

Who is the Author of Dasam Granth?

- Baldev Singh

Introduction

In order to ascertain the authenticity of authorship of any *baani* (poetic composition) attributed to Sikhs Gurus that is outside the Aad Guru Granth Sahib (AGGS), it is essential to understand the tradition of writing *baani* by Sikh Gurus and the process of compiling the Sikh canon which was vested with *Guruship* jointly with the Khalsa Panth (entire Sikh community) by Guru Gobind Singh in 1708 [1] before his demise.

Guru Arjan compiled the first formal Sikh canon in 1604 [2] by incorporating the *baanis* of his four predecessors, his own and that of humanist *bhagats* and sufis that were consistent with Nanakian philosophy (*Gurmat*), in the form a *Pothi/Granth* (book) and he named it as *Aad Granth* (Eternal Granth). Careful reading of AGGS reveals that it contains *baanis* of Six Gurus only: Nanak, Angad, Amar Das, Ram Das, Arjan and Tegh Bahadur. This means that the other four Gurus: Hargobind, Har Rai, Har Krishan and Gobind Singh did not write *baani* worthy of canon status. Further the *baanis* of Gurus are distinguished from each other by the succession numbers of Gurus to the house of Nanak with their *baanis* (*Mahala*: first, second, third, fourth, fifth and ninth) whereas the *banis* of *bhagats* and sufis are designated as *bhagat banis* under their names. Furthermore, the *baanis* of all the Gurus are recorded under the signature of “Nanak” to affirm and emphasize the “unity of ideology/thought in the Sikh tradition”. Moreover, in some of their hymns they use the word ਨਾਨਕੁ (*Nanaku*) to emphasize that what they are saying is Nanak’s voice. Later on Guru Tegh Bahadur added his *baani* to a copy of *Aad Granth* [3, 4].

According to Sikhs tradition, Guru Gobind Singh prepared the final version of the Sikh scripture called *Damdami Bir* that contained all the *baanis* of *Aad Granth* and the *baani* of Guru Tegh Bahadur. It acquired this name as it was prepared at a resting station (*Damdama*) either in Anandpur or Sabo Ki Talvandi. It is believed that it was this volume which he carried to Nander with him and vested it with *Guruship* before his death. Further, it is said that during the battle with Ahamad Shah Abdali in 1762, it was last for good [5].

Before his death in 1708, Guru Gobind Singh abolished the personal *Guruship* and vested *Guruship* jointly on the *Damdami Bir* and the Khalsa Panth (entire Sikh Sangat). To distinguish *Damdami Bir* from *Aad Granth* (ਆਦਿ ਗ੍ਰੰਥ), it was called “*Dasven Patshah Da Granth*”.

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਵਾਮੀ ਨੇ ਦਮਦਮੇ ਦੇ ਮਕਾਮ ਸੰਮਤ ੧੭੬੨-੬੩ ਵਿੱਚ ਜੋ ਆਤਮਿਕ ਸ਼ਕਤਿ ਨਾਲ ਕੰਠ ਤੋਂ ਬਾਣੀ ਉੱਚਾਰਣ ਕਰਕੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਲਿਖਵਾਇਆ, ਉਸਦਾ ਨਾਉਂ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਦਾ ਗ੍ਰੰਥ ਸਾਹਿਬ ਹੋਇਆ, ਪਰ ਪ੍ਰਸਿੱਧ ਨਾਉਂ ਦਮਦਮੇ ਵਾਲੀ ਬੀੜ ਹੈ।

The Granth that Guru Gobind Singh dictated from spiritual memory at Damdma in Sammat 1762-63 (1705-06 C. E.) is called “*Dasaven Patshah Da Granth Sahib*”, but its popular name is “*Damdami Bir*” [6].

This account is a reflection of the popular belief of devout Sikhs. Actually, Guru Gobind Singh

had a copy of *Aad Granth* that included his father's *baani*. There are manuscripts of *Aad Granth* which include the *baani* of Guru Tegh Bahadur currently available that were prepared during Guru Tegh Bahadur's time [3, 4].

Thus the tradition of writing *baani* by Sikhs Gurus and the process of compilation of *Aad Guru Granth Sahib* is an irrefutable argument against any *baani* of canon status attributed to Guru Gobind Singh. Had Guru Gobind written any *baani* of canon status, he would have done so under the signature of Nanak and incorporated it into *Aad Granth* like his father, Guru Tegh Bahadur did? Moreover, had Guru Gobind Singh written any *baani* that were of any value to the Sikhs, he would have issued instructions/edict to the Sikhs, and there is absolutely no evidence of that? Moreover, Sikhs have been reminded since the early 18th century that *Damdami Bir (Dasven Patshah Da Granth)* which was vested with *Guruship* by Guru Gobind in 1708 is the only Scripture which is the living Guru for the Sikhs.

ਸਭ ਸਿੱਖਨ ਕਉ ਹੁਕਮ ਹੈ ਗੁਰੁ ਮਾਨਿਓ ਗਰੰਥ ।
ਗੁਰੁ ਗਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ।
ਜ ਕਾ ਹਿਰਦਾ ਸੁਧ ਹੈ ਖੋਜ ਸਬਦ ਮੇਂ ਲੇ ਹ ।
(ਜੇ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਹੇ ਖੋਜ ਸਬਦ ਮਹਿ ਲੇਹ) ।

Sikhs are directed to recognize *Granth* as the Guru. Recognize *Granth* as the embodiment of Gurus. Those who are sincere would find the Gurus' spirit (teachings) in *S sabad/baani*.

[From a hymn that is recited after *Ardas* (The Sikh congregational prayer).]

Additionally, according to the *Rahitnama* of Bhai Daya Singh, one of the *Panj Piaras* (Five Beloved ones), any Sikh who reads *baani* other than that of *Aad Guru Granth Sahib* would go to hell (ਬਿਨਾਂ ਗੁਰੁ ਕੀ ਬਾਨੀ ਕੇ ਔਰ ਬਾਨੀ ਪੜ੍ਹੈ ਸੋ ਕੁੰਭ ਨਰਕ ਮੇਂ ਪੜੇ) [7].

Discussion

There is no evidence anywhere or logical explanation that Guru Gobind authored the spurious contents of the so-called *Dasam Granth* with the exception of a letter (*Zafarnama*) in Persian [8], that he is said to have written to Emperor Aurangzeb. On the other hand there is overwhelming strong evidence that goes against the authorship of *Dasam Granth* by Guru Gobind Singh.

1. *Dasam Granth* is nothing but a compendium of *Puranic* literature whereas Guru Nanak rejected all the essentials of Hinduism, its scriptures and the Sanskrit language [9, 10]. *Dasam Granth* totally repudiates Nanakian philosophy (*Gurmat*) which was encapsulated by Guru Gobind Singh in his "Nash Doctrine or Five Freedoms" as a must for the Khalsa. The Khalsa should annihilate (*nash*) the influence of *Varna Ashrarma Dharama/Caste System*. In other words Khalsa should be completely free from influence of *Varna Ashrarma Dharama (dharm nash)*; Hindu rituals/ceremonies/formalities (*karam nash*); superstition (*bharam nash*); family lineage (*kul nash*) and caste-based occupation

restrictions (*krit nash*) [11]. So why would Guru Gobind Singh write himself or ask any one else to write or approve of any writing that repudiates *Gurmat* and his Nash doctrine?

2. Guru Gobind Singh's contemporaries and close associates like Sainapati, Nanad Lal, Prahlad Singh, Daya Singh and Sewa Das make no mention of Guru Gobind Singh's writings though they mention *Guru Granth* and *Guru Panth* or *Guru Khalsa* pointing out that Guru Gobind Singh abolished the personal line of *Guruship* by vesting it jointly on the Sikh community (*Panth*) and the *Granth* (Aad Guru Granth Sahib) [12]. Had Guru Gobind Singh written such a large number of miscellaneous works as the contents of modern so-called *Dasam Granth*, it is difficult to imagine that Sainapati, Nanad Lal, Daya Singh, Prahlad Singh and Sewa Das would have failed to notice them? Further even the *Rahitnamas* attributed to Guru Gobind Singh's close associates, Nand Lal, Daya Singh and Prahlad Singh make no mention of *Dasam Granth* or any of Guru Gobind's writings while emphasizing *Guru Granth* and *Guru Panth* [13]. Furthermore, Professor J. S. Grewal quotes contemporary and latter Sikh source to point out that Guru Gobind Singh abolished personal line of *Guruship* when he vested *Guruship* jointly on the *Granth* and the Khalsa (entire Sikh community).

The evidence of Sikh writers on the issue of *Guruship* does not support the idea that any person after Guru Gobind Singh could be regarded as Guru. In the contemporary works of Sainapat, *Guruship* is vested by Guru Gobind Singh himself in the Khalsa and Shabsd-Bani. Sainapat, 133-35. Around the mid-eighteenth century, Chaupa Singh's *Rahit-Nama* refers to *Guruship* vested in the *Granth Sahib* and in the Khalsa, the entire Khalsa or the entire Sikh Sangat. Chaupa Singh, 76, 98, 100, 116, & 120. Koer Singh who is placed in the mid-eighteenth or early nineteenth century, refers to *Guru-Khalsa* and *Guru Granth*. Koer Singh, 138, 139, 183 & 184. Kesar Singh Chhiber refers to the 'ten forms' as lamps lighted by one another. He refers to the *Adi Granth* and the Khalsa as *Guru*. Chibber, 29, 36, 112, 126, 136 & 163-64. Ratan Singh Bhangu in the 1840s talks of the Khalsa and the *Adi Granth* as the *Guru*. Bhangu, 297, 298 & 389. Thus, the evidence in favour of *Guruship* is overwhelming. The individuals who claimed *Guruship* did so in spite of the doctrines of *Guru-Granth* and *Guru-Panth* [14].

3. The available European sources on Sikhs up to the end of 18th century mention that Sikhs had only one scripture, *Granth*; the visitors to Amritsar and Patna Sahib saw only one book (*Granth*) and make no mention of any other book [15, 16]. Besides, the book named "*Dasam Granth*" was not known to the Sikhs in Punjab even in the nineteenth century. For example, Cunningham (1849) [17], Macauliffe (1909) [18] and Bhangoo (1841) [19] do not mention any book/*granth* called *Dasam Granth*.

Sixty-one years after the death of Guru Gobind Singh, Kesar Singh Chibber in his *Bansavalinama* (Punjabi) (1769) mentions *Bachittar Natak*. He quotes from chapter 6 of the *Bachittar Natak* he had, a different version of *Apni Katha* (autobiography) which is found in chapter 6 of the current version of *Bachittar Natak*. His version does not have the first five stanzas of the current version and he does not call it *Apni Katha* [20]. About four decades later, John Malcolm mentions in his *Sketch of the Sikhs* published in 1812 that "*Vichitra Natak*" is a part of "*Dasma Padshah Ka Granth*" [21]. And he quotes the translation of first four stanzas of the current *Apni Katha* starting with: "I now declare my own history and the multifarious austerities which I have performed

[22].” This shows that Chibber’s *Bachittar Natak* is different from Malcolm’s *Vachitra Natak*. However, Malcolm makes no mention of the other contents of “*Dasma Padshah Ka Granth*”. It seems that Kesar Singh Chibber was not aware of “*Dasma Padshah Ka Granth*” otherwise he would have mentioned it in *Bansavalinama*.

On the other hand Malcolm had access to the spurious “*Dasma Padshah Ka Granth*” which was being compiled under the name of Guru Gobind Singh. Its contents were slowly introduced to the Sikh community under a well-planned scheme in the nineteenth century through *Udasis* and *Nirmalas* who were the *mahants* and *pujaris* (priests) of Gurdwaras and Dharamsalas. And there were 32 different versions of “*Dasma Padshah Ka Granth*” floating in Punjab in the last quarter of the nineteenth century. It is only after the “Sodhak Committee” report of 1897 that the modern version “*Dasma Padshah Ka Granth*” edited from the 32 different versions was published under the title of *Dasam Granth* [23].

Sodhak Committee was set up by “The Gurmat Granth Parchark Sabha Amritsar”, an affiliate of Singh Sabha, Amritsar, led by Sir Khem Singh Bedi (1832-1904) who was the bitter opponent of the Singh Sabha, Lahore, led by Giani Ditt Singh and Professor Gurmukh Singh [24]. He wanted to be accepted as the 15th Guru of the Sikhs [25]. He openly preached that Sikhs were Hindus. His followers preached that Aad Guru Granth Sahib is the fifth Veda, the essence of Vedas and Upanishads [26]]. His son Kartar Singh Bedi [Kartaru *Bedin* (the faithless *Kartaru*)] supported Mahant Narain Das who murdered about 130 Sikhs at Nankana Sahib in 1921 [27, 28]. His other son, Gurbakhsh Singh Bedi used to declare from Hindu stages that Sikhs are Hindus [26, 29]. And his great-grandson Amitabh Bachan (son of Teji Bachan) applauded the Indian army attack on Darbar Sahib in June 1984 and stood with Rajiv Gandhi when Hindu mobs killed thousands of innocent Sikhs all over India after the assassination of Indira Gandhi on October 31, 1984, “to the teach the bastards a lesson”.

Who wrote “*Dasam Padshah Ka Granth*”?

The proponents of Varna Ashrama Dharama/Caste System were opposed to Nanakian philosophy (*Gurmat*) right from the time of Guru Nanak and they tried to sabotage the Sikh movement and collaborated with the Mughls rulers who launched vigorous campaigns to exterminate the Sikhs [30] in the first half of the eighteenth century. There is also strong evidence that British colonists and missionaries had vested political and religious interest in the subversion of Sikh theology, history and traditions in order to subjugate them and convert them to Christianity, and to use them to evangelize the Indian subcontinent [31, 32, 33, 34, 35, 36, 37].

Although, Kesar Singh Chibber does not say who authored the *Bachittar Natak* he had or from where he got it, but he has left enough fingerprints that make a compelling suggestion/case that *Bachittar Natak* is the work of the same mindset that produced *Puranic* literature. Like *Puranas*, *Bachittar Natak* is also full of Brahmanical ceremonies, formalities, beliefs, unbelievable and chimerical tales and lies.

In his analysis of *Bansavalinama*, commenting on Chibber’s views about Guru Gobind Singh, Khalsa and Khalsa rule, Surjit Hans says:

That the Khatriks are rivals to the Gurus and the Muslims as their persecutors had no place in Sikhism. The low-castes are inherently disqualified. Thus, the Sikh rule should have been brought into existence to uphold Brahmins and Brahminism. According to Chibber, Guru Gobind Singh created the Panth to escape personal responsibility for the destruction

of Turks. Guru Gobind Singh fell short of King Bikramajit when he failed to sacrifice his own person before the Goddess [38].

Hans is quite right as in the narrative of chapter 10 (*charan* 10) of *Bansavalinama* Guru Gobind Singh is a minor player; the creation of Khalsa seems to be a Brahman affair. Chibber talks about the prominent role his ancestors played in the Sikh movement and it was Chibber's ancestors who suggested to Guru Gobind Singh how to prepare the holy water for *Khande Dee pahul*. There is long dialogue between Guru Gobind Singh and various Brahmans who were brought from different parts of India to make Goddess Kali/Kalka appear. The Goddess also intervenes in the dialogue occasionally, at one place telling Guru Gobind Singh that I crown you as my son and I give you the mandate to protect the *dharama* and destroy the demons. Here is a small excerpt from that dialogue.

ਮੈਂ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ । ਪੰਥ ਪ੍ਰਚਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ।
ਜਾਇ ਤਹਾਂ ਤੈ ਧਰਮੁ ਚਲਾਇ । ਕਬੁਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ ।
ਕਾਲਕਾ ਕਹਾ: “ਇਹ ਹੀ ਕਰੇ । ਆਪ ਨ ਕਾਹੂੰ ਸੇਤੀ ਲੜੇ ।
ਅਪਨਾ ਪੰਥ ਤੂ ਦੇਹਿ ਚਲਾਇ । ਵਹੁ ਦੈਂਤਾ ਕੋ ਮਾਰੇ ਜਾਇ” ।

I am crowning you as my son. I have created you to promulgate a *panth*. Go there to spread *dharama* and to stop people from straying from the path of *dharama*. Kalka said, “Do what I say. Do not fight among yourself. You create your *panth* to destroy those demons.

Then Chibber makes Guru Gobind Singh attest to this mandate from Goddess Kalka.

ਇਹ ਕਾਰਨਿ ਪ੍ਰਭ ਮੋਹਿ ਪਠਾਇਓ । ਤਬ ਮੈ ਜਗਤਿ ਜਨਮੁ ਧਰਿ ਆਇਓ ।

It is for this reason that god sent me. Then I took birth to come to the world.

Bansavalinama, chapter 10, p 134.

It needs to be pointed out here that the Brahmans used the word *dharama* for Brahmanism (Varana Ashrama Dhrama) and the word *daint* (ਦੈਂਤ, *demon*) for Muslims.

He goes on telling chimerical anecdotes one after another for example: Emperor Aurangzeb metamorphosed into a parrot and flew to Mecca to fetch a berry in order impress Guru Gobind Singh with his spiritual prowess. But he could not do that as Guru Gobind Singh also appeared there under the berry tree with slingshot in his hand.

ਅਉਰੰਗਾ ਤੋਤਾ ਬਣਿ ਕੇ ਮੱਕੇ ਗਿਆ । ਸਾਹਿਬ ਹੇਠ ਜਾਇ ਖੜੋਤੇ, ਹਥਿ ਗਲੇਲਾ ਲਿਆ ।

ਜਦਿ ਬੇਰ ਪਾਸ ਸੂਆ ਆਵੈ । ਤਬ ਸਾਹਿਬ ਗੁਲੇਲਾ ਚਲਾਵੈ ।

ਬੇਰ ਲੈਣ ਨਹੀ ਦੇਵੈ ਅਉਰੰਗੇ ਨੂੰ । ਮਾਰਨ ਗੁਲੇਲਾ ਉਸ ਦੀ ਟੰਗੇ ਨੂੰ ।

Aurangzeb metamorphosed into a parrot and flew to Mecca. Guru Gobind Singh followed him with slingshot in hand. Whenever the parrot approached the tree to pluck a berry, Guru Gobind Singh shot a mud ball at him. Thus he did not allow the parrot to pluck the berry by aiming shots at the parrot's legs.

Bansavalinama, chapter 10, p 181.

Furthe, Chibber makes a bizare claim that Prophet Mohammad's ancestors were Brahmans and his father King Amritpal was a great scholar of Hindu scriptures. After killing his father, Mohammad started his own religion. He learned the philosophy *Atharavan Veda* and separated Quranic elements from the *Puranas* and wrote the Quran in Arabic. He asked for Shiva's favor

for the safekeeping of Quran. Shiva split the trunk of a *Pipal* tree in order to make a cavity for hiding the Quran.

ਛਲ ਕਰਨਾ ਤੁਰਕਾਂ ਦਾ ਧਰਮੁ ਹੈ । ਮੁਹੰਮਦ ਭੀ ਕੀਤਾ ਏਹੋ ਕਰਮੁ ਹੈ ।
ਪਿਉ ਨੂੰ ਮਾਰਿ ਉਸ ਰਾਜ ਲਇਆ । ਅਰਬ ਦੇਸ ਦਾ ਰਾਜ ਸੀ ਭਇਆ ।

...
ਖਟ ਸਾਲ ਜੁੱਧ ਕਰਦਾ ਰਿਹਾ । ਕਾਲ ਪਾਇ ਅੰਮ੍ਰਿਤਪਾਲ ਰਾਜਾ ਮਰ ਗਿਆ ।
ਪਿਤਾ ਪੜ੍ਹਾਇਆ ਸੀ, ਚਾਰਿ ਵੇਦ ਅਠਾਰਹਿ ਪੁਰਾਨ । ਨਉਂ ਬਿਆਕਰਨ, ਖਟ ਸ਼ਾਸਤ੍ਰ ਮਾਨ ।

...
ਵੇਦਾਂਤ, ਬੇਦ ਅਥਰਬਣ ਵਿਚੋਂ ਇਨ ਤਤ ਚੁਣਿ ਲੀਤਾ । ਧਿਆਵਾਂ ਦੇ ਸੁਪਾਰੇ, ਪੁਰਾਨ ਵਿਚੋਂ ਕੁਰਾਨ ਕਢਿ
ਜੁਦਾ ਕੀਤਾ ।

...
ਸਿਵ ਕੇ ਹੁਕਮ ਪਿੱਪਲ ਫਾਟਿ ਜਾਹ । ਪਿੱਪਲ ਗਿਆ ਪਾਟ, ਕੁਰਾਨ ਰਖਿਆ ਤਿਸ ਮਾਹ ।

Muslims practice the religion of deception and that is what Mohammad did too. He killed his father to usurp his kingdom. This way he became the ruler of all Arab lands. ... He fought for six years and in due course of time King Amritpal died. His father taught him four Vedas, eighteen Puranas, nine systems of grammar and six schools of Hindu philosophy. ... He learned the philosophy of *Atharvan Veda*. Skillfully, he separated the Quranic element from *Puranas*. ... Shiva ordered the Pipal tree to split. The Pipal tree obeyed the command and Quran was placed inside it for safekeeping. *Bansavalinama*, chapter 10, pp. 167-169.

While the Brahmins like Chibber claimed that Sikhs were Hindus and the Khalsa was created to protect Brahmins and Brahmanism, the Christians had their own agenda - they wanted to subjugate and evangelize the Sikhs is evident from the records of East India Company and the writings of orientalist and Christian missionaries.

Wilkins's work on the Sikhs, being one of the earliest accounts that dealt with issues other than military and political, was a long-standing primary source for future writers. He presents an unprejudiced view of the Sikhs and their practices, so much so that even amongst later missionary activity in India, his influence quite drastically informed views on Christian missionary policy on the Sikhs.

In a 1814 article titled "Important Documents Relating to the Seekers in India," Wilkins's account was quoted along with extracts from the Edinburgh Review of *Sketch of the Sikhs* by Lt. Col. Malcolm. The introduction reads: "To those who wish to propagate Christianity throughout the world, it must be gratifying to hear of any facts or circumstances favourable to that object." Then follow extensive extracts with article concluding: "It has not been our object to give a particular history of this sect, which has become a nation in India; but to mention such facts as affords ground to hope that the efforts to introduce Christianity among the natives in that part of the world will not go in vain."

It continues further, "The success of Nanac shows that the habits and prejudices of the Hindoos are not so immutably fixed as many in Great Britain have imagined. The pacific character of Nanac, and the approach of his doctrines to those of Christianity, are circumstances remarkable and important; and we need more information on the subject, than we now possess, to account for them without the aid of inspiration. As the dispersion of Jews facilitated the spread of gospel among Gentiles in various parts of the world, so the existence of Seekers may yet facilitate the

spread of gospel in India. It is devoutly to be desired, that nothing may be done on the part of Christians to introduce their religion among the nations of India, which shall tend to impress a belief that Christianity is less tolerant, mild and pacific, or in any respect less worthy of reception than the religion of Nanac. Besides, the account we have of the principle doctrines of the Seekers, should excite our gratitude to the common Father of our race, that he has, in one way or another, diffused some correct ideas of himself, more extensively, than has been generally known or supposed by Christians” [39].

Further, it should be noted that East India Company became the ruler of Bengal, Bihar and Orissa after defeating Siraj ud-Daula at the Battle of Plassey in 1757. Because of its great historical significance, East India Company took control of the management of Harmandir at Patna in 1810. The *mahants* and *pujaris* were paid by the government. Mahant Sukha Singh (1766-1838, the author of *Gurbilas Dasvin Patshahi*) received annual pension and supply of opium from the government [41]. John Malcolm in *Sketch of the Sikhs* says that a Sikh priest of the Nirmala order living in Calcutta explained the religious texts to him and Dr. Leyden provided him with the English translations [42].

Conclusion

Both Brahmins and Christians wanted to Hinduise Sikhs, though for different purposes. The former wanted to make Sikhs part and parcel of Hindu society whereas the latter wanted to subjugate and evangelize them, and then use converted Sikhs to evangelize the Indian subcontinent. And both realized that there was one formidable obstacle in their path to accomplish their objectives, and that was the unshakable faith of the Sikhs in their living Guru, Aad Guru Granth Sahib (AGGS). So in order to alienate the Sikh masses from the AGGS, a parallel *granth*, “*Dasma Padshah Ka Granth*” was compiled from Puranic literature under the name of Guru Gobind Singh, the tenth and the last Sikh Guru.

It is very likely that the writing and compiling of “*Dasam Padshah Ka Granth*” was a joint project of Nirmanlas and Udasis living in Calcutta, Mahanat Sukha Singh of Patna and British orientalisks under the sponsorship of East India Company.

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