

**CRITERION 1**

**METRIC NO. 1.3.2**

**PGDCA 2<sup>ND</sup> semester**

**Scanned copies of declaration of project-viva report submitted by the students of PGDCA 2<sup>nd</sup> semester for fulfilment of the syllabus as per Panjab University on various topics.**

PGTCA

Practical External Assessment of Project Work [PGD2107]-May 2022

Roll No	College rollno	Name	RegNo	Marks
38161	38147001	ARSHDEEP KAUR	17318000317	95
38162	38147002	ARVINDER SINGH	17318000116	60
38163	38147003	DAVINDER SINGH	17318000126	60
38164	38147004	DHARMESH SINGH	17318000130	94
38165	38147005	GUNJAN	173018000014	93
38166	38147006	GURPREET SINGH	17317000161	AB
38167	38147007	HARPREET SINGH	17318000161	90
38168	38147008	JAGDEEP SINGH	17316000259	80
38169	38147009	JASPREET SINGH	17318000167	90
38170	38147010	KARANJIT SINGH	17315000326	90
38171	38147011	KULWINDER KAUR	17318000332	95
38172	38147012	LOVEDEEP KAUR	17318000333	95
38173	38147013	MANEETPAL SINGH	17318000186	80
38174	38147014	MANJINDER KAUR	17318000337	93
38175	38147015	MANJOT SINGH	17316000431	80
38176	38147016	MANRAJ	17318000197	90
38177	38147017	MINAKSHI SHARMA	17317000063	80
38178	38147018	NARESH RANI	11017000207	89
38179	38147019	PARVIR SINGH	17318000209	60
38180	38147020	RAJDEEP SINGH	12418000161	85
38182	38147021	RAMANPREET KAUR	17318000345	95
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38184	38147024	SANDEEP KAUR	17318000084	95
38185	38147025	SKOON BADHAN	17318000248	95
38186	38147026	SUMANDEEP	17321005001	80
38187	38147027	SUNNY SINGH	17318000257	95
38188	38147028	TAJINDER SINGH	17318000261	95
38189	38147029	TEJPREET KAUR	17318000098	AB

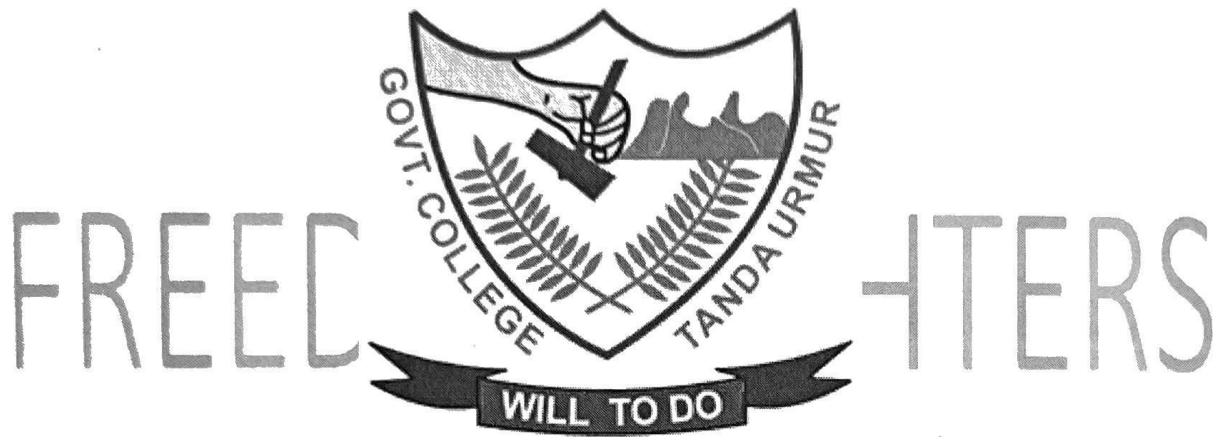
Checked & Verified  
by

*Jasvinder Bhat*  
Principal  
G.K.S.M. GOVT. COLLEGE  
Tanda Urmar (Hoshiarpur)

**PROJECT REPORT**  
**ON**  
**FREEDOM FIGHTERS OF INDIA**

**Post Graduate Diploma In Computer Application**

**(Paper Code:-PGD-2107)**



**Supervised by:**

**Assist. Prof. Shaveta Sangar**

**Teacher Incharge**

**Submitted by:**

**Amisha Sidhu(6101)**

**Roshan(6102)**

**Navpreet kaur(6104)**

**Gagandeep kaur (6105)**

**Ramanpreet Kaur(6106)**

## INTRODUCTION

### FREEDOM FIGHTERS OF INDIA

They were people who sacrificed their lives selflessly for the freedom of their country. People look up to them in terms of patriotism and love for once country.



They are considered the epitome of patriotic people. Freedom fighters made sacrifices which one cannot even imagine of doing for their loved ones, leave alone the country.

# Declaration

I hereby declared that the project work entitled "Freedom fighters of India "my own work carried out at G.K.S.M. govt college, Tanda Urmur as requirements of project in 2nd semester for award of diploma of P.G.D.C.A Panjab university, Chandigarh under the guidance of professor Shaveta Sangar.

Amisha Sidhu(6101)

Roshan(6102)

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# FREEDOM FIGHTERS

Certificated that the above statement made by the student is correct who the best of own knowledge and belief.

Assist. Prof. Shaveta Sangar

Project Incharge



## ACKNOWLEDGEMENT

I am grateful to G.K.S.M Govt. college, Tanda Urmur for providing me an opportunity to undertake this project. I am thankful to the entire team of G.K.S.M. govt College Tanda Urmur for encouragement and assistance given by them and helped me to make this project work a personally rewarding experience. I thank them all for their support and inspiration.

I wish to express my sincere gratitude and indebtedness to my esteemed Project Leader prof. Shaveta Sangar (Department of computer Science) for constant and keep interest, devotion to work and constructive criticism which enabled me to complete my Project with no difficult.

My sincere and grateful thanks to my project guide, Prof. Shaveta Sangar. Her wisdom, clarity of thought and support motivated me to bring this project to its present state.

Amisha Sidhu(6101) *Amisha Sidhu*

Roshan(6102) *Roshan*

Navpreet kaur(6104) *Navpreet Kaur*

Gagandeep kaur (6105) *Gagandeep Kaur*

Ramanpreet Kaur(6106)

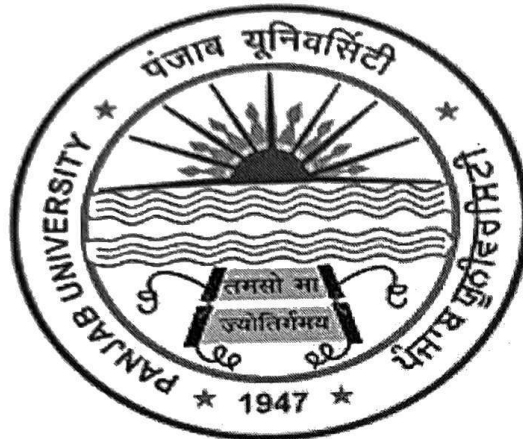
*Ramanpreet Kaur*

# **PROJECT REPORT**

## **ON**

# **HISTORY OF TEN SIKH GURU'S**

Post Graduate Diploma in Computer Applications  
(Paper code:-PGD-2107)



Submitted To:-

Assit. Prof. Shaveta Sangar  
Incharge Teacher

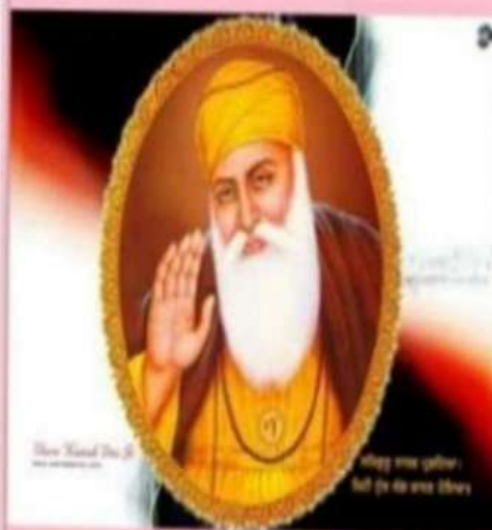
Submitted By:-

Nitin(6107)  
Rajvir Kaur (6110)  
Kamalpreet(6114)  
Lovneet singh(6115)  
Rajni (6116)

# GURU'S



## HISTORY OF TEN SIKH GURU'S



### Ten Sikh Gurus Are:

- [Guru Nanak Dev Ji \(1469-1539\)](#)
- [Guru Angad Dev Ji \(1506-1552\)](#)
- [Guru Amar Dev Ji \(1478-1574\)](#)
- [Guru Ram Dev Ji \(1534-1581\)](#)
- [Guru Arjan Dev Ji \(1563-1606\)](#)
- [Guru Harbhand Sahib Ji \(1595-1664\)](#)
- [Guru Har Rai Ji \(1618-1661\)](#)
- [Guru Har Krishan Ji \(1630-1664\)](#)
- [Guru Tegh Bahadur Ji \(1621-1675\)](#)
- [Guru Gobind Singh Ji \(1666-1708\)](#)

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## 7. SRI GURU HAR RAI JI



Date	16 January 1630 Kapurthala Sahib, Lahore Sahib
Death	9 October 1681 (aged 51) Kapurthala Sahib, Lahore Sahib Mughal Empire
Religion	Sikhism
Spouse	Mani Kaur (Daughter)
Children	Baba Ram Rai and Guru Har Krishan Ji

### • INTRODUCTION:

Guru Har Rai was born to Nihal Kaur and Baba Gurditta into a Sodhi household. His father died while he was 8 years old. At age 18, in 1648, Guru Har Rai was married to Mata Kishan Kaur (sometimes also referred to as Sahibkij) the daughter of Daya Ram at Kapurthala Sahib, Lahore Sahib. They had two children, Ram Rai and Har Krishan, the latter of whom became the eighth Guru. Guru Har Rai had brothers. His elder brother Dhir Mal had gained encouragement and support from Shah Jahan, with free land grants and Mughal sponsorship. Dhir Mal attempted to form a parallel Sikh tradition and criticized his grand father and sixth Guru Har Gobind. The sixth Guru disagreed with Dhir Mal, and designated the younger Har Rai as the successor. Authentic literature about Guru Har Rai life and times are scarce, he left no texts of his own and some Sikh texts composed later spell his name as "Har Rai". Some of the biographies of Guru Har Rai written in the 18th century such as by Kesar Singh Chhillar, and the 19th-century Sikh literature are highly inconsistent.

### • THE COURT OF GURU HAR RAI JI:

The Guru gives us simple and great teachings. Guru Ji tells us, "Wake up before the sunrise, take your cold shower, meditate on the Naam and think about giving. Speak sweetly, act with humility. Feel happy to use your own hands giving good to others." Like his Grandfather, Guru Har Gobind, he kept an army of warrior-saints and kept in high spirits. He also hunted animals. Actually, he would hunt but he never killed an animal. Instead he would capture them, then give them medicine and feed them. When Sri Guru Har Rai Ji. May we see you in our mind's eye, may we feel you in our heart's heart! The animals were kept in the Guru's beautiful gardens as they could also be part of the Naam. When the time was right, the Guru would release the animals back to the wild. Like all souls, the animals were blessed to be near the Guru and his divine presence. The Guru also had many fruit trees planted in the gardens. In the Guru's court had fruit trees, animals of all kinds, and beautiful flowers and plants. <http://www.sikhart.com/2013/03/28/> With great compassion Guru Har Rai opened hospitals, the best doctors were called to serve. People could come from all over and get healed of their different problems.

### • GURU HAR RAI AND BANI:

We already know a little about Guru Har Rai Ji, he helped animals, he grew fruit trees, he opened hospitals and grew herbs for healing. Let's get to know the Guru more. Sit up straight. Let's close our eyes and sing together:



Guru Ji explained, "This is what happens when we sing Gurbani." The Sikhs wondered what he meant by that. He continued, "Even when we don't understand Gurbani... when we sing it with devotion... it still sticks to our hearts, just as the glue sticks to this pot." They began to understand why he had them bring the greasy piece of pot over. "Somebody the sunlight of knowledge will come to our minds and then, just like this glue, it will stick... and the Gurbani in our hearts will turn to wisdom."

### Solek Mahalla Sarvaan(?):

Common Sikh belief is that Guru Har Gobind Sahib Ji, Guru Har Rai and Guru Har Krishan did not contribute to any Bani at all. This is not entirely true as Guru Har Rai is said to have written the Solek Mahalla Sarvaan. This mahalla is in the Kapurthala Bani of the Guru Granth Sahib. Although it is clearly marked as a composition of Guru Har Rai the seventh Mata Gura Mikarban also used the marker leaving open the possibility of mistaken attribution. The Solek does not appear in any of the texts containing the writings of Mikarban. At the same time as text about the Sikh Gurus does reference Guru Har Rai writing Bani, it cannot therefore be securely attributed to Guru Har Rai. Gurus each had their own way of writing poems or couplets. Guru Har Rai's was: Through the voice of Har Rai, the Guru.

### • DARA SHIKOH:

Dara Shikoh (1627-1659) was the eldest son of the Mughal Emperor Shah Jahan and his wife Mumtaz Mahal. His name is from Persian and means "The possessor of Glory". He was favored as a successor by his father and his sister Jahangira Begum, but was defeated and killed by those seeking to please his younger brother Aurangzeb in a bitter struggle for the Mughal throne. Dara Shikoh was the best-educated, and was very dear to his father. Aurangzeb was very cunning, clever and ambitious, and was fixated on succeeding to the throne. (The name Aurangzeb means - fit for the throne) He administered tiger's whiskers in a dish to his elder brother and he became dangerously ill as a result. Astrologers were sent for, pills and juices were called, all known charms, spells and incantations were tried but to no avail. His men were assembled together and they came to the decision that until the tiger's whiskers could be removed, there was no hope of a recovery. They were of the opinion that if two ounces of chemical mycolchis (scientific name: mycolchis chelidoni; known in Ayurvedic medicine as Arak, created with having toxic and vometic properties) and a clove weighing one mark were administered, his health could be restored. The Emperor searched everywhere for the ingredients but they could not be found - it was only until his Prime Minister, who had heard of the Guru's fame, informed that there were available from the Guru's storehouse, that hope was restored. Although the Emperor was hostile to the Guru, yet as the Guru's fame was a mix of sympathy and compassion for all, there was no doubt required medicines. "Behold," said the Guru, "with one hand man breaks flowers and with one hand offers them, but the flowers perfume both hands alike. The one cuts the scented rose, yet the scented perfume the air. The Guru is used as a subsidiary remedy. The ingredients were weighed and it was explained that these medicines would cause the hardest substance when to be dispersed. To these ingredients, the Guru added a pearl which was to be ground completely fine. The Emperor was naturally very pleased and forgot all his enmity with the Guru, and vowed that he would never again cause him any pain. His medicine was administered and effected a speedy and complete cure.

### • RAM RAI:

After the death of Shah Jahan, the attitude of the court headed by Aurangzeb towards the non-Muslims, turned hostile. Emperor Aurangzeb made an excuse for the help rendered to prince Dara Shikoh by Guru Sahib during the war of succession and framed false charges against Guru Sahib who was summoned to Delhi. Sri Guru Har Rai Ji appeared on behalf of Guru Sahib in the court. He tried to clarify some mis-understandings regarding Guru Ghar and Sikh faith, created by Dhir-mal and Misar. In another step, which he could not escape, was to clarify the meaning of the verse "The Athan of the Mohammedans fall into the potter's kiln, it is moulded into pots and bricks, and they cry out as they burn". Bhai Ram Rai in order to please the emperor and gain his sympathy distorted Gurbani. When Guru Har Rai Ji was informed about this incident, he immediately excommunicated Ram Rai Ji from the Sikh Panth and never met him, through the later pleaded repeatedly for forgiveness. Thus Guru Sahib established a strict property for the Sikhs against any alteration of original verse in Guru Granth Sahib and the basic conventions set up by Guru Nanak Sahib.

### • GURU HAR RAI JI'S JOTI JOT AND GURUSHIP:

Since Ram Rai had proved a disappointment to his father, Guru Har Rai appointed his younger son as the next Guru. Har Krishan became the eighth Guru at age 5 after Guru Har Rai's death because of natural causes on October 6, 1681. The Sikh doctors were inaccessible at the untimely death of Guru Har Rai and it was the new Guru Har Krishan who counselled the followers, telling them to accept God's will.

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# DECLARATION

I hereby declared that the project work entitled "HISTORY OF TEN SIKH GURU'S" my own work carried out at "GKSM TandaUrmar" as requirements of project semester for the award of degree of PGDCA, Panjab University, Chandigarh, under the guidance of Prof. ShavetaSangar.

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Certified that the above statement made by the student is correct to the best of our knowledge and belief.

Assit. Prof. Shaveta Sangar  
Project Incharge



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