

SHAHEED

Bhai Kulwant Singh Babbar



Name:

Kulwant Singh
aka: Mehnga Singh

Date of Birth:
1957

Place of Birth:
Yumnanagar Jagadhri

Date of Shaheedi:
June 1st 1984

"True Lord, may my body be a sacrifice unto your feet,. Guru, father, may I not show my back in the field of battle, and may I be martyred battling the enemies of the faith. Guru, Father, have mercy on me, may the enemy's bullets not hit my back, may I take them upon my chest. Satguru, do not think of my faults, please let me embrace your feet."

This was Bhai Sahib's daily prayer before the Guru.

When the time comes for a Sikh to give his head for the Guru, he is overcome with eagerness. He considers it his great fortune to give his head for the Sikh faith. When it comes time to sacrifice for the faith, the Sikh doesn't seek any examples, or justifications, or bribes. No force or fear can turn him away from his goal. Living his life according to the Guru's bestowed faith, he fights the enemy and gives his head for the pure faith and truth and is then called a Martyr. Such a warrior always wants that his head should be sacrificed for the cause of the Guru.

On June 1st 1984, the Indian government directed its evil eye towards the Sikh places of worship and Sackhkhanda Sri Darbar Sahib Amritsar. During the attack, Bhai Kulwant Singh Babbar had the honour of being the first martyr to die fighting those who would defile the sanctity of Sri Darbaar Sahib. Just as Bhai Kulwant Singh had the honour of being the first martyr in the Darbar Sahib attack, similarly, Bh. Kulwant Singh Babbar/Nagokay had the honour of being the first martyr of the Dharam Yudh Morcha. On June 9th, 1982, Bhai Nagokay had every one of his limbs broken and after enduring countless tortures, achieved martyrdom and by doing so, gave the shattered Panth unity to fight together. During this time Bhai Amarjeet Singh DaheRoo gave his martyrdom and increased the Panth's fervour to battle.

Bhai Kulwant Singh Babbar was born in Yumnanagar Jagadhri in 1957 in the house of Sardar Partap Singh located in Vishkarma Nagar. He completed his early education in Yamunanagar. After passing the ninth grade, he entered the ITI and took a yearlong course in welding and then began to work.

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During the Vaisakhi of 1978, unarmed

Singhs went to protest the insult of Guru Sahib being done by the Fake Nirankaris, the unarmed Singhs were fired upon and 13 were martyred while countless others were injured.

The spilt blood of the martyrs had a deep effect on Bhai Kulwant Singh and as a result, he began attending Kirtan Smagams and would long for the blessing of amrit day and night. By the grace of the Guru during the 1979 AKJ Holla Mohalla Smagam at Anandpur Sahib, he presented himself before the punj pyaaray and was blessed with amrit.

Bhai Sahib would read books on Sikh history and would try to mould his life to match those of old Singhs. He would always be consulting with other Singhs on panthic issues and how they could protect the panth from external threats such as the fake nirankaris.

The Police lodged a murder cases on many Singhs and Bhai Sahib's companions fought this case. Bhai Sahib on the other hand refused to fight the case because in his words, "we don't believe in this false government,, so why should we go to courts of a government we have no faith in?" Bhai Sahib was acquitted along with the Singhs who chose to attend court proceedings.

With a desire to serve the Panth and punish the persecutors of the Singhs, Bhai Kulwant Singh left his home and came to Bibi Amarjeet Kaur, wife of Shaheed Bhai Fauja Singh, in Amritsar.

In Amrtisar there was a group called the Chaldaa Vaheer, which Bhai Sahib joined and served whole-heartedly. Bhai Sahib wore tattered clothes but refused to accept dasvandh for his own personal use. With the Chaldaa Vaheer Bhai Sahib would do the seva of cleaning Darbaar Sahib early in the morning, the washing of Akaal Takhat Sahib, kneading of flour in Sri Ramdaas Langar, preparing parshadas and also seva in distributing the langar. Considering Bhai Fauja Singh's wife and mother to be the family of a Shaheed, Bhai Kulwant Singh served them with dedication and love. In return Bhai Fauja Singh's mother gave Bhai Kulwant Singh the love a mother gives to a son.

In September 1979, Gursikhs held a camp in Bhai

Fauja Singh's Khalsa Farm in which gursikhs, in addition to learning Gurmat, also learned weaponry. Bhai Sahib took part in this camp with a desire to learn the use of weapons. During this camp, Bhai Sahib met Bhai Sukhdev Singh, Bhai Kulwant Singh Nagokay, Bhai Sulakhan Singh, Bhai Balvinder Singh, Bhai Vadhava Singh, Bhai Anokh Singh, Bhai Manmohan Singh and many other Singhs. The Singhs who taught the use of weapons loved Bhai Sahib.



After subsequent camps in Sabhravan and Goindvaal, Bhai Sahib became very well acquainted with all the Singh's views and the love between them increased. They began to stay together in the form of a jathebandee. All the Singhs had the goal of finding and punishing the killers of Gursikhs and those who would insult Guru Sahib. The first action the Singhs conducted was against an individual who had insulted the saroop of Sri Guru Granth Sahib Ji. And with this, by the grace of the Guru, the work of punishing the enemies of the Panth carried on in secret for the next two years. The Government had no idea who conducted these actions but the people declared that the service was being rendered by the Guru's Shaheedee Fauj who were supporting the Gursikhs. During this time Bhai Kulwant Singh took part in every action, considering it to be service to the Panth. Day and night Bhai Sahib worked to cut the chains of slavery from the neck of the Sikhs.

In 1982, village leader Surjan Singh Nagokay turned in Bhai Kulwant Singh Babbar Nagokay and also gave a full report of the rest of the Singhs. The government tortured Bhai Kulwant Singh Nagokay to death and then made a false encounter they also put rewards on the heads of all the other Singhs. Bhai Kulwant Singh aka. Bhai Mehngaa Singh also had a reward out for his capture.

The government began to hunt the Singh's and as a result, the Singh's went underground. Only a few days had passed in hiding when this beloved

of the Guru, Bhai Kulwant Singh, left to bathe in Sri Ramdas Sarovar and have darshan of Guru Sahib. He exclaimed "if the olden Singhs could cut through the cordon of their enemies, to have ishaan and darshan at Darbaar Sahib, so can I."

Even during this time in hiding, Bhai Sahib would rise at amrit vela, bathe in the sarovar and then attend Aasaa Dee Vaar kirtan at Darbaar Sahib. After this, he would attend to the seva of the Singh's langar and also the Jora Ghar.

On June 1st 1984 at around 12pm, the CRPF and the BSF, in a government-sponsored scheme to eliminate the Sikhs, opened a rain of fire upon the Singhs at Sri Darbaar Sahib, Darshanee Deeorhee, Langar Building and Sri Akaal Takhat Sahib. Bhai Sahib was at Baba Atal Sahib and took up a position there, killing three attacking soldiers. This warrior's confidence increased and he went up to the top most floor of Baba Atal. A sniper fired at Bhai Sahib and the bullet hit him in the forehead. Bhai Sahib fell to the ground, but when a nearby Singh asked "Menghaa Singh!!! How are you??" he replied "Chardee Kalaa!!!".

The Singhs were informed that Bhai Sahib had been hit and Bhai Manmohan Singh and others were sent to retrieve him. The Gursikh's with great effort in the rain of bullets brought Bhai Kulwant Singh down from the top most floor of Baba Atal and carried him to Guru Nanak Niwaas. There were no medical facilities or doctors, but the Singh's cleaned the wound and dressed it. Around this warrior Gurbanee began to be recited and only after the completion of Sukhmani Sahib did he go and take his place at the feet of the Guru. On one hand, the Singhs were fighting the enemy and on the other, some Singhs were taking care of the Shaheed's body. Jathedar Sukhdev Singh Babbar asked that Gurbanee continue to be recited.



On the evening of June 1st, the firing ended and

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a message was sent to the fallen warrior's mother and father. On the afternoon of June 2nd, they arrived from Yamunanagar at Guru Nanak Nivaas, despite the curfew. Mata jee saw her son and said "*Son, you've fulfilled your promise. When you left home to serve the Panth you asked the Guru for what you have achieved today. By fulfilling your words, and giving your life to the Panth, you have honoured my womb*".

All the Jathebandees in the complex, upon hearing the news of the Shaheedee did a final ardaas for Bhai Kulwant Singh, and upon seeing the Shaheed for the final time, heaped praise upon his bravery. Whoever meditates upon the Guru with a pure heart, for certain, gets the reward. May we be a sacrifice unto this first Shaheed, this blessed soul. This was the first shaheed whose body was cremated in the Darbar Sahib complex, despite the protestations of the SGPC president. Bhai Sahib was cremated close to Sri Manjee Sahib.

Jathedar Sukhdev Singh Babbar and other gursikh's lovingly bathed Bhai Sahib's body and dressed him in the five kakaars, a chola and dumalaa. After the final ardaas, he was brought near Sri Manjee Sahib and all the sangat in the complex accompanied this procession. Bhai Sujan Singh put a sheet over the body on behalf of Baba Jarnail Singh Bhindranwale. Other Jathebandees also put sheets on the body out of respect and covered it with garlands of flowers. At the time of cremation, there was a large gathering of the Sangat and every Gursikh felt the pain of Bhai Sahib's departure. Bhai Sahib's father lit the funeral pyre and seeing the rising flames, every Gursikh felt the desire to run to battle and die fighting for the faith.





True WARRIOR

The day of the battle has come. In front of me stands the enemy of my Guru, Mere Shahan Shah. Some people say to me that I should feel scared. But why is that. Fear of death is something I do not recognise. What is there to be afraid of? I am not going to go before the Dharam raj, the jamdhoots are not coming for me, I am not going into the cycle of death. I am a khalsa, I died the day I took amrit. I left all my Aases and Ommedas. I wanted no power or mukti, but to place my head at the charan of my Sahib. It is his service that my life body and soul is. All I see, all I recognise is the sweet taste of that Amrit awaiting me there on the battlefield. I can taste it now as I did earlier in the Darbar sahib. I need more, every pore on my body pines. I thirst for more. I see it there.

I run forward, in front of me I see a man, in his heart I see hatred, but I think he looks amazing, my heart fills with warm love for him. As I run towards him, he runs towards me. His snarl, his face is a vision of his heart. His heart wants to kill me, cut me bit by bit, hack me down, I look at his face and the terrible thoughts in his mind and heart, the Krodh is so strong in him, but my heart wants to embrace him. Pyar is running forward, carrying my body.

We approach and clash, I do not know what is happening, my body, arms, legs, and Shasters are moving automatically, as instinct. My mind is still floating, so gentle, as a feather floating in the air. My Shaster is moving quickly like lightning, but my mind is gentle and sublime. Waheguru, Waheguru is vibrating all around, pounding in my heart, the high pitches of the Gurmanter tingle in my ears. All around I see Amrit, my body is running forwards, with my Shaster clearing the way, my body pining for that Amrit, that true blessing of my Guru Ji.

Suddenly everything stops, I look around. My mind awakens everything is clear. I hear bole so nihal sat siri akal everywhere. The realisation is too much, I fall on my knees, tears rolling out of my eyes. Once again I have missed my chance of gaining that Amrit. I must not have been Dhrir enough. Once again I have not been worthy of that true blessing. Once again I have not achieved Shaheedi. The battle has been won. The Guru ji's enemies have been defeated. My mind pining, the tears are uncontrollable, when will I become worthy. When will I be able to call myself a Sikh of my Guru Ji, one of his True Shaheeds.