तृतीय वर्षीय अभाष

पंजाब समाचार

शुभ वर्षीय अभाष

पंजाब समाचार

कृपया वर्जीय अभाष

पंजाब समाचार

शुभ वर्षीय अभाष
बालकीय पूजा मंचन दिस

इस पाठकेवार तक प्रति निदर्शन तथा बालकीय पूजा मंचन दिस के लिए भी आज़ादी दिन लिखा है।

आधिकारिक मंचन दिस के लिए

(टेके: मन, अर्थ 235)

'मंचन दिस का उद्घाटन'

नेहा भाजपाया स्थान से पूजा के बाद भी, भीना भाजपाया स्थान से बाहर हो जाते हैं। भीना भाजपाया स्थान से पूजा के बाद भी, भीना भाजपाया स्थान से बाहर हो जाते हैं।

उसी वक्त बाहर भाजपाया स्थान से वर्तमान जीवन

(वी.सी. जन, मन, अर्थ 235)

इस वेशें में उन्होंने अंधेरी पूजा मंचन दिस के लिए ली गई गर्वन को किया। उन्होंने गर्वन को किया।

बालकीय पूजा मंचन दिस

गृह मंचन के भाग भाग

गृह मंचन के भाग भाग

बालकीय पूजा मंचन दिस के लिए भी आज़ादी दिन लिखा है।
महत्त्व-दीर्घा कथा तीर्थ सिंह मणिसेनी : 27 सत्तदी

1761 श्री: हिंद महिमन्त्रारच आवाजक्षी दे नवम धर्म है सिंह ने 'उस धर्म बढ़ो कटी वैश्विक'। नवम धर्म ने कुमार धर्म महिम हिंद से वेद धर्म वैश्विक की बेहदी धर्म जगा दिया। उन्हीं महिमन्त्रारच आवाजक्षी दे वेद धर्म वैश्विक का जन्म उत्कृष्ट महिमाग्र धर्म, धर्म, धर्ममहिम, धर्ममहिम, वैश्विक महिम, जाना आचार्य। (उपनिषद बबू धाम, बांसा-१ धंश के 262)

व्यक्ति धर्म वैश्विक महिमः तीर्थ सिंह ने अभिनव धर्म ने तीर्थ धर्म ने महिम ने तीर्थ धर्म ने अर्द्धसाहित्य तीर्थ सिंह ने अभिनव धर्म ने तीर्थ धर्म ने क्रम

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बहुँ है तब में आपके सच्चाई विद्वान है, युद्ध है जिस विद्वान नहीं विज्ञान में शुरू करें मात्र तक, जिसे मान्यता नहीं। युद्ध है जिस के विद्वान नहीं विज्ञान में शुरू करें मात्र तक, जिसे मान्यता नहीं। 

नवाब के बीज निर्माण सबसे शुरू करें मात्र तक, यह नहीं। 

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अबहस्त के बीज निर्माण सबसे शुरू करें मात्र तक, यह नहीं। 

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भारतवर्ष पत्रिका

डा. तीग्राम सिंह

Bibliography of Persia

नीचे के पाठ का उपयोग करके इस पत्रिका को पढ़ें।

The Panjab Past and Present

भारतवर्ष पत्रिका

नीचे के पाठ का उपयोग करके इस पत्रिका को पढ़ें।

"The Panjab Past and Present" हिंदीमा चीरका है। इसमें पूर्व के महत्वपूर्ण इतिहासकारों द्वारा दिया गया है। इस पत्रिका का उद्देश्य भारतीय प्राचीनता के अध्ययन से सम्बन्धित है।

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भारतीय अनद दीनहरत है वास्तव में नामांकन में सिविल सर्विस की annotation, N. G. Barrier से मार्गदर्शित विषय The Sikhs and Their Literature (1971) लिख दी है। इसके अलावा इन्हें पुरातात्विक सिविल सर्विस पर विचार किया गया है।

एक प्रभावशाली लेखक द्वारा लिखा है। इसका प्रमुख लक्ष्य यह है कि राजनीति तथा सोशल सर्विस में विभिन्न उदाहरणों की वृत्तियों का वर्णन करना।

इसमें यह विषयों पर चर्चा है।

1. वास्तव में नामांकन का प्रयोग
2. सर्विस की निम्नलिखित उदाहरण
3. सर्विस की विभिन्न उदाहरण
4. सर्विस का प्रयोग
5. सर्विस का प्रयोग
6. सर्विस का प्रयोग
7. सर्विस का प्रयोग
8. सर्विस का प्रयोग
9. सर्विस का प्रयोग
10. सर्विस का प्रयोग

इसके अलावा इन्हें समान्यता तथा स्थानीय निम्नलिखित उदाहरणों का वर्णन किया गया है।
Panjab’s Struggle for Freedom through the Ages

Dr. Ganda Singh

The Panjab has been called the sword-arm of India. It has been truly so throughout the ages. The geographical position of the Panjab has always placed its sons as sentinels at the north-western gates of India. All important invasions of this great subcontinent have been led through the northern passes, crossing the Indus near Attock. Like the early immigrants, the Greeks, the Afghans, the Mughals and the Iranians and the Durransis swooped down upon the country from the north-west and the Panjabis had always to face the first blows in its defence. But never did an invader have an easy walk over. The people of the Panjab offered a bold front and a stout resistance. Smear with Panjabi blood and fat, the blunted swords of the invaders were not often rendered useless for further execution in India. The Panjabis fought for every inch of the land and continued to fight single-handed even the losing battles, year in and year out, not only for decades but for centuries. The freedom loving Panjabis knew no defeat. If they fell down, overpowered and lay unconscious for a time, weakened by excessive bleeding, they rose again to continue the struggle with renewed vigour. They won or they died fighting. This trait is common to the land of the five rivers and is still traceable in the character of the blue-blooded sons of the Panjab who would prefer death to a dishonourable existence.

This is not true of them in the field of battle alone. It is equally true of them in other fields as well. Their struggle against religious bigotry, social tyranny or political domination goes back to the days of early Aryan immigration. They would not accept the Vedic or Brahmanical culture as propounded by its priests. For centuries they stood against its dogmas. The independence of the Panjabis is adversely commented upon by the conservative Aryan author of the Mahabharata who described them as “living in the state of kingless anarchy and as possessing no Brahmins, living in petty villages and governed by princes who supported themselves by interncine war.” They were so free from social taboos and inhibitions and in religious practices and observances as to invite criticism of the Brahmanical Aryans who called them uncultured. “Not only were there no Brahmin but there were no caste”, continues the same author. “The population had no respect for the Veda and offered no sacrifices to the gods. They were rude and uncultured, given to drinking spirituous liquors and eating all kinds of flesh.” (Grierson, Ling. Sur. IX., Mahabharata.)

During his invasion, Alexander the Great found the Panjab sown with a rich crop of small States, like the democratic City States of Greece, all self-sufficient and independent. It was due to their love of independence and stubborn opposition at every state in the country that the progress of the Macedonian advance became slow and was ultimately checked on the border of the Jullundur doab. All eloquence of Alexander, the allurements of rich booty and promises of glorious triumphs in the Gangetic doab failed to prevail upon the exhausted Greek soldiers to move further into the country. Alexander was, therefore, forced to beat a retreat. Immediately after the departure of Alexander from the Panjab, the people of the subjugated areas rose in rebellion, killed the Macedonian governor and dispersed the Greek force.

From the second century B.C. to the middle of the sixth century A.D. came in waves of the Parthians, the Sythians and the Huns who were, in turn, subverted by the Turks in 555. Then came in the Muslims. Their first inroad in India took place in 711 A.D. under Muhammad-bin-Qasim who conquered Sindh and laid the foundation of the Muslim rule in India. The onrushing Muslim invaders, who had, within the brief space of eighty years from the great Prophet’s death become the masters not only of Arabia but also of Persia, Syria, Western Turkistan, Sindh, Egypt and southern Spain, received the first real check to their Indiaward advance in the Panjab. It took as many as two hundred and fifty years before they could have a foothold in the country. The first Muslim dynasty to be established in this country was that of the Ghaznavis (960-1189). And when under the Lodhis the pinch of their tyranny was felt everywhere and the common man was so cowed down that he was afraid even to remonstrate, it was a saint of the Panjab, Guru Nanak, who protested against it and sang it aloud to his people. Unlike many other saints and reformers of India, he did not confine himself to a life of prayer and devotion. He was a man of the people. He lived and moved amongst them. His heart bled to see the political condition of the country which he described in one of his hymns in the Majh ki Var: He says:—

Kings are butchers, cruelty their knife. Dharma, or the sense of duty, has taken wings and vanished. Falsehood prevails like the darkness of the darkest night. The moon of truth is not to be seen anywhere. I have tired myself in search but the path of righteousness is not visible. In Ego the world is suffering; how shall it be saved? How helpless the people were against the Mughal invader is mentioned by him in the Rag Tilang—With the bridal procession of sin, Babar issued forth from Kabul and by force demanded the land of the bride. Modesty and religion have disappeared and Falsehood marcheth in the van. People sing the Paeon of murder and smear themselves with saffron of blood.

He was moved almost to a heart-breaking point when he saw the pitiable condition of the women-folk of his country at the hands of the Mughal.

They, who wore beautiful tresses and had the partings of their hair dyed with vermilion, have their locks now shorn with scissors, and dust is thrown upon their heads.
Broken are their strings of pearls. Wealth and beauty have now become their bane. Dishonoured, and with ropes round their necks, they are carried away by soldiers.

When Babar’s rule was proclaimed, no one could eat his food. If a powerful person were to attack another powerful person, there shall be no anger in my mind, but a ferocious lion falls upon a herd of cattle, the master of the herd should show his manliness.

Guru Nanak was not the person to sit idle in slumbering meditation while his people were groaning under the heel of the oppressor and were being slowly squeezed out of social and political existence. He knew his countrymen and their potentialities which lay dormant in the deep and inner recesses of their emasculated minds. They had only to be relumed with Promethean fire, and this he undertook to do.

The atmosphere was not favourable. As he raised his voice against the oppression of the Muslim ruling class, they could not take kindly to him. On the other hand, his field-work was mostly amongst the Hindus, who had not only been politically crushed but had also been religiously exploited and socially suppressed by the priestly class. They Brahman could not see them freed from his shackles. Guru Nanak was, therefore, dubbed as a kurahiya, a heretic. But he had unflinching faith in God, and in his own mission. He believed that he could work miracles in the transformation of His creatures. Singing His praises in Majh ki Var, he said:

*God can cause lion, hawks, kestrels and falcons to eat grass. And the animals which eat grass, He can cause to eat meat. Such a custom He can establish. He can appoint a worm to sovereignty and reduce an army to ashes.*

This was a veiled message of hope to the people to shake off their cowardice and dependence. He soon created the institutions of Sangat (mixed congregations) and pangat (dining together) which brought before the people the vision of a classless democratic society where the high and the low and the rich and the poor could move freely and claim equal status. This raised Guru Nanak into a symbol and tradition of manly independence and self-reliance. His torch was taken up by his devoted successors who gave to the Panjabis a unifying organization and a rallying centre.

The last of the line was the soldier-saint Guru Gobind Singh who created a new people of them by a process of complete democratization. His humility and voluntary submission to the discipline created by himself are living monuments of a true and honest democracy and stand unparalleled in the history of religious, social and political institutions of the world.

The power-mad Rajas of the Shivalikas looked upon this popular movement with suspicion and conspired with the great Mughals to smother it in its infancy. Thus was Guru Gobind Singh forced to take to the sword in defence of his people and ideal. He had to fight as many as fourteen battles and was decisively victorious in twelve of them.

The emboldened the people of the Panjabis for great ventures for freedom from Mughal tyranny. After the death of the last Guru, his disciple Banda Singh launched upon an armed offensive against the Mughals and succeeded in freeing the entire eastern and southern Panjabis (which now forms the part of India). But the Mughal Government was yet too strong for the rising aspirants. Banda Singh and his comrades were captured and tortured to death at Delhi in Mach-June, 1716.

Although Banda Singh and his companions are no more and their dust returned to dust two hundred and sixty years ago, their names still remain writ large on the roll of immortality for their selfless sacrifices at the altar of independence. Banda Singh was the first man in the Panjabin to raise the social status of the down-trodden shudras and the so-called untouchables but also to place them on equal level with those of the upper classes in the administration of his new State. He introduced one of the greatest fiscal reforms in the country by abolishing the Zamindari system of the Mughals and made the actual cultivators of the soil the proprietors of their holdings. And above everything else, it was through him that the long-lost path of conquest and practical freedom was discovered by the people of the Panjabin.

The Sikhs had now to face a regular campaign of wholesale extermination launched against them by the Mughal government. ‘A royal edict,’ according to the Akbari-Darbar-i-Mualla and the Miftah-u-Tawarikh, “was issued by Emperor Bahadur Shah on December, 10, 1710, and repeated by Emperor Farrukh Siyar ordering all who belonged to the faith of Sikhism Nanak-prastan to be indiscriminately put to death wherever found”. And “to give effect to this mandate a reward,” according to John Malcolm, “was offered for the head of every Sikh”.

For a time the movement appeared to have died out. In fact, it had gone underground and was gathering strength. The people found a favourable opportunity to rise again during the invasion of Nadir Shah in 1739. While the Panjabis were preparing to fight the common enemy, the imperial courtiers at Delhi were carrying on intrigues with him. In fact, he had been invited to India by them. Mirza Qalandar Beg, the administrator of Gujarat, in his message to Nawab Zakariya Khan at Lahore, according to poet Nijabat, says:

*Here in the country of the Panjabin have we enjoyed pelf and power. If we show our backs now and desert it, the world will shower reproaches upon us. We are prepared to lay down our lives if India can be saved. (Var Nadir Shah, XXVII, 477-80)*

Upbraiding the countries of Delhi for their cowardice and treachery, Ali Haider, a contemporary poet of the Panjabin, calls them ‘impotents’ and ‘eunuchs’, and says:

There appears to be no poison available which these fellows should eat and die. These Hindustanis have no sense of shame.

*Shameless are these Rajas, and equally shameless are the Turani nobles. The hateful ones are giving away treasures to the Persians and Khurarsanis. They should shave off their beards, woe be to these women-likes... these eunuchs and impotents.* –(Si-harfian)

The history of the Panjabin during the thirties, forties and early fifties of the eighteenth century is full of harrowing tails of the executions of the rebel Sikhs, not only of the leaders but
also of the common men, women, and children in hundreds and thousands. Minars and pyramids of their heads were raised in Lahore and their headless bodies were piled up in large heaps in the Bazaar Nakhas on the site of the present Landa Bazar. The governance of Mir Mannu is notorious in the annals of the Panjab as responsible for hacking to pieces young babies in the presence of their mothers and hanging these pieces young babies in the presence of their mothers and hanging these pieces round their mothers’ necks, evidently to overrun them to betray their menfolk fighting for freedom. And history does not record a single instance of these valiant fighters swarming from the path of sacrifice which they had chosen for themselves.

A new calamity swooped down upon India in the middle of the eighteenth century when Ahmed Shah Durrani led his Afghan hordes for booty and conquest. This was a new danger to the fighters for freedom. They had not been able to shake off the old Mughal yoke completely when a new one threatened them with worse and greater oppression. The sons of the Panjab, however, accepted the challenge and were at last successful in pushing back the Afghans beyond the Indus.

The victory of Sirhind on January 14, 1764, on the third anniversary of the Third battle of Panipat, removed from the cis-Sutlej Panjab every trace of foreign bondage and paved the way for the freedom of the trans-Sutlej Panjab in the following year.

The country was, however, not destined to enjoy its independence for more than eighty-four years when, in 1849, it fell a victim to machinations of the British in India.

The Panjab was still writing and chafing at the loss of its independence when the mutiny of 1857 took place. The native regiments from the U.P., which had rebelled, had fought against the Panjab in 1845-46, when it was struggling for its independence, and had taken a leading part in subjugating the country for the British in 1848-49. The memory was so fresh that the Panjabis could not take up the cause of their immediate enemies without being reconciled, consulted and invited. Moreover, the people of the Panjab, particularly the Sikhs, had suffered very heavily at the hands of the Mughals during the seventeenth and eighteenth centuries. The mutineers now wished to restore a descendant of theirs to the throne of Delhi. Him the People of the Panjab could not be persuaded to fight for.

However, the spirit of independence was still there, and within four years of the mutiny it came to the surface in the shape of the Kooka movement under the leadership of Baba Ram Singh of Bhaiini. The Kookas in a way, boycotted the British machinery of administration and communication in the province and set up a parallel government with their own Subas (district administration). They tried to establish relations with Nepal and Afghanistan. Their activities were soon detected by the Government and the police kept a regular vigilance over them. In January 1872, they came in conflict with the local authorities at Malerkotla where they were apprehended and sixty-five of them were blown away from the guns.

Baba Ram Singh and twelve of his lieutenants were exiled from the Panjab and the headquarters of the movement of Bhaiini (District Ludhiana) was watched by the police for some fifty years. Baba Ram Singh died in exile at Rangoon on November 29, 1884.

The spring and summer of 1907 saw the beginnings of the new political agitation in the Panjab in connection with the Colony Bill of 1907 which was regarded as unduly oppressive to the Panjabi colonists in the Lyallpur district. The stirring poems of Banke Dayal (Pagri Sambhal O Jatta, Pagri Sambhal O) and the fire-breathing speeches of Lala Lajpat Rai and Sardar Ajit Singh worked up the rural agriculturists against the Government. Lajpat Rai and Ajit Singh were deported to Burma. The agitation was, however, successful in persuading the Viceroy Lord Minto to withhold his sanction to the Bill.

Ajit Singh disappeared to Persia and then to the U.S.A. where he got in touch with the Hindustan Ghadar Party of San Francisco organized by the Panjabis there on November 1, 1913.

The object of this revolutionary association was to spread rebellion in India and free the country from under the yoke of the British. The Ghadarites were pioneers in the field of an armed revolution for Indian independence on an extensive scale, and the vast volume of their records are awaiting the researchful scrutiny of scholars to unravel the story of their sacrifices for the cause of the motherland.

The Ghadarites organized a regular rebellion in a number of Panjabi regiments and the date fixed for it was February 21, 1915, later on changed to February 19. But as the secret had leaked out, the precautionary measures of the Government proved as effective check. The leaders and active workers were all arrested and tried under three different cases. Seventeen of them were hanged and a large number of them were sent to jail for life.

The Komagata-maru episode (1914) and the Riktabanj Delhi agitation added fresh fuel to the smouldering fire. The massacre of Jallianwala Bagh at Amritsar followed by great sacrifices of the Sikhs during the Akali movement in the Panjab lent fresh vigour to the Indian National Congress under the guidance of Mahatma Gandhi, according to whom the ‘first decisive battle for India’s freedom was won’ at Amritsar in January 1922 in the ‘Darbar-Sahib-keys Morcha.’ The Gurukha-Bagh and Jaito Morchas are memorable events in the history of the Panjab. They lowered the prestige of the British bureaucrats in the eyes of the masses who were encouraged to greater ventures in the cause of India’s independence.

The original organizer of the great INA (Azad Hindi Fauj), General Mohan Singh, was a son of the Panjab as also were the first three heroes of the INA, General Shah Nawaz and Colonels Prem K. Sehgal and Gurbakhsh Singh Dhillon who were tried by a court martial in 1945.

And in the end it may be mentioned that if the Panjab leaders had not rejected the offers of Mr. Muhammad Ali Jinnah and had not protested against the inclusion of the Panjab in Pakistan, the Land of Five Rivers would, perhaps, have been completely lost to India.

लेखन हिंदी सूची

सत्रवी 27, 1921

सिंह देंगे यहाँ पहुँच दिए हुए वह यही दिनों में मृदा दें हिंदी, अलग-से दें यहाँ का संगठन हो नहीं चाहिए ही, यह मृदा ही यहाँ संगठन हो नहीं चाहिए। यह कहना है कि हिंदी का संगठन है यह दिनों है दिनों ही संगठन है। इस दिन कार्य ही है कि हिंदी का संगठन है यह दिनों है दिनों ही संगठन है।

हिंदी का संगठन है यह दिनों है दिनों ही संगठन है। कार्य ही है कि हिंदी का संगठन है यह दिनों है दिनों ही संगठन है। कार्य ही है कि हिंदी का संगठन है यह दिनों है दिनों ही संगठन है। कार्य ही है कि हिंदी का संगठन है यह दिनों है दिनों ही संगठन है। कार्य ही है कि हिंदी का संगठन है यह दिनों है दिनों ही संगठन है।

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ਮੀ ਗਰਾਂਤੀ ਮਾਦਿਰਾ ਨੀ ਦੇ ਕੁਝ ਲੇਖਣ

{ਗਰਾਂਤੀ ਮਾਦਿਰਾ ਅਬਾ-ਪੰਜੀ, ਮੇਜ਼ਬਾਨ ਮੀ ਗਰਾਂਤੀ ਮਾਦਿਰਾ, ਅਬਾ-ਸ੫ਾਈ}

[ਕਰੀਬੇਸੀ ਮੋਸ਼ਕੀ ੫, ਇੱਟਾ ੨-੧੦]

ਖਾਿੰਦਰ ਮੈਲ ੪। ਸੂੰਦਰ ਕਾਟ ਗੱਡ ਸੂੰਦਰ ਕਾਟ ਗੱਡ ਸੂੰਦਰ ਕਾਟ ਗੱਡ ਸੂੰਦਰ ਕਾਟ ਗੱਡ ਸੂੰਦਰ ਕਾਟ ਗੱਡ 

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ਖਾਿੰਦਰ ਮੈਲ ੪। ਸੂੰਦਰ ਕਾਟ ਗੱਡ
मसूद सिंह बांधे से प्रमुख ‘सिंहा मिठा वालीटीहैंटल पुरस्कार’ 'उन सदस्य

तस्वीर की, 15 जनवरी, 2021- श्रीमान् किरसिंहदिव्य वर्धन भण्डारी, दूरी दोही सिंह जनशीकरण सरकार और पुलिस द्वारा युवाओं का उन्नयन किए गए मसूद सिंह यह समिति के स्थायी सदस्य है। इस पुरस्कार के लिए सदस्य स्वतः भण्डारी की स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए स्वतंत्रता के लिए अधिकारियों के साथ दिनांक 1311 दिन सुबहों, प्रथम साल, तस्वीर 15 सालों के दर्शनीय।