁਨਾ ਤੇ ਪ੍ਰਸ਼ੰਸਨ ਜਿਵੇਂ ਕਾਮਾਂ  
ਦੀ ਚੜ੍ਹਾ ਕੇ ਪੈਂਦੀ।

ਪ੍ਰਾਣੀਆਂ ਨਾਲ ਸ਼ਾਹੀ ਮਹਾਂਦਾ ਕਾਮ  
ਦੇ ਉਛਲੇ ਕੇ ਬੁਝਾ ਕਾਮ ਕੀਤਾ ਗਿਆ  
ਤੇ ਅਭਿਆਸ ਦੀ ਰੂਹਾਂ ਵਿਖੇ ਵੀ  
ਜਾਂਦੀਆਂ ਹਨ ਕਿ ਦਿਨ ਦੀ ਵੀ  
ਤੇ ਤਾਨੀ ਸਾਫ਼ੀ ਦੇ ਕੋ ਕੋ

ਗੁਰੂ ਜੀ  
ਅੰਦਰੀ

ਕਿਸਟੂਕਟ ਅਕਾਲੀ ਸੱਭਾ ਦਿ  
ਖ਼ਾਂਦਾ

See English translation on next page.

**DISTRICT AKALI JATHA, DISTRICT MULTAN, KHANEWAL**

Dated 13 March 1947

(Original in the Punjabi language)

Shriman Dr. Wazir Singh Ji, Shriman Dr. Sahib Singh Ji, Mian Channu.

The sad news of the martyrdom of “Panthal Ratan” and most popular leader of Multan, Sardar Nanak Singh, has stunned us all. The entire Sikh Community of Khanewal gathered for special commemorative function at the Gurdwara and passed a resolution expressing sorrow and grief.

May God grant peace to the departed soul and the strength to the bereaved family to bear the great loss.

The recitation of Sri Guru Granth Sahib, dedicated to the memory of Sardar Sahib, has commenced at Bhai Diyal Ji Gurdwara in Multan. It will conclude on 12<sup>th</sup> of Chetar.

District Akali Jatha, Multan, will greatly miss the services of Sardar Nanak Singh Ji and prays to God to send similar noble souls to earth to ensure the progress and glory of Panthal in the future.

Sd: Jawand Singh, Secretary, District Akali Jatha, Multan, Khanewal

੧ ਚੀ ਸ਼੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫੇਤਹ ॥



**ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ, ਅੰਮ੍ਰਿਤਸਰ**  
**SHIROMANI AKALI DAL,**  
**AMRITSAR.**

No. 8-8

Dated 10-3-1947

三

ପ୍ରାଚୀର ନିମ୍ନ କିମ୍ବା ଉଚ୍ଚ କିମ୍ବା ଅଧିକତଃ

Yin Banxian

ਮੈਂ ਹੀ ਦਾ ਵਖਰਾਈ ਪਤ ਪੁੱਛਦੂਂ ਪਚਾਂ ਵੀ ਸਾਡਾ ਕਿਸੇ

ਕੋ ਕੋ ਘੜੀ ਸ੍ਰੀ ਪਾਕਾਰ ਇਥੇ ਪੁੱਜ ਗਈ ਹੈ। ਜਨਰਾਤ ਜਾ ਚੁਪ ਰਾਸ਼ੇ ਹੋ  
ਪੂੱਜ ਦੇ ਛੇ ਫੁੱਲ ਗਿਆ ਹੈ। ਇੱਥੂ ਵਾ ਪਹਿਲੀ ਪੂੱਜ ਕੇਵਲ ਵੱਧ ਤੋਂ ਦੋ ਹੈ  
ਪੂੱਜ  
ਇਹ ਸਾਡੀ ਹੈ।

ਨੇਮਾਂ ਰਾਹੀਂ ਆਪਣੀ ਤਰ੍ਹਾਂ ਜੱਗੇ ਜਾਂ ਮਾਂਗੇ ਸਿੰਘ ਕੀਂਦੇ ਹਨ।

כ' בְּרִיאָה וְבַנָּה

२४५

८१-२९८  
महाराष्ट्र

कौनसी भवानी रुप से दिखती हैं?

*See English translation on next page.*

**SHIROMANI AKALI DAL, AMRITSAR**  
(English translation of original in the Punjabi language)

Dated 15 March, 1947 addressed to Dr. Wazir Singh, the father, Mian Channu (Multan)

The news of martyrdom of Sardar Nanak Singh Ji had already come here before we received your painful letter. Sardar Sahib's body has been sacrificed for the Panth. His sacred blood will greatly nourish and further strengthen the Panth.

Shiromani Akali Dal express their full sympathy with you and the bereaved family.

Sd: Shadi Singh, Secretary, Shiromani Akali Dal, Sri Amritsar.

1. BROMHEAD ROAD  
LAHORE.

19.5.47.

ਗੁਰੂ ਦਾ ਕਨੜ ਹਜ਼ੀਰ ਅਖੀਰ ॥

ਸਤਿ ਸ੍ਰੀ ਰਾਮਾ.

ਸੁ: ਗਿਆਨ ਕੌਰ ਕੌਰ ਸ਼ਾਹੀ ਨਾ  
ਅਚਾਰੀ ਚੌਥੇ ਆਚਾਰੀ ਚੌਥੇ ਕੁਲਾਲੀ ਕੁਲਾਲੀ  
ਪੈਸ ਦੀ ਤਾਂਗੀ ਉਚ ਉਚ ਪੱਕਦਾਰੀ ਚੌਥੇ  
ਗੁਰੂ ਕੁਲਾਲੀ ਅਭਾਵ ਧੁਤ ਆਖਾਨੀ  
ਅਤੇ ਘੁੜੀਆਂ ਜੂ ਤੀਵੇ ਅਗਲੇ ਬਾਬੇ ਅਭਾਵੇ  
ਅਤੇ ਸ਼ਾਹੀ ਦੀਉਂ ਜੂ ਆਪਣੇ ਚੌਥੇ ਉਚ  
(ਗੁਰੂ) ॥ ਆਪ ਦੀ ਕੁਝੀ ਸੱਤ ਕੁਝੇ ਸਾਰੀ  
ਖੁਸ਼ ਜੂ ਆਪ ਨੂੰ ਗਿਨ ਉਚੀ ਅਦਾਵੀ ॥

ਦਾ ਸ ਸੁਲਾ (ਨਾਮ)

See English translation on next page.

**LETTER FROM SARDAR SWARAN SINGH, LAHORE**

Dated March 19, 1947.

(English translation of original in the Punjabi language)

Bromhead Road,  
Lahore

19.3.1947

Dear Doctor Wazir Singh Ji,

Sat Sri Akal

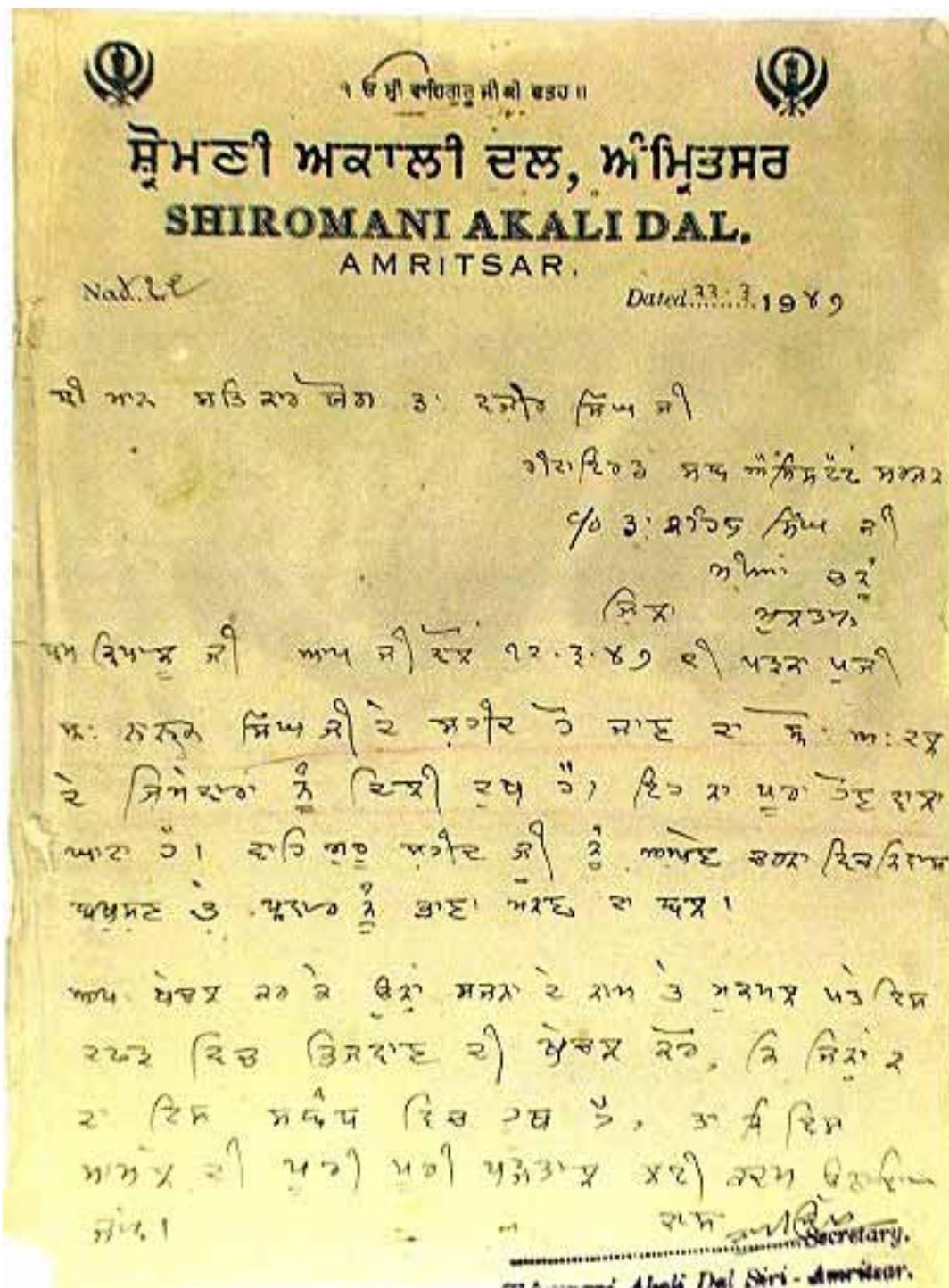
Sardar Nanak Singh's martyrdom and his self sacrifice like a man will always shine like a diamond in Sikh history. May God Almighty bless you and the family with strength to bear loss and give place to the departed soul at His feet. The whole community has sympathy with you on your personal loss.

Yours sincerely,

Swaran Singh\*

---

\* He was a member of the cabinet led by Jawaharlal Nehru. He was also Foreign Minister of India from 1970 to 1974 and later Defence Minister from 1974 to 1975.



See English translation on next page.

**SHIROMANI AKALI DAL, AMRITSAR**

Dated March 22, 1947.

(English translation of original in the Punjabi language)

Respected Dr. Wazir Singh Ji, Retired Sub Assistant Surgeon, c/o Dr. Sahib Singh Ji, Mian Channu, District Multan.

Respected Sir,

We have received your letter of 12<sup>th</sup> inst. The entire leadership of Shiromani Akali Dal express their heartfelt grief over the martyrdom of Sardar Nanak Singh Ji. It is an irreparable loss. May God grant the departed soul peace at His feet and give the bereaved family the strength to bear the loss.

Please spare no effort to trace the perpetrators involved in this dastardly murder and forward their names and addresses to us to enable us to pursue a thorough investigation of the case.

Sd: Shadi Singh, Secretary.

Phagat Singh Mongia

M.-A., I.I., R.

**Advocate High Court.**

MULTAN.

Dated ..... 27-3-1948

କୁରାଙ୍ଗ ଦୀର୍ଘ ଅଧିକ ପିଲାନ୍ତରୀ ହାତରେ  
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା  
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା  
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା  
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

३ विजय श्री राम के गद ॥

. . . . .  
. . . . .

ફોન નામાં નૃસિંહ રામાનન્ડ  
સિદ્ધા. ડૉ. નાના કે. વિ. પટેલ

ગુરુચારા આદી ખાંગ પણ હેઠળ  
તથ. ૨૫. ૩. ૫૭ રૂપાંશી.

નાના પટેલ એદી જીવા તથ. ૩૧. ૧૯૬૫  
૧૯૬૫ વિ. માન કે. વિ. સા. પટેલ

નાના પટેલ

*See English translation on next page.*

**Bhagat Singh Mongia, M.A., LL.B., Advocate, High Court, Multan**

Dated: March 27, 1947

(English translation of original in the Punjabi language on page 99, 100)

Respected Sardar Sahib Ji

Fateh

I am extremely sad to hear the tragic news of Sardar Nanak Singh's martyrdom. His memory has filled the heart of each and every Hindu and Sikh resident in Multan and everyone is recalling his martyrdom.

After meeting you at Haram Gate, I tried my best to meet his widow, Sardarni Harbans Kaur and you, but you had left the residence.

You have had to face this excruciating agony and mental torture at this advanced age. This was God's Will that has prevailed and we are all helpless to do anything about it.

May God grant strength to you and Sardarni Nanak Singh to accept His Will, and prolong the life of his children.

Sardar Nanak Singh met with his Martyrdom and has become immortal.

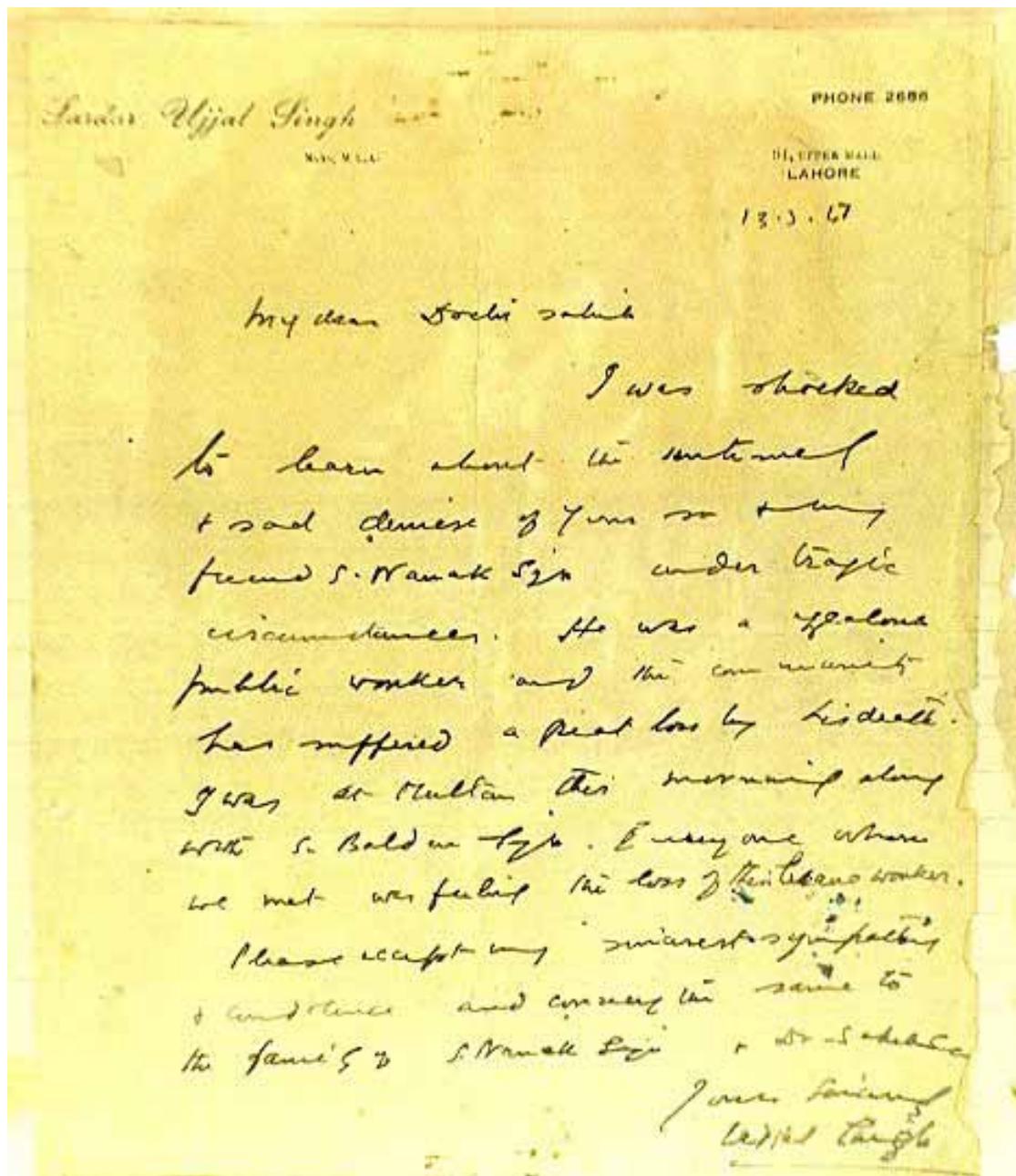
I am sending the Resolution passed by Sri Singh Sabha, Multan. The "Bhog" of Sri Akhand Path (Conclusion of non stop recitation of Sri Guru Granth Sahib) was performed at Gurdwara Bhai Dayal on March 25, 1947.

I am always at your service, whenever needed.

Humbly yours,

Sd: Bhagat Singh, Lawyer, Multan\*

\* Condolence letter for colleague addressed to Dr. Wazir Singh, father of Shaheed Sardar Nanak Singh.



Sardar Ujjal Singh was a prominent political leader of India, who later became Governor of the Indian States of Punjab, Rajasthan and Tamil Nadu.

*Ujjal Singh*

12 KASTURBA GANDHI MARG  
NEW DELHI - 110001

TELE : 382161

I personally know Sardar Nanak Singh who was a well known figure of Multan. He was a great freedom fighter and dedicated his entire life for the freedom, communal harmony and unity of the country. He was also a well known advocate. He took up the cases for defence against the prisoners of "AZAD HIND FAUJ".

He delivered his last public speech on 4 March 47 at Kap Mandi, Multan City alongwith Dr. Saifudin Kichlu and stressed upon getting the freedom by maintaining communal harmony and unity of the country. Unfortunately the very next day he fell victim of communal fanatics when he was trying to save 600 students who were caught in communal riots on 5 March 47 at BOHR GATE Multan. He has sacrificed his life and saved the students. He is a great martyr.

I strongly recommend that the widow of the Shaheed should be suitably honoured and adequately helped. This is a most deserving case.

*Ujjal Singh*  
29.5.47  
 ( UJJAL SINGH )  
 Retd. Governor Tamilnadu.

ଶ୍ରୀ ମହାଦେଵ ପାତ୍ର କରିବାର ପାତ୍ର

ମୁଖ୍ୟ

୨୫. ୩. ୨୯୮୦

ମୁଖ୍ୟ

*See English translation on next page.*

**LETTER FROM MASTER TARA SINGH, AMRITSAR**

29 March 1947

(English translation of original in the Punjabi language, pages 103-104)

My dear Brother,

I am deeply shocked and saddened on hearing of the martyrdom of Sardar Nanak Singh. At the same time the news came as a reassurance that such supreme sacrifices have been providing the way forward for the Panth. I am convinced that this martyrdom, too, will strengthen the foundations of the Panth. I am sure you have been struck with grief but I hope that like true Gursikhs and accepting the Will of God, you will thank Him for giving your son such a glorious martyrdom.

Postal services have remained suspended for a few days. Then I had to go away. I returned yesterday and today I recalled Sardar Nanak Singh who was a complete embodiment of love and devotion to Panth.

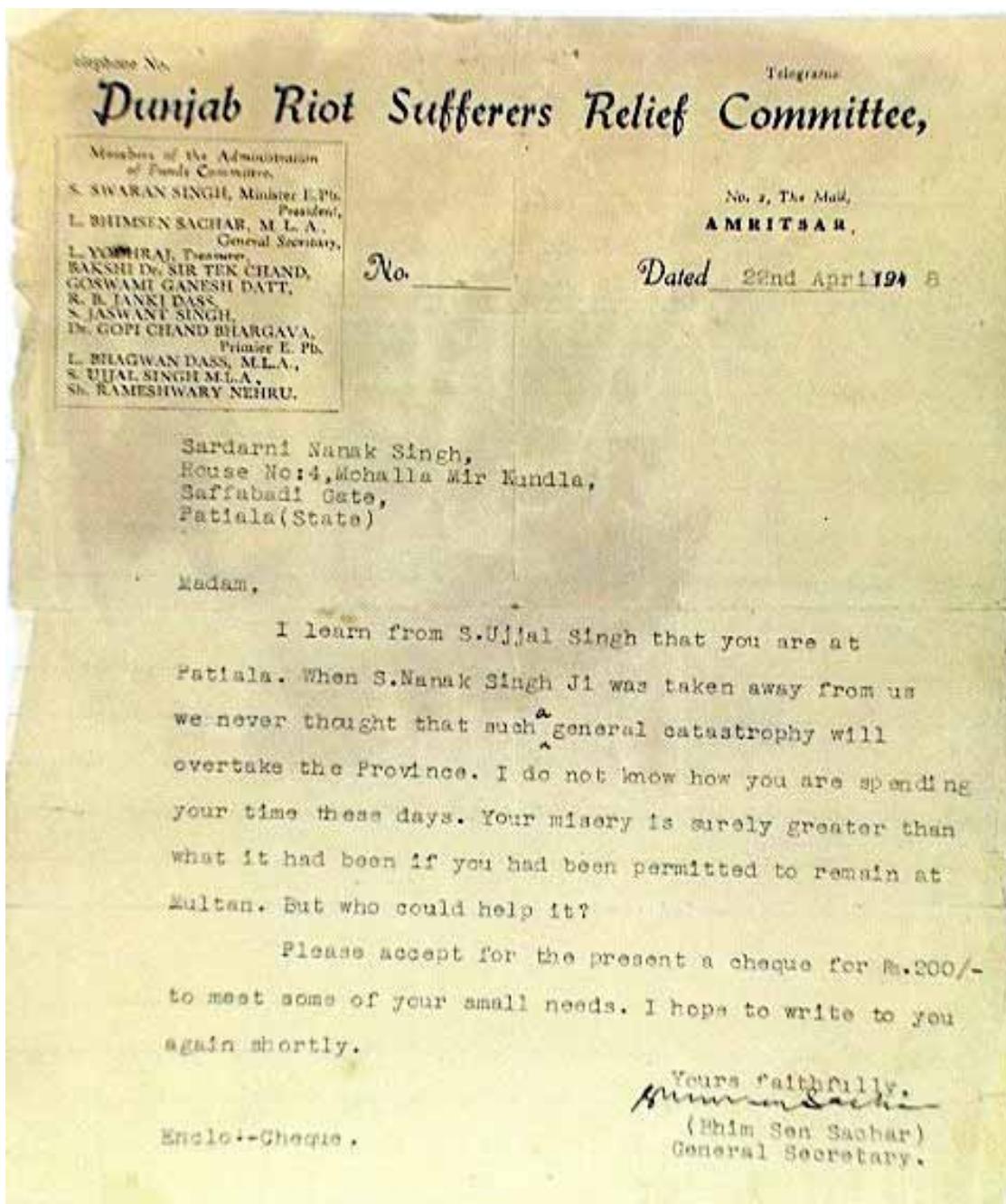
You have had the love of Panth in your heart right from the beginning and I cannot think of anyone else who had so much devotion to Panth as your son.

The only regret I have is that this Gursikh, who was ever ready for martyrdom, has been taken away by the Almighty before showing his full potential and brilliance. We must submit to His Will.

I am a humble adorer of yours and of the martyr brother, Nanak Singh.

Sd: Tara Singh (Master)

Note: Master Tara Singh was the leader of the entire Sikh community in pre & post partition of India.





ੴ ਸਿ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਵਤੋਂ ॥



Sri Guru Singh Sabha, Gurdaspur.

ਸ਼੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ, ਗੁਰਦਾਸਪੁਰ

No.

Dated

194

ਤੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ, ਗੁਰਦਾਸਪੁਰ ਇਨ੍ਡੋਨੈਸ਼ਨ  
 ਬ੍ਰਾਨਚ ਸਿੰਘ ਸਭਾ ਪਾਬੰਦੀ ਮੁਖਾਲੀ  
 ਅਨੁਸਾਰੀ ਵਾਲੇ ਤੀ ਮਾਝ ਸਥ: ਗੁਰਦਾਸਪੁਰ  
 ਦੇਸ਼ ਮੁਲਾਕਾਤ ਹੋ ਸਮੇਂ ਸਿੰਘ ਸਿੰਘ ਕੀਨੀ  
 ਜੋ ਪਿਆਂ ਆਉਂਦੇ ਹਨ ਅਤੇ ਜਾਣੀ ਚਾਹੇਂਦੇ ਹਨ  
 ਸੀ ਮੌਜੂਦੇ ਸਿੰਘ ਮੁਲਾਕਾਤ ਵਿੱਚੋਂ ਦੇਸ਼ ਮੁਲਾਕਾਤ  
 ਅਗਲੇ ਮੁਲਾਕਾਤ ਵਿੱਚੋਂ ਜਾਰੀ ਰਹੇਂਦੇ ਹਨ  
 ਭੋਗ ਮੁਲਾਕਾਤ ਸਾਡੇ ਰੂਪ ਵਿੱਚ ਹੋ ਜਾਂਦੇ ਹਨ  
 ਜੋ ਮੁਲਾਕਾਤ ਵਿੱਚੋਂ ਹੋ ਜਾਂਦੇ ਹਨ ਅਤੇ ਜਾਂਦੇ ਹਨ  
 ਸਿੰਘ ਸਿੰਘ ਸਭਾ ਪਾਬੰਦੀ ਮੁਲਾਕਾਤ  
 ਵਿੱਚ ਸਾਡੇ ਰੂਪ ਵਿੱਚ ਹੋ ਜਾਂਦੇ ਹਨ  
 ਅਤੇ ਸਿੰਘ ਸਭਾ ਪਾਬੰਦੀ ਮੁਲਾਕਾਤ  
 ਵਿੱਚ ਸਾਡੇ ਰੂਪ ਵਿੱਚ ਹੋ ਜਾਂਦੇ ਹਨ

See English translation on next page.

**SRI GURU SINGH SABHA, GURDASPUR**

(English translation of original in Punjabi language)  
(March, 1947)

This Diwan (Congregation) of Sri Guru Singh Sabha, Gurdaspur, expresses condolences and mourns the assassinations of Babu Labh Singh, former President Shiromani Akali Dal, and Sardar Nanak Singh Ji, Pleader, Multan, and all the other men and women killed in communal riots.

Expressing sadness over the murders, we urge the Government to appoint impartial persons to carry out thorough investigation of the matter in order to punish the guilty. We pray to God to grant comfort to the departed souls and strength to the bereaved families to bear the loss.

੧ ਓਹਿਗੁਰ ਜੀ ਕੀ ਫਤਹ ॥ AMRITSAR.

Dated 7.5.194

213  
Gauß

P125022

*See English translation on next page.*

**AMRITSAR**

May 7, 1947

(English language translation)

Dear brother Rajinder Singh Ji,

In reply to your letter dated April 30, 1947, a letter from Master Tara Singh Ji to Mr. Kewal Kishan, Advocate, and the second letter to the Relief Committee to carry out the litigation process with full force, have been written. We hope that they will give full attention towards this matter.

Yours,

Udham Singh

Note: Rajinder Singh is the eldest son of Shaheed Sardar Nanak Singh. He was sixteen year old at that time.



੧ ਓ ਸ਼੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



# ਸ਼੍ਰੋਮਣੀ ਅਕਾਲੀ ਦਲ, ਅੰਮ੍ਰਿਤਸਰ SHIROMANI AKALI DAL, AMBITSAR

No. .... 78 / 3

Dated. 9-5-1947

1. 1993-94  
2. 1994-95  
3. 1995-96  
4. 1996-97  
5. 1997-98  
6. 1998-99  
7. 1999-2000  
8. 2000-2001  
9. 2001-2002  
10. 2002-2003  
11. 2003-2004  
12. 2004-2005  
13. 2005-2006  
14. 2006-2007  
15. 2007-2008  
16. 2008-2009  
17. 2009-2010  
18. 2010-2011  
19. 2011-2012  
20. 2012-2013  
21. 2013-2014  
22. 2014-2015  
23. 2015-2016  
24. 2016-2017  
25. 2017-2018  
26. 2018-2019  
27. 2019-2020  
28. 2020-2021  
29. 2021-2022  
30. 2022-2023

Zi-ru

ਸ਼੍ਰੀਮਣੀ ਅਕਾਲੀ ਦਲ, ਸ੍ਰੀ ਅੰਮਿਤਸਰ

**SHIROMANI AKALI DAL, AMRITSAR**

English Translation

No. 18/913

May 9, 1947

S. Rajinder Singh Ji, C/o Bawa Harkishan Singh Principal, G.N. Khalsa College Gujranwala.

Respected Sir,

Fateh. In reply to your letter dated April 3, 1947, Shiromani Akali Dal has full sympathy with your case. This letter has been sent to the committee to take appropriate action.

Yours,

Sd. Chanan Singh Wadhete  
Secretary  
Shiromani Akali Dal, Amritsar.

## **Chapter 14**

### **RESOLUTIONS ON MARTYRDOM**

The news of Sardar Nanak Singh's assassination came as a big shock to all. The impact of his loss was felt widely across the Punjab and beyond. He was one of the leading lights of patriotic spirit of the nation and hope of a peaceful transition of India to her Independence.

Sardar Nanak Singh was a great social reformer and a popular leader. He was President, Minorities Federation, Multan, General Secretary, District Akali Dal, Vice President, Multan Bar Association, President, Post and Telegraph Union, and President, "Rifaqat" (Conciliation) Committee, Multan. He was great inspiration to all those, young and old, Hindus, Muslims, Sikhs and Christians, who were determined to keep India united ("Akhand Bharat"). Besides, he was also active in community service and a source of guidance to several individuals and families.

Innocent and unsuspecting citizens and communities were plunged into a state of mourning while at the same time this tragedy made them aware, for the first time, of the power of destruction of the separatists that defied Mahatma Gandhi's declared resolve to keep India united at all costs.

Many Resolutions were passed spontaneously across the State, expressing deep shock and dismay over the tragic loss of Sardar Nanak Singh's precious life. Some Resolutions strongly urged the authorities to investigate the assassination and track down the murderers, while some expressed deep sorrow at the loss of a great leader, and at the same time urged the authorities to set up suitable Memorials in his name to inspire the coming generations.

Sadly, many Resolutions simply stayed on in the books and never got posted when the Gurdwaras (Sikh temples), Hindu temples and public places were attacked and set ablaze, or inhabitants killed or forced to flee. Some got lost in mail due to breakdown of public services or simply remained on the record. Only a few of these Resolutions managed to reach the family of Sardar Nanak Singh, themselves on constant move from one city to another.

Fortunately, it has been possible to reproduce some of them on the following pages.

Copy of the Resolution's No:1 & 2 dated  
21.3.47 passed by Bar Association, Multan in  
its Extra Ordinary General Meeting held on 21.3.47.

-----  
This Association places on record its deep  
sense of sorrow at the sad and tragic murder of  
its members S.Nanak Singh and Mehta Vir Bhan and  
requests the authorities to hold a thorough  
enquiry into the said murders and bring the  
culprits to book.

-----  
This Association places on record its  
heartfelt sympathy with the bereaved families  
of S.Nanak Singh and Mehta Vir Bhan.

True Copy:-

*As. Secy.*

Secretary,  
Bar Association, Multan.

ੴ ਸਿ ਰਾਹਿਤ ਨ ਕੀ ਦੱਸਿ ॥

## Sri Guru Singh Sabha, Multan City.

### ਸ੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ ਮੁਲਤਾਨ ਸ਼ਹਿਰ

PRESIDENT  
S. Bhagat Singh Mongia,  
M.A., LL.B., Advocate  
Multan



SECRETARY  
S. Harnam Shah Singh Giani  
Principal  
National Guru College Multan

No.

Dated 26.5. 1947

## Copy of the Resolution.

At a an extra-ordinary meeting of the Sri Guru Singh Sabha Multan City the following resolution was passed  
on the sad demise of ~~S.~~ Nanak Singh Vakil Multan City.

That the Singh Sabha Multan places on record its deep sense of sorrow at the tragic murder of S. Nanak Singh B.A.LL.B. Pleader Multan City, and feels that the Sikhs of The Punjab in general and Multan District in particular have lost a most valuable personality who had the greatest desire and will to alleviate, promote and protect the interest of the minorities in the Province.

*Copy  
P. S. J. S. / 11/4/47.  
A. A. S. / 11/4/47.*

*See English translation on next page.*

**DISTRICT AKALI JATHA, LYALLPUR**

Resolution dated 21.3.1947

## English Translation

The entire committee of Akali Jatha Distt. Lyallpur, with heartfelt affection present sacred flowers of devotion and respect to Shrimaan Babu Labh Singh former President Shiromani Akali Dal, S. Nanak Singh Ji Advocate Multan, martyrs from Rawalpindi Division and numerous martyrs of various other places, who were victimized by the atrocities of the majority Muslims in the last few days.

We pray to God that these sacred martyrs be given place at His feet. May God help accomplish the task for which these brave sons of Guru Gobind Singh Ji have sacrificed their beloved lives.

This congregation expresses its heart piercing distress and shows its anger for that barbarous vandalism, killings, arson and forcible change of religion, kidnapping and heart rending incidents. All these incidents that took place and are still going on in Punjab are done in the name of Pakistan.

This committee hopes that the Sikhs will remain patient and in their complete senses at this time of grief and anger and that they will abide by the rules of Shiromani Akali Dal and carry on their firm mission resolutely that they will not allow forming Pakistan in Punjab at any cost.

**Copy of the Resolution.**

Respected Shrimaan Sardar Wazir Singh, Iqbal Nagar

Yours

Sardar Natha Singh

Secretary Akali Jatha,

Lyallpur

22.3.1947

The Daily Ajit, Lahore, March 22, 1947



*See English translation on next page.*

**THE DAILY AJIT, LAHORE, MARCH 22, 1947**

English Translation  
(From our own correspondent)

The Sikhs of Gurdaspur condemn the highly provocative and brutal acts by the hostile rioters (All-India Muslim League).

Resolution on Babu Labh Singh, Sardar Nanak Singh and all the other Martyrs.

Gurdaspur, March 21. A big gathering ("diwan") was held at Gurdwara Sri Guru Singh Sabha, Gurdaspur, yesterday.

Sardar Harbhajan Singh, Advocate, speaking about the violent riots in the province gave details of those killed in the most appalling circumstances during the communal disturbances.

In a Resolution of Condolence on the martyrdom of Babu Labh Singh and Sardar Nanak Singh (Multan), Sardar Gurbaksh Singh, Advocate, condemned in strong language the barbaric acts of the rioters.

Seconding the Resolution, Sardar Bhag Singh, Advocate, emphatically asked the government to mete out exemplary punishments to the rioters so that such atrocities do not recur.

The Tribune, Lahore, March 31, 1947

**'SACRED BLOOD OF OUR MARTYRS'**

**SHROMANI AKALI DAL'S RESOLUTION**

From Our Special Representative.

LAHORE, March 30.—The Shromani Akali Dal's Welfare Committee in a lengthy resolution on the happenings in the Punjab has after condemning "the heinous acts of loot, arson, rape, certain abductions, forcible conversion and forced marriages . . ." in the hot-affected Rawalpindi and Mianmir Districts and the North-Western Frontier Province expressed the view that . . .

The meeting has placed on record its deep sense of sorrow at the members of Baba Lala Singh, ex-president of the Shromani Akali Dal, Mr. Nanak Singh, Member of the Legislative Assembly of the Indian National Congress, Mr. P. C. Bhogal Singh, ex-Chairman, A.I.P.C., Mr. Bhai Singh, ex-President, Gurdwara Chhantka, and Mr. Mangal Singh of Amritsar and numerous other Sikhs, including women and children in the districts of Attock, Rawalpindi, Jhelum, Mianmir and in the N.W.F.P., and prays that these brave souls may rest in peace.

The Akali Dal feels confident that the sacred blood of our martyrs would not have been shed in vain, but instead will enable the Panth to come out victorious in the end.

(b) The S.A. Dal expresses its profound sympathy with all those whose property has been destroyed, children and women-folk molested and subjected to untold, inhuman and brutal tyrannies and who are taking refuge in Relief Centres. The S.A. Dal assures them of all possible help it can render.

**Punitive Police And Fines**

The S.A. Dal urges upon the Punjab Government to have punitive police posts be stationed in villages, a section whose populace committed inhuman crimes of arson, a general killing of minorities and looted and destroyed their property.

(ii) That punitive fines be imposed upon that section of the populace of such areas, at least adequate for covering the loss of property and the cost of the punitive police.

(iii) That the riotous people of those areas, especially the ex-service men be disarmed, searches be made to recover smuggled and stolen arms and ammunition.

(iv) That licenses to carry arms be issued liberally to Hindus and Sikhs of these areas.

(v) That the culprits and the ring-leaders be immediately arrested and be awarded sufficiently deterrent punishment.

The S.A. Dal urges upon the Punjab Government to take immediate steps for the early rehabilitation of the refugees.

**Local Authorities' Failure**

The Shromani Akali Dal notes with great concern that at rural places, local authorities not only failed to effectively check the occurrences of pre-planned hooliganism but in many cases actively aided with the right hands and abetted the commission of various acts of lawlessness, resulting in the wholesale destruction and ruin of the minorities in large areas and calls

THE TR  
SUFFERERS CAN DEMAND COMPENSATION  
LOSS IN RIOTS  
FILE CLAIMS WITH DISTRICT MAGISTRATES

LAHORE, March 30.—Mr. Virchand M.L.A., Publicity Secretary of the Punjab Riot Sufferers' Committee has issued the following:

The Punjab Riot Sufferers' Committee has appointed a Facts Finding Committee to enquire into the causes of the recent communal riots, and also to collect facts and figures about the loss incurred by the people at various places. This Committee will shortly visit different places to get first hand information on all these points. A detailed questionnaire has already been sent to important persons and organisations. All those persons who are in the know of things about these riots are requested to help the Committee. The Committee would like to receive these statements, and for this the services of a large number of local lawyers in Mianmir, Rawalpindi, Jhelum and Campbellpur would be needed. All those who are willing to assist the Facts Finding Committee are requested to contact Lal Achut Ram at the Lalgarh Lal Bhawan, Lahore.

**File Your Claims**

It seems that a large number of refugees are not aware of the fact that they can claim compensation for the loss incurred by them in the recent riots. Those who have suffered loss in property are requested to file their claims immediately with their District Magistrates. A copy of every such claim should be sent to the Punjab Riot Sufferers' Committee, Lalgarh Lal Bhawan, Lahore.

A number of refugees have left their camps. Some have gone to their relatives, and some have even gone out of the province. All such persons are requested to immediately intimation to the Committee their address so that they could be contacted if the Committee is ever in need of doing so.

Tribune  
0/31-3-47



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**LETTER FROM SARDAR UJJAL SINGH**

May 14, 1947

Ujjal Singh\*

PHONE: 2686

M.A., M.L.A.

94 UPPER MALL  
LAHORE  
May 14, 1947

Dear Rajinder Singh Ji,

Sri Waheguruji Ki Fateh.

Received your letter, thanks for the same. Sardar Nanak Singh ji's litigation was presently put before our defense committee. They have written a letter to you also that the relief committee of Lahore is ready to defend Sardar Nanak Singh ji's case completely. They are willing to extend all kind of assistance. It would be better if you hire the best lawyer from Multan itself. His fee will be paid by the Relief Committee.

Send the details of the case by return post mentioning at what stage the litigation is. Hire a lawyer immediately and write to us the amount of fees payable and the money will be sent. We have written a letter to Sardar Gopal Singh who is President of Congress Committee Multan, regarding this matter. It would be better if you go yourself one day and organize the complete work.

Well wisher,

Sd.  
Ujjal Singh

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\* A prominent pre-partition politician of India, who later became Governor of the Indian States of Punjab, Rajasthan and Tamil Nadu.

## **GLOSSARY**

### **AHIMSA**

Ahimsa or non violence was advocated by Mahavira and Buddha who both advocated ahimsa and love towards all creatures. Mahatma Gandhi adopted Ahimsa as his political weapon. This weapon of non-violence was so powerful that it is said to have won independence for the Indians without having to fight a violent war.

### **AKALI DAL / AKALI JATHA**

Master Tara Singh, a great Sikh leader, was the founder of Akali Dal. Akali Dal believed in the supremacy of Amritsar as the Sikh Religious Centre or the Akal Takht. The Akali Dal played a significant role in the national movement. They were and are a political force in the Punjab to reckon with.

### **AMRIT**

“Amrit” is prepared by mixing “Patasas” or dried sugar cakes with a “Khanda” (double edged sword), while reciting the Gurbani in a special ceremony.

Drinking “Amrit” helps spiritual growth of the disciple. “Khanda” and “Patasa” are symbolic representation of strength and humility. Those who drink “Amrit” are supposed to have both “Shakti” (strength) and “Bhakti” (devotion).

### **ARJUN**

Arjun was the son of Pandu, the king of Hastinapur. He and his four brothers were known as the Pandavas.

### **BALDEV SINGH, SARDAR**

He was elected as a Member of Punjab Legislative Assembly (MLA) in 1937. Later in 1946 he was Member for Defence, Provisional Government of India and finally he became the first Defence Minister in post-partition India in 1947.

### **BHAI VIR SINGH**

He was a very renowned Punjabi poet.

### **BHAGAT PRAHALAD**

He was the son of the great ruler Hiranyakashayap. Prahalad was a great devotee of Lord Vishnu. This was not liked by his father. Prahalad's father wanted everyone to worship and accept him as an incarnation of God. But Prahalad refused to do so. This made his father very angry and he tried to kill Prahalad in various ways. But Prahalad's devotion or "Bhakti" saved him every time. It was Hiranyakashayap who was destroyed, instead.

### **BUDDHA**

Gautam Buddha was born in 567 BC in Lumbini near Kapilavastu. Gautam left his home in search of truth. He preached a life of righteous living... a mid path.... a path which accepted ahimsa as one of the basic principles of life.

### **CHAURI CHAURA**

Chauri Chaura is a small town in Gorakhpur District in the State of Uttar Pradesh. On the 5th of February 1922, a clash took place here between the police and a group of peasants picketing a liquor shop. This group of peasants then went to the police station where the police fired a few shots and bolted the door from inside. The mob set the police station on fire with twenty two policemen trapped inside killing all of them.

### **DASAM GRANTH**

Dasam Granth or the book of the Tenth Divine Master of the Sikhs, contains the "Baani" of Guru Gobind Singh. It was compiled almost twenty three years after his death by Bhai Mani Singh.

### **DAULAT RAM DAMODAR**

He was a poet. He used his flair for writing to spread the teachings of the Sikh Gurus far and wide.

### **FAKIRS**

Fakirs are devout wanderers who move from one place to another, sometimes preaching sometimes meditating.

### **GANDHI, MOHANDAS KARAMCHAND (MAHATMA)**

M.K. Gandhi was born at Porbandar in the present state of Gujarat on October 2, 1869. He qualified as a barrister-at-law from London and went to South Africa to practise Law. Later he came to India to lead the movement for independence from the British. He was hailed as "father of nation" and represented India at Independence talks with the British. He was a firm believer in non-violence but was heart broken when despite his earnest pleas, India's unity could not be preserved and the country was partitioned. Gandhi was assassinated on January 30, 1948, at his Prayer Meeting at New Delhi by a young

Hindu, protesting at Gandhi's perceived "Muslim appeasement" policies.

### **GIANI KARTAR SINGH**

Glani Kartar Singh was respected both as a devout Sikh religious leader and a prominent politician in the 20<sup>th</sup> century. He especially came into limelight during the troubled pre-partition days of India.

### **GITA**

It is a holy book of the Hindus. This is actually a sermon delivered to Arjun by Sri Krishna when Arjun, overcome with grief and sorrow, refused to fight against his own cousins. Sri Krishna advised Arjun to fight for the sake of justice and righteousness. The Gita enjoins one to perform one's duty selflessly without expectation of any reward.

### **GOVERNMENT OF INDIA ACT OF 1919**

The Indians had helped the British in the First World War and were expecting some reward. In fact, some Indians were hoping to be given Dominion Status.

When the Government of India Act of 1919 was passed there was great disappointment. This Act still left the Central Government of India wholly responsible to the British Parliament. The Indians felt let down and a sense of indignation started spreading all over India.

### **GURBANI**

The term Gurbani is made up of two words: "Gur" or Guru and "Bani." So Gurbani symbolizes the hymns or words of the Gurus. The Guru Granth Sahib (see Sri Guru Granth Sahib) is made up of Gurbani or spiritual directions given by the Gurus. The Gurbani is all in the praise of the Almighty. It gives one the direction to the righteous path in life to follow, enjoying life to the full but without attachment in order to get closer and closer to God.

### **GURDWARA**

The place of worship of the Sikhs is called a Gurdwara where the Holy Book, Sri Guru Granth Sahib, is kept.

### **GURU ARJAN DEV**

Guru Arjan Dev was the fifth Guru of the Sikhs. His most remarkable contribution was the compilation of the ADI GRANTH, the holy scripture of the Sikhs. The Adi Granth is a vast collection of hymns of the Sikh Gurus and some other saints. It was Guru Arjan Dev who had the "Harmandir Sahib" (Golden Temple) built at Amritsar that became the seat of the Gurus.

### **GURU GOBIND SINGH**

He was the son of Guru Tegh Bahadur and became the tenth Guru of the Sikhs. The martyrdom of his father was a great blow to him and he took a vow to save the Sikhs and the Hindus from the atrocities of Mughal rulers.

He formed the Order of the “Khalsa” (the Pure), who will be willing to sacrifice their lives to protect their faith and honour. The formation of “Khalsa” transformed the peace loving Sikhs into saints and soldiers.

Guru Gobind Singh was the last of the ten living Gurus of the Sikh religion. He called upon all his followers (Sikhs) to take guidance from the Sikh Holy Book, Sri Guru Granth Sahib.

### **GURU GOBIND SINGH BEERH (Book)**

Sometimes this is also referred to as Damdami Beerh. It was compiled by Bhai Mani Singh under the supervision of Guru Gobind Singh.

### **GURU TEGH BAHADUR**

Guru Tegh Bahadur was the ninth Guru of the Sikhs. The Mughal Emperor Aurangzeb was very hostile to Hindus and followed a policy of religious persecution and forcible conversion to Islam. A group of Kashmiri Hindus approached the Guru to intervene with the Emperor on their behalf. Guru Tegh Bahadur responded to their pleas and stood up to save the Hindu religion from extinction in Kashmir. The Guru was executed by Aurangzeb.

### **HAZARAT BAHAWAL HAQ**

Bahawal Haq was a famous medieval saint who was revered by all, Hindus and Muslims alike. The city of Bahawalpur was named after him.

### **HUKUM SINGH, SARDAR**

He was elected unanimously as the Speaker of Indian Parliament in 1962 after two previous elections as Deputy Speaker in 1956 and 1957. He had a degree in Law from Law College, Lahore, in 1921, and practiced Law in his home town of Montgomery.

He was initiated into politics through Shiromani Akali Dal and was its President for three years.

### **IMAM**

The Imam holds a very important religious position among the Muslims. He is the one who often leads the Friday religious prayers in most prestigious mosques. His speeches delivered on this day give guidance to the Muslim community.

### **JALLIANWALA BAGH**

This “Bagh” (Park), is situated in a very densely populated area of Amritsar surrounded by houses, having only one entrance. On April 13, 1919 (the Baisakhi day), a large, peaceful crowd had gathered there in spite of the official proclamation prohibiting meetings. General Dyer arrived there with his troops and ordered them to open fire on the peaceful gathering. The trapped crowd had nowhere to run or hide. Men, women and children ran helter skelter, some jumping into the well situated in the park, to escape the bullets. The troops were made to continue firing until all their ammunition was exhausted, leaving a large number of people dead and more wounded. Today the bullet scarred walls of the Jallianwala Bagh enclose a memorial to those who were martyred there.

### **JAPJI SAHIB**

Japji Sahib is the “Bani” or hymns of Guru Nanak Dev Ji.

It is the first “Bani” to be inscribed in the Guru Granth Sahib. It contains the gist of the whole Sri Guru Granth Sahib. Japii Sahib is recited daily early in the morning.

### **JAWAHARLAL NEHRU**

He was a prominent leader of the Indian National Congress Party. He was elected Congress President for several times, and fought tirelessly for India’s freedom and unity. Jawaharlal Nehru became the first Prime Minister of Independent India.

### **JO BOLE SO NIHAL, SAT SRI AKAL**

Blessed are the ones who utter the words, “God is Truth”.

These words form basic part of Sikh Prayers and are also the Sikh War Cry.

“SAT SRI AKAL” is a form of greeting. Whenever Sikhs meet anyone, they greet him/her with these words.

### **KIRTAN SOHILA**

This is a special prayer recited at the end of the day before retiring for the night.

It is also recited when the Guru Granth Sahib is being wrapped and placed back, with reverence, in the evening or at night.

### **KRISHNA**

Lord Krishna is considered to be an incarnation of Lord Vishnu (one of the Gods of the Hindu Trinity). Through the Gita, Krishna explained that the soul is eternal and immortal.

### **LIAQAT ALI KHAN**

Liaqat Ali Khan was born at Kamal, now in Haryana, India, in 1895. He studied Law at Inner Temple in London, and became a barrister at law in 1922. On return to India

he joined All India Muslim League and became its Deputy Leader in 1940. On August 14, 1947, he became the first Prime Minister of Pakistan. He was assassinated while addressing a public rally at Rawalpindi on October 16, 1951.

### **MAHATMA GANDHI**

Gandhi was one of the greatest leaders of India. Gandhi started his political activities in South Africa against the South African Government's humiliating treatment of the Indians there. When he returned to India he led the national struggle against British imperialism in India. He stood for a united and free India.

### **MAHABHARAT**

The Mahabharat is about the war between Pandavas and the Kauravas, the royal family of Hastinapur. This war lasted eighteen days and involved many kings. It ended with the complete destruction of the Kauravas and their allies.

### **MAHAVIRA**

Mahavira is the founder of Jainism. He was born in 599 BC in Kundagram. His father was the head of a clan. He renounced the world and its worldly pleasures in search of peace. Mahavira preached AHIMSA or non-violence.

### **MAI BHAGO**

A female Sikh warrior, who along with Guru Gobind Singh, fought furiously and defeated the imperial Moghul armies. In 1708, Mai Bhago settled down in Bidar, Karnataka.

### **MOHAMMED ALI JINNAH**

Jinnah was a very prominent and powerful leader of the Muslim League, who claimed to speak for all the Muslims of India. Jinnah insisted on the formation of Pakistan and when Pakistan was finally formed in 1947, he became the first Governor General of the new Islamic State.

### **NIHANG SINGHS**

Nihangs are often referred to as the army of Guru Gobind Singh. They can be easily identified as they are dressed mainly in blue robes and turbans and wear full armoury.

### **PANTH**

Among the Sikhs it is used to describe the whole Sikh Community.

### **ROWLETT ACT**

The growing unrest among the Indians alarmed the British. The Rowlett Act was passed to

curb this unrest and control the Indians. This Act was passed in March 1919. Rowlett Act gave the police enormous powers.

**SADHUS**

Sadhus are people who have detached themselves from worldly pleasures.

**SAIFFUDDIN KITCHLEW, DR**

Dr. Kitchlew was a very prominent Congress leader in the beginning of the twentieth century. He took a lead in the protests organized in Amritsar against the Rowlett Act in 1919. He was arrested along with Dr. Satyapal but later released by the British.

**SANT (SAINT)**

A religious holy man, a person who is above worldly pleasures.

**SHIVA**

Shiva is one of the Gods of the Hindu Trinity. Shiva or Shankar is worshipped as both....creator and destroyer.

**SWADESHI MOVEMENT**

Swadeshi literally means indigenous, belonging to your country or even produced within the borders of your country. The use of Swadeshi goods automatically meant the boycott of British made goods. This hit the British firms financially.

**SRI GURU GRANTH SAHIB**

Granth Sahib is the holy book of the Sikhs. It was originally compiled by Guru Arjan Dev and scribed by Bhai Gurdas. It contains the teachings and hymns of the Sikh Gurus, some Hindu Bhaktas and Muslim saints as well. Guru Gobind Singh declared it as the Guru of the Sikhs after him and it came to be known as Sri Guru Granth Sahib.

**SWAYYIE**

Swayyie is the term used for the “Bani” of Guru Gobind Singh.

**SWARAN SINGH, SARDAR**

He was a member of the cabinet led by Jawaharlal Nehru. He was also Foreign Minister of India from 1970 to 1974 and later Defence Minister from 1974 to 1975.

**TARA SINGH, MASTER**

He was born in a Punjabi Hindu family and took “Amrit” to become a Sikh at the age of 12. He was later leader of the entire Sikh community during 1946-47.

**UJJAL SINGH, SARDAR**

A prominent pre-partition politician of India, who later became Governor of Punjab, Governor of Rajasthan and later Governor of Tamil Nadu state of India.

**VALLABH BHAI PATEL**

He was a great leader of the Congress Party who worked for a united and free India. He played a very important role in the reorganization of the states after independence and became the first Deputy Prime Minister of India.

**ZAKARIA KHAN**

He was the Governor of Lahore in the beginning of the 18th century. He killed thousands of Sikhs and even announced a graded reward system to totally finish off the Sikhs. In fact, he made killing of Sikhs legal. But he could not succeed in his plan to exterminate the Sikhs.

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