

**CONCEPT OF MARTYRDOM IN SIKHISM:  
ANALYSING METAPHYSICAL ASSUMPTIONS**

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## CHAPTER– 1           INTRODUCTION: UNDERSTANDING THE GOAL AND CONCEPT OF MARTYRDOM

In this world Human Beings are created by God. Before that, he undergo countless forms of living species and at last he has been graced with the highest and the most superior of all species i.e. “Human Being”.

If a man in his life leaves all the values (*Truth, Faith and Ethical Life*) which are very much necessary for living a moral and peaceful life and deviate from path of righteousness, he will suffer pain and misery and he will have to pass through the chains of birth and death as clearly defined in almost every Religion prevailing in the world.

This is the only chance in which the Human Being can experience the existence of the God or the Ultimate Being and he has also the power to judge between the right and wrong and also the results of good and bad deeds. So we can say, Man is not only a human body as a matter but rather more than that which we call a Spiritual and this Spiritual reality works inwardly in a Man and matter works as an outward reality. In this beautiful world, it is the duty or aim of Human Being to push this process upwards by his own mental powers or moral efforts through which he can go deep into his own inwardness. This process does not stop on thinking about the Ultimate Reality, but to live according to that and at last after knowing that, to become a part of it. It can be said that this can only be possible in *Martyrdom*.

When we try to know the *nature of Martyrdom*, we can know it only in the *context of Religion*. Here the question arises what is the relation of *Martyrdom* with *Religion*? So there are many things common in which we find in every *Martyr* in *Religious context*. First we would like to clarify what *Religion is and its role in man’s life*? Therefore it can be said that *Religion* is a message or knowledge which tells us about moral and ethical aspects of life which are not inherent in us but is gained from some particular experience. A man with moral and ethical values can know the Meaning of Religion in perfect manner because these qualities are inseparable from Religion. In real terms, we can say that Religion is a message which comes out from a *mystical experience* which is given to us by saints, prophet’s or Guru’s who already experienced it. Delivering or sharing that message which is already experienced is propaganda of every Religion.

However we can also raise a question as to how Religion helps in attaining *Martyrdom*? In every Religion, a Saint or Guru on the basis of his imagination and knowledge, shares his experience in sacred scriptures or holy books and according to his needs, a human being can change his life practically by relying upon these scriptures. This aspect is highlighted in *Martyrdom*. In *Sikh Religion*, there is a process where a disciple can practically become a part of their Guru's teachings and for this all the disciples demand grace of God so that they can become like their Guru. This process of transformation becomes a base and *symbol of Martyrdom*.

Sometimes when *Martyrdom* takes place in Religion it becomes *Mythology* and from that *Mythology it becomes a History*. But here *Sikh Religion* is not based on mythology and does not indulge in Avtarvada, where a prophet himself comes and every time he will make everything good. In *Sikhism*, *Martyrdom* teaches us that it is our duty to make everything good and just with our own moral efforts and make it possible for the future also. Here ideals become a part of practice.

Therefore this chapter lays emphasis on clarifying the *Meaning of Martyrdom* and how this concept came into existence, what is the goal behind this concept? Furthermore, the emphasis is to understand and analyze the *Goal and Concept of Martyrdom in Sikhism* by discussing the *Martyrdom's Goal and Concept of other Religions* prevailing in the world.

The original meaning of the word Martyr is '**Witness**'. The action or a value given to a Martyr is called *Martyrdom*. A *Martyr* is a person who accepts death with confidence without having any kind of fear and reaches the Ultimate state of God Realization. The Encyclopedia Meaning of Martyr is somebody who suffers persecution and death for refusing or accepting a belief or cause, *usually Religious*.<sup>1</sup>

So *Martyr* is one who by giving supreme *Sacrifice* for his Faith bears witness to its Truth. This is because we believe *Martyrdom* as an essential institution of Sikh Religion and from the very beginning till now providing inspiration, strength and self-regenerative force to their faith and feeling of honor and pride to their follower. The journey or the way to *Martyrdom in Sikhism* starts with the question of *Truth or Faith* and this journey completes after going through the waves of supreme *Sacrifices*. Elizabeth Castelli in her book *Martyrdom and Memory*, says

“The act of *Martyrdom* involves the relationship with the community which gives meaning to death and suffering.”<sup>2</sup>



Thereforein Guru Granth Sahib the whole life of Human Being is discussed. How to become a complete Man and how to achieve the goal of life in this world? According to Sikh Religion, a common man without living ethical life practically cannot become a *Martyr*. Let us try to know a nature of common man or Human Being in this world. Human Beings always think that they are incomplete. The race to fulfill that completeness is called life. During his whole life he achieves many goals and achievements, but he is not contented or satisfied. Completeness can be achieved only when a person attaches himself with the skill of spiritual quest and his route. He cannot know his real nature until he tries to know the objective truth and shall not try to find his subjectivity in that truth.

In Guru Granth Sahib, the first line called as *Pauri, Japji Sahib* starts with the same question where by thinking again and again a hundred thousand times, one cannot find a solution. Guru Nanak says

“ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ

*Kive Sachiarara Hoieay Kiv Koore Tutthe Paal*

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ

*Hukam Rajai Chalna Nanak Likhya Naal*”

*It Means*

*How Then Can One Be Purified?*

*How Can One Throw Away The Falsehood?*<sup>3</sup>

The solution to this problem passes through the *Way of Martyrdom*. Truth and a Good conduct always faces or crossed the road of a *Sacrifice*.

*Japji Sahib* raises the question of Truthfulness and how to become a True Man and how to break the walls of Falsehood and Ego. The answer is by *following His Will and recognition of His Will*. The word *His Will* here is taken as *Will of supreme power*.

Dr Jagir in *Gurmat Mimamsa* declares that “Many saintly or great persons whether they are not between us today bodily but solely they are with us and help in solving problems and our misguided life”.<sup>4</sup> In this world, no one can escape from bodily death. But we can get rid of solely death with our own moral efforts and by understanding the law of mortality and immortality in this world. Many immortal souls are found in this world and Gurbani praises

these great souls and tells us that what kind of death should come to a person due to which he can be remembered later on. Saint Kabir in verses in Guru Granth Sahib says

*ਕਬੀਰ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭੀ ਨ ਜਾਨਿਆ ਕੋਇ*

*Kabeera Marta Marta Jag Mua Mar Bhi Naa Jaane Koye*

*ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ*

*Aisi Marni Jo Maray Bahur Na Marna Hoye<sup>5</sup>*

*It means*

*Oh Kabeer! In this world people die everyday, but none knows how to die*

*Whosoever dies, let them die such a death that they may not have to die again.*

These hymns explain that bodily love and good conduct both do not go hand in hand. There are rare people in this world who can know the art of dying. These hymns explain that every person should die in such a purposeful way so that he became immortal in this world and became free from the chains of birth and death.

In *Sikh Religion*, Guru Nanak Dev Ji, the first Guru describe that life is a *Game of Love* and made people to follow this path which is called a *path of Righteousness*.

*Jau Tau Prem Khelan Ka Chau*

*Sir Dhar Tali Gali Meri Aau*

*Et Marag Pair Dharijay*

*Sir Deejai Kaan Na Keejay*

*It means:-*

*If you wanna play the game of love;*

*First put your head on your palm;*

*If you set foot on this path*

*Don't hesitate to give your head<sup>6</sup>*

These hymns make it clear that once we have put our feet in the *path of Love and Righteousness*, then it's our duty to fulfill that goal and not to run away from that in fear. The

meaning of '*Et Marag*' means to follow the Way of Righteousness. We should stand in front of evil and don't ever hesitate to give up our head also.

### *Goal and Concept of Martyrdom*

The *Sikh Religion* shows a complete departure from the old Indian traditions and its character is totally different from earlier superstitious Indian religious traditions. We can see a complete revolution in the social and political thoughts of people at that time which completely changes the very basis of early Indian systems. Not only this, it also made a strong impact on the religious life of people at that time. It is true that the first *Martyr of Sikh Religion* is Guru Arjan Dev Ji, the 5<sup>th</sup> Guru of the Sikhs but this concept was empathetically laid by Guru Nanak. This doctrine already has its roots in the life of Guru Nanak and it worked in the thought of the Sikhs till now.

Sikhs of the Guru *Sacrificed* their lives to save the idea of acceptance of diversity in this world. That is why the *Sikh Martyrs* stories are totally different in the history of mankind. The major importance of Sikhs is that they never claim to be superior to anyone. Remembering about *the Will of God*, they always thought that this world is a Gift given to us by a creator where we got an opportunity to offer prayer and experience the joy of life by making it purposeful.

From here the journey from *Ibadat* to *Shahadat* starts (from love to *Martyrdom*). Guru Nanak was against the path of aesthetic life or meditation but along with this in order to live according to *Will of God* and it should be taken as goal of man's life.

At the time of Guru Nanak the Indian religious practices was involved deeply in many controversies, as a result the social and political life of people also got disturbed. Guru Nanak focused and defines *the Will* as loving or love. So here the *journey of Martyrdom* starts with the *Game of Love*.

Guru Nanak preaches that the goal of man's life is not to reach the state of bliss but *following His Will* as already discussed above. So it can only be possible in Love and True Love always demands *Sacrifice*. So this is because Guru Nanak Dev Ji asked people to be ready to *Sacrifice* their head without any hesitation for lofty ideals and virtues. Instead of having peaceful nature which we can see in the first five Gurus, Guru Nanak at their time give a call against the wrong and unjust policies of Babar, who was in authority at that time.

We can see the *Essence of Martyrdom* coming from the teachings of Bhakti Marg of Guru Nanak.

There are hymns in Guru Granth Sahib where we recognize the *Will of God* to be taken a Goal of life.

“By perceiving the Lord’s Will is Truth attained”. (Page 1244)”<sup>7</sup>

“By His Will was the world created as a place for righteous living”. (Page 785)<sup>8</sup>

“Profoundly wondrous is the Divine Will. Whoever has its perception, has awareness of the true praxis of life”. (Page 940)<sup>9</sup>

According to Sikhism, the goal of life is not to attain *Moksha* or eternal bliss but the recognition of His Will and work according to that and not only to work on it but also to become a part of it. This path automatically leads to the *self-realization*. This clearly shows the methodology and goal of Sikh Religion. In the whole Guru Granth Sahib, every hymn shows the light of His Will which we try to show *in Martyrdom*. Moreover not even a single hymn of Guru Granth Sahib is apart from it. We can say Guru Nanak is the founder and a base of *Martyrdom in Sikhism*.

After Guru Nanak, Guru Arjan Dev Ji, the fifth Guru shows a practical picture by obeying the *God’s Will* and save the whole community from oppressors and injustice. Guru Arjan Dev Ji gave up his life for religious freedom for man who refused to give up his faith. The first five Gurus were calm and introversive in nature but after the *Martyrdom* of 5<sup>th</sup> Guru, Guru Arjan Dev Ji, the strong change comes in the history of the Sikhs. At the time of Guru Hargobind, the sixth Guru wearing of two swords *Miri (Military) and Piri (Spiritualism)* implemented. The goal here is to make a society of Saint Soldiers, properly trained and willing to fulfill the social responsibility, to fight or even die for justice, righteousness and defense of poor & oppressed.

After this the 9<sup>th</sup> Guru, Guru Teg Bahadur paves the way for a new nation and raised military preparations for the welfare of society. The ruling Mughal Emperor at that time gave a message to the Guru to stop his political and military activities and limit himself to his prayers and preaching. For doing this, Guru will be given special honor and treated with grants. But Guruji rejected the offer and followed the *path of Martyrdom*. In the religious history of Mankind there is no other example which can be found where a spiritual leader laid down his life for the people of other Religion rather than his own.

The 9<sup>th</sup> Guru, Guru Teg Bahadur has always been remembered as the protector of Hindu faith. They laid down their life for the sake of Kashmiri pandits or Brahmin class who were tortured by the Mughal Emperor. The Mughal Emperor Aurangzeb asked to Hindus especially of Kashmir, either to convert themselves in Muslim or give the life of someone who is sacred among their society. So they requested Guruji for their help, who without any hesitation became ready to protect the mankind (Hinduism) from the cruel tyranny of Mughals. So *Martyrdom of Guru Teg Bahadur Ji* is remembered as protector of Tilak and Janeu for Hinduism. So after this, freedom of belief and practice to propagate any Religion was given to each person irrespective of caste, creed, colour etc in the society.

In Bachitra natak, Guru Gobind Singh paid a tribute to his father, Guru Teg Bahadur:-

*ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾਂ ਕਾ*

*Tilak Janju Rakha Prabh Taaka*

*ਕੀਨੇ ਬਡੇ ਕਾਲੂ ਮੈਹ ਸਾਕਾ*

*Kino Bado Kalu Mahe Saaka*

*ਸਾਧਾਂ ਹਟ ਇੱਤੀ ਜਿਨ ਕਰਿ*

*Sadhan Hat Itti Jin Kari*

*ਸੀਸ ਦੀਆ ਪਾਰ ਸੀ ਨਾ ਉਚਾਰੀ*

*Sis Diya Par See Na Uchari*

*ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨ ਕੀਆ*

*Dharma Het Saaka Jin Kiya*

*ਸੀਸ ਦੀਆ ਪਾਰ ਸਿਰਰਾ ਨਾ ਦੀਆ*

*Sis Diya Par Serrar Na Diya*

It means

*The lord protected their paste mark and sacred thread*

*He performed a mighty deed in kalyug*

*He gave away his head but did not utter a groan*

*He laid down his life for the sake of dharma*

*He Sacrificed his life but not his ideal.<sup>10</sup>*

There is also a very famous hymn of Guru Teg Bahadur ji in which shows the Guru divine wisdom and the message given by them to mankind that how a human being can become one with that Ultimate Being.

“Jo Nar Dukh Mai Dukh Nahi Maanai  
Such Sanayhu Ar Bhai Nahee Jaa Kai Kanchan Maatee Maanai  
Nah Nindiaa Nah Ustat Jaa Kai Lobh Moh Abhimaanaa  
Harakh Sog Tay Rahai Niaara O Naahi Maan Apmaanaa  
Assa Mansaa Sagal Tiaagai Jag Tay Rahai Niraasaa  
Kaam Krodh Jih Parsai Naahan Tih Ghat Barahm Nivaasaa  
Gur Kirpaa Jih Nar Kao Keeni Tih Eh Jugat Pachhaanee  
Nanak Leen Bhaio Gobind Sio Jio Paanee Sang Paanee”<sup>11</sup>

Guru Teg Bhadhur in his hymn clearly defines how to become a true man and how to make himself align from pain, sorrow, fear while living in this world. The above hymns are described as :-

That man who in the midst of pain does not feel pain  
Who is not affected by the pleasure, affection, fear and who looks alike upon  
gold and dust  
Who is not swayed by either slander or praise nor affected by greed  
attachment or pride  
Who remains unaffected by joy and sorrow honor and dishonor  
Who renounce all hopes and desires and remains desire less in the world  
Who is not touched by sexual desire and anger within his heart God dwells  
That man blessed by Guru's grace understand this way  
O Nanak he merges with the lord of the universe like water with water

After this the son of ninth Guru, Guru Gobind Singh, their four sons (Sahibzadas) and hundreds of other Sikhs were *Martyred*. The reason behind that was the ruling government or

the emperor of that time fail to transform Sikhs into Islam instead of giving them many offers, choices. So the four sons of Guru Gobind Singh, Sahibzada Ajit Singh, Sahibzada Jujhar Singh, Sahibzada Zorawar Singh and Sahibzada Fateh Singh in a very young age accepted *Martyrdom* happily. The two elder sons of Guru Gobind Singh Ji attained *Martyrdom* in the heroic fight against wrong and unjust policies of Mughal Empire who forcefully transforming the Religion of people.

The Mughal Empire was strongly opposed to the preaching's of Guru Ji and asked to stop their preaching's and to leave from fort of Anandpur. Fighting against the Mughal army, the eldest son of Guru Sahibzada Ajit Singh who was of 18 yrs of age accepted *Martyrdom*. After this Sahibzada Jujhar Singh who was of 16 yrs of age attained *Martyrdom* with happiness and courage. Both the sons give up their life in front of eyes of their father. There is no other example in the world where a father instead of weeping, thanked God that their two sons fulfilled their expectations.

On the another side, the two youngest Sahibzadas of Guru Ji Sahibzada Zorawar Singh, 8 yrs of age and Sahibzada Fateh Singh 5 yrs of age, were bricked alive for not accepting Islam. Instead of giving too much offerings and greed, they rejected the offer. Both the sons were threatened with tortures and punishments by Wazid Khan, the governer of that time but they refused to give up their faith. At last, Wazid Khan ordered them to be bricked alive.

The tradition of *Martyrdom in Sikhism* will not end without giving a reference about the *Sacrifices* made by Guru Gobind Singh Ji. *Martyrdom of Guru Gobind Singh* and their entire family has made a great impact on every Sikh and non Sikh people also. The teachings of the Guru not only deal with Sikh Religion but they have given a lesson to whole humanity in common. Guruji at last implemented their teachings with the making up of *Khalsa* by selecting (Panj Piaras) the five beloved and (baptized) Sikh. The house of Guru Nanak now transforms into the house of Khalsa here. The meaning of Khalsa is 'The *Pure*.' These are the five beloved saint soldiers who keep themselves free from worldly illusions and attachments and become fearless while living in this world.

The main purpose of making up of Khalsa is that Guruji was to make their Sikh i.e. saint soldiers as masters in every field so that they can fight anywhere and at anytime against injustice. This brings a strong change in the Sikh way of life where Guru ji maintained one's

martial spirit and a strong force for sacrificing oneself against the evil and injustice. Fighting for the oppression and unjust policies of Mughal government which was doing injustice with the people of that time, Guru *Sacrificed* their Sikhs as well as their family. No other example in the history of mankind can be found, where after giving great *Sacrifices*, they had made no complaints and become totally contented in the *Will of God*.

Guru Gobind Singh in one of their concluding verses of *Chandi Charitra Ukti Bilas* describing the glory of power as: -

*ਦੇਹਿ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੋਂ*

*Deh Shiva var Mohe Eh Hai Subh Karman Te Kabhu Na Taron*

*ਨ ਡਰੋਂ ਅਰਿਸੇ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰਿ ਆਪਨੀ ਜੀਤ ਕਰੋਂ*

*Na Daro Ari Sio Jab Jaye Laron Nischai Kar Apni Jeet karo*

*ਅਰੁ ਸਿਖਰੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੈ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ*

*Ar Sikhaho Apane Hi Man Ko Ih Lalach Hau Gun Tau Ucharo*

*ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੁਝ ਮਰੋਂ*

*Jab Aav Ki Audh Nidhaan Banai Ati Hi Ran Mai Tab Jujh Maro.*

These hymns are described as follows:-

*Lord Grant me this boon:*

*Never may I turn back from righteousness;*

*May I never turn back in fear when facing the foe;*

*May I ever instruct my mind to chant thy praises;*

*And when the end arrives,*

*May I fall fighting on the field of battle.<sup>12</sup>*

The whole hymn tells us that Human Being, which a Guru called a Sikh, requires a lot of courage and fearlessness on the path of truth and righteousness.



The idea of *Martyrdom* was already present in the earlier era i.e. pre and post Aryan era. Before Sikhism, there was not any term available or found which can describe it in religious context. The reason behind that was lack of any organized religious concept which can describe or proves *Martyrdom concept* in right and perfect terms. Before Sikhism, people die for their superstitious beliefs but the death here is of no significance. No such impact can be found in the society before due to which a large revolution has come and which has made a strong turn in the life of people and community. People use to die for their personal beliefs taking it to be their responsibility while living in a society or community and not more than that. They had a feeling of fear and insult, if they did not follow the norms in community. The value and respect for *Martyrdom* was given, when a particular organized form of Religion came into existence. So we can say that *Martyrdom* is very much related with Religion. Except Sikhism, there is not even a single Indian word available before which refers Martyr as a one who fight or died for such a cause and for such a values as described in Sikhism.

We can know the *concept of Martyrdom* more deeply with respect to religious context and how this concept differentiates it from Religion to Religion by discussing and knowing the other major Religions of the world.

The Semitic faith (Judaism, Christianity and Islam) adopted the idea of *Martyrdom*. But eastern Religion (Hinduism and Buddhism) didn't adopt this idea. Sikhism is the only Religion and youngest of all which adopted the *concept of Martyrdom* in real and perfect terms. Let us see how this concept has been understood and practiced by each faith.

### **Hinduism:**

Hinduism is the oldest Religion in the world having its own philosophy of life. Thus it defines the way of life including four Purusharthas which are Dharma, Artha, Kama and Moksha. Main scriptures of Hindu Religion are Vedas, Upanishads and Bhagwad Gita which play an important role in the deeper understanding of the Religion. A person belonging to a Hindu caste has to act and live their life as written in above mentioned religious texts. They believe in Heaven and Hell and this human life is precious Gift of God which they think as a reward after crossing million of species. Their old Religion starts with Santana Dharma

where they believe only in Non- Violence, the path of Ahimsa in which the goal of the individual in this life is Mukti which is also called Liberation.

According to Hinduism, the ultimate goal of human life is to remain in Dharma which includes duties of person towards society, Artha which means to work for prosperity of society and mankind, Kama means to control our desires and lusts and finally to attain Moksha (Mukti) means to make oneself free from rebirth cycle. Further they believe that when some wrong action or deed fails even through dialogues then Hinduism believe that it is the righteous duty according to *Dharma*, where violence is treated as last solution. Furthermore Hindus believe that action of human being makes a place in either Heaven or Hell after death. That's why Hindus mostly engaged in worshipping the God and God Deities which are many in number and even have belief that God the creator, can take birth in the form of Human Being for the welfare of society and mankind. By worshipping number of God and Deities, they always try to make them happy by offering something in return of blessing from these Deities and the goal is to attain Nirvana. Sometime even they offer animals to stone deity. They call this offering as Balidan (*Sacrifice*).

Rituals in Hinduism differentiate worship from puja. Worship is done on daily basis while puja is performed on some occasion. Then there comes a special offering to please deities for getting their blessing and these puja offerings are categorized into Vedic *Sacrifice*, Animal *Sacrifice* and Human *Sacrifice*. In Vedic *Sacrifice* there is use of grains, vegetables and ghee and reciting of Mantra to please God & Deities, whereas in Animal & Human *Sacrifice*, Hindu Religion believes that there are demons who want blood to keep them happy and they will satisfy their desires for getting riches and worldly success and also to get power for eternity.

In Hindu Shastra, two types of glorious death is mentioned, One is to die after performing yoga by controlling senses (mind, body and soul) and other living force, another one is who die in the battlefield and never show his back and prefer to die instead of running in fear. Hinduism believes that person who taken birth on this earth will surely die and he cannot make himself escape from this, so if a person want to get recognition in Heaven then person has to give up a respectful death either through Mystic Yoga or fighting for Truth. So both types of death want some sort of *Sacrifice* (Balidan).

*Here Martyrdom and Sacrifice* differentiate conceptually as Hindus sometime *Sacrifice* animals to make their deities happy and to seek their blessings. So here the feeling of fear comes where they are killing other to make himself living and another offering is there that is if you will die in battlefield then you will reach in heaven and sit besides the glorified personalities in heaven. But the ultimate goal of *Martyrdom* is giving life without fear of death and don't want rewards or offering in return, its only goal is to fight for truth and righteousness.

No single word about *Martyrdom* can be found either in past or later Hindu traditions. The *Concept of Martyrdom* is totally absent in Hindu Religion.

### **Buddhism:**

It is an unorthodox Religion which does not believe in the Idea of Heaven or Hell. Like other orthodox Religions, it does not believe in the idea of Absolute God according to which a Man could not differentiate between Right & Wrong and Good & Evil. Generally, Godly laws are taken as supreme and above the laws made by Men but in Buddhist view, the Concept of Absolute is found when it says that there is no absolute right and wrong rather it depends upon the present circumstances according to time and space. The ethical concept and understanding of the worldly views are found totally opposite in Buddhist view. It does not believe in the punishment and rewards given by God after going to Heaven and Hell. *Martyrdom* being a religious term can only be understood in religious terminology. That is why this concept is totally absent in this Religion.

### **Judaism:**

Judaism is an orthodox Religion whose founder was 'Abraham', who was the first Jew and called as the physical and spiritual ancestor of the Jewish people. He was very much related to both Christianity and Islam from where its origin can be found. In Judaism, *Martyrdom* is called '*Kiddush Hashim*' which means the sanctification of God's name and a word *Martyr* is called '*Kadosh*' - Holy. From other Semitic faiths the idea of *Martyrdom* here is somewhat different. Jews never attain *Martyrdom* but give up their lives by facing hardships and oppression in every era of history by the hands of Greeks, Persians, Romans and many more. It is because Jewish teach not to seek *Martyrdom* but to live a life in this world and to maintain it.<sup>13</sup>

Rabbi Akiva who was the leading contributor to both (Minshnah and Midrash Halakaha) which is the oral law in Judaism as oppose to written *Mosaic Law* called “*Torah*”. Torah is the first part of a Jewish Bible and one of the most important document of Judaism. In Talmud, (codes of Jewish law) it was written how Rabbi Akiva arrested by the Roman’s for the crime that he was teaching Torah in the public at the time he was praying. Here he did not accept *Martyrdom* but he ran away from Roman Persecutors as long as he could. This shows that how the concept of affirmation of life is absolutely true here and suits to Jewish ideal which told live life and sustain life. Jewish also prefers suicide rather than fighting in battlefield in the episode of Masada (called as Roman War). So we can say the concept of *Martyrdom* is totally absent and taken sometimes as subject and antithesis in this Religion.

### **Christianity:**

The *Concept of Martyrdom* came as a result of death by torture of Jesus Christ. The *Sacrifice* made for their own Religion as considered by the follower of this faith is the highest act of *Martyrdom*. By the 4<sup>th</sup> century this idea of dying by Jesus Christ changed into the idea of *Martyrdom* in which dying in such a way is considered not a duty but also a respect and privilege.

In every Religion there was a cause behind their dying but Christianity and Islam are the two where a strong surety for attaining eternal bliss is found.

In Christianity the word Martyris taken as Holy Spirit because the giving up of one’s life here was given for keep running the religious ideals and the meaning of *Martyrdom in Christianity* is of different type as compare to other Religions. The history of *Martyrdom in Christianity is full of Martyrdom*. That is why Christian starts their prayer first remembering their *Martyr’s* rather than Saints and Prophets. They also celebrate *Martyr’sday* as a feast. Christianity believes that *Martyr* directly goes to heaven where they find eternal bliss and merge in God becoming a part of it.

First we discuss the origin of the *word Martyr in Christianity* and what is the *life of Martyr*? The main *Martyrs in Christianity* and *their importance of Martyrdom* is to be discussed.

For Christianity, the word *Martyr* is a Greek word which originally means a “*Witness*”. Generally in Christian faith, Martyr is a person who is made to suffer greatly and who is put to death because of his faith. <sup>14</sup>

Now the question arises, who is called a *Christian Martyr*?

A *Christian* is one who when threaten with physical violence and death refuses to give his or her faith. There is no choice given to a *Martyr* so that he can save himself. Now we describe the procedures due to which a person who generally die or given death is called Martyr. There is a procedure to check and declare him a Martyr. These are:-

How was a person put to death?

Why a person put to death?

What crime he had committed?

Did a person died bravely?

Was this person afraid to die?

In Christianity, a Martyr before giving his life first made a relationship with God and Community and with that relationship he give a new meaning to the life of common people.

Kinds of *Martyrdom* in Christianity:-

### ***Passive & Active Martyrdom***

***Passive Martyrdom:*** In this concept, *a Martyr dies for the reality*. Being static in their nature they don't fight but give up their life because of their *Faith in God*.

***Active Martyrdom:*** In this concept, *a Martyr being aggressive in nature tolerate physical violence and laid down their life for truth*.

### ***Types of Martyrs in Christianity***

***There are three types of Martyr in Christianity:-***

1. First those who die for the sake of Truth (these are in Majority)

2. Second those who die for the sake of purity in his/her life. This concept of purity is specially related with the women and sisters life because they should keep their bodies pure and believe in one God.
3. Third one those who died for sake of Dogma.

There is some leading Martyr in Christianity found in Bible. Apart from Jesus are St Stephen, St Euhere, Monich, Bonheither, Martin Luther King, and Oscar Romero.

### ***The Importance of Martyr in Christianity***

The first importance of a *Martyr* is that if he does not die for his /her faith or Religion, he cannot be called a *Martyr* because they became witness and tells about the truth. If a person for his own selfishness tries to change the truth and tell about the truth according to his own need, the death given to this type of person is not called *Martyrdom*.

*Martyr* is one who openly tells truth in society with open mind which we also call them "Truth Tellers". What these people experienced and gained in their life, they tell openly to the people about the wrong and the evil.

Second importance of this *Concept of Martyrdom in Christianity* is the concept of "*Forgiveness*" which means forgiving the enemies. The concept tells us that a person who dies a life of a *Martyr* never fight against his enemies but forgive them. Who do not forgive their enemies are not called *Martyr's*.

Jesus Christ at the time of death said, "Father *forgive them, they do not know but they are doing*" (LK 23:34 in Bible).<sup>15</sup>

### ***In Bible the Martyr of Christianity***

St. Stephen said," *Lord lay not this sin to their charge*".<sup>16</sup>

St. John said," *I bless you that you have considered me worthy of this day and hour, to receive a part in the number of Martyrs in the cup of your Christ*".<sup>17</sup>

Christian's think that forgiving someone makes more love in our minds for humanity either friends or enemies.

It is said in Christian Bible that, “you lives in the world but you do not belong to the world, so I have chosen you out of the world to suffer and dies for Christ.”

**Islam:**

The meaning of the *Martyrdom in Islam* came from the Arabic word *Shahadat* which means to *Witness for Justice*. The person which died for this is called *Martyr (Shahid)*.<sup>19</sup> The concept of *Giving Witness* was found from very long times in Islam which is related with *Justice and Truth*.

***There are three ways in which a death of person is taken as a death of Martyr:***

A person who has given a death for the justice of his faith.

A person who give up his life for his dignity and right.

A person who bears death for protecting his lives, Nation, Community etc is called “*Shahid*’.

At the same time the *Concept of Martyrdom in Islam* is inseparably associated with the concept of *Jihad* which is called holy struggle in Islamic concept because according to Islam *the Shahid* is a person who in the holy battle or struggle (*Jihad*) gives *Witness to his Truth, Justice* and not only try to testify it verbally but also ready to fight for truth by giving up his life so that he can become a role model for other Islamic people.

*Surahi*.e. one of the chapter in *Quran* says

*“That you believe in Allah and His Messenger, and that you strive hard and fight in the cause of Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of Eternity, that is indeed the great success”*.<sup>20</sup>

*Islamist* says *Martyrdom* can only be applied in the context of *Jihad* where a person for inclusive struggle for truth dies a death of *Martyr*. It is not compulsory to a person that he should fight in a battle field, he should stay loyal to the truth and ready to fight for it at all cost even giving up life of oneself.

The one of the big *Jihad* is that a person in front of the ruling system or tyrant can firmly says face to face that this is called Justice or Truth.

Therefore the concept of *Martyrdom* in Islam is much more worldly and totally opposite to *Martyrdom*. The purity or holiness of this Religion is downgraded because of rewards are offered to the people in the terms of Payment. For fighting in Jihad the payment given for that can be seen in *Quran*. *Quran* says if you fight in the name of *Jihad* which they are considering it as a moral obligation in Islam for spreading their Religion and nation; *Allah* will reward *Jihadi* a guaranteed place in heaven along with availability of seventy two virgins, etc In Islam it looks like a selfish act to reach God rather than the good of Islam.

### **Sikhism:**

*Martyrdom* is very fundamental concept used by every Religion of the world in the above elaboration and every Religion tries to explain in their own particular definitions. Like every word in dictionary has several meaning not a single meaning likewise the concept not only has same meaning or literal meaning but every particular definition of *Martyrdom* in every Religion has its own mystical significance. The *Concept of Martyrdom* changes with the coming of Sikhism because the existing concepts changed completely due to the present circumstances and the whole social life, *Political Life and the Religious Life* was disturbed.

In other Religions we have described the giving of life/death in form of *Balidan* (Hinduism), *Qurbani* (Islam) and *Dying* for Jesus Christ (Christianity) etc. All of them have one point common is that they were given no choice to escape from death. The *Goal of Martyrdom* in these Religions is treated as rituals and they are performing their religious duties which either makes other suffer from these acts of dying, they do not taken into account they thinks it as *Will of God* and God has chosen them for this holy cause for the Mankind. But Sikhism defines the meaning of *Martyrdom* to superior level having different essence in it where Sikh dies for the Mankind by leaving the choice given to him to escape from death

No choice is there in the concept of *Qurbani*, *Balidan* & *Death*, nobody can escape from it, the end result of all these is sure death but *Martyrdom* in real meaning defines a person who gives up his life with his own decisions happily. He can save himself because of the choice given to him and forcefully he is not subject to death rather he himself chooses the



*path of Martyrdom*. So we can say *Martyrdom* is the victory of ideals and virtues in Sikhism and it is the victory which is always immortal. *Martyrs* give up their lives but not the ideals. Physical death does not falsify the Truth but makes the root of the Truth even stronger than before. In this context Martyr always wins and the person who takes the life of a *Martyr* always loses. In Sikhism the goal is not to attain moksha or eternal bliss but recognition of God's Will and this Will leads to the path of God- Realization.

The question here comes:

What a Martyr has seen as a Truth?

What a Martyr know about this Truth?

What Wrong is there due to absence of this Truth, what is that?

Sikhism defines the *Concept of Martyrdom* in a most perfect meaning. What *Martyrdom* actual means can be seen only in Sikhism? The Religion gave new dimensions and raised this concept to new heights. *Sikh Martyrdom* teaches love for all related to morality and ethics of Sikh Religion. Sikhism talks about light or message given as we see in *Martyrdom* of the Guru's in which a strong force works behind it that makes society just and true. This is actually the *Goal of Martyrdom in Sikhism*.

In the Indian history you do not find the *definition of Martyr* in any Hindi or Sanskriti dictionary and neither the name of any *Martyr*. The first ***Martyr*** in the Indian History was the Guru Arjan Dev Ji, the 5<sup>th</sup> Guru of Sikhs. The Sinful act done by Mughal's mainly Jahangir and Aurangzeb show that their life was devoid of any religious and ethical values. Their fight was not a religious fight but they fight for administration and they treated this fight as religious fight by converting non Muslim person in Muslim to whom they call as *Kafirs*.

Guru Nanak Dev in her teaching clears to Sikhs that once you put your step on the path of righteousness then do not hesitate to bend down even if it will result to *Sacrifice* your head. Sikh Gurus described that while going on the path of truthfulness never expect for any rewards or enticements while playing the game of love and accepted truthful living and do not afraid of beheading which ultimately is a sure death. Guru Nanak clearly tells about the goal and the methodology of religious life in Sikhism. They tell about the goal of life as love and this love is the expression of that Ultimate being in this world. In the entire Guru Granth

Sahib, these principles are discussed repeatedly that's why Guru Nanak Dev Ji forms the base of *Martyrdom in Sikhism*.

In Sikhism no Guru has given any false/fake promises that after attaining *Martyrdom* one should get rewards and recognition but it is based on the ideas of equality, freedom and fearlessness. Sikhism describes Sikh as one who is fearless (*Nirbhau*) and Rancor less (*Nirvair*), nor to suppress or oppress the others.

*Max Arthur Macauliffe* in the Sikh Religion talk about the ethical life of a Sikh, its duty being a Sikh and the importance of Guru he says:-

*The custom of the world is to return good for good,*

*but*

*The custom of the Guru is to return good for evil....*

*Ever do good to others....*

*To do good to others is the mark of the saint....<sup>21</sup>*

Furthermore, the Sikh Religion is totally against in sacrificing animals for protect oneself from sins. Sikh concept is totally devoid from the concept of *Sacrifice*.

### **The Guru Granth Sahib records:**

*“Slaughter of animals you dub as Religion –Then brother! Tell what is irReligion? Each killer of animals you style as saints – then who is to be called a butcher?”*

Thus, the *Sikh Concept of Martyrdom* is unrelated to the system of animal *Sacrifices*. The rationale of the Sikh concept is entirely different. Since human life is an opportunity and its goal is to carry out the *Altruistic Will of God*. As the Guru's hymn states, one has to live a life of commitment to the cause of love, and in pursuance of it one has to struggle against oppression by the powerful. *Mukti*, salvation or 'release' means freedom from egoism, selfishness and individualism, says the Guru. Two objectives have to be sought simultaneously, namely, release from self-centeredness, living a life of love, and struggle against the forces of injustice. It is this kind of love of God that a Sikh strives for.

It's clear from above that Sikh philosophy talks about perception and recognition of His (God) will and actions to be remain in direction of truthful living with love for humanity. No goal to attain any personal salvation or afterlife attainment in heaven. Sikh is to make himself such a personality that after death his soul merged with soul of God. It is not to get rid of one's sinful actions. *Martyrdom in Sikhism* means to accept the *Will of God* and to remain in *Chardi Kala* even the death is clear and the end result known to you but your death has some purpose and it's the struggle between the forces of evil and invincible warrior for good who remains unconquered to the end. The ultimate victory is that of death defying conduct, justice and the righteous principle.

What we gain from these *Martyrs* and what is the significance of *Martyr In Sikhism* and other Religion Martyrs for living an ethical life. Below given points explains the qualities of *Martyrs*.

- Every *Martyr* of every Religion in this world with their particular understanding of *Martyr's* life and this makes a strong relationship of *Martyr* with God. This relationship never can break up by people, community or universe, they make relation with ultimate being.
- God with the blood of these Martyr's make every day new and lively.
- Blood of the Martyr becomes seed for the just and welfare of community and give encouragement to the people.

The death of *Religious Martyr* (the physical) historically proves his station at that height of consciousness in which every human being is essentially and deeply connected to the timeless all pervasive consciousness. Having essence of this light within a Religion, *Martyr* is something that becomes clearly observable almost to every common men. That there is a divine light resides in such a person does not remain a matter of doubt and it becomes strongly manifest before all. Emotion of love does not hide and become manifest in the behavior of person despite his effort to hide it. Similarly the deep existential bond of the religious person to the timeless all pervasive consciousness does not hide and become manifest in his life clearly. His chosen death in the form of *Martyrdom* becomes a very special evidence of this truth.

Given the ever understanding of *Religious Martyrdom*, it becomes clear that everybody cannot be declared a *Religious Martyr*. It is not a matter of declaration of particular community to call any person a *Religious Martyr* as it seems to be the case in over contemporary times. The proof of ***Religious Martyrdom*** is the presence of divine light within the person and his fearless celebrating attitude to step out of his materialistic life with his full awareness of that divine light.

The presence or absence of this divine light in the above lines, love is an emotion that is actually felt by a person and manifest before others whether someone is in love or not, is not a matter of observation by any common man. Similarly the presence and absence of divine light in a person that is the reason for calling a person *Religious Martyr* and it is not merely a declaration of particular community, “it is a matter that becomes manifest before any common person” to any one cannot be given the high status of religious Martyr as it is done by the community of many religious fundamentalist of our time. Religious Martyr of Sikhism has shown this truth clearly.

The *Martyrdom of Guru Arjan Dev Ji, Guru Teg Bahadur Ji, the four sons of Guru Gobind Singh Ji and other Sikh Martyr's* has been recognized not because Sikh community declares them so but even the tyrants who put them to the *Martyrdom* also acknowledge with awe that they were divine souls. Thus the *Concept of Martyrdom in Sikhism* also helps in deciding about one of the most controversial debts regarding *Martyrdom* in itself.

We can call the life of *Guru Arjan Dev Ji and Guru Teg Bahadur Ji and the four sons of Guru Gobind Singh Ji, a living Martyrdom*. They live for God, for mankind, so that they can give the lesson of truth and righteousness to the people. Martyr give up his life and accept the *Will of God* in a state where they have the feeling of ultimate bliss. *Martyrs* life makes great changes in society and nation and become a strong source of inspiration for others.

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## CHAPTER- 2            MARTYRDOM AS BASIS OF SOCIO-POLITICAL IDENTITY

The foundation of Sikhism made the basis for *Martyrdom*. Before Sikhism, years of socio- religious teaching made the Indian people weak and feeble with their emphasis on other worldly actions due to which no word of *Martyrdom* came into existence and society had become dull, declining, inactive and irresponsive to growth. Society was mostly dominated by priests and was very much under the influence of Caste system. This made their ideas and thoughts Orthodox. People used to think that all sorrow in one's life is result of one's bad actions (Bad Karma) and one who is happy is due to his good actions (Good Karma) and person with good actions never face Sorrow. This thought made the society unrealistic and was under the influence of illusion (Maya) which blocked the thinking power by lacking the creativity in their worldly affairs.

This way society was running away from their social responsibilities and this all was happening under the influence of person's good & bad actions. Further these actions were controlled by external powers i.e. administration, rulers of that time and nothing was in their control to change their life. As a result, it blocked the development in the life of people living in that era. Besides that they also thought that sorrows never happens without bad actions which is due to sin of a person then why people run behind the sorrow? In this situation, the word *Sacrifice* and *Martyrdom* wiped away from minds of people living in that era and in that place such rules came into existence in which people had no sympathy and no encouragement towards community service.

Even about Religion, people started thinking that the highest aim of person is that he has to adopt such a position in life which is uninterrupted by any creative thought and in this world, person can live with complete steadiness and calmness. All the teachings and resources to human being started giving lesson in such a manner that human being should abandon his duties & responsibilities as a worldly botheration's and complications. Human being who so ever was following Religion was thinking to bring purity in his soul. To attain such a position in life every person was trying to make his mind and inner self free from worldly affairs by abandoning desires, thoughts, thinking, opinions which were disturbing them. Hence people started diverting themselves and lacked inclination towards virtuous action like love for the country and protection of the Religion. People living in the era of medieval period were living in such a dilemma which resulted in making them slave in their thoughts and that's why India was under the control of external rulers for long-long period.

Not only this, Society was under the influence of *Dharma and Dharma* (Religion) was furthermore controlled by priests, so all the activities happening in the society were in the hands of these priests. Even they were giving their thoughts to the rulers of that time and this way society was diversified under the name of Religion. As the time passed, people become aware about the influenced and biased policies of the rulers then they started opposing this idea and it did not work because Indian's *Respect for Religion* along with *Self Respect* touched their inner self due to which sense of honour in people originated.

This chapter would take the account to understand from the Social-Political environment that how the *Identity* and teachings of Sikh Gurus brought a change in the Society and for bringing this change how this *Identity* which is Emotive and Ethical forms a basis for *Martyrdom*. Further we would analyse the implications as to how this concept of *Martyrdom* came into existence through social well-being and teachings of Sikh Guru's which further brings revolution among people and how this revolutionary concept of *Martyrdom* lift the Indian history to new dimensions from the time of Guru Nanak upto the time of Guru Gobind Singh Ji and later successors.

Later in 15<sup>th</sup> century with the birth of Guru Nanak Dev Ji, *Sikh Religion* came into existence and a new way of meaningful life has started. The heroic power which became drowsy and dead from within the people was again revived. Guru Nanak Dev Ji was a fearless hero, when no one had a power to talk against *Tyranny, Injustice & Torture* that time Guru Ji without any fear did not hesitated for giving a call against wrong people. They inspired people to recognize their duties and clearly showed real picture of hypocrisy of Brahmins, Priests and Religious instructors of that time.

Guru Ji neither used any weapon nor sword but their moral teachings result in mental and psychological revolution in the minds among people of Punjab. Guru Nanak made the society realized that they are dominated mostly by unnecessarily beliefs and requires change for the upliftment. The most important thing he understood was to bring equality among society for all together development. He was the one who first announces that, "*God is one, created us all, provider for everything and God has given equal importance to all his creations on this earth.*" So, Guru Nanak talked about unity in all aspects of Society whether it is Spiritual or Empirical. Here the right to equality was first highlighted practically in society.



Following are the hymns from Guru Granth Sahib which describes we all belong to one supreme God, Unity and Equality:

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰਹਾਈ

*Eaek Pithaa Eaekas Kae Ham Baarik Thoo Maeraa Gur Haaee*

*The One God is our father; we are the children of the One God. You are our  
Guru.*

*(Guru Granth Sahib, Page No 611)<sup>1</sup>*

ਨਾ ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ

*Naa KO Bairee Nehee Bigaanaa Sagal Sang Ham Ko Ban Aaee*

*No one is my enemy, and no one is a stranger. I get along with everyone.*

*(Guru Granth Sahib, Page No 1299)<sup>2</sup>*

ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ

*Aval Aleh Noor Oupaaeiaa Kudharath Kae Sabh Bandhae*

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

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ

*Eaek Noor Thae Sabh Jag Oupajiaa Koun Bhalae Ko Mandhae*

*From the One Light, the entire universe welled up. So who is good, and who is  
bad?*

*(Guru Granth Sahib, Page No 1349)<sup>3</sup>*

Equality of humans was the crux of Guru Nanak teachings. They said there is no caste, creed or religious differences whatsoever. Never discriminate people on the basis of race, status and caste. Guru Nanak Dev Ji made three principles for eradicating the inequality among society while enchanting the name of God. These are *Kirat Karna*, *Naam Japna* and *Vand Chhakkna*.

*Kirat Karna*: Earn money honestly and without involving any fraud or keep oneself free from exploitation.

*Naam Japna*: Always remember God with complete devotion to His name.

*Vand Chhakkna*: Guru Nanak always put efforts on Vand Chhakkna, always share what you have with others. Help the needy person irrespective of caste, creed, colour or sex.

*To show the practical picture about their three teachings*, Guru Nanak started a tradition of *Sangat Pangat* and *langar* also. *Sangat* and *Pangat* brought society at one platform.

*Sangat* means a gathering of the people/disciple or follower for worship, hearing good thoughts and learning for general welfare.

*Pangat* defines where all sit down in line and eat meal together irrespective of distinctions of caste, rich, poor.

*Langar* means community kitchen where food is served free irrespective of gender, caste, Religion, community, rich and poor.

Not only this, Guru Nanak in their teachings said that all human being either men or women has same light of God. Therefore, they are equal and talked about uplifting the women society because women are even more respectable since man is born to a woman as he is conceived within a woman; he is married to a woman; he makes friend with woman; his future generations depends on women. Woman also creates other women and there will not be anyone on this earth except the Lord to compare her. Therefore, respect her and never call her bad.

The above teachings of Guru Nanak Dev Ji informed society the real meaning of Religion which is above the caste system, idol worshipping and blindly following the rituals prevailing at that time. They talked about loving the mankind which is created by supreme power i.e. God, which is Omnipresent, and exist in everything and asked people always to remember the God in happiness, sorrow, good and bad times. Guru Nanak Sahib saw the Religious, Social and Political situation at that time of society and tries to bring rectification among society. According to him to make out community free from this vicious circle is to uplift their mental situation and to enlighten them on correct path. It could be possible by taking them out from falsehood and rituals, to make them free from slavery, dignified them by making them passionate, ending the hate among the people and glorify them from declining stage of life.

This chapter emphasises on Socio-Political life which is accepted as a religious duty by the Sikhs. Further it explains the fundamental rights of man- particularly the right to religious freedom, which are not made by society or a state, being a human, they are inborn and intrinsic in all men and women. So first we need to discuss about the meaning of Religion and what the religious duties in Sikhism are because Religion is the base of all the ideals and principles which we perform individually or socially. Religion is a fundamental set of beliefs and practices generally agreed upon by a group of people. These set of beliefs are concerned with the cause, nature & purpose of the universe and involve devotional and ritual observances. They also often contain a moral code governing the conduct of human affairs.

According to Aristotle “The fundamental truths of Religion are everlasting and indestructible. There have been periods of progress and regress but the great fact of God as, the First Mover of Universe, which partakes of his divinity has always been recognised”.<sup>4</sup>

In order to enter the religious world, prophets and scholars discovered three doors till now. One is on the left side and another on right side and third is the centre among two doors. Right side is totally related to metaphysical knowledge where we can attain knowledge of God, truth and universe, according to which human being search for self-life motives and mould all his activity accordingly for attaining this state of mind. These doors had been crossed by sages and other Hindu scholars. Left side door is related with ethics and practices which had been crossed by Buddha. They give teachings for controlling greed and wants and how to win all the wishes which compel human being towards wrong doing. Lord Buddha’s teaching remained silent on attaining knowledge as they thought it will come itself automatically. So, both side of people didn’t look towards each other and remained on their side due to which society comes under different impressions which required changes for the upliftment of society. There is third door which is the centre of these two doors, is the door of love for mankind. Person who crosses this door gain capability to make relation with both side of doors. He can align himself with metaphysical knowledge, practices, ethics and values at the same time. Guru Nanak Dev Ji crossed this door and encourages people to follow this door which is the combined synthesis of all three doors (Ideas) as mentioned in Guru Granth Sahib:

*ਮਨ ਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ*

*Manehath Budhhee Kaetheeaa Kaethae Baedh Beechaar*

*There are so many stubborn-minded intelligent people, and so many who  
contemplate the Vedas.*

*ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ*

*Kaethae Bandhhan Jeea Kae Guramukh Mokh Dhuaar*

*There are so many entanglements for the soul. Only as Gurmukh do we find  
the Gate of Liberation.*

*ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ*

*Sachahu Ourai Sabh Ko Oupar Sach Aachaar*

*Truth is higher than everything; but higher still is truthful living.*

*(Guru Granth Sahib, Page No 62)<sup>5</sup>*

Guru Nanak has shown a new path of Religion to the people of that time period and shown the light of “*Being a human being*”, their moral responsibility and their duties towards society and mankind as we are blessed with visual, vocal and thinking power to judge right or wrong. This made the foundation for devoting one’s life for spreading the love and saving the mankind, which further changes the society. The further followers of this path faced hurdles and obstacles and even then, they crossed that hurdles and did not let themselves from giving their life which got a name of ‘*Martyrdom*’.

At the time of Guru NanakDev Ji, society was looking suppressed socially as well as politically and life was totally devoid from any purposeful meaning, So, Guru Nanak Dev Ji first made the people understand, *Who is a Human Being and what is the Goal of Human Being* and tried to show the values and reality of life in this world.

According to Him, Human Being is not a male or female, it is combination of one light to whom we call Soul, and another is Body. Soul and Body both by uniting themselves make a Living Soul which has been inserted by God in Body. So, Human Being is made up of Soul and Body in which Soul is immortal and body is perishable. Wants and desires of body becomes a wall between God and Soul and keep’s away the Soul from uniting with God. He said:

*ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ*

*Eae Sareeraa Maeriaa Har Thum Mehi Joth Rakhee Thaa Thoo Jag Mehi  
Aaeiaa*

*O my body, the Lord infused His Light into you, and then you came into the world.*

*ਹਰਿ ਜੋਤਿ ਰਖੀਤੁਯੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ*

*Har Joth Rakhee Thudhh Vich Thaa Thoo Jag Mehi Aaeiaa*

*The Lord infused His Light into you, and then you came into the world.*

*ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ*

*Har Aapae Maathaa Aapae Pithaa Jin Jeeo Oupaae Jagath Dhikhaaeiaa*

*The Lord Himself is your mother, and He Himself is your father; He created the created beings, and revealed the world to them.*

*ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ*

*Gur Parasaadhee Bujhiala Thaa Chalath Hoaa Chalath Nadharee Aaeiaa*

*By Guru's Grace, some understand, and then it's a show; it seems like just a show.*

*ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ*

*Kehai Naanak Srisatt Kaa Mool Rachiala Joth Raakhee Thaa Thoo Jag Mehi Aaeiaa*

*Says Nanak, He laid the foundation of the Universe, and infused His Light, and then you came into the world.*

*(Guru Granth Sahib, Page No 921)<sup>6</sup>*

The motive of Human life in real sense can be found in knowing the reality of human being itself. If we relate Human Being with Body, then it relates to worldly affairs but if we relate Soul with Body then motive and ideal for human life becomes different. We cannot attain happiness and salvation by enjoying worldly affairs. Eternal happiness can only be attained by making the Soul mate with God. To know this state of mind is the real motive of life. This state of eternal happiness is the only way to achieve salvation.

In Reharas Sahib, the motive of human being is described as:

*ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ*

*Bhaie Parapat Manukh Dehreya*

*ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ*

*Gobind Milan Ki Eh Teri Bariya*

*ਅਵਰ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ*

*Awar Kaaj Tere Kitten Na Kam*

*ਮਿਲ ਸਾਧ ਸੰਗਤ ਭਜ ਕੇਵਲ ਨਾਮ*

*Mil Sadh Sangat Bhaj Kewal Naam*

*(Guru Granth sahib Page No 12)<sup>7</sup>*

*This human body has been given to you.*

*This is your chance to meet the Lord of the Universe.*

*Nothing else will work.*

*Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam.*

At the time of Guru Nanak Dev Ji society was predominated more politically and socially which made it more corruptive. Caste System and oppressive rulers were heading the Religion and they have modified the beliefs and teachings according to their own thoughts and were so called custodians of the Religion. Guru Nanak Dev Ji opposed the rulers and priests, gave a new vision to society with their thoughts and brings new thinking, change in the society which fills the common man with a new revolution. Religious thoughts started changing. Guru Nanak Dev Ji teachings brought a dynamic start among people in socio-political manner and did transformation of a vanquished people.

Guru Nanak Dev Ji suggested the people that, “God exist in Soul and Soul’s Consciousness is the foundation of God. The more human being indulges in desires, wants, ego, anger and in worldly affairs, more he departed his Soul away from God”. So person has to control on his desire and wants because more demands of these things brings Ego in person

which is very dangerous thing and are responsible for your wrong doing, Ego can be controlled by worshipping the holy God and we can clean our inner soul also. They said our external part can be cleaned by soap and other things but our internal Soul can be cleaned up only by worshipping the Almighty. In this way it can bring you towards spiritual advancement and you can come out from falsehood and illusion of thoughts which divert our mind.

Guru Nanak Dev Ji in Japji Sahib tells:

ਭਰੀਐ ਹਥ ਪੈਰੁ ਤਨੁ ਦੇਹ

*Bhareeai Hathh Pair Than Dhaeh*

*When the hands and the feet and the body are dirty,*

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ

*Paanee Dhhothai Outharas Khaeh*

*Water can wash away the dirt.*

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ

*Mooth Paleethee Kaparr Hoe*

*When the clothes are soiled and stained by urine,*

ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥

*Dhae Saaboon Leeai Ouhu Dhhoe*

*Soap can wash them clean.*

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ

*Bhareeai Math Paapaa Kai Sang*

*But when the intellect is stained and polluted by sin,*

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ

*Ouhu Dhhopai Naavai Kai Rang*

*It can only be cleansed by the Love of the Name.*

*(Guru Granth Sahib, Page No 4)<sup>8</sup>*

Hence Guru Nanak Dev Ji preaches the High Values of Life and Good Moral Character and fills the society with self-respect, self-independent and self-dignity. Even Guru Nanak himself without any fear strongly opposed the Mughal Ruler Babur, He protested Babur in one of his famous epic called Babar Bani and wrote about invasion of Mughal Emperor on India and how they brutally treated Hindu and Muslim Community. Therefore shows that how Guru Nanak Dev Ji deeply felt the pain of the people. Guru Nanak was an eye witness to the chaos created by Mughal Tyranny. He raised his voice against the cruel ruler and used a harsh word like butcher, dog, and lion and exposed their cruelty that was eating rights and wealth of people. Guru Nanak did not remain calm and openly talked that this is wrong happening in Society under the name of Religion. He said:

*ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ*

*Khuraasaan Khasamaanaa Keeaa Hindhusathaan Ddaraaeiaa*

*Having attacked Khuraasaan, Baabar terrified Hindustan.*

*ਆਪੈ ਦੇਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ*

*Aapai Dhos N Dhaeee Karathaa Jam Kar Mugal Charraaeiaa*

*The Creator Himself does not take the blame, but has sent the Mugal as the messenger of death.*

*ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ*

*Eaethee Maar Pee Karalaanae Thain Kee Dharadh N Aaeiaa*

*There was so much slaughter that the people screamed. Didn't You feel compassion, Lord?*

*(Guru Granth Sahib, Page No 360)<sup>9</sup>*

Guru Nanak Dev Ji tried to show about the laws of nature through his epic that everything happens in this world has some reason behind it and we cannot blame Babar, or we cannot blame God for these horrific happenings. It is said that every action has an equal and opposite reaction at one time and to make stability between good and evil, in this world God send agents like Babar through which good and bad actions take place.

Guru Nanak Dev Ji had not used swords against tyranny, but he filled the minds of people in such a manner that people became fearless from authorities, by making them free



from slavery and heartedness of society. He made them to fight against forcefulness and wrong happenings. *The foundation of Martyrdom* was made here because the spirit of truth and righteousness aroused in people at this time. Guru Nanak Dev Ji was totally aware about the psychology of people that the principles made by them could not work for a long time and there was a need of permanent establishment of principles through hard work. So, they give this responsibility to Guru Angad Dev Ji who was the second Guru of the Sikhs.

Guru Angad Dev Ji put great efforts for making the ideology of Guru Nanak Dev Ji everlasting. The first thing they did is that they started making *Sikh Religion* as a different organised sect because it was the need of time without which teachings of Guru Nanak could come to an end. They gave more stress on writing Gurmukhi script to brought teaching of the Guru and other enlightened people in a written form and made society more developed & educated to bring more reforms. Guru Ji also expanded the institution of *langar* in permanent and organised way due to which the differences of castes decreased.

Then third Guru, Guru Amardas Ji gave command to every person in the community that whosoever wanted to meet him, first *eat the langar* (Community Kitchen) a tradition made by Guru Nanak. They did so because they wanted to eradicate all differences, illusions and to expand love and brotherhood among people. As a result, this organisation or tradition *of langar* has shown a way for the development of heroism in Punjab.

The fourth Guru, Guru Ramdaas ji after establishing the city of Amritsar in Punjab inspired the people of every occupation to live and to open business in the city. They also inspired people for trading of horses in the countries of Iran and Afghanistan. This made the Sikhs not only powerful but fearless, passionate and spirit of conduct also aroused in them. Gradually this city became the one of the biggest centres of the Sikhs.

Then during fifth Guru, Guru Arjan Dev Ji, Sikhism became more strong and Sikh teachings spread upto more extended places. During that time, Harmandir Sahib, Amritsar became centre for Sikhism where religious, political and social activities were started taking place. Guru Arjan Dev had focused more on strengthening the Sikh economically by making them self-dependant so that Sikh lives a healthy wealthy life in the preview of Almighty. The most important thing which happened is that Guru Arjan Dev Ji accumulated their own writings including the previous writings of the earlier Gurus. They also encrypted the writings of Saints and Worshippers of different caste and Religion and edited them in Guru Granth Sahib. In this way Guru Granth Sahib, a holy text became a source of leadership for

whole humanity. Honest and intelligent people from Hindu and Muslim community started giving respect by bowing their heads in front of Guru Granth Sahib. Due to the message of equality and oneness, the differences between Hindu and Muslim community started decreasing.

Not only this, the foundation of Harmandir Sahib was laid by a Muslim Mian Mir. This shows oneness of all humanity, which was very much necessary for reaching up to an ideal. In this way the heroic spirit started reviving in Sikh people from the time of Guru Arjan Dev Ji.

The flourished environment which was emerging in a new sect of Sikhism was not accepted by the Mughal ruler of that time, Jahangir. Likewise, from the time of Guru Nanak it was a goal of making people ethically honest and religious but on the other side it was indirectly affecting the people as they started opposing the slavery, persecution and unjust policies of the Mughal empire. A spirit of confrontation and courage arises in the people. This spirit is defined in Guru Granth Sahib by Saint Kabir as:

*ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ*

*Gagan Dhamaamaa Baajiou Pariou Neesaanai Ghaao*

*The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted.*

*ਖੇਤੁ ਜੁਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੇ ਦਾਉ*

*Khaeth J Maanddiou Sooramaa Ab Joojhan Ko Dhaao*

*The spiritual warriors enter the field of battle; now is the time to fight!*

*ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਰੇਤ*

*Sooraa So Pehichaaneeai J Larai Dheen Kae Haeth*

*He alone is known as a spiritual hero, who fights in defense of Religion.*

*ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ*

*Purajaa Purajaa Katt Marai Kabehoo N Shhaaddai Khaeth*

*He may be cut apart, piece by piece, but he never leaves the field of battle.*

*(Guru Granth Sahib, Page No 1105)<sup>10</sup>*

The *Mughal Empire* was not happy with the teachings of Guru Ji (5<sup>th</sup> Guru) and got a chance to put unjust allegations for helping his son Khusrau, who himself was against the wrong policies of his father. Mughal Emperor gave an order for paying a fine to Guru Ji for giving shelter to his son and for helping him. Not only this, he even asked Guru Ji to add some words in Guru Granth Sahib in the praise of Hazrat Mohammad, the Prophet of Islam or either to get ready for dying. Guru Arjan Dev Ji accepted *Martyrdom* in the defence of righteousness. Guru Ji told Mughal Emperor that they helped Khusrau not for their personal interest rather it is our duty to help a needy whosoever and they cannot change or add any verse in Guru Granth Sahib because not a single word is written in it which can hurt the feelings of any Religion. At last Guru Ji was made to sit on burning metal sheet and too much hot sand was poured on their body.

Guru Arjan Dev Ji was the first Person in Sikh history who accepted *Martyrdom* and made an example by accepting the death without any fear and having faith in God. He attained the title of Shanti de Punj (symbol of peace) for his fearless mind and calmness on face in front of death. The *Martyrdom of Guru Arjan Dev Ji* is most painful and deadly event in the history of Mankind and it brings a mile stone in further development and bravery among society. We did not find any such example in the history of world and this *Martyrdom* puts a deep impression among people and infused a spirit of fearlessness among the Sikhs.

People started thinking that Virtuous action of one's life is *Sacrifice* same way as a mother *Sacrifice* his desire for becoming a mother. A person who is in love for country, he has to *Sacrifice* his income, family and other many worldly affairs then his services to society can be successful. Similarly the nature of *Martyr* is like:

ਫਲ ਕਾਰਨ ਫੂਲੀ ਬਨਰਾਇ

*Fal Kaaran Foolee Banaraae*

*Plants blossom forth to produce fruit.*

ਫਲ ਲਾਗਾ ਤਬ ਫੂਲ ਬਿਲਾਇ

*Fal Laagaa Thab Fool Bilaae*

*When the fruit is produced, the flowers wither away.*

*(Guru Granth Sahib, Page No 1167)<sup>11</sup>*

Plants blossom forth to produce fruit. When the fruit is produced, the flowers wither away. If the plant says that I don't want to *Sacrifice* my flower, then plant cannot produce flower again. In the same way if person says he will not do such a work in which there is no sorrow and hurdles then he will never perform any virtuous work.

Guru Arjan Dev Ji attained *Martyrdom* and did not show any sign of sorrow, pain and fear on his face. They followed Guru Nanak set of teachings and combination of other good practices of metaphysical knowledge and ethics for mankind. That's why Guru Ji further follower known as Sikh who are very few in numbers had done many things with determination and working hard on the stairs of knowledge, feeling of joyfulness at spiritual level made them not to think virtuously but made them to bring their virtuous into action and gave them courage. Only due to this, in Sikhism sorrow is considered as a medicine.

If Guru Arjan Dev Ji preferred the way of complete Peace for enchanting the God name in lonely places where no one can disturb them, if they did so then there will be no *Martyrdom*. Guru Arjan Dev Ji by giving up their life showed a way for Sikh people and makes them ready for giving up their life due to which the heroic tradition of people waked up. After that lakhs of men, women, children who had given *Martyrdom* for social and political welfare are the result of Guru Ji teachings.

The *Martyrdom* of fifth Guru brings a new revolution and Sikh doctrine crossed a new path in the name of Saint Soldier. A new beginning started when sixth Guru, Guru Hargobind Sahib Ji had not proved that without raising of sword can Religion live, nor development of society is possible. They made a new concept of *Miri Piri* on the last words of his father Guru Arjan Dev Ji and keeps more and more soldiers in his team. Guru Hargobind Ji, at the time of his coronation asked for two swords of *Miri and Piri* (Empirical & Spiritual) life. This was link between the spiritual life and the empirical life of man. Now Religion and politics had to go side by side. Guru Hargobind also declared that Sikh along with spiritual activities also get ready for self-defence, self-respect and protecting mankind against cruel. They also ordered that while meeting with Guru present horses, arms & weapons as a gift in place of presenting money as a donation and give direction to Sikhs to keep themselves fit and ready with proper exercises that anytime they can ready for fight and laid down their body for noble cause.

Sixth Guru also brought some changes in the daily routine activities at Harmandir Sahib apart from morning and evening recitations of holy name, during day time they started wrestling and practices with archery and swords. He also built up a *Akal Thakat* (symbol of

political sovereignty) in front of Harminder Sahib, Amritsar as a sign of *Patshahi* (kingdom) and started putting Kalgi (tuft) as a sign of Emperor. This way a new era after a long time came into existence which fills the society with different kind of Bravery.

After sixth Guru, both the seventh and eighth Guru kept the spirit of the society high and tried to uplift the society as told by earlier Gurus so that society might not come under social and political dominance of Mughal rulers. But the Mughal emperors were still trying to convert the Religion of Hindu people and for this conversion Mughals were doing hard and indefinable tortures. Situation was such like it was becoming very important to protect the mankind from this cruelty.

Furthermore, ninth Guru, Guru Teg Bahadur Ji gave up his life and became a second Martyr in Sikh Religion. Guru Teg Bahadur Ji wanted freedom of Religion and thoughts for human beings. Human beings need not to laid down in front of forcefulness and violence instead they have to fight against and if required one has to give up his life without any hesitation. Only brave personality like Guru ji was able to challenge the all enabled tyranny of the Mughals. So from inside, they were filled with their grandfather's (Guru Arjan Dev Ji) sacrificial spirit and filled with father's (Guru Hargobind Ji) heroic and fearless qualities.

The *Martyrdom of the ninth Guru*, Guru Teg Bahadur is first *Martyrdom* in world history which is given by any person for the sake of protecting other Religion. By giving his life he protected not only the Hindu Religion but also gave message to whole humanity on this earth. for recognising their right to freedom of Religion which is given by Guru Ji at that time and which we find in our today's fundamental rights. The incident took place in India but the roots of their message are for people on this whole universe are universal. Again, Guru Teg Bahadur shown that to protect Religion or Mankind, one has to be very determined and while giving his head he had not shown any fear or sorrow on his face.

The *Martyrdom* of Guru Teg Bahadur Ji was very important aspect in Sikh & Non-Sikh Community history and given a deep psychological influence on Sikh community. This *Martyrdom* not onl shaken the Sikh community but also had shaken the whole Indian Hindu community which was under the suppression of Muslim Rulers and living their life in fear. The blood of Guru Teg Bahadur shaped a Sikh community and sown the crop in the form of Khalsa came into existence which is totally free from all greed, fear and have different identity and always ready with arms and weapons for fighting against tyranny.

Guru Gobind Singh, the tenth Guru created and initiated the Khalsa as a warrior with a duty to protect the innocent people from any form of religious persecution. Khalsa refers to a group of Sikh Warriors who are always ready and have faith in Sikh Ideology. Khalsa Panth changed the total history of Sikhism. With the emergence of Khalsa, earlier system of Sikh worship came to end (Masand System) where a special set of people were performing ritual and collecting the money in Gurdwara's. Khalsa redefined the Sikh tradition from the start. It formulated an initiation ceremony (Amrit Pahul, Nectar Ceremony) and rules of conduct for the Khalsa warriors. A Khalsa Sikh was given the titles of Singh (male) and Kaur (female).

The seed sown by Guru Nanak Dev Ji for uplifting the society and fills the life of person spiritually free from greed, ego and was ripened in the form of Khalsa Panth and which gave birth to new community who is courageous enough to *Sacrifice* and laid down the life to protect needy. Guru ji has engulfed such a power in Khalsa that person only fear from Waheguru (almighty), always keep his spirit high for winning and whenever required laid down himself for the sake of Religion.

By creating the Khalsa, the spirit Guru Gobind Singh has fused in society is inexpressible in words. Their teachings give a new life to community and broken the chain of religious and political slavery. They made a low and demoralised person with high spirited saint soldier. Khalsa perform daily Guru's ideology in his routine activities and everyday life. This saint Solider spirit and dedication for selfless service to society by keeping heads on their palms, Khalsa puts a brake on Mughal's incarnation for Hinduism and the Mughal and made a fight with them and stopped the Mughal for making any further incarnation.

The basis of the virtue of Sikhism is good social life. In the private life of Sikh, social life will be seen, and personal life will appear in social life. Guru Gobind Singh pray to god by demanding boon for fighting against tyranny and belief in his own victory:-

*ਦੇਹ ਸਿਵਾ ਬਰੁ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ॥*

*Deh Siva Bar Mohe Eh-Hey Subh Karman Te Kabhu Na Taro.*

*ਨ ਡਰੋਂ ਅਰਿਸੇ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰਿ ਅਪੁਨੀ ਜੀਤ ਕਰੋਂ॥*

*Na Daro Arr Seo Jab Jaye Laro Nischey Kar Apni Jit Karo.*

*ਅਰੁ ਸਿਖਰੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੇ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ॥*

*Arr Sikh Ho Apne He Mann Ko, Eh Laalach Hou Gun Tau Ucharo.*

*ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੁਝ ਮਰੋਂ*

*Jab Aav Ki Audh Nidan Bane Att He Rann Me Tabh Joojh Maro*

*(Chandi Charitar, Dasam Granth)<sup>12</sup>*

Guru Gobind Singh in these hymns request God that I never run away from doing good. When I go into the battle, I shall have no fear of enemy and with strong will power I will be victorious. My mind would become such that it continuously sings your praises. At the time of need, I give up my life while fighting for righteousness. By becoming the Singh (Khalsa), the Khalsa is boundless from all fears – the fear of the state, the fear of the ruler, the fear of the priest, the fear of the high class, the mental fear created by superstition, formalism and ritualism of Religion and above all, the fear of death itself. To attain religious freedom Guru Gobind Singh creates Sikh Panth. So Panth word came into existence which means all together. Before this we didn't read this word in Indian context. So, if question asked from members of Sikh Panth believes that

*Who's house where you live then it's of Panth*

*Who's Life is this then again of Sikh Panth*

*Who's Order they are obeying is of Sikh Panth*

*So Sikh Religion succeed in bringing communalism first time in world among different regions of people and different people from different caste as we know that Panj Payaras selected by Guru Gobind Singh were from different castes and different regions of India.*

The word Panth changed the Sikh way of thinking and changed the mental state of mind and person engaged with Panth filled with such a power which was not seen before this in India. Guru Gobind Singh in his writing clearly defines about Panth (Khalsa):

*ਜਧ ਜਿਤੇ ਇਨ ਹੀ ਕੇ ਪਰਸਾਦਿ ਇਨਹੀ ਕੇ ਪਰਸਾਦਿ ਸ ਦਾਨ ਕਰੇ*

*Judhh Jithae Einehee Kae Prasaadh Einehee Kae Prasaadh S Dhaan Karae*

*It is through the actions of the Khalsa that I have been victorious, and have been able to give charities to others*

*ਅਪ ਓਘ ਟਰੇ ਇਨਹੀ ਕੇ ਪਰਸਾਦਿ ਇਨਹੀ ਕੀ ਕਰਿਪਾ ਫਨਿ ਧਾਮ ਭਰੇ*

*Agh Ough Ttarae Einehee Kae Prasaadh Einehee Kee Kripaa Fun Dhhaam Bharae*

*It is through their help that I have overcome all sorrows and ailments and have been able to fill my house with treasures.*

*ਇਨ ਹੀ ਕੇ ਪਰਸਾਦਿਸ ਬਿਦਯਾ ਲਈ ਇਨਹੀ ਕੀ ਕਰਿਪਾ ਸਭ ਸੱਰਮਰੇ*

*Einehee Kae Prasaadh S Bidhayaa Lee Einehee Kee Kripaa Sabh Saathr Marae*

*It is through their grace that I have got education, and through their assistance I have conquered all my enemies.*

*ਇਨ ਹੀ ਕੀ ਕਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀਂ ਮੇਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ*

*Einehee Kee Kripaa Kae Sajae Ham Hain Nahin Mo So Gareeb Karor Parey*

*It is through their aid that I have attained this status, otherwise there are millions of unknown mortals like me.*

*(Khalsa Mahima, Dasam Granth)<sup>13</sup>*

This is a Shabad by the tenth Sikh master in which in humility the Guru praises the Khalsa. From this we can see the humbleness of Guru. Despite that fact that he was a marvellous soldier and highly intelligent person.

Then Guru Gobind Singh Ji raised five warriors from sharp naked sword to whom we called Panj Payaras (Five Beloved Ones) and made them custodian of Sikh Panth. To these Panj Payaras he gave them a different identity who can be seen from the gathering of lakhs and have qualities of spirituality and fearlessness. These all things were new for India. These Panj Payaras became centre for Khalsa Panth. Then around them other people starts engaging themselves. People from different castes, community started becoming Khalsa by taking holy water in the name of One God. By engaging themselves people's mental state improved and society started changing. Engagement of these people (Khalsa) became an army of Saint



Soldiers. These Saint Soldiers army started fighting against the tyranny and further results in putting out roots of Muslim rulers.

The two elder sons of Guru Gobind Singh attained *Martyrdom* while fighting for righteousness at Chamkaur Sahib and the two younger sons of Guru Ji bricked alive at Sirhind for not accepting religious transformation which Mughals were doing. In both places where Mughals didn't succeed. The brick to brick destruction at Sirhind was result of persecution done with innocent children of Guru Ji in the name of Religion and voice was raised by Khalsa Panth to end the oppression from tyrannical rulers and further restricted ruler's, successors in India and changed their way towards west and increased the Sikh rules towards Muslim dominating community of Kabul and raised Khalsa Flag there.

The state of *Martyrdom* adopted by father of Guru Gobind Singh and his four children has not found in records of history. *Martyrdom* of four sons of Guru Ji is the big and unique example which shows a clear picture of bringing out the society from social and political suppression and religious transformation. In this way, Guru Gobind Singh Ji laid down his complete family for protecting the mankind. He even did not put any sign of regrets and sorrow on his face but only thank God for fulfilling his services for humanity.

Guru declared during his last time that Guru Maneo Granth, means Khalsa will bow his head in front of Guru Granth Sahib only and Sikh (Khalsa Panth) will get directions from the writings of Guru Granth Sahib only, not to obey any earthly ruler.

*Guru Gobind Singh said:*

*ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੀ ਚਲਾਇਓ ਪੰਥ।*

*Aagia Bhaee Akal Ki Tabi Chalaao Panth.*

"Under orders of the Immortal Being, the Panth was created.

*ਸਭ ਸਿਖਨ ਕੇ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਯੋ ਗ੍ਰੰਥ।*

*Sabh Sikhan Ko Hukam Hai Guru Manio Granth.*

All the Sikhs are enjoined to accept the Granth as their Guru.

*ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਯੋ ਪ੍ਰਟ ਗੁਰਾਂ ਕੀ ਦੇਹ।*

*Guru Granth Ji Maneo Pargat Guran Ki Deh.*

Consider the Guru Granth as embodiment of the Gurus.

ਜੇ ਪ੍ਰਭ ਕੇ ਮਿਲ ਬੇ ਚਹੈ ਖੋਜ ਸ਼ਬਦ ਮੈਂ ਲੇਹ।

*Jo Prabh Ko Milbo Chahai Khoj Sabd Main Leh.*

Those who want to meet God, can find Him in its hymns.

*(Panth Parkash, Guru Gobind Singh Ji)<sup>14</sup>*

“The pure shall rule, and impure will be no more, those separated will unite and all the devotees shall be saved.”

So, in the above concept we have seen the Gurmat Context in which Gurmat ideology is ethically different from ideology from other Religions. Guru Nanak Dev Ji not only insisted feminine virtues like harmony, mercy, Forgiveness, kindness but given a masculine virtue too. On one side they made people passionate for love for humanity and parallelly raised voice against Tyrannical ruler and didn't hesitate to speak against them. In front of Muslim ruler Babar Guru Nanak said that you are a Tyrant.

All the ten Sikh Gurus first tried to made cruel ruler understand with love and kept Fakiri behaviour to show them a real picture of their wrong doings. Due to the great *Martyrdom* of both the gurus, Guru Arjan Dev Ji and Guru Tegh Bahadur Ji the ideology of Sikhism reached at a very high level. This was the extent of Feminine virtue. But when Tyrannical increases and didn't come on the right path then Tenth Guru, Guru Gobind Singh raised swords. At this place Sikhism ethical values differentiate themselves from Christianity and Buddhism. In Sikhism there is a concept of Objective Being which inspires one- self not to yield to injustice and tyranny. Sikh Ideology is to protect the victim from cruelty and brutality and fight against them is the religious duty.

Guru Gobind Singh Ji in his “*epistle of victory*” to Mughal Emperor Aurangzeb called Zafarnama wrote:

ਚੁੰ ਕਾਰ ਅਜ ਹਮਰ ਹੀਲ ਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ

*Chu Kar Az Hameh Heel-Te Dar Guzasht,*

ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ

*Halal Ast Burdan B-Shamshir Dast*

*(Verse -22, Zafarnama, Guru Gobind Singh Ji)<sup>15</sup>*

*When all the strategies employed for solving a problem are exhausted, only then it's legitimate to take the sword in your hand.*

Indian priests in this era failed in their spiritual revolution because through their spirituality they not able to protect people from jaws of cruel Muslim tyrants and remain silent. Sikh Religion has insisted on both feminine virtue and masculine virtue. If *all negotiations for attaining peace have been exhausted* then raising of sword is pious and just and this way bravery becomes an advantage for virtue, but Sikh ideology is service for humanity and for suppression or oppression. Sikh raised sword for protection not for doing Persecution. Sikh's purpose is to guard weak not to destroy them. Sikh philosophical rules unite politics and Religion together. Sometimes we do not protect Religion without power. At this time attaining political power is must.

So, point here is in order to keep the Religion in existence and religious freedom is very much important. So Indian community of Hindu required freedom from this way of tyranny especially from Mughals. For making people free politically and religiously, Guru Gobind Singh fought and became successful from freeing society against Mughal tyranny. By making Khalsa to common man, one is always ready to be laid down his life for fighting against injustice. Sikh community from its very beginning from the started dying for Religion.

Their *Martyrdom* not only shines the pages of history of Sikhism, but they have protected them as a Communal Wealth in their daily *Ardas* (Prayer). Sikh in their daily *Ardas* (Prayer) remembers the *Sacrifices* made by various Sikhs throughout history. All those Sikh men and women, who gave their life for noble cause or for Religion cut their limb by limb, gave their heads but didn't bow their heads in front of injustice. Even they were tortured on the rotating wheels and made them cut from head to foot in two pieces and they even not shown any sign of fear and sorrow. They treated it as Will of God (Bhana) and placed their trust in the hands of God. These remembrances filled every Sikh with high spirit and filled themselves as a part of that glorified victory.

When we read the world history it is looking like that fight for social, political and religious freedom started after Guru Gobind Singh Ji. The France revolution shows the liberty, equality and fraternity for everyone in the society and from this world democracy came into existence and furthermore rights for living, land, sitting together, right to express and right to choose Religion originated. But in India this has been started with the origin of Sikh Religion from Guru Nanak to Guru Gobind Singh. We have seen how they tried to uplift and protect society and reserved some ideology for Sikhs. Sikh society takes decision in calm

manner and where ever they found injustice they laid down themselves for restricting wrong doing. Protecting other Religion before our own is treated as their religious duty. In Sikhism it is virtuous to give *Sacrifice* for social welfare and where the personal salvation is the ideal, the service of humanity is also a life's purpose.

In India the principle of Guru Nanak Dev Ji was very much near to Karl Marx Theory even at that time. But it also has some limitations, which we call as *Naam Japo* i.e. Reciting the name of God. Karl Marx talked about earning livelihood and equally distribution of things in society. But one principle which he missed is the principle of reciting the holy name without which a ruler mind can go towards making unjust and biased principles. It is impossible to control our mind and senses without reciting the name of God. The fear of God in his mind always forbids him for doing wrong.

The spirit Guru Gobind Singh engulfed in Khalsa Panth made him to think about Sovereignty of people. This Spirit to always remain in high morale makes the Khalsa Panth to take up any issue which is against either Nature or suppressing Mankind, the people belong to this sect even not fear to laid down their life and in Sikhism they called as Singh Shahid (Sikh Martyr). Furthermore, by realising socio-political situation of that time, Guru Gobind Singh Ji ended Guru Padvi (successor) after himself; this means they didn't want a state or Religion which should runs in hands of one single person. According to him all political power should remain in the hands of people. That's why Sikhism like before is in the favour of democracy and now a day's Sikh affairs are run by Single democratic Sikh organisation called 'Akal Thakat' who takes all decisions regarding Sikh Ideology in the presence of *Panj Payaras* (five beloved ones).

## References:

- 1 Hymn of Guru Arjan Dev Ji, Guru Granth Sahib, Page No. 611
- 2 Hymn of Guru Arjan Dev Ji, Guru Granth Sahib, Page No. 1299
- 3 Hymn of Bhagat Kabir Ji, Guru Granth Sahib Page No. 1349
- 4 Aristotle (The Perennial Philosophy by Aldous Huxley YOG e Books: Hollister, Mo 65672)
- 5 Hymn Guru Nanak Dev Ji, Guru Granth Sahib Page No 62
- 6 Hymn of Guru Amar Das Ji, Guru Granth Sahib Page No 921
- 7 Hymn of Guru Arjan Dev Ji, Guru Granth Sahib, Page No. 12
- 8 Hymn Guru Nanak Dev Ji, Guru Granth Sahib Page No 4
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- 10 Hymn of Bhagat Kabir Ji, Guru Granth Sahib Page No. 1105
- 11 Hymn of Bhagat Ravidass Ji, Guru Granth Sahib Page No. 1167
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- 13 Hymn of Guru Gobind Singh Ji, Khalsa Mahima, Dasam Granth
- 14 Hymn of Guru Gobind Singh Ji, Chandi Charitar, Dasam Granth
- 15 Hymn of Guru Gobind Singh Ji, Zafarnama, Dasam Granth

### CHAPTER- 3 CHARACTERISTICS OF A MARTYR IN GURU GRANTH SAHIB

Every Religion has its own philosophy, belief, culture which differentiates one Religion from another and also defines the characteristics of a person who are following that Religion. All people in society including priests, elders and superiors all are generally influenced by the learned behavior prevailing in the society and authority of their particular Religion. These lessons are taught by Clergy resulting externally and influencing in shaping people ideas about how life should be lived and how one should interact with others. These teachings make a great impact on a person making him even, without any personal benefit in social-political field, so that they can give up his life for some noble cause.

Generally, a Strong, Bold and Confident Man, is considered as a Hero, but in reality the relation of heroic power is more with the mental state than physical fitness. A person who is not afraid of sufferings, keeps his courage high in front of danger, faces every situation happily without any fear and does not care about death, is a real hero.

Another feature of this type of hero is that he without taking care of his own personal interest and life, he protects the country and fight for the welfare of the nation, humanity, stands against the oppression, protects the Religion also. There is always a strong ideal or goal behind his giving up of life which we call as *Martyrdom* and a person who give up his life in such a way is called Martyr. Kabir ji in very beautiful words shows the feature of a *Martyr* or a hero as follows:

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ

*Sooraa So Pehichaaneeai J Larai Dheen Kae Haeth*

*He alone is known as a spiritual hero, who fights in defense of Religion.*

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ

*Purajaa Purajaa Katt Marai Kabehoo N Shhaaddai Khaeth*

*He may be cut apart, piece by piece, but he never leaves the field of battle.*

*(Guru Granth Sahib, Page No 1105)<sup>1</sup>*

The Hero or *Martyr* no doubt is fully fearless, regardless of any pain and personal concern, he never ignores moral principles.

There are many factors which depends upon making a person *Martyr*. On the one hand, it depends upon the external or geographical factors. For example, the regions where robbers and thieves live mostly on their boundaries, those people habitually become fighters because they need to fight for their own. On the other hand, the social and political culture of a person by showing a new principle lighten a spirit of *Martyrdom* in it. *Martyrdom* is a principle in which we can find the social values, ethics and religious principles working in practical form. When a person become aware of his social and political rules and follow them properly then he should naturally follow his religious ideals also. So, Religion is a main factor for making a person Martyr because religious ideas are inborn and eternal. It is the only the grace of God due to which he follows these ideals practically from his internal mind.

As already defined *Martyr* in 1st Chapter, but now in this chapter we are going to describe the features of *Martyr in Sikhism*. Sikh Religion is the only Religion in which we can understand the nature of a *Martyr* in a real or perfect manner. The nature of *Martyr* is common in almost every Religion, but it is very much close & interrelated to Sikh way of life. It seems to be like a depth of the nature of *Martyr* can be known from Sikh point of view and it could be seen that the Sikh Religion born with the essence of *Martyrdom* in it or without *Martyrdom*, we cannot describe the nature of Sikhism in real terms. The roots of *Martyrdom* are inbuilt in Sikhism, it comes from it and at last it merges in it in a form like from a pure seed, becomes a huge tree and from that tree huge branches keep on growing continuously and never stop.

Today Sikhism has a seed of *Martyrdom* in it and due to its purity and uniqueness, it is still growing, and it will never be dried up because the nature of *Martyrdom* is inborn in it and this inborn nature making it immortal, gives us a clear understanding that why Sikhism is made for *Martyrdom*. The more the *Martyrdom* is made the more it grows purely. One drop of blood of single Martyr gives birth to more Martyrs. The whole Sikh history is written with the blood of Martyrs who always became immortal by relying upon the God's Will.

Before discussing the *nature of Martyr*, we must know the nature of a *Sikh and Sikh theology* because a true Sikh can only become a true Martyr. We can know the nature of the Sikh and Sikh theology only in the terms of Religion because Martyr has a deep relation with Religion. Not only this we need to understand the duties of true Sikh Martyr. What is Religion and what is the relation of Martyr with Religion? All these questions need to be

discussed. We will see that how a true Sikh reaches the final stage of Religion in the form of Martyr, where he becomes one with that Supreme Power.

First, we try to understand what is Religion? When we try to enter the world of Religion we follow two paths. One is metaphysical knowledge and other is materialistic knowledge. By following metaphysical path, we can know about God, truth and universe from where a person can know about the aim of his life and he try to modify his deeds according to that. Other path is path of principle, values, and practices while living in society. We cannot deny this path because these principles are inseparable part of our daily life. So, we can say values and principles which we follow for attaining truth and to become one with God i.e. Supreme Power is called Religion. Religion is a spiritual quest through which we can know the truth. Similarly, we can say that Religion is the complex of men's interrelation with the super Human power.

Secondly this chapter would take into account as to what is Sikh Religion? Sikhism is based on having faith in *One Timeless Being and Becoming part of it*. We should do some act to glorify God and moulding life according to such principles from where we get knowledge of becoming one with that being is called Sikh Religion.

Sikh believes in normal family life (*Gristh Jivan*) which they think is not an obstacle in the way of salvation. A Sikh must live in the world and keeps himself free from worldly gains and glories. He must be a Scholar, a Soldier and a Saint for God.

In Sikhism, ethics and Religion go together. Doing some practices and rituals are not found in Sikh Religion but practically living moral and virtuous life is vital for attaining spiritual level. Only through moral efforts the qualities like honesty, patience can only be built up. It is the duty of a person that he should live in the society by following not only social values but spiritual path also.

Sikh living a normal family life in this world recite the holy name along with the responsibilities of wife or partner, family, children etc. It is the duty of a Sikh to stabilize his life in such a way that he should not indulge too much or too less in his family life due to which he ignores his spiritual life. He should see everyone as a light of that one lord. Guru emphasizes on the combination of *Gian Marg and Karam Marg* which we call *a path of knowledge and path of action*. From these paths, a person or a Sikh reaches the *Bhakti Marg*



which is the goal of man in Sikhism. So, it is the duty of a person to think before doing any action and the results of his actions, so that he cannot claim community for what he does.

We can see the life of Gurus that how they lived their lives virtually and according to their own teachings and these were not limited to Guru only, but they also told their Sikhs that how to live a life virtuously. That is why Sikh Religion lays stress on performing the acts of service and charity and it can only be possible by meditating the Holy Name and living life according to Guru's teachings. Hence Sikh Religion rejects all type of rituals like fasting, omens etc.

However in Sikhism, a Sikh firmly believe in the teachings of Guru Granth Sahib because whatever is written in Guru Granth Sahib a Sikh should rely upon that to become a true Sikh as we can say those teachings should be innate in that Sikh. So, if a Sikh rely upon Guru Granth Sahib and live according to it practically then we can call that Sikh a born Martyr. Because how to live a life with all values like spirit of faith, confidence and willingness to uphold the truth etc and all other qualities which are related to a person's life in this world are thoroughly discussed in Guru Granth Sahib very clearly. If a Sikh believes deeply in Guru Granth Sahib then in every field of life and in every situation, he can never fail and his actions becomes lessons for other people who are going to wrong directions and this will lead in making just society.

Therefore, a Sikh scripture Guru Granth Sahib is a perpetual Guru because it is the only Religion in the world which has given their holy book, the status of religious preceptor. Therefore, Sikh does not believe in living human Guru. Religion is a matter of faith not of reason. So, all religious principles and deeds in Sikhism are related with consciousness and mind. If a person is mentally aware of his own consciousness and intellectual mind that what is wrong and what should be right, he is able to know internally about it. Moreover above are all the reasons which make a true Sikh ready to become a Martyr because the religious ideals make him strong enough to give up his life.

There are many factors which depend upon making a person Martyr. Now let us try to understand the characteristics and features of a Martyr. It is necessary that a True Sikh can only be a true Martyr, what make him possible and what are those qualities which motivate a Sikh for becoming a true Martyr. All these questions are taken up in this chapter, stressing upon each and every characteristic of a Martyr as defined very clearly in Guru Granth Sahib ji.

There is a deep relation of a Sikh Martyr with Guru Granth Sahib Ji. It forms the basis of the whole chapter because whatever qualities of a Sikh are discussed in Guru Granth Sahib, a Martyr has all those qualities because being a true Sikh, these qualities are inbuilt inside him. A Martyr having belief in all the qualities and noble deeds written in Guru Granth Sahib, by performing all those practically makes the society just. By fulfilling all duties which are the essence of teachings of Guru Granth Sahib, he becomes a true Martyr. So, Sikh is a born Martyr.

There are some features which make Martyr spirit ready to give up his life for any noble cause and how they work inside him as an essence and manifestation of Supreme power.

### **Characteristics of A Martyr:**

1. Spirit of Faith
2. Will of God (Bhana)
3. Spirit of Fearlessness (Truthful Living & Speaking)
4. Chardi Kala (Spirit of Highness)
5. Sarbat da Bhala (Welfare of All)

#### **1. Spirit of Faith**

To become a martyr, the first important characteristic required is Faith.. What is faith? In which context we can know it either scientific or religious? Faith means complete trust or confidence in something or someone without any proof. Science is based on reasons and proofs, but where there is faith; there is no demand of proof or reason, that's why we can know about faith in the context of Religion only. For maintaining a Faith, a person has to follow some religious obligations and it is the duty of a Martyr to improve moral and ethical standards which are equally important for reaching upto a spiritual goal.

The Sikh gurus felt that Religion should fulfill some social activities because living mere spiritual life is not a motive of Sikh, he must uplift himself socially and individually both and make himself ready to fight against any practical issue of life, may be it is social, moral or political. It is possible only if he live his life based on some Religion. For example there are some differences between ethical principles and political rules. All the ethical principles cannot become political rules. Ethical principles refer to our living principles but

political rules controls only outer practices. There are some feelings which can be found in every person like ego, lust, anger, greed etc which are according to ethics are taken as negative feelings but politics of the state has no power to call them negative.

Politics is not enough to make social life ethical or for ending wrong practices from the society. There is a need of fear and this fear can only come out from Religion. There is only one thing which can control the wrong and unjust in the society which is called Religion. The spiritual awareness which we find in the Religion uplift the character of person and it is only the faith which always gives strong force to a person for fighting against unjust in the society. A spirit of trust in Martyr makes him always religious in nature which always helps him for upholding cherished ideals. Now, we try to understand what is that entity on which a Martyr make a complete trust in Sikhism. In Sikhism the spirit of faith in Guru Granth Sahib is described as Faith in God i.e. Supreme Power. As per below quotes from Guru Granth Sahib describe clearly about the Spirit of Faith which manifest in a Martyr as a result of which he become ready to give up his life.

*ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ॥*

*Har Kaa Naam Ridhai Nith Dhhiaaee //*

*Meditate continually on the Name of the Lord within your heart.*

*ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ॥*

*Sangee Saathhee Sagal Tharaanee //*

*Thus you shall save all your companions and associates. //*

*ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ॥*

*Gur Maerai Sang Sadhaa Hai Naalae //*

*My Guru is always with me, near at hand.*

*ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮੁਹਾਲੇ॥*

*Simar Simar This Sadhaa Samhaalae //*

*Meditating, meditating in remembrance on Him, I cherish Him forever. //*

*(Guru Granth Sahib, Page No 394)<sup>2</sup>*

Martyr always keep trust in his Guru or God whom he follows. It is because when a doubtful emotion comes in a mind of a disciple about his Guru, then the sweetness and charm from his mind go away. According to King James “Just as a body without Spirit is dead, so also faith without works is dead”. (Verse 2:26, king James Bible)<sup>3</sup>

Here one could also raise a question for Martyr is there any need of blind faith in his life? In Sikhism, we say yes, and it is very much important. There are two things need to be clarified regarding blind faith. One is that a Sikh or a Martyr on whom he keeps faith and he follows him blindly should not be blind himself.

Secondly, a person follows the path of God by knowing and getting knowledge about him at the same time because these both things are not different. Knowing God and getting knowledge about God is one of the same thing. For example, if anybody says there is a big sun but no sunshine can be seen. It is wrong to say because sun and sunshine come together. Similarly, God and knowledge of God come together. But how it is possible and which path a man should follow for knowing and getting knowledge at the same time? Therefore in Sikhism it is only the Faith through which he get inspired to give up his life and we can see only in *Martyrdom* where a Martyr give up his life because of his faith in God and in this way at the same time he become a part of supreme power. Gurbani says:

*ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੁਆ ਰਾਮ॥*

*Sooraj Kiran Milae Jal Kaa Jal Hooaa Raam //*

*The rays of light merge with the sun, and water merges with water.*

*ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ॥*

*Jothee Joth Ralee Sanpooran Thheaaa Raam //*

*One's light blends with the Light, and one becomes totally perfect.*

*(Guru Granth Sahib, Page No 846)<sup>4</sup>*

The act of *Martyrdom* is an obligation for a Martyr where we can see the manifestation of his spirit of Faith very clearly. In Sikhism the first obligation is defined as

ਪਹਿਲਾ ਮਰਣ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥

*Pehilaa Maran Kabool Jeevan Kee Shhadd Aas //*

*First, accept death, and give up any hope of life.*

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥

*Hohu Sabhanaa Kee Raenukaa Tho Aao Hamaarai Paas //*

*Become the dust of the feet of all, and then, you may come to me. //*

*(Guru Granth Sahib, Page no 1102)<sup>5</sup>*

In daily Sikh prayer, it is written in a one of its verse that “Sikhs demand Gift of Sikhliving (Sikhi Daan), Gift of divine name (Naam Daan), gift of voluntary trust (Visaah Daan) and Gift of faith (Bharosa Daan) also. Sikhs demand Voluntary trust which means affirming that God exists and not only this they demand Faith along with this which means at every moment and in every situation God is always along with me as we can see in Martyr. That’s why in Sikh Religion, Faith has a great importance because which has no name, no color, no caste, no creed, instead of that we assume that identity. It is nothing but Faith only.

Hymns of Sukhmani Sahib speak about God and the identity of God as:

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ

*Jaa Kai Ridhai Bisvaas Prabh Aaeiaa*

*One whose heart is filled with faith in God.*

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ

*Thath Giaan This Man Pragattaeiaa*

*The essence of spiritual wisdom is revealed to his mind.*

*(Guru Granth Sahib page No 285)<sup>6</sup>*

A person whose mind is full of Faith regarding his Guru and spiritual leader, only that person can be enlightened with the reality and knowledge about the truthfulness of this universe.

When a person makes a relation with the Guru and bows his head in front of him, with the blessing of the Guru, faith is born, and this can never die from him. As a result, a strong

bond is made between faith and love where no one can reach the level of love without faith. Martyr life is based on this faith i.e. supreme power due to which he gives up his life.

## **2. Will of God (Bhana)**

Bhana in Sikhism means to remain in *Will of God*, His Command or His Glance of Grace. Martyr always spends his life in such a way so that God is pleased by him and he always keeps faith so that whatever pleases God is the only good done for him. It is the basic law of love with God. Living in such a manner has the same meaning as what God has done, or is going to do it, or he will do ahead, accept all the happiness joyfully. Whatever God likes, same has been liked by him. This is the only way for one who wants to be happy and only in this way he can be happy. He always remembers his relation with God and is aware of how much qualities he has with him. These qualities are:

God is always with us and love us all

We have relation of Father and Son with God

He always remains happy by fulfilling all our valid requirements

We are not aware of Good and bad for ourselves as much God knows

God do not like such things which hurt or make us loss

If we see, that we didn't do anything of our own's but we didn't let our ego go.

If we see our problem is that we half consider *Will of God*. Birth is accepted to us but not death, same way we like young age but not old age, happiness is acceptable to us but not sorrow, this is not the way to accept *Will of God*.

When nothing existed, what deeds were being done then, how to be in *Will of God*? The only way is to always remember God in our every breath with his name and start practicing name of God, then God also make mercy on us and a person even in the worse situation of life remains calm and with blossom forehead. In this way, he himself remains in happiness and make other happy. To remain in steadfast in *Will of God* is not an easy task. It is very simple to say this, to accept *Will of God* but it's not a child's play. This is very high level of Spiritual state. Sikh always believe that whatever we have in this world is nothing permanent, God has sent us to this earth to play in his motion, he himself hold our hand because he is the creator and he knows everything and he is the only one who knows one's good actions and righteous living.

In Guru Granth Sahib, Will of God is defined as:

ਨਿਰਗੁਣ ਮੁਗਧੁ ਅਜਾਣੁ ਅਗਿਆਨੀ ਕਰਮ ਧਰਮ ਨਹੀ ਜਾਣਾ

*Niragun Mugadh h Ajaan Agiaanee Karam Dharam Nehee Jaanaa*

*I am worthless, foolish, thoughtless and ignorant. I know nothing about good actions and righteous living.*

ਦਇਆ ਕਰਹੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਮਿਠਾ ਲਗੈ ਤੇਰਾ ਭਾਣਾ

*Dhaeiaa Karahu Naanak Gun Gaavai Mithaa Lagai Thaeraa Bhaanaa*

*Take pity on Nanak, that he may sing Your Glorious Praises; and that Your Will may seem sweet to him.*

*(Guru Granth Sahib, Page No 748)<sup>7</sup>*

Martyr even think Sufferings as a God's grace and this way gather enough strength and support to believe in God and starts enchanting name of God. Human He thinks that the life given to him is an expression of God's Will. God created plants, vegetation, planets, everything else and we cannot survive without his creative nature. From a smallest seed to the huge plant, everything works according to his will. As Guru Arjan Dev Ji said:

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ

*Thaeraa Keeaa Meethaa Laagai*

*Your actions seem so sweet to me.*

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ

*Har Naam Padhaarathh Naanak Maangai*

*Nanak begs for the treasure of the Naam, the Name of the Lord.*

*(Guru Granth Sahib, Page No 394)<sup>8</sup>*

Not everybody walks according to the *Will of God*. Very few follow His Will and if once they choose any action which according to them is right while keeping trust in God they will go further without expecting the results. Their actions have some fruitful meaning and effort and they believe that it will lead to a favorable result as we see in a life of Martyr. Guru Amar Dass Ji says

ਸੇ ਸਿਖੁ ਸਖਾ ਬੰਧੁਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ

*So Sikh Sakhaa Bandhhap Hai Bhaaee J Gur Kae Bhaanae Vich Aavai*  
*He alone is a Sikh, a friend, a relative and a sibling, who walks in the Way of the Guru's Will.*

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ

*Aapanai Bhaanai Jo Chalai Bhaaee Vishhurr Chottaa Khaavai*  
*One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished.*

*(Guru Granth Sahib, Page No 601)<sup>9</sup>*

Not only this a complete picture of a person who always live contented, peaceful and make a harmony with Lord's Will is shown in the hymns of Guru Granth Sahib as:

ਭਾਣੇ ਵਿਚਿ ਕੇ ਵਿਰਲਾ ਆਇਆ

*Bhaanae Vich Ko Viralaa Aaeiaa*  
*How rare are those who walk in harmony with the Lord's Will.*

ਭਾਣਾ ਮੰਨੇ ਸੇ ਸੁਖੁ ਪਾਏ ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ ਪਾਇਦਾ

*Bhaanaa Mannae So Sukh Paaeae Bhaanae Vich Sukh Paaeidhaa*  
*One who surrenders to the Lord's Will finds peace; he finds peace in the Lord's Will.*

ਗੁਰਮੁਖਿ ਤੇਰਾ ਭਾਣਾ ਭਾਵੈ

*Guramukh Thaeraa Bhaanaa Bhaavai*  
*Your Will is pleasing to the Gurmukh.*

ਸਹਜੇ ਹੀ ਸੁਖੁ ਸਚੁ ਕਮਾਵੈ

*Sehajae Hee Sukh Sach Kamaavai*  
*Practicing Truth, he intuitively finds peace.*



ਭਾਣੇ ਨੇ ਲੋਚੈ ਬਹੁਤੇਰੀ ਆਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਇਦਾ

*Bhaanae No Lochai Bahuthaeree Aapanaa Bhaanaa Aap Manaaidhaa*

*Many long to walk in harmony with the Lord's Will; He Himself inspires us to surrender to His Will.*

ਤੇਰਾ ਭਾਣਾ ਮੰਨੇ ਸੁ ਮਿਲੈ ਤੁਧੁ ਆਏ

*Thaeraa Bhaanaa Mannae S Milai Thudhh Aaeae*

*One who surrenders to Your Will, meets with You, Lord.*

*(Guru Granth Sahib, Page No 1063)<sup>10</sup>*

In first instance Sikh has to keep in mind that he comes across any circumstance of life he will either didn't see any way to escape, he always thinks that even in such a situation God has done something good for us and there is some welfare is hidden behind the situation built up.

As stated in above quotes only then he will face such a state in his mind and situation will come when we keep full trust and complete faith in that true God and remain in *Will of God*.

The importance of Martyr is that in his *Martyrdom* he realize peace because he feels God's presence in himself and in everybody and due to this he always fight for the just in society.

### **3. Spirit of Fearlessness: (Courage, Confidence, Speak and Live Truthfully)**

Like in Guru Granth Sahib when we describe the qualities of God in a way that God is fearless i.e. in Gurbani we say *Nirbhau* which means without any fear. Where there is no fear, a person is always very much confident in his decision, character, motives, goals and these qualities are inborn in true Martyr. A Sikh should not limit himself in worshipping God only rather he should view Religion in a practical manner. A Martyr should not spread feeling of fear among people for maintaining peace and nor he should be frightened from anybody. That's why Sikhism is based on the ideals of freedom, peace, harmony and equality. It is the duty of a Martyr to follow the ideals not conceptually but practically also. Feeling of fear, enmity, jealousy has no space in the life of Martyr. He should have faith in only one timeless being (Akaal Purakh).

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ

*Nirabho Japai Sagal Bho Mittai*

*Meditating on the Fearless Lord, all fear departs.*

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ

*Prabh Kirapaa Thae Praanee Shhuttai*

*By God's Grace, mortals are released.*

*(Guru Granth Sahib Page No 293)<sup>11</sup>*

\ The Anxiety and fear are the two emotions which gives too pain and misery to a person. He cannot escape easily from these emotions because they are perceived to be uncontrollable but Sikh Gurus give a solution to this problem in Gurbani. They tell us that if we accept the existence of God, keep faith in him in a way that he is a real provider and sustainer in this world then our problem can come to an end. In this world, there is only one fear that is valid and this is called Fear of God. The eyes of Martyr always look everything victorious and according to him there can be no defeat of a person if he fears from God which is the supreme power in this universe.

ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ

*Dhukh Naahee Sabh Sukh Hee Hai Rae Eaekai Eaekee Naethai*

*He has no pain - he is totally at peace. With his eyes, he sees only the One Lord.*

ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ

*Buraa Nehee Sabh Bhalaa Hee Hai Rae Haar Nehee Sabh Jaethai*

*No one seems evil to him - all are good. There is no defeat - he is totally victorious.*

*(Guru Granth Sahib, Page No 1302)<sup>12</sup>*

Death of Martyrs is always victorious and there is no place for defeat in the history of Sikh Martyrs. From the time of Guru Nanak, Sikh Martyrs always gave their lives due to their

fearless nature which was the result of their faith in *God's Will*. Keeping strong Faith and working according to *God's Will* make a Martyr fearless in nature.

#### **4. Chardikala**

Martyr always lives a life to maintain *Chardikala*. The word *Chardi kala* in Gurbani comprises of the word *Chardi* + *Kala*, *Chardi* means always ascending or rising and *Kala* means energized state of Spirit of an individual or a group. A Martyr living in the state of High Morale (*Chardi kala*) being happy and contented in the *Will of God*, do struggles between the forces of good and evil and this Martyr who never conquered by another has already conquered self which is called Reborn (Mar Jeevra). That is why the state of High Morale is the essence of Martyr. He is always optimistic and positive in life. This high spirit reflects ever progressive, cheerful and blissful mental state of a Martyr. This state of *Chardi kala* is characterized many ideals. In Gurbani there is a Hymn in the Sikh prayer:

*“Nanak Naam ChardiKala Tere Bhane Sarbat Da Bhalla”.*

Naam means reciting the holy name of God, *Bhana* means Will of God and last is *Sarbat da Bhalla* which means welfare of all.

In daily prayer of the Sikh which is called *Ardass*, every time this Hymn is used repeatedly because here the word *Naam* (divine name) is the power or the energy which can never eliminate or diminishes if we pray with our inner self. In Gurbani, *Naam* is taken as a transcendental entity which is immanent everywhere. Here along with this hymn one more entity is also described which is about *Will of God and* welfare of people. A person living in the state of *Chardi Kala* must remain contented in the Will of God and demand welfare of the whole community irrespective of caste, creed, colour, Religion. Gurbani says who follows his *Will* naturally obtain all these characteristics which keeps a person in a state of highness or *ChardiKala*. *Chardi Kala* is a symbol of Sikhism. It means joining with God, to attain the power, so that man can work in harmony, optimism and conviction in all times of happiness and always move towards his ideals.

In every body's life there is different state of mind but the question is how to keep ourselves in always high Spirit means to keep ourselves *in Chardi Kala*. In our life changes keep on coming sometimes we will get happiness and sometimes sorrow. Sometimes we get

praise sometimes we get insult in life, sometimes we get profit and sometimes we get loss. Birth and death always remain in life we cannot change this. But we need to keep our mind in *Chardi Kala* in every situation because life is not always good, but mind always remain good.

So, point is here to understand importance of mind and our ideas and thinking, so to make this thinking we always need to keep in positive state, then only we can live a life of high spirit. For this we need to understand our ideas which decide our state of mind for positivity or negativity. So here we will discuss some of points which keeps the Martyr always in *Chardi Kala*, these are the good emotions through which we can reach the final stage of *Martyrdom*.

**These Good Emotions (Bhavnama) are:**

- a) To keep feeling of Love
- b) Feeling of Mercy
- c) Spirit of Humility
- d) Spirit of Altruism
- e) Spirit of Gratitude
- f) Reciting the holy name of God

These six qualities are the fundamental teachings of Sikh Religion which help a Sikh or a Martyr in their life. Let us explain these one by one in detail.

**a) Love**

Love in Sikhism is taken as love for the Lord and his creation. Like other virtues of truth, humility, compassion, the virtue of love is also very much necessary for a person for upgrading his mind set. Love is the most powerful and positive virtue as comparative to other virtues. Mind set of Martyr is full of love always and this love fills in him such a powerful light due to which he cannot be able to see any kind of hatred and enmity among people. He can see only love and happiness everywhere. He accepts everything whole heartedly and all his virtues work in accordance with God-like virtues in which love is most superior from all. Guru Gobind Singh Ji talks about this type of love as:

ਸਾਚ ਕਹੋ ਸੁਨ ਲਯੋ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕਿਯੋ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ

*Saach keho sun laeho sabhay, jin praem keeo tin hee prabh paaeyo.*

*I speak the truth, listen everyone: Only the one who is absorbed in True Love shall attain the Lord*

*(Dasam Granth, Saveye Page No 29)<sup>13</sup>*

Only those people can attain God who loves him with complete devotion. In Sikhism, the meaning of Love is not up to devotion only. So that's why in Sikhism its meaning go beyond in a very advance stage. *Which is called stage of Martyrdom?* So, love demands to give up something for a great cause in Sikhism. Guru Nanak Dev Ji firstly talked about the love in Sikhism in which they described a love for *Martyrdom* along with the Love of God also. They told the most superior devotion for God can be found only in *Martyrdom*.

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥

*Jo Tho Praem Khaelan Kaa Chaaoo //*

*If you desire to play this game of love with Me,*

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥

*Sir Dhhar Thalee Galee Maeree Aaoo //*

*Then step onto My Path with your head in hand.*

*(Guru Granth sahib Page No 1412)<sup>14</sup>*

If you want to play a game of Love, first you should give up yourself in the service of God. Love for God and *Sacrifice* come together in Martyr likewise the Sun and its sunshine come together.

#### **b) Mercy (Deya)**

*Mercy (Deya)* is considered as a fundamental virtue in Sikhism. When a Sikh recite the name of God the Virtue of Deya or compassion come automatically in his mind and he get deeply influenced by it. As a result, he become soft hearted and he cannot see anyone in pain, misery and distress the reason behind is that he can see a divine picture of God's mercy

inside him. Human life is full of errors, he always prays to God for his forgiveness every time, but our sins are not greater than God's mercy in Sikhism, Guru Ji says:

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣੁ ਹਮਾਰੇ॥

*Jaethaa Samundh Saagar Neer Bhariaa Thaethae Aougan Hamaarae //*

*As the seas and the oceans are overflowing with water, so vast are my own .*

ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ॥

*Dhaeiaa Karahu Kishh Mihar Oupaavahu Ddubadhae Pathhar Tharaae //*

*Please, shower me with Your Mercy, and take pity upon me. I am a sinking stone - please carry me across! //*

*(Guru Granth Sahib, Page No 156)<sup>15</sup>*

It is true that even a little shadow of God's mercy can do wonders for a man and this mercy leads a man towards righteousness without talking care of the consequences and this will help in making just society. As we see in Martyr, he is graced by God due to which his mind becomes full with the virtue of Mercy. Martyr has a full faith in God's mercy, and he is not worried because he thought that God will hear his prayer. God's mercy and grace give a new hope to the people for a person and for the world too. So, in Gurbani it is said:

ਨਿਰਦਇਆ ਨਹੀ ਜੋਤਿ ਉਜਾਲਾ

*Niradhaeiaa Nehee Joth Oujaalaa*

*You have no compassion; the Lord's Light does not shine in you.*

ਬੁਡਤ ਬੁਡੇ ਸਰਬ ਜੰਜਾਲਾ

*Booddath Booddae Sarab Janjaalaa*

*You are drowned, drowned in worldly entanglements.*

*(Guru Granth Sahib, page No 903)<sup>16</sup>*

In the virtue of compassion, we can see a Martyr suffering in the suffering of other people. He is the one who chooses himself to give up his life rather than causing others to die. Guru Nanak Dev Ji says

*ਦਇਆ ਦਿਗੰਬਰ ਦੇਹ ਬੀਚਾਰੀ*

*Dhaeiaa Dhiganbar Dhaeh Beechaaree*

*Through compassion, the naked hermit reflects upon his inner self.*

*ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ*

*Aap Marai Avaraa Neh Maaree*

*He slays his own self, instead of slaying others.*

*(Guru Granth Sahib Page No 356)<sup>17</sup>*

### **c) Humility**

When we try to know about humility some questions come to our mind that what is humility and how can we judge a person who have this virtue? Is he pretend to be humble or he act humbly. One thing more that he wants to show that how humble I am? In reality we cannot judge a person outwardly about his humbleness that how he interacts with other people because it is the inner process. It comes with our relationship with God or Guru. When you really feel the infinite picture of a lord internally, you feel yourself very minute or smallest part of that creation. Like in a Martyr, when we try to see his consciousness at the time of his *Martyrdom*, it has nothing to do with the postures and projection of a Martyr. Identity of Martyr is a trap at that time because God himself is present in a Martyr at the time of need.

Guru Nanak dev ji first told about the virtue of humility. They said without humility we cannot make a bond with God, in one of his hymn in Asa Di Vaar, he said

*ਧਰਿ ਤਾਰਾਜੁ ਤੇਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ*

*Dhhar Tharaajoo Tholeeai Nivai So Gouraa Hoe*

*(Guru Granth Sahib page No 470)<sup>18</sup>*

When something is placed on the balancing scale and weighed, the side which descends is heavier. Like a tree which is full of too much fruits, the branches of that tree always fall in downward direction. Similarly, a person with lot of qualities always remain humble in nature likewise the branches of the tree.

If you want to live a balanced life in which you can be able to see which virtues are those who give fruitful results, then it is only humility. A person should live his life not with proud which is egoistic, but he should be humble in nature. Guru Arjan Dev Ji said a person who believe in God always have one thing always reflecting from him is humility. The wisdom which produces humility in your life will give you ultimate peaceful life. Everything depends upon our wisdom thought through which we can make our thoughts and opinions and we work according to those practically also. Humility makes our wisdom so balancing where we realize ultimate peaceful life. Along with humility one more quality come automatically in a person i.e. forgiveness. Only a humble natured person can forgive the faults of others. In this way blissful state can be gained. When in our thought process ego started working, then it makes the life of a person unbalanced and it restricts the connection for making our connection with the supreme power.

Guru Arjan Dev Ji in one of their hymns talking about some weapons which they gathered by which they can fight in life to protect himself, these are

*ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ*

*Gareebee Gadhaa Hamaaree*

*Humility is my spiked club.*

*ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ*

*Khannaa Sagal Raen Shhaaree*

*My dagger is to be the dust of all men's feet.*

*(Guru Granth Sahib page No 621)<sup>19</sup>*

For the self-defense, I have this weapon of humility. We should follow this mechanism of self-defense in our daily life if we want to make a relation with the God.

#### **d) Altruism (Parupkaar)**

Altruism is very essential virtue of Sikhism after getting Humility and Humbleness, the spirit of Selfless service (*Seva*) come naturally which is considered be the practice of justice work. A person without any personal interest works for the welfare of the society. At the time of war with Mughals, one of the Sikh from the Sikh army helped the enemy troops by giving water to them also. It is a big example ever seen in world history that a person was



helping his enemies and the name of that great Sikh is Bhai Kanhiya Ji who has given a remarkable example by even giving ointment to heal the wounds of the persons fighting in the battle field against them. The reason he has given that, why he was doing so was that, he said “I saw a face of my Guru in those enemy soldiers and being a Sikh it is my duty to help the needy at the time of distress”. The foundation of Red Cross mission was done by Guru Gobind Singh Ji from very early times. Guru Ji mission was even higher being spiritual than present time.

There are some reasons that why Altruism developed in a Sikh Religious tradition. Firstly, Sikhism believes that there is a single divine force working in this universe that connects with everything whatever exist in the Universe. The light of God is same in everyone, all is divine and pure. As told by Bhagat Kabir:

*ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ*

*Aval Aleh Noor Oupaaeiaa Kudharath Kae Sabh Bandhae*

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

*ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ*

*Eaek Noor Thae Sabh Jag Oupajiaa Koun Bhalae Ko Mandhae*

*From the One Light, the entire universe welled up. So who is good, and who is bad?*

*(Guru Granth Sahib Page No 1349)<sup>20</sup>*

This idea make a Sikh altruistic in nature.

#### **e) Gratitude**

We can discuss about *Gratitude* by knowing two things that, to whom we should be thankful and why? When we think that how this life on this earth came into existence and how it will end, a question comes into our mind that there is a source working behind this picture and this source is made by any designer who has created this whole game in a planned way. We are alive due to this source and after some time we will no longer alive. This knowledge about something within us is not gained by any other sources like

parents, school, media etc. This curiosity for knowing that source lead to the development of a relationship with our inner self. But still without knowing that source we are thankful for what we have. We are thankful for our fully functional body parts which are priceless. So, firstly we should be thankful for our beautiful body. Guru Arjan Dev Ji in Sukhmani sahib says

*ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ*

*Jih Prasaadh Aarog Kanchan Dhaehee*

*By His Grace, you have a healthy, golden body;*

*ਲਿਵ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ*

*Liv Laavahu This Raam Sanaehee*

*Attune yourself to that Loving Lord.*

*(Guru Granth Sahib Page No 270)<sup>21</sup>*

In Guru Granth Sahib, the source here is taken as a lord or Ram. This source is in the form of *Jyot or light* which permeates in the whole creation irrespective of caste, creed, color in all human beings and animals also. Gratitude brings the relationships closer and our senses make a wall between those relationships. So it is our effort that we try to make a relationship between that source and inner self because in Sikhism the extent of relation is not only upto bodily level.

Gurbani says a Sikh is one who remembers God and is thankful to him even in a sickness, sufferings and in most challenging phase as we can see in a Martyr. The relation here is not of giving and taking. But slowly and gradually a person recognises that light, as a result a bond of love has developed. This is because the first milestone of making this relationship is nothing but *Gratitude*.

Guru Arjan Dev Ji says

*ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ*

*So Kio Bisarai Jin Sabh Kishh Dheea*

*Why forget Him, who has given us everything?*

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ

*So Kio Bisarai J Jeevan Jeeaa*

*Why forget Him, who is the Life of the living beings?*

*(Guru Granth Sahib Page No 290)<sup>22</sup>*

Besides the welfare of people who always do good for you, we should also demand good for those who are not in favour of you and against you. Sheikh Farid tells

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ

*Fareedhaa Burae Dhaa Bhalaa Kar Gusaa Man N Hadtaae*

*Fareed, answer evil with goodness; do not fill your mind with anger.*

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ

*Dhaehee Rog N Lagee Palai Sabh Kishh Paae*

*Your body shall not suffer from any disease, and you shall obtain everything.*

*(Guru Granth Sahib page No1381)<sup>23</sup>*

#### **f) Simran (Reciting the Holy Name)**

In Sikhism *Simran* is taken as remembering the God's holy name by reciting it repeatedly. Guru Arjan Dev Ji in *Sukhmani Sahib* says:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ

*Simaro Simar Simar Sukh Paavo*

*Meditate, meditate, meditate in remembrance of Him, and find peace.*

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ

*Kal Kalaes Than Maahi Mittaavo*

*Worry and anguish shall be dispelled from your body.*

*(Guru Granth Sahib Page No 262)<sup>24</sup>*

By mediating and reciting the holy name all the physical and mental worries washed away. In this process a person should connect himself with the creator and try to realize his

qualities. Chant the Lord's Name with your mouth and with your hands and feet, do all your work, but let your consciousness remain with the Immaculate Lord.

## 5. WELFARE OF ALL (SARBAT DA BHALA)

The motive of Sikhism is to help the Mankind by considering the consciousness of Human being i.e. Presence of God. The purpose of the Sikh Religion is to understand that the human nature is absorbed in the presence of Lord, by meditating on Divine Name immersing in the divine light, which is a rational in all the beings.

*ਕੇਤਿਆ ਦੁਖ ਭੁਖ ਸਦ ਮਾਰ*

*Kaethiaa Dhookh Bhookh Sadh Maar*

*So many endure distress, deprivation and constant abuse.*

*ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ*

*Eaehi Bh Dhaath Thaeree Dhaathaar*

*Even these are Your Gifts, O Great Giver!*

*(Guru Granth Sahib Page No 5)<sup>25</sup>*

Whatever situation emerges in the life of a Martyr, he faces that with strong determination and courage. In this way, the nature of Martyr is refined and Guru says we have to accept the Will of God as he sends us in this world for accomplishing some important task. And he is always ready to give up his life for the welfare of society. Religion solve our day to day problem of life, so Martyr should have faith with which he is connected to another Sikh as well as with the guru also.

In all the beings Lord speaks as the only *Jyot or light*. Only because of his presence all creatures exist now. Therefore, we must love any Religion, caste system, nation, by experiencing God's light in the entire human race and serve the purpose for the good of mankind. With the association of the Guru, a Martyr does not have any animosity with anyone and he sees no one as an alien. After that he started behaving with love and affection among all.

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ

*Bisar Gee Sabh Thaath Paraaee*

*I have totally forgotten my jealousy of others,*

ਜਬ ਤੇ ਸਾਧ ਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥ ਰਹਾਉ

*Jab Thae Saadhha sangath Mohi Paaee*

*Since I found the SaadhSangat, the Company of the Holy.*

ਨਾ ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ

*Naa Ko Bairee Nehee Bigaanaa Sagal Sang Ham Ko Ban Aaee*

*No one is my enemy, and no one is a stranger. I get along with everyone.*

*(Guru Granth Sahib Page No 1299)<sup>26</sup>*

Every Sikh when pray in front of God then always demands:

Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala.

Due to the goodness of the Sermon, the ritual of the human being ends and the humility comes in humility, it appears to be the presence of *Akal Purakh*, with which this human life becomes successful. The goodwill of the Sarbat has many examples in Sikh history, as the Sikhs of the Guru helped their opponents and served them.

The Guru, who fought in Guru Gobind Singh's mission, provided water to his injured plight and continued his plow. That is why Guru Gobind Singh's divine mission is more than today's Red Cross mission. Even today, in the same way, Gursikh's help the people of other Religions to get the pleasure of Guru Sahib and now every community have a common langar for the Guru. Guru Gobind Singh Ji has given a lesson to every person that while living on this Gurmat path it is our duty to work for welfare of all community and mankind with due respect and humbleness.

*Manas Ki Jat Sabhe Eke Paihchanbo*

*Recognise all of mankind as a single caste of humanity.*

*(Dasam Granth, Akal Ustaat, Guru Gobind Singh Ji)<sup>27</sup>*

In this chapter we have tried to define the characteristics of a *Martyr* and the manifestation of all those in him. Each and every feature helped *Martyr* at every stage and raised him upto the highest spirit. He takes the complete taste of God's existence, in which he develops the sweetness of love. He becomes a part of the divine power in a way where water mixes in water and we cannot find any difference in them.

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## CHAPTER 4                      DISTINCTION BETWEEN SACRIFICE AND MARTYRDOM

*Sacrifice and Martyrdom* both seems to be one and the same thing but if we try to know their real meanings, then there is a lot of difference between them. It is true that sometimes the word *Sacrifice* is used in the terms for showing *Martyrdom*, but this creates a lot of confusion due to which the uniqueness of *Martyrdom* and its valuable meaning fades away. So, it is necessary to understand the views about the background and the reality behind these two words differently.

Firstly, we will know the Encyclopaedia Meaning of both the words. First is *Sacrifice*, *Sacrifice is the offering of food, objects or the lives of animals or humans to a higher purpose, in particular divine beings, as an act of propitiation or worship*<sup>1</sup>. The word *Sacrifice* is derived from the word *Sacrificium* which means *holy*, but it has two roots, in which *sacer*, means '*sacred*', and *facere*, means '*to make*'. So, *Sacrifice* means to make sacred.

Secondly in Encyclopaedia, *Martyrdom is defined as voluntary death for a cause, often for a religious purpose or as the result of persecution*<sup>2</sup>. The origin of the term Martyr comes from the Greek word *Martus*, which means "*Witness* and this word *witness* is defined in Arabic term as '*Shaheed*'. *A person who gives up is called Shaheed and this act is called Shahaadat*.

These two definitions of *Sacrifice and Martyrdom* give different impressions and meanings. So, in this chapter we will try to know their origin, ideology, need and their use in Religions who adopted these concepts. The use of these words in particular doctrines shows the nature of their ideology, ideas and thoughts given by them to society which changes from time to time.

Later on, we will see that how the *concept of Sacrifice* was rectified and refined at last in Sikhism in the form of *Martyrdom*. Sikhism is very much away from the practices of *Sacrifice* but instead of this some people use the word *Sacrifice* in Sikhism which is need to be discovered. The main purpose of this chapter is to show the uniqueness behind the meaning of the word *Martyrdom* used in Sikhism and for Sikh Gurus also. Some Religions use the word *Martyrdom* for the act of *Sacrifice*. Because in older times in the Religions of India and outside it, the word *Sacrifice* was mostly used in almost every Religion. The word Martyr was used by them later on.

However there is a need to understand the differences of both the concepts by showing their ideals in different doctrines and how Sikhism is totally opposite to the *rituals of Sacrifices* as done by other Religions. As already discussed in the first chapter about the ideas and the concept of *Martyrdom* in major Religions of the world. This chapter is in continuation of the earlier and now in this chapter, We will take into consideration, what the *Concept of Sacrifice* meant for them and how the *Concept of Martyrdom* in some Religions was taken at what extent.

At the end emphasis would be on how the metaphysical principles discussed in Guru Granth Sahib Ji are the proofs which take the Sikh *Martyrdom* concept to the new heights as compared even to the *Martyrdom* done in Christianity and Islam. The Sikh *Martyrdom* concept gives answers to the rituals of *Sacrifices* and to the motives of *Martyrdom* in Christianity and Islam because the concept of *Martyrdom* can be seen in both these Religions at a large scale and came in these doctrines more in the form of offerings to the God. Here are some reasons, motives, qualities and conditions which commonly differentiate the concept of *Martyrdom* from *Sacrifice*.

#### **Comparison and differences between *Sacrifice* and *Martyrdom*:**

1. The act of *Sacrifice* is not necessarily voluntary because it may be obligatory but in *Martyrdom* it is a voluntary act. In *Sacrifice*, a person's own will to do that act is sometimes not present in doing that act but a *Martyr* give up his life with a strong will and he with his complete devotion carry out the creative Will of God. This type of unique character of a *Martyr* can be seen in Gurbani as:

ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ

*Than Man Gur Pehi Vaechiaa Man Dheea Sir Naal*

*I have sold my body and mind to the Guru, and I have given my mind and head as well.*

*Guru Granth Sahib, Page No 20<sup>3</sup>*

2. While giving *Sacrifice* a person may or may not die while fulfilling his goals. That is why it is not necessarily fatal but *Martyrdom* is a sure death and fatal, it is because the *Martyr* life and its identity becomes a need for giving proof for the cause which defines the supremacy of the great cause. *Martyr* give up his life giving up of life like:

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ

*Hasathee Sir Jio Ankas Hai Aharan Jio Sir Dhaee*

*The elephant offers its head to the reins, and the anvil offers itself to the hammer;*

ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ

*Man Than Aagai Raakh Kai Oobhee Saev Karaee*

*Just so, we offer our minds and bodies to our Guru; we stand before Him, and serve Him.*

*Guru Granth Sahib, Page No 647<sup>A</sup>*

3. *The Concept of Sacrifice* likewise *Martyrdom* is not necessarily related to Religion. It may also be non –religious also. *Sacrifice* may be social or political phenomenon which is sometimes personal like fighting for country or nation. Not only this it can be of soldier, army men and mother *Sacrifice* for a child also. The word *Sacrifice* is used in some Religions in the form of offering something to God and is used in different senses depending upon their ideology. In the primitive Religions, people give holy *Sacrifices* for their gods and goddesses. But *Martyrdom* is the word which comes in the context of Religion only. *Martyrdom* is always a religious phenomenon, which is not personal in nature and rather being spiritual in nature, it is not align even from social aspects rather it manifests in every part of society and always leave behind some ideals and principles for the welfare of people in the society. As we see in Sikhism, it is not in the favour to offer something in a form or shape.
4. *Sacrifice* may be of living or non-living thing but *Martyrdom* is always given by a religious person. People of different Religions also give *Sacrifices* of animals, plants, etc because of their devotion and the results of their offerings not give us a message of something valuable. But *Martyrdom* is something which is of a very higher value and being a religious aspect, it gives a message and also a proof of noble causes which makes a person ethical and spiritual in nature. Sikhism shows the results of these offerings as done by giving *Sacrifices* as stated in Gurbani:

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮ ਜਾਗਾਤੀ ਲੂਟੈ

*Karam Dharam Paakhandd Jo Dheesehi Thin Jam Jaagaathee Loottai*

*The religious rites, rituals and hypocrisies which are seen, are plundered by the Messenger of Death, the ultimate tax collector.*

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ

*Nirabaan Keerathan Gaavahu Karathae Kaa Nimakh Simarath Jith Shhoottai*

*In the state of Nirvaanaa, sing the Kirtan of the Creator's Praises; contemplating Him in meditation, even for an instant, one is saved.*

*Guru Granth Sahib, Page No 747<sup>5</sup>*

5. A person giving *Sacrifice* of its own or may be sacrificing another thing or object is not pressurised to do so. It is his personal choice whether to give up or not but the entity which is going to be *Sacrificed* has no freedom to save itself. But in *Martyrdom* a person is pressurised by any external power to renounce his faith and he chooses the path which make him firm and steady on his ideal.
6. In *Sacrifice* a choice is not given to a person for sacrificing himself or makes another object to give up. The reason is that he has to complete his ideal as a ritual or responsibility from where he cannot escape himself. But in *Martyrdom* a choice is given for renouncing his faith due to which he can abstain himself or otherwise he have to die. But a Martyr in real sense does not indulge in worldly thoughts and surrender himself for proving Divine Will. As we can see in Sikhism:

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ

*Ab Ham Chalee Thaakur Pehi Haar*

*Now, I have come, exhausted, to my Lord and Master.*

ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ

*Jab Ham Saran Prabhoo Kee Aaee Raakh Prabhoo Bhaavai Maar*

*Now that I have come seeking Your Sanctuary, God, please, either save me, or kill me.*

*Guru Granth Sahib, Page No 527<sup>6</sup>*

7. A person giving *Sacrifice* may be called Hero in a particular community because he is admired for doing something for the welfare of people or nation but we cannot use the word Martyr for a hero who gives *Sacrifice*. He is admired in a society for the work he has accomplished for country, nation for limited causes or a scope.

*Martyr* is always a hero because along with the moral deeds and principles, he has something more than that which is intrinsically related to a person. He is that type of hero whose act of *Martyrdom* in the form of heroism is not limited to a particular community rather his ideology which is religious in nature become eternal forever and maintain ideals for future generations. The definition of a hero is described in Guru Granth Sahib Ji as

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੇ ਇਸੁ ਜੁਗ ਮਹਿ ਸੇ ਕਹੀਅਤ ਹੈ ਸੂਰਾ

*Jaa Ko Har Rang Laago Eis Jug Mehi So Keheeth Hai Sooraa*

*He alone is called a warrior, who is attached to the Lord's Love in this age.*

ਅਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾ ਸਤਿਗੁਰੁ ਪੂਰਾ

*Aatham Jinai Sagal Vas Thaa Kai Jaa Kaa Sathigur Pooraa*

*Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control.*

*Guru Granth Sahib, Page No 727<sup>7</sup>*

8. Apart from religious aspect, personal greed is there in *Sacrifice* in social aspects because they get paid and receive respect from masses for doing their job sometimes e.g. firefighters, soldiers, etc but Martyr has no greed and benefits rather he accepts death for a greater cause and his goal is fulfilled by becoming a part of divinity. Their goal is not to take something but to give something valuable and eternal to humanity.
9. In *Sacrifice* there can be or cannot have emotions. People doing *Sacrifices* are simply obliged to do as a responsibility or sometimes they indulge in *Sacrifices* as a religious duty but *Martyrdom* is a *Game of Love* as described by Guru Nanak Dev Ji that a person should accept death rather than flinching away at the moment where he by loving God proves its existence in this world. As said in Gurbani about the love of God with a person is like:

ਮੂ ਲਾਲਨ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨੀ

*Moo Laalan Sio Preeth Banee*

*I have fallen in love with my Beloved Lord.*

ਤੇਰੀ ਨ ਤੂਟੈ ਛੇਰੀ ਨ ਛੂਟੈ ਐਸੀ ਮਾਧੇ ਖਿੰਚ ਤਨੀ

*Thoree N Thoottai Shhoree N Shhoottai Aisee Maadhho Khinch Thanee*

*Cutting it, it does not break, and releasing it, it does not let go. Such is the string the Lord has tied me with.*

*Guru Granth Sahib, Page No 727<sup>8</sup>*

10. Sometimes, a *Sacrifice* comes before in the form of *Self-Sacrifice*. In *Self- Sacrifice*, a person sometimes get hurt due to some reason or he has to abandon some place, power, person, protocol that matters to him both to protect others is called *Self-Sacrifice* but here the person is alive in all the cases. There is one another form of *Self- Sacrifice* where a death comes to a person to protect others is also an example. Here in both conditions there is not even a single quality which we see in *Martyrdom* because a Martyr by proving a metaphysical principle by giving up his life make all the community aware about the universality in the principles created by God.

### **Nature of *Sacrifice* at Social Level**

In *Sacrifice* at social level, a person leaves his life for something which is precious to him and leaves that thing to help others. i.e. leaving the desires, personal life and relationships, including the killing of animals also. Not only this, they do *Sacrifices* of their health, position, income, comfort, independence, in his or her life. Here we have seen the example of this type of *Sacrifice* in a single person or a family.

But if we talk about the *Sacrifice* by a sect or group then a *Sacrifice* given by a military troop, security persons are the best examples. Here in groups mostly those people are recruited who are young, physically fit and mentally strong. During their training they are developed like this so that they have nothing to leave on and always ready to die for their group. Mostly military units, soldiers are self motivators where they are more bothered about their status and dignity instead of money and military rewards. They are more concerned about frightening the enemies and remains with firm determination about their decisions

which even costs them loss of life and this loss of life they consider *Sacrifice* for their unit or motherland. As in these military units may be troops /soldiers are trained in a group so that they can build a strong bonding with love and trust among the members. Here we can see a spirit of patriot in the *Sacrifices* given by all these persons. This shows the expression of defending oneself against enemies.

At social level one more *Sacrifice* we mostly see from old times till now is the practice of Sati Pratha. Sati is the historical word given to women who is widowed and she *Sacrifice* herself into the burning dead body of her husband. This practice is commonly found in Hindu communities in which a woman voluntarily or forced to do so. The main reason to *Sacrifice* in the form of sati is to pay devotion to the dead husband. It is considered to be the most honourable appearance in which a wife does Self- *Sacrifice* for proving a love for her husband and she can do anything for him. The root cause behind this concept is the story of Goddess sati who *Sacrificed* herself due to the disrespect and abusive behaviour of his father, for her husband by not accepting their marital relation. *Sacrifice* done for *Self-respect and Dignity* transformed in the form of *Widow Sacrifice as Sati Pratha*. This is a big example of *Self- Sacrifice*.

Not only this we can see a *Sacrifice* in the living species also. For example, some small birds disappear when they see an eagle or some other danger to their flock, but some of them warn their partners about the danger and give alarming calls with high voice. Their life is at the risk while giving alarm but despite this they raise high voice for the protection of hundreds of other flocks of birds.

At social level there is also one more *Sacrifice* which is called father and mother *Sacrifice* for their children. We can see that there are many parents who do too much *Sacrifice* for bright future of their children. Their desire is to make them self independent. A father work day and night so that their children get better education and a mother give *Sacrifice* by putting her full effort in child development. So, it is also a part of *Sacrifice* at social level.

Apart from this, in world history we can see a lot of examples related to *Sacrifice* at social level. But one thing which is common in all types of *Sacrifices* is that by keeping the qualities of self-interest, personal safety, pride, honour, respect, etc which are done to attain something. The examples given above are mostly found in Social context where moral values sometimes become important but they all have no relation with the word *Martyrdom*.



## **Nature of *Sacrifice* at Religious Level**

Man's history is very old, but we have knowledge which defines the history of India and outsiders. In India firstly, Aryan people worshipped the natural powers of the Vedas, like the sky, the sun, the earth, the light, the wind, the water, the gender etc. These powers were considered to be deities as human beings. The Sky was considered as the father and the Earth was called the mother. In their union, mercantile was produced in the Vedic Age, unusual and most intelligent men are few listeners, who are conscious of God and were common sense people, who were considered to be Goddesses in the Gods. The prevailing Religion was then a pseudoscience. Gradually the number of deities increased, and all had their own importance. They worship deities by giving *Sacrifices* because at that time there were no temples. A different place for every *Sacrifice* or worship was chosen and animal was *Sacrificed* to please the Gods.

In this era, the real Religion was still being formed. The ordinary man could not understand the supernatural power. By looking after this natural power, he was becoming astonished and he was considering himself weak in front of these powers. So, in this time main motive of life was to keep the existence of livelihood. Man was in such dilemma that by making happy these natural powers he could lessen his sorrows of life and can get natural gifts. So, their goal was to keep these deities happy through worship and *Sacrifice* was considered as only way to keep themselves safe and happy.

The meaning of the word *Sacrifice* has been changed with the passage of time their priorities of people also changed. People who are making *Sacrifices* at the present time are different now. In ancient times, people mostly *Sacrifice* animals, mainly cattles and land in the name of Religion. But now in current era, people have started giving time and money so that something good will happen to them and they are doing in the form of fasting in the name of Religion to make them happy which we can see mostly in Hindu and Islam Religion, for the fulfilment of the desires.

Therefore the main idea here is people want to achieve something to make their wishes come true. The ultimate *Sacrifice* is considered when one gives up the thing which he loves the most. *Sacrifice* is considered in the form of Human and Animal. Therefore, a person who makes *Sacrifices* (Human *Sacrifices*) is considered as a respectable person in society and in many cultures his *Sacrifice* is considered to be of high value. Animal *Sacrifice* on the other hand is a custom to please God or Goddesses and it is prevailing in Hindu Religion and

Muslim Religion. In this way the *Sacrifices* mainly of Human beings or Animals are still prevailing in some Religions. In many Religions *Sacrifice* of animals is an act of worship done in the name of Religion. It is used as a means of expressing God's Grace or changing the way of nature through devotees of many Religions. Not only this the animals served and eaten by the people who are attendees of social functions done by some cultures.

There is also a Human *Sacrifice* which was practised by many primitive traditions of a Religions. The motive for killing a man was to please God and the spirit. Like Animal *Sacrifice*, there were some occasions for giving Human *Sacrifices*. At that time people were not aware about the idea of God and they thought that God give signs of his pleasing and angry nature like a human beings and signs of destruction, earthquake and volcanic eruptions were considered to be the negative signs for which they had to do *Sacrifice* for pleasing God. In this way *Sacrifices* were given for reducing pain and sufferings for the good of kingdom.

Idol worship, offering gifts to Gods and Goddesses, ancestors than living beings are not a part of *Martyrdom* rather Gurbani says about the offerings of non-living things to the living as Kabir ji says:

*ਮਾਟੀ ਕੇ ਕਰਿ ਦੇਵੀ ਦੇਵਾ ਤਿਸੁ ਆਗੈ ਜੀਉ ਦੇਹੀ॥*

*Maattee Kae Kar Dhaevee Dhaevaa This Aagai Jeeo Dhaehee*

*Making gods and goddesses out of clay, people Sacrifice living beings to them.*

*ਐਸੇ ਪਿਤਰ ਤੁਮਾਰੇ ਕਹੀਅਹਿ ਆਪਨ ਕਹਿਆ ਨ ਲੇਹੀ*

*Aisae Pithar Thumaarae Keheehi Aapan Kehiaa N Laehee*

*Such are your dead ancestors, who cannot ask for what they want.*

*ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ*

*Sarajeeo Kaatthehi Nirajeeo Poojehi Anth Kaal Ko Bhaaree*

*You murder living beings and worship lifeless things; at your very last moment, you shall suffer in terrible pain.*

*Guru Granth sahib Page No 332<sup>9</sup>*

However from the above understanding we can draw the conclusion that the act which is done by primitive people before the organised form of Religion was not developed that

time. So, they used to do all these *Sacrifices* which they thought are a religious practice with which all these *Sacrifices* are done in order to please God. But this type of practice in the name of Religion is to yield a very small inventory in itself. How can we please God by sacrificing God's created nature? It raises a question by itself that to dedicate a small thing to God is to undermine its existence.

Therefore we need to dedicate at least something that can prove its superiority in this universe. Here the question about showing the love with the creator of the universe .ie. God comes before us then we cannot think of *Sacrifice* of living species in the form of offerings because God has given us life not for offering in such way rather to achieve some goal having a great value. The value should in such a form with which he can do good of others. Such a thing can happen not in *Sacrifice*, but in *Martyrdom*. In every Martyr of Sikh history, we can see that, there *Martyrdom* is not in the form of offering rather they with the power of faith in the form of the divine force within them; take all those itself towards this route.

However according to Sikh Religion, when God is creator of all, then God does not require pleasing. As he has created the huge universe, millions of Galaxies, planets, Vegetation, human beings, animals and other living creatures and put a life in them. So, it is his responsibility to make them feed, to control death and birth, wellness of all beings then why there is a need of killing, fasting and offering things in the name of God. It is considered as irrelevant and irrational act done by human being in the name of *Sacrifice*. In Sikhism, Gurbani says that life which is a precious gift of God and should not be wasted for useless things.

The above distinctions we have seen that how the *Meaning and nature of Sacrifice which is done in the form of social and sometimes as a religious deeds* is opposite from *Concept of Martyrdom*. The main motive for differentiating these concepts is to show that a *Martyrdom* has its own eternal identity of its own which is not a result of any old history and which cannot in any way similar to *Sacrifices* given in such a way in the name of Religion also. So, it is not valid to use the word *Sacrifice* for Martyrs.

We have already discussed about the concept of *Martyrdom* in all major Religions in the first chapter. We have inferred that all Religions have given *Sacrifices* in their concepts except Islam and Christianity. Their ideas about *Martyrdom* are of very great value but if we try to know their ideals and goals as discussed in first chapter then they look like only *Sacrifices* and offerings.

Now the emphasis would be to know reality about those Religions who adopted the *Concepts of Sacrifice* that how it developed in an organised way. The organization of *Sacrifices* in different *Cultures and Religions* undoubtedly has been influenced by a number of factors. Hinduism and Judaism adopted *Sacrifice* but Christianity and Islam adopted *Martyrdom* but in which terms their *Martyrdom* is very much different from Sikh concepts and what Gurbani say about those *Martyrdom* is to be discussed.

Therefore, it is important to see the background of it by recalling the history of India and those Religions who adopted the concepts. We will see why the concept of *Sacrifice* transformed into *Martyrdom* according to the changing culture and thoughts from time to time. We will also try to know that how the Sikh concept of *Martyrdom* gives answer to *Sacrifices* done in the form of rituals in earlier times. We will describe the nature and reality behind these concepts with the help of spiritual hymns from Guru Granth Sahib Ji.

For knowing the tradition of *Sacrifices* we have to see the trending Religions of that time in different categories. At one side there are Semitic faiths, first is Judaism, then Islam and at last Christianity which are not a part of Indian Culture rather known as Abrahamic Religions. The traditions of these Religions are very similar to each other. On the other hand there are Indian Religions in which Hinduism or Vedic culture and Sikhism are the two which originated in India.

*Sacrifice* is found in the oldest records in the history of human civilization. In the Archaeological record, long before any written record of this practice, there are sacrificial symbols of the bodies of humans and animals. Animals are *Sacrificed* in all cultures of history, from Hebrew Tradition of Jews to Greeks, Romans, Hindus, to Ancient Egyptians and Islam. Even today animals are *Sacrificed* by people of certain tribes also.

The Sanskrit word *Yajna* in Hindi terminology called *Yagya* is taken in the form of "*Sacrifice*" which also means offering or worship. In Vedic times *Sacrifices* are done by offering the ghee (clarified butter), wood, grains, etc into the fire through enchanting some sacred prayers called *mantras*. This fire is the divine angel who carries these offerings to the deities. The reason behind these offerings is to show the devotion, ambitions, and seeds of past deeds or karma. In modern times, *Yagya* is often performed at weddings and at the funerals as well and people do it for personal worship also. The *Sacrifice* of animals was not common in those days.

But in reality, people of that time have no such ways with which they can make themselves free from earthly desires and ambitions. They could not become ascetics, control their minds, leave their works and live in purity with women company. So, in this way the need of *Sacrifices* increases with the passage of time and the meaning of *Sacrifices* changed. In this way the social and economic structure of the society became complicated. So the ritual of *Sacrifice* started from the tradition of Shaktism after Vaishnavism and *Shaivism* which were one of the denominations or sects of Hinduism. As a result, *Sacrifice* in the form of bloodshed became a vital part for Hindu practices.

In India, *Balidaan* and *Bali* words came with *Shaktism* in which Goddesses like *Kali*, *Durga* are considered as picture of power. Various kinds of animals are *Sacrificed* to these Gods in which each one of them has figurative inference in their practice. Cow *Sacrifice* was common at that time, but people became aware of the socio-economic importance of that animal. After some time cow *Sacrifice* was banned and it was considered to be the holy animal. In this way *the Idea of Sacrifice* keep on changing according to the needs of people in Hinduism. The main reason of all these *Sacrifices* was to attain *Moksha* or to make oneself free from the bondage of birth and death. So, in this way the *Tradition of Sacrifice* came in Hinduism.

But in Sikh Religion, the process for attaining the *Goal for salvation* is not related to offerings rather truthful living and reciting the name of God is necessary. A man should control his five senses while living in this world, make family and recite the name of God without indulging in any form of rituals and practices. Hence, we should recognize the value of God as it is not limited to this type of *Sacrifices* rather the way for the realization of god should be of some higher value.

Gurbani give answer to this as:

*ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ*

*“Sarajeeo Kaattehi Nirajeeo Poojehi Anth Kaal Ko Bhaaree”*

*You murder living beings and worship lifeless things; at your very last moment, you shall suffer in terrible pain.*

ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਭੈ ਡੂਬੇ ਸੰਸਾਰੀ

*Ram Nam Ki Gatt Nahi Jaani Bhaey Doobay Sansaari.*

*if a person do not know the real value of God name then he shall sink in this horrifying world like a ship sinks in water .He will become unable to know the reality if he indulge in performing the useless rituals which keep him away from the reality .*

*Guru Granth sahib Page No 332<sup>10</sup>*

Gurbani says about these practices of human beings in the name of ancestors and God cannot be happy with these *Sacrifices*. So *Kabeer*says:

ਦੇਵੀ ਦੇਵਾ ਪੂਜਹਿ ਡੋਲਹਿ ਪਾਰਬ੍ਰਹਮੁ ਨਹੀ ਜਾਨਾ

*Dhaevee Dhaevaa Poojehi Ddolehi Paarabreham Nehee Jaanaa*

*You worship gods and goddesses, but you do not know the Supreme Lord God.*

ਕਹਤ ਕਬੀਰ ਅਕੁਲੁ ਨਹੀ ਚੇਤਿਆ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਨਾ

*Kehath Kabeer Akul Nehee Chaethiaa Bikhiaa Sio Lapattaanaa*

*Says Kabeer, you have not remembered the Lord who has no ancestors; you are clinging to your corrupt ways.*

*Guru Granth Sahib, Page No 332<sup>11</sup>*

You perform such type of worships. You prove God's existence be a very small thing by doing this type of worship. *Says Kabeer*, performing this type of worship connects us with a falsity and blind faith.

Basically, *Sacrifice* in early Hinduism means dedication and mainly personal dedication through non-conventional works. But the genuine *Sacrifice* should be in the form of abandoning the comforts or desires of the earth and human beings should *Sacrifice* six natural sins of the human heart, such as greed, anger, passion etc.

We can say that to get the *Salvation of the Soul*, the *Sacrifice* is necessary but not at the cost of lives of ignorant people. One should *Sacrifice* their sins, greed, anger, ego, greed, and the bad qualities within *oneself* to protect oneself from any bondage.

Where as on the other hand, there was Judaism which emerged first as a Semitic Faith with a major element of its ritual was *Qorbanat*. The meaning of Qorbanot is *Sacrifice* or sometimes offering also. Hebrew bible called *Tanakh* is a source of Christian *Old Testament* which is compiled as the first and sacred scriptures of Jewish Bible. So the literal meaning of the word *Sacrifice* in Judaism came from the Hebrew term *Qorban* which means drawing near i.e *drawing near to God*.

They used to do animal *Sacrifices* because shedding of blood is the major concept for Jewish people for making *Sacrifices*. They thought that giving *Sacrifices* with blood is the means for redress before God. After sometime this *Idea of Sacrifice* replaced with the *Idea of Torah* study and prayers which is the first part of Jewish Bible. They started reading the holy hymns written in *Torah* in which their *Idea of Sacrifice* as called drawing near changed its form. Learning *Torah* became a source of atonement and the concept of giving blood *Sacrifices* came to an end. In this way idea was reformed from old orthodox system which is limited to person, his environment, blood offerings to the idea of making relation with God and living for higher purpose. So, the ritual of *Sacrifice* in Judaism is only upto the reading *Torah*.

Therefore there are three major elements present in *Judaism Sacrifices*. One is giving up something precious by making an offering. Second is factor of replacement which means a thing that is offered or may be the things that are done in *Sacrifices* should be a substitute of person offering, for example if one should do wrong to anyone, punishment is given to him in a particular way according to them. The third is through the *Study of Torah*, doing prayers, deeds of kindness and loving which brings us near to God.

But reading Holy Scriptures like in Judaism cannot be called a *Sacrifice*. It is a type of ritual of reading *Torah* for attaining higher purpose which is described here. But *Sacrifice* should be in such a way which can be done practically according to the written holy texts. Gurbani says ritual of reading is considered fruitless in the Sikh tradition unless it is not done practically. Bhai Gurdas Ji says:

*“By mere reading of the scriptures, scholars have not been able to comprehend the Divine.”*

“By repeated reading of the scripture scholars win others, but they neither can bring their mind to any control nor can they satisfy their greed. Only through serving the Guru

(following the Guru's teachings) in the company of holy men, one may bring the Word of the Guru in the consciousness and contemplate on the Timeless".

After Judaism, Christians believe that the reason behind the *Sacrifice of a Christ* is the final expiation of sins. *Christ* death occurred as the ultimate penance of sins which was considered as null and void as written in *Old Testament* of the Hebrew bible of the Jews. In this way the *Idea of Christian Sacrifice* changed from *Animal Sacrifice* as done earlier in Jewish before *Torah* leading to the *Idea of Self- Sacrifice* done by Jesus.

In the Christian tradition, a *Sacrifice is an offering to God through any object, and to believe that he is the only Creator and the owner of all things and he is using it.* Jesus is the example who made the final *Sacrifice* in this way which *Christianity* is considering as *Martyrdom*. As we have already discussed in chapter 1 about the *Concept of Martyrdom in Christianity* but in this chapter when we are distinguishing *Sacrifice and Martyrdom* and if we try to know the *Concept of Christian Martyrdom* in the light of Sikhism then it is merely contradictory. It is true that many Christian says *Christ* died on the *Cross*. It is also true that *Jesus* died for purification of the sins of their followers. But what made a Jesus to die for such a cause in which he is forgiving other sins.

But if we see the reason from *Sikh Perspective* then this *Idea of Christianity* about forgiveness of Sins is not valid. No doubt it is similar to *Sikh Martyrdom* as we believe that our Guru accepted *Martyrdom* and the reason behind this was a fulfillment of divine and *Noble Cause* in whole humanity. But the question arises that how anyone can forgive other sins. It looks contradictory according to Sikhism. The reason is that Sikhism believes that our Guru can do mercy upon us and we only pray God for the *Forgiveness*. Forgiveness of sins is a personal journey because whatever we sow, so shall we reap. If a person sins will be forgiven in this way then how a person can be ethical, without any fear of the results coming out from his wrong deeds. In Sikhism, a Sikh becomes baptized and all his sins in the form of leaving bad deeds are forgiven not the Sins of previous birth are forgiven. But in Christianity this notion is different.

Now the point is what makes *Jesus* died on the *Cross* for the *Forgiveness* of others Sins. *Christ* is Forgiving their Sins with his blood, so here difference comes in the nature of *Martyrdom*. It gives clear understanding that Christ blood is the payment which *Christ* paid for Forgiveness of sins of their beloved. So, it is inferred in contradictory way that *Jesus Crucifixion* is bigger than forgiving the sins of people. This idea itself lessons the power of



God. When there is a supreme power i. e. God is there to take care of its whole humanity which is his own creation then why Jesus suffered too much only for other people needs .The goal of Jesus is very much valuable but it did not show any eternal way to humanity.

But in Sikh *Martyrdom* a lesson given by Gurus is inspirational. Their motive is not to *Forgive* sins rather to motivate the people for doing just in the society. They make Sikh to be strong and strengthen their faith with God's will for truthful living and righteousness. They inspire Sikhs to rise above the suffering and sorrow and recite the name of God and do noble deeds which are helpful in forgiving our sins.

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ

*Jo Nar Dhukh Mai Dhukh Nehee Maanai*

*That man, who in the midst of pain, does not feel pain,*

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ

*Sukh Sanaehu Ar Bhai Nehee Jaa Kai Kanchan Maattee Maanai*

*Who is not affected by pleasure, affection or fear, and who looks alike upon gold and dust;*

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ

*Neh Nindhiaa Neh Ousathath Jaa Kai Lobh Mohu Abhimaanaa*

*Who is not swayed by either slander or praise, nor affected by greed, attachment or pride;*

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ

*Harakh Sog Thae Rehai Niaaro Naahi Maan Apamaanaa*

*Who remains unaffected by joy and sorrow, honor and dishonor;*

*Guru Granth Sahib, Page No 633<sup>12</sup>*

It is wrong to say that *Sikh Gurus Martyrdom* was for *Forgiveness of our sins*, or we can say that Gurus gave *Martyrdom* to forgive the sins of people. Both the views are contradictory. Then how in Sikhism it is possible for us to forgive own sins, it is said that it the process of reciting the name of God.

ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੇ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ

*Baddabhaagee Thih Jan Ko Jaanahu Jo Har Kae Gun Gaavai*

*Know that one who sings the Glorious Praises of the Lord is very fortunate.*

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ ਕੈ ਫੁਨਿ ਬੈਰੁੰ ਸਿਧਾਵੈ

*Janam Janam Kae Paap Khoe Kai Fun Baikunth Sidhhaavai*

*The sins of countless incarnations are washed off, and he attains the heavenly realm.*

*Guru Granth Sahib, Page No 901<sup>13</sup>*

So what Gurbani say about a personal or responsibility for the forgiveness of sins as;  
With which we have to reap what we sow.

ਫੁਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ

*Ful Bhaao Fal Likhiaa Paae*

*The Flower and the Fruit of the Lord's Love are obtained by pre-ordained destiny.*

ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ

*Aap Beej Aapae Hee Khaae*

*As we plant, so we harvest and eat.*

*Guru Granth Sahib, Page No 25<sup>14</sup>*

ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲ ਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ॥

*Jis Simarath Sabh Kilavikh Naasehi Pitharee Hoe Oudhhaaro //*

*Remembering Him, all sins are erased, and ones generations are saved.*

*Guru Granth Sahib, Page No 496<sup>15</sup>*

In Islam we found *Martyrdom* but the *Concept of Martyrdom* is interrelated with *Jihad* only which means a holy war for protecting and spreading Islam and for doing this if a person give up his life is considered as a Martyr. So the scope of *Martyrdom* remain limited only for Islamic community which is making *Islamic Martyrdom*, whereas if we try to know

the real meaning of *Martyrdom* as a whole ,then it means giving up a life for a greater cause or protecting the humanity irrespective of caste, creed, Religion, community, culture.

*Islam* there is also a *ritual of Sacrifice* especially of animals like goat, sheep, cow, camel etc. The concept of offering to *Allah* in the form of distributing meat of animal, is of intention so that Muslim person can strength his bonding with *Allah* which impact one's rest of life. So Islamic community considering *Qurbani* as a concept of shortening the distance from the desire of the world and to reach closer to the *Allah*. In Sikhism the concept of *Martyrdom* is different here because Sikhism beliefs and practices are for whole community not a particular Religion or community. Sikh believes in giving up their life for protecting the humanity and life on this universe for the sake of God who has created us all and has same light of God. Also, Sikhism do not believe in killing of animal for keeping ourselves near to God as we can see in Islam.

Gurbani about Jihad and Animal Sacrifice:

*Animal Sacrifice is considered to be a wrong in Sikhism.*

ਪਕਰਿ ਜੀਉ ਆਨਿਆ ਦੇਹ ਬਿਨਾਸੀ ਮਾਟੀ ਕਉ ਬਿਸਮਿਲਿ ਕੀਆ

*Pakar Jeeo Aaniaa Dhaeh Binaasee Maattee Ko Bisamil Keeaa*

*You seize a living creature, and then bring it home and kill its body; you have killed only the clay.*

ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਤ ਲਾਗੀ ਕਹੁ ਹਲਾਲੁ ਕਿਆ ਕੀਆ

*Joth Saroop Anaahath Laagee Kahu Halaal Kiaa Keeaa*

*The light of the soul passes into another form. So tell me, what have you killed?*

*Hymn by Bhagat Kabir Ji, Guru Granth Sahib, Page No 1350<sup>16</sup>*

*In Gurbani Kabeer Ji talks more about Animal Sacrifice*

ਕਬੀਰ ਜੀਅ ਜੁ ਮਾਰਹਿ ਜੇਰੁ ਕਰਿ ਕਹਤੇ ਹਰਿ ਜੁ ਹਲਾਲੁ

*Kabeer Jee J Maarehi Jor Kar Kehathae Hehi J Halaal*

*Kabeer, they oppress living beings and kill them, and call it proper.*

ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ ਇਗਾ ਕਉਨੁ ਹਵਾਲੁ

*Dhafathar Dhee Jab Kaadt Hai Hoeigaa Koun Havaal*

*When the Lord calls for their account, what will their condition be?*

*Guru Granth Sahib, Page No 1375<sup>17</sup>*

### **Notion of Martyrdom in Sikh Religion**

In Sikhism we have never seen the ritual of *Sacrifice* rather it has made a great role in eliminating the *Sacrifices* which people were doing in a wrong way. The word has Persian and Arabic origins. But the goal and idea adopted by *Sikh Martyrdom* is unique and independent from other Religions. Sikh Religion showed a clear picture behind the rituals and unjust practices by giving *Sacrifices* which people were doing at that time.

We have already seen in other chapters that Guru Nanak Dev Ji made a base of *Martyrdom* because at the time of Guru Ji the whole society was in distress. The misery of the world, its screams, the oppression of the oppressed and the rising burden of sin, the society moving towards the blind faith in the world, to root out all such problems was their goal. Dying for riches, land or rewards is not a *Martyrdom* and it can be seen that *Sikh Martyrdom* is that type of *Martyrdom* in which one dies for a cause and reasons greater and bigger than the self. It is said in Gurbani

ਆਪੁਗਵਾਇਸੇਵਾਕਰੇਤਾਕਿਛੁਪਾਏਮਾਨੁ

*Aap Gavaae Saevaa Karae Thaa Kishh Paaeae Maan*

*But if he eliminates his self-conceit and then performs service, he shall be honored.*

ਨਾਨਕਜਿਸਨੇਲਗਾਤਿਸੁਮਿਲੈਲਗਾਸੇਪਰਵਾਨੁ

*Naanak Jis No Lagaa This Milai Lagaa So Paravaan*

*O Nanak, if he merges with the one with whom he is attached, his attachment becomes*

*Guru Granth Sahib, Page No 474<sup>18</sup>*

It means that person shall be honoured which eliminates ego and self interest from his mind while doing service of humanity and this service leads to service of God. A person in this way attached to the Ultimate Being due to which his attachment becomes acceptable.

Sikh *Martyrdom* is a *Martyrdom* whose roots were present in it from its birth. It started with the illumination of Guru Nanak from where all the world became illuminated and this shows that before that there was a darkness of knowledge in society. It was such a darkness that god sent Guru Nanak Dev Ji to vanish this darkness, not only this Guru Ji mission was to make enlightened person and enlightened society, but it could only be possible by removing evils from the society. So, they gave their first message to live with courage, determination and self-respect in the society. This message has a direct relation with their message of Love for *Martyrdom*. The roots of *Martyrdom* are very deep so that's why the results which came out from it are also deep, profound and enlightened in nature. Its relation was not with Sikhism only rather with whole humanity.

There is no relation of *Sacrifice with Martyrdom in Sikhism*. We generally see that for the fulfilment of some high valued ideal, a Great effort is needed. So, the roots of Sikh ideals are based on doing welfare of society (*Sarbat da Bhala*) and making enlightened society in which a person while living with spiritual freedom can become a perfect man. He should be perfect in such a way in which he can make a bond with God to get knowledge of truth. But this needs some great efforts. Sikh Gurus for the fulfilment of this goal shows us a way not of *Sacrifice* but of *Martyrdom*.

It is because the way of *Sacrifice* is temporal, small and non-eternal while the path of *Martyrdom* is large, radiant and eternal. In *Martyrdom* a person takes sufferings and sorrows of others a part of its own. So, Guru Arjan Dev Ji, Guru Teg Bahadur Ji, Four Sahibzadas of Guru Gobind Singh Ji and many others great Martyrs, those whose *Martyrdom* was given in such a way in which they reached at the final destination which Guru Nanak Dev Ji showed as a path of love. In jihad we talk of holy fight which has some historical and temporal reasons because its relationship is with only one Religion.

But the roots of Sikh *Martyrdom* are so strong that they always motivate humanity to develop in all its aspects. With this motive it came with full form as true and truthful testimony. It appears as God himself is witnessing for that ideal.

The word Martyr came two times in the whole Guru Granth Sahib Ji. Firstly it is discussed in the hymns of Guru Nanak Dev Ji as:

*ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ*

*Peer Paikaamar Saalak Saadak Suhadhay Aur Shaheed*

*All the Pirs known as sufi masters, all the Prophets, all the holy teachers, all the loyal and devoted, all the innocents and the Martyrs,*

*ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ॥*

*Shiekh Masaaiik Kaaji Mullaa Dar Dharves Raseeda*

*All the Arabian leaders, all the Deities, the Qazis, the Mullahs and the all the saints at His Door are blessed as they all keep on making praises of God. In which a Martyr is one of them*

*Guru Granth Sahib, Page No 53<sup>19</sup>*

After this the word Martyr is used second time by Bhagat Ravidass in which he is showing himself a person of low caste family who use to kill animals on festivals in which people worship saints and Martyrs also became so famous with the grace of God. He says I belong to low caste family but God grace has made me a famous personality.

*ਜਾ ਕੈ ਈਦਿ ਬਕਰੀਦਿ ਕੁਲ ਗਊ ਰੇ ਬਧੁ ਕਰਹਿ ਮਾਨੀਅਹਿ ਸੇਖ ਸਹੀਦ ਪੀਰਾ*

*Jaa Kai id Bakreed Kull Gou Ray Badhh Kareh Maaneeah Shaiekh Saheed Peeraa*

*He whose family used to kill cows at the festivals of Eed and Bakareed, who worshipped Shayks, Martyrs and spiritual teachers.*

*ਜਾ ਕੈ ਬਾਪ ਵੈਸੀ ਕਰੀ ਪੂਤ ਐਸੀ ਸਰੀ ਤਿਹੂ ਰੇ ਲੋਕ ਪਰਸਿਧ ਕਬੀਰਾ*

*Jaa Kai Baap Vaisee Karee Pooth Aisee Saree Thihoo Rae Lok Parasidhh Kabeeraa*

*Whose father and whole family used to do such things - his son O Kabeer became so successful that he is now famous by the grace of God throughout the three worlds.*

*Guru Granth Sahib, Page No 1293<sup>20</sup>*

So, from Sikh point of view one thing is clear from its ideology that if a person is really fond of God and love Him than there is no need to care about the personal salvation, rewards and paradise as we can see in Islam. So Islamic view has some similarity with a view of *Sacrifice*.

In *Christian Martyrdom*, named as *Jesus Crucifixion* which has a *Goal for Forgiving* the sins similarly in a way for obtaining something i.e. forgiveness. It is an offering in the form of blood which also relates this goal with *Sacrifice*.

Hence Sikhism is the only Religion which has no indications and even no symptoms of any type of *Sacrifice* in its whole history. From Guru Nanak Dev Ji to Guru Gobind Singh Ji no doubt their apparels were different, but all the Gurus appeared to be the same light, with same goals and same purpose. It is a journey that stops at the testimony of truth following the foundation

ਸੋ ਹਰਿ ਹਰਿ ਤੁਮ੍ਹਰ ਸਦਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ

*So Har Har Thumh Sadh Hee Jaapahu Jaa Kaa Anth N Paaro*

*So meditate continually on the Lord, Har, Har; He has no end or limitation.*

ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥

*Poothaa Maathaa Kee Aasees*

*O son, this is your mother's hope and prayer*

*Guru Granth Sahib, Page No 896<sup>21</sup>*

In the concluding remarks, we can say that Sikhism do not believe in *Sacrifice* on the following grounds.

Firstly, the *Martyrdom* in Sikh tradition shows us the ways which leads to the *Sacrifice* not of human beings but of the bad deeds and the unjustified thoughts. A person with his body and mind should live a life in such a way that he should take all the living creatures as a part of God's creativity and it is wrong to give *Sacrifice* of anyone from these

creatures. One thing which come before us is that how can we please a God by killing animals and human beings in which a same divine light exists in all of them.

Secondly, a *Sacrifice* should be of ego, lust, anger, jealousy, fear, criticism, sadness, frustration, depression, etc. All these negative emotions are responsible which keep us away from doing good deeds and making our good character. A man is interrelated more with these inward qualities while living in the society. He is a social animal, so it is his duty to make himself moral by negating all these negative qualities and try to know the reality of life by leaving superstitious activities.

*Sacrifice* should always be of something which should not underestimate the power of God. According to Sikh Religion God is the supreme power and being a scientific Religion do not believe in the superiority of anything except God. We as a part of its creativity should not indulge in such practices in the form of offering which can prove his Identity to bedowngraded. So what Gurbani say about *Sacrifice* is clear from this hymn: -

ਪਾਤੀ ਤੇਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ॥

*Paathee Thorai Maalinee Paathee Paathee Jeeo*

*You tear off the leaves, O gardener, but in each and every leaf, there is life.*

ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੇਰੈ ਸੇ ਪਾਹਨ ਨਿਰਜੀਉ

*Jis Paahan Ko Paathee Thorai So Paahan Nirajeeo*

*That stone idol, for which you tear off those leaves - that stone idol is lifeless.*

ਭੂਲੀ ਮਾਲਨੀ ਹੈਏਉ

*Bhoolee Maalane Hai Eaeo*

*In this, you are mistaken, O gardener.*

ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈਏਉ

*Sathigur Jaagathaa Hai Dhaeo*

*The True Guru is the Living Lord.*

*Guru Granth Sahib, Page No 479<sup>22</sup>*



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## CHAPTER 5 - CONCLUSION

*Martyrdom* is a fundamental concept and can be seen in some other Religions of the World also but in which term *Sikh Concept of Martyrdom* is unique and different from others can be understood by knowing the reality of its goal which we can know from the history of Sikhism. Sikh Religion is very advanced, scientific and practical Religion. It is refined picture of old Religions and earlier dichotomous systems. We can know the nature and spirit of Sikhism from the holy book Sri Guru Granth Sahib Ji because Sri Guru Granth Sahib Ji is considered as a living Guru not only by the Sikh society but also by that community who have tried to know it practically. Sikhs from the starting till now work and live their life according to the divine orders and teachings written in Sri Guru Granth Sahib Ji. Sikhs believe that Sri Guru Granth Sahib in every field and in every aspect of their life help them in every situation i.e. Happiness & Sorrow, Good or

However, in Sikhism the Goal of a Sikh in this world is to practice Righteousness without any fear and to realise his destiny because human life is the only opportunity given to us by God with his Mercy. Only while living in this world we can really work according to the creative *Will of God* and if any problem arises a Sikh always make himself ready to fight against obstruction and even in a very alarming situation pray to God and Sri Guru Granth Sahib Ji and should never loose his *Will Power* and never leaves the battle field while fighting against unjust practice working in the whole society.

The whole history of Sikhism especially the *Martyrdom* history of Sikh Religion from starting revolves around the principles for maintaining truth, justice, equality, freedom in the whole society because without these he cannot realise his goal or destiny in a real sense. It is because the result of victory of righteousness and declaration for calling a particular thing right comes from a special kind of power which we call a divine power with the knowledge of which a person realises his goal by binding him with that divine power and realises the manifestation of spirituality within him. It is only through the base, motive, results, directions or path of Sikh *Martyrdom*, we can understand that how the meaning of word *Martyrdom* fully manifest in it and bring this concept closer to spirituality.

This is not only a verbal lesson, but a reality proved in the Sikh *Martyrdom* history in which Sikh Gurus and their followers gave up their life for upholding righteousness in the whole world. The Encyclopaedia<sup>1</sup> meaning of *Martyr* is “giving up a life for some noble

cause and who by supreme *Sacrifice* bears witness to its truth is called *Martyr*” and if we apply this definition on *Sikh Concept of Martyrdom* then we can call it an incomplete and not a true definition in real terms. To know the real picture behind the Sikh *Martyrdom*, it is very important that we should understand the reality of Sikh Religion and their goals.

The Sikh concept and the definition of Sikh *Martyrdom* is totally different from other Religions not only historically but practically also. It is because here the definition of *Martyrdom* in Sikhism itself is inborn because Sikh Gurus talked not only about the welfare of Sikh people but also for the whole humanity on this earth. The origin of their goal which they have for a every human being is transcendental and universal which carries a person thought to higher standards and ideals.

We can find universality or universal truth working behind the reasons of *Martyrdom* of the Gurus because their motive was to fight against the biased and unfair principles which were contrary to the divine principles and was misrepresenting the authenticity of the Lord and its Essence and was not able to identify them properly. In this way, the origin of Sikh Religion reflects simplicity and purity in its teachings and gives a clear pavement for living a balanced and pious living hood socially and spiritually also.

Therefore, we can observe that there is no need to prove the uniqueness of Sikh *Martyrdom* because its higher and spiritual principles make it unique in itself. *Sikh Martyrs* only followed the path of righteousness and *Divine Will* and while crossing this path obstacles came in their way which were restraining them for proving the creative Will of God and while fighting against those they gave up their lives and accepted *Martyrdom*.

One more uniqueness of *Sikh Martyrdom* is that Sikh Gurus has given more stress on making a person a perfect human being because the moment a person cannot make himself free from the influence of being dehumanised by any external power, condition, society and a thing which restrain the freedom of person from where he cannot be dispelled, become an obstacle in his grooming and development in a right way. In this way a person cannot reach up to a spiritual level or ideal which is taken as mission by the Sikh Gurus. A person should live a life in such a way in which his part of internal divinity can be developed or nurtured in freedom, otherwise he cannot be able to know the reality and goal of his life. So, there should be some qualities like love, clear mind, humility, non- egoistic behaviour etc, from initial stage of his life which are necessary for reaching upto the reality through spiritual experience.

Freedom is taken as the major need in Sikh concept of *Martyrdom* that is why Sikh philosophy tells us that do not be afraid from anyone and do not make others afraid. But if anybody forcefully restrains your freedom which is against the universal law then raising of sword is pious and just. But one thing which is very unique in Sikh Religion is that it never attacked on women, children and unarmed person either belongings to any community.

As stated by Guru Gobind Singh Ji in *Dasam Granth*:

ਚੂੰ ਕਾਰ ਅਜ ਹਮਰ ਹੀਲਤੇ ਦਰ ਗੁਜਸਤ

*Chu Kaar Azzh Hame Heelte Dar Guzaashat,*

ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸਮਸ਼ੀਰ ਦਸਤ

*Halal Asstt Burdan B Shamsheer Dast*

*when all the mode of readdressing a wrong or for solving a problem having failed, (only) then taking raising a sword in your hand is legitimate and just.*

*In Zafarnama, Guru Gobind Singh Ji Verses 22<sup>1</sup>*

The aim of human being life in Sikhism is to push this process upwards by his own moral efforts i.e.by deepening his inwardness. In other words, it means not to think about ultimate reality, but he should practically live according to that and also to be a part of it. It is possible only in Sikh *Martyrdom* where we can see a clear picture which proves the reality in a practical way.

Thus, we can see that from the time of Guru Nanak Dev Ji the pavement of *Martyrdom* started because Guru Nanak Dev Ji was the first person in the whole humanity who gave a lesson of love to all people, gave the first message to all humanity about loving the Lord and the ability to know his shadow in all humanity. Guru Ji said *If you want to play the game of love; First put your head on your palm, come my way; If you put your foot on this path; Then do not hesitate even to give up your head.*

Guru Nanak Dev Ji told us that Love and *Martyrdom* are interrelated with each other and it will remain always. Both of these are two parts born from the same seed. Where there is a love of Sikh with the Lord, there will be love for mankind without any difference and the person who does this will always ready to apply this notion in his life by doing just and good

in the community. Not only this, he is ready to die against the tyranny and unjust policies at any cost.

The root cause of *Martyrdom in Sikhism* was not to save Sikhism or to maintain its existence rather in the period of Sikh Religion whatever obstructions came in the way of Sikh Gurus, they raised their voice against unjust and while fighting against those problems they gave up their life and accepted *Martyrdom* happily. It is because the root from where their mission is originated i.e. reaching upto a spiritual stage by making the society unjust and becoming obstruction in proving the creative *Will of God* has itself coming out from the essence of ultimate being i.e. God.

So, in every *Martyr* we can always see the reflection of ultimate being i.e. God on this earth in all humanity and it is process through which he must go through while giving up their everything for reaching up to their mission of realising the spirituality in God and become a part of that spirituality.

In Sikh history, at the time of Guru Nanak Dev Ji *Martyrdom* word came into existence. During this time Mughal Empire established itself in India and followed a policy of persecution and oppression. So, Guru Nanak Dev Ji raised their voice against the unjust policies of Babar, ruler of that time. Guru Nanak Dev Ji called *Martyrdom as a Game of Love* in which helping and protecting the weak from oppression, confrontation with the unjust policies and it becomes a religious responsibility in the light of which *Martyrdom* of a religious person becomes necessary. One more uniqueness of a *Martyr* lies in the quality of being fearless, which means not to be afraid of death and this spirit of fearlessness comes from the quality of fearless God.

This way we can find so many other qualities and characteristics of a *Martyr* in Sri Guru Granth Sahib Ji, which depicts a reflection of God. The characteristics mentioned in Sri Guru Granth Sahib for becoming a good and ethical human being can be seen in *Martyr* also. A clear view of the path stated by Guru Nanak can be seen in the fifth Guru, Guru Arjan Dev Ji which showed convincing evidence of Guru Nanak Dev Ji teachings by giving up his life.

Then afterwards, Violence came as a storm and the extent of oppression began to rise, after the *Martyrdom* of father Guru Arjan Dev Ji, Guru Hargobind Sahib Ji the sixth guru wore two swords. One is called Miri which means symbol of universality and power. On the other side Piri means symbol of worship and Religion. Guru Ji told that these both are

supplements. Only that person who has adopted the principle of Miri and Piri can see the presence of divine light in everyone and can pray for the welfare of all. Guru Hargobind Ji felt that in order to prevent the human being from being crushed and oppressed, a human heart must have created such a sense, with whom no one fears from anybody or make others frightened. No one considers himself to be inferior to the strong. The seed of this realization was sown by Guru Nanak, in which he enlightened the feeling of self-esteem in the heart of those who were considered low. That seed gave the courage to flourish. The Guru Hargobind Ji tried to transform the seed of that kind into tree. The awareness of Mind is necessary for holding arms. Only after the sense of self-esteem and confidence, arms and weapons are used to protect others from persecution.

Heroic nature is necessary for the protection of any Religion. To produce this heroic flavor and encouraging Sikhs to live enthusiastic life, *Akaal Takht* was made in front of *Harmandir Sahib* by Guru Hargobind Sahib Ji. For Guru Ji all rich and poor are same for them. When Emperor Jahangir came to meet Guru Ji, he was also given the same food in langar (free community kitchen) which every common people used to eat. In this way the principle of equality was implemented also by Guru Hargobind Sahib Ji. Today instead of hate, jealousy, enmity, non-ethical feelings, a light of love, care, brotherhood can be enlightened. The only need is to identify and respect oneself in front of the light in which Guru Ji lived their life.

*Martyrdom* took place which continued till the time of Guru Gobind Singh Ji and came as the fury of tyranny. Many rulers came and went, who tried to end the existence of Sikh Religion and its institutions but every time they had to face defeat. By reading the history of Sikh *Martyrdom*, we understand how the practical form of Spiritual hymns, which are compiled by all the Gurus and Bhagats registered in Guru Granth Sahib Ji, can be seen clearly in Sikh *Martyrdom*.

Another uniqueness of Sikh *Martyrdom* is that it shows a way which does not divide humanity into any kind of Communalism, Groupism and Sects, but gives the message of living with mutual love affair to all humanity because the aim of our Gurus is to show humanity its identity and purpose. They have tried to show Universality in every aspect of life, so they have the purpose of creating *Enlightened Person* due to which illuminous society came into existence. With the help of this illuminous society, righteousness and equality can prevail in this world, which helps us to reaching up to our goal.

We give honour to the ninth Guru, Guru Teg Bahadur Ji with the name of *Hind Di Chadar* which means they accepted *Martyrdom* for the protection of Hindu Religion. It is true but in reality by saying this the meaning of their *Martyrdom* become partial and limited to Indians only, so the truth is that the *Martyrdom* of Guru Teg Bahadur Ji gives a universal message to whole community in this world because they established a right to freedom of Religion which is applicable for the people of all Religions in the world.

If we talk about *Martyrdom* of four sons of Guru Gobind Singh Ji then they set an example while fighting against Righteousness and Equality. The *Martyrdom* of the four sons proved historically that death does not exist for the person who leads life in the *Light of Divine Supreme Consciousness* and nobody can restrain them from reaching upto a spiritual goal.

*Kabeer Ji says*

ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ॥

*Kabeeraa Marta Marta Jag Mua Mar Bih Na Janey koye*

*O Kabeer, the world is dying keep on dying to death, they are unaware about how to truly die.*

ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ

*Aisi Marni Jo Marye Bahur N Marna Hoye*

*Who comes to know to die for truth and righteous, that person do not have to die again and again.*

*(Guru Granth Sahib Page No 555)<sup>2</sup>*

While living in the society, it is necessary to openly adopt any Religion from the heart. As is practiced by almost all Religions, this principle is considered correct and applicable to all communities. We can also call this *Universal Truth*. The four Sahibzadas of Guru Gobind Singh Ji proved it. They did not want to save their Religion, but at the time they came to the emperor or those who were under the tyranny of that time, they had to evacuate themselves from the problem of conversion of Religion, and this was the *Martyrdom* that could make them successful in their mission. What is that due to which they stood firm on

their ideals and principles. We can call it a power of truth and the attraction of truth is such that it will not go back without proving it.

It has been seen till now that oppressor did not remain, but the principles remain the same today and will remain forever, neither will change nor anybody can change. The *Divine Command* should remain ever-present, whether thousands of *Martyrs* give up their lives, become the witnesses and shadow of that *Divine Command*. These are the shadows that keep us tied to God eternal order. Without this understanding, we cannot properly understand the historical facts associated with the Sikh Religion and its institutions.

When we talk about the life of tenth Guru, Guru Gobind Singh Ji we can see a great example that at the time of distress in their life, when their father, their mother, four sons and other Sikhs gave up their life but instead of this Guru Ji was contented and satisfied with their life. Guru Ji thanked God that they have chosen his family for the welfare of society. Instead of this they remained happy and lived a life of high morale. The *Martyrdom* of Guru Gobind Singh Ji gives us message that how to live with contentment, satisfaction and high morale even in a most challenging phase of our life which is a major need of everyone's life today.

*Martyrdom in Sikh Religion* is the source of motivation and a great symbol of courage, humility, heroism and extreme devotion for every Religion in this world. In addition to maintaining a religious devotion, the social and political duties of society have also been accomplished. It is the assertion of immortality and celebration of its victory over the unjust forces of the world. Truth always wins and its clash with Violence and oppression at some time, become the means for proving universal truth. The history of *Martyrdom* in Sikhism is the historical proof of this truth.

The quality which is unique in every *Sikh Martyr* is that even at the time of distress and the question of death came, every time they were deeply connected to the timeless all-pervading consciousness. The presence of this light within the *Sikh Martyr* is something that becomes clearly observable almost to every common man. That there is a divine light present in such a person does not remain a matter of doubt because it's strongly manifest before all.

Emotion of love does not hide and manifest in the behaviour of person despite his effort to hide it. Similarly, the deep existential bond of the religious person with the timeless all-pervasive consciousness does not hide and manifest in his life clearly. His chosen death in



the form of *Martyrdom* becomes a very special evidence of this truth. Even at the time of distress they demand boon from God:

*“ Dear God, That I may never turn back from the righteousness; That I may never turn back with fear while facing the enemy, That I may instruct my mind for always enchanting thy praises; And when the end time comes , I may fall while fighting in the battle field grant my request so that I may never deviate from doing good deeds. That, I shall have no fear of the enemy when I go into battle and with determination I will be victorious. That, I may teach my mind to only sing your praises. And when the time comes, I should die fighting heroically on the field of battle”.*

*Guru Gobind Singh Ji, in Dasam Granth, Chandi Charitar, Ukati Bilas<sup>3</sup>*

Thus, it is not a matter of declaration of only Sikh community to call them great *Sikh Martyrs* but they were called so by the people of other communities also. The proof of their *Martyrdom* is the present of divine light within them and their fearless celebrating *attitude*. *To step out of their material life with the full awareness of that divine light. It is a matter that becomes manifest before any common person due to which they are called Martyr's.* The Sikh concept of *Martyrdom* has shown this truth clearly.

The *Martyrdom* of Shri Guru Arjan dev Ji, Shri Guru Teg Bahadur Ji, the Four Sons of Shri Guru Gobind Singh Ji and hundreds of *Sikh Martyrs* were recognised not because Sikh community declare them so but even the tyrant who put them to the *Martyrdom* also acknowledges with awe that they were divine souls.

The uniqueness of *Martyrdom* in Sikhism shows a complete combination of worshipping (*Bhakti*) and power for fighting against unjust (*Shakti*). God has given us not only this physical body, along with this we are blessed with the ability to understand the difference between right and wrong, and it is our duty to use the power in such a way with the help of which we can make a happy and prosperous society.

In the coming days, if the reality of Sikh Religion and its *Martyrdom* history is misunderstood and misinterpreted without understanding its principles, then the consequences should be understood from the impact of earlier results. Gold always remain gold, it never loses its shine whether we color it with full layer of bronze on it and try to fade its real shine. But in the end its own identity remains the same and it shines in a way that nobody can stop for proving its reality, like Sikh *Martyrdom* and its history also. Knowing

about oneself identity, its goal, its reality is an inward process. Through, this process a person can reach upto a spirituality which manifest within him. Sikh Gurus in the *Holy Scripture* “Sri Guru Granth Sahib” shows us a clear way for reaching upto a real goal of life.

They have never shown to live merely in a spiritual quest. They also show humanity a ways through which we can make a just and prosperous life. As in the second chapter we have clearly understood the social and political transformation of the system at the time of Guru Nanak. How they broke the walls of falsehood, superstition, and inequality and showed people their own personal identity.

Guru Nanak Dev Ji was the first who eliminated the discrimination of women and was given equal status like every person of society. Guru Ji mission was to make an idealistic society in which every person can live with freedom and equality. He or she should live in such a way which makes their identity unique and purposeful. This all depends upon the governance system of the society which affects upon a person’s thoughts and its life.

So, what is the need of *Governance System*, what type of Governance System should be there how it should be governed by the ruler. We can find the answer of all these questions in Sikh way of life told by Sikh Gurus. Today in this modern world we talk about every type of governance system either Democracy, or Nationalism and Socialism. We will see that no one is successful in its governance and why? People from long time suffering from one of the above discussed systems. Democracy is liked by them but there are some limitations also in this system. Now we will see how with the emergence of Guru Nanak Dev Ji and their thoughts gave us knowledge for making a better and fruitful governance system in the society.

The origin of Sikhism begins with the emergence of Guru Nanak Dev Ji, the first Guru of the Sikhs. Bhai Gurdas Ji in their beautiful poetic hymns

*ਸਤਿਗੁਰੂ ਨਾਨਕ ਪ੍ਰਗਟਿਆ*

*Satguru Nanak Pargetaya*

*With the emergence of the true Guru Nanak*

*ਮਿੱਟੀ ਧੁੰਦ ਜੱਗ ਚਾਨਣ ਹੋਇਆ*

*Mitti Dhud Jag Chanan Hoya*

*the mist cleared and the light scattered all around*

ਜਿਉ ਕਰ ਸੂਰਜ ਨਿਕਲਿਆ

*Jeu Kar Sooraj Nikaleya*

*As the Sun appears in the Sky*

ਤਾਰੇ ਛਿਪੇ ਅੰਧੇਰ ਪਲੇਇਆ

Tare Chippe Andhar Paloya

*Stars hides and all the darkness clear from the Sky*

*Bhai Gurdaas Ji in Vaars Heroic Poetry, Page -1<sup>4</sup>*

Different people in society give different views about Guru Nanak Dev Ji. Some call them social reformer, some call them prophet etc. But one thing which is clear from the above hymn is that the mist is cleared, and the society became enlightened. So, question arises what the meaning of mist is here and what type of enlightenment came in society. For this we have to understand that there was a total downfall in social and political life of people at that time. Guru Nanak Dev Ji enlightened the society by clearing the mist which comes from lack of clarity and knowledge.

Guru Nanak Dev Ji was such a warrior and an *Enlightened Person* who wiped out all kinds of persecution, like low caste discrimination, prejudice, oppression not only in Punjab but in the whole humanity, and woke up the people's dead conscience, dignity, and pride. This was a need of that time that a complete transformation of social, political and religious life was required. This change became possible with the origin of Guru Nanak. The motive of Guru Nanak Dev Ji was to build up an enlightened person and dignified society. This motive cannot be fulfilled by making people not only religious, but they should deserve to live a social and political life in a right way.

All the *Divine Knowledge* given in the Religion and to live according to this spirituality in a practical form in this world, whose life is a combination of utterance and action, that person can become an enlightened. Guru Nanak dev ji motive was to make such a society and we can clearly see the glimpse of all these qualities in the life of the Guru Nanak Dev Ji.

Guru Nanak, philosophy was not only to impart *Religious Knowledge*, but to give *Knowledge of Political and Social Values to Man*. To worship in the jungle and to keep oneself away from the daily normal life, which people use this way to achieve God was

neither considered this right by Guru Nanak Dev Ji nor did he ever persuade anyone to do so. According to him, God's achievement can be possible while living in a worldly life and also by practicing it. We can see in their life a complete perfection in every relationship as a father, husband, son, brother and good social person.

In every relationship they seem contented, satisfied, strong and happy. We can see the quality of stability in their nature due to which they made a balance between social life and their religious life. Therefore; they have adopted the path of living life too and done four divine journeys' through which they wanted to tell them about the real message of God. The people in the world were confused by the conflicting thoughts and the messages given to them by *priests, kazi's, pandits* etc.

The first requirement of a Person in his life is how to live and interact in the society in a right way. Because it is only the society by living in that one can refine his nature and character completely and can reach at the level of higher ideals and virtues. How these ideals should be and how our thinking should be, how to face the situation of life in any circumstances, the answers to all these things are found in the philosophy of Guru Nanak Dev Ji.

If we talk politically then they also told us the *Right Path for the State and Governance*. The hymn in Guru Granth Sahib clarifies this point in which the governance system told by Guru Ji was described.

ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਈ ਨੀਵੈ ਦੈ

*Nanak Raj Chalaya Sach Koth Satani niv de.*

*Nanak make such a kingdom where there is fortress of truth with strongest foundations.*

*Guru Granth Sahib Page No 966<sup>5</sup>*

He told the society a special type of *Governance System* and that what type of rule should be accepted in the society and how the people make themselves free from tyranny, suppression of the state. They gave an alternative for this through which they made truth as a base which results in a new kind of life style and Governance in Society. But, it is a matter of thinking that from where this strength came to Guru Nanak Dev Ji. In reality the origin from where this authority came was that Guru Ji has something which we can call a particular

divine light or power which instructed Guru Ji to give message to all humanity the source from where the idea of this type of governance came is nothing but a divine quality only.

If we deeply see their *Divine Qualities and Divine Vision*, we can understand easily that their personality give us complete knowledge of every aspect in our life. According to Guru Ji the base of Governance System should be Ethical and righteous because ego comes in the nature of human being and this Ego can go on the wrong path and destroy society. So, there is a need of something which a police and law of the state are not enough to control the unjust practices in the society.

One thing which is most important and should be present in the *Governance System* is the fear of divine power and this fear originate the sense of serving the society and by controlling the ego keep the person free from self interest. This type of person can make the society just. After that the whole society becomes prosperous and developed. The attributes of a new light are already present in the Sikh faith, and Guru Ji has told to bring these qualities in our life. At the political level, they laid a perfect and complete ideal before us by removing the shortcomings of democracy, nationalism and socialism. The reason behind that is in democracy one should keep higher ethical standards in a governance system and nobody has given the ways till now which can make this possible. There should be a Religion and a fear of god which is taken as a supreme by the ruler of the state for making a successful government.

The Guru Ji contradicts the ego of knowledge that is said to be the leading today, they said

ਪੜਿਆ ਮੁਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੇਭੁ ਅਹੰਕਾਰਾ

*Pariye Murakh Akhiye Jis Lab Lobh Ahakara.*

*That educated person is to be considered as fool on who is filled with greed, arrogance, pride and ego.*

*Guru Granth Sahib Page No 140<sup>6</sup>*

Therefore we draw the conclusion that the rule of *Democratic System* cannot be successful in itself. No state has made any arrangements to correct this behavior until the normal conduct of a common man cannot be corrected. Just as in today's era, Religion has become shorter than politics. Similarly, it has been expelled from the state administration.

Because of this, today's government is being proved completely unsuccessful to make a good society.

If we talk about nationalism, then it has some positive and negative sides in this system. A government is loyal to the state rules and policies and nothing to do with person's needs and interests. Loyalty towards humanity is missing in this *Governance System*. At last in *Socialism*, as Karl Marx did Guru Nanak Dev Ji also talked about equal distribution of wealth and equality among labour class in society. The three basic principles of *Kirat Karo* (earn honestly), *Naam Japo* (recite God name) and *Vand Chakko* (sharing the food with others) give proof given principles. But the principle of *Naam Japo* is missing in Karl Marx theory as Guru Nanak Dev Ji told humanity that without reciting the name of lord we cannot earn honestly and cannot share our food with others because we cannot control our senses which are the main cause of making person egoistic.

Now a days we can see the downfall at the *Social as well as Political* level also. The reasons behind is poor *Social System and unjust Political Policies* which are making people unaware about their conscience. People are becoming egoistic, lusty, and greedy and relationships are declining. People started thinking more about themselves with increasing self interest. As a result, Society is becoming materialistic. More and more opening of old age homes, divorces, separation of families etc all these are the results of unbalanced life. So, there is need of time that we should learn that how to live a healthy, prosperous, truthful and stable life from the ideals of Guru Nanak Dev Ji. If a person adopts such a philosophy, then the whole society can become just and righteous socially and politically.

From the second chapter we came to know the Governance System which Guru Ji told us in later times is not even taken into consideration till now by the governments. The efforts, ideals, ways which our rulers are using for making a just society are not coming out in fruitful way because they are lacking one thing which is told by the Sikh Gurus at those times. The effect of that thing which is lacking influences the people and their moral and social nature also. So, it is the need of time that in this demoralised and declined society, a revolution with a new light is required to rejuvenate the society.

Every person takes lesson form Sikh *Martyr* history which makes this doctrine lively, that without making just and righteous person i.e. fighting against wrong and unjust policies we cannot think of unjust society also. So firstly, if a ruler is an enlightened person, then whole society can become enlightened.

So Sikh *Martyrdom* history is a great example in the history of mankind which shows righteous and just governance system which helps us to live with courage, pride, confidence, freedom in the society with the help of which we can reach up to a ultimate goal of life. This chapter shows us a ways and principles that how to interact and live in society and work for the welfare of the people. All the metaphysical examples which are found in Guru Granth Sahib are discussed in this chapter because these all explain not only the metaphysical principles working inside the society for the welfare of Humanity rather how they should be taken as a part of social and political life of people. In this way we can live a good moral life, from this morality we will be able to make good governance system and from this a good society emergence is possible.

There is no end of list about the *Martyrs and Martyrdom* given in Sikhism. Today, if the whole world gives a turning point to its life with the blood of martyrs and the young generation by taking lessons from this, lead for nation and Religion, then the concept of *Martyrdom* will shine even more.

Every *Martyr* have its own identity which is different from a common man but one thing which is unique about the nature of *Martyr* a quality found in Sikh *Martyr* can be seen easily in the metaphysical principles discussed by the Sikh Gurus. Whatever characteristics a *Martyr* has a surely be found in Guru Granth Sahib. So, Guru Granth Sahib as a living Guru gives evidence or proof about the nature of *Martyr*. How a *Martyr* give up his life and what is the importance of this type of *Martyrdom* is discussed here. In the Guru Granth Sahib whatever qualities and virtues are discussed for living moral and virtuous life are shown by the different Gurus according to their ideology. These virtues are not common rather manifest in them for being a true martyr.

Knowing all the attributes of a *Martyr*, we see one thing which is unique in his *Martyrdom*. What is that? It is that divine power in front of which the fear of death and the fear of torture, cannot even stand up. This power manifest in them to prove the truth, the existence of God and to maintain the divine command that will remain forever.

On metaphysical level there are two types of powers a human being has, one is called Truth as a divine power (internal) and another Untruth which is Socio-Political power (outer). The internal power which is called truth is also a spiritual power, divine power, ultimate power and power of God. The Outer power is the way used to win others, other people, community or nation. Its victory stands only on defeating others. Occasionally the lie

(untruth) wins whereas Truth has won forever. A person is called great on socio-political level if he has the capacity to win more and its extent of rule is vast. Akbar the great is a king whose name is identified with the word 'Great', because he had capacity to win more provincial power. But on the other hand, Truth (internal) deals with the victory of our own mind and its senses, as we see in Gurbani

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ

*Aeyi Panthi Sagal Jamati Man Jeetye Jag Jeet.*

*Consider all mankind as brotherhood as the highest order of Yogis; One who conquers his mind can conquer the whole world.*

*Guru Granth Sahib Page No 67*

We can see there is no men who has conquered the whole world even the Sikander tried to win the whole world but in his last days we find that he gave a message to world that winning the whole world will not give you happiness. This type of person atleast remains a slave of his own mind and he cannot win that. It is very difficult to conquer our own self then conquering others. From the earlier era till now the fight keeps on going between Truth (Inner) and Power (Outer). The whole history is full of this fight and their results. In politics, there are four qualities to conquer others preferably we can see called '*Chanakyaniti*'. The first way to conquer others is to take shelter or bow against his feet, to buy someone by offering help, to torture others & to divide for exploitation and but in Sikh Religion there are two qualities for conquering the inner self are Kindness (*Daya*) and contentment (*Santokh*). Kindness is for others and contentment is in itself with which a person can win the whole world.

The *Martyrs* never give up, although Guru Gobind Singh Ji was forced to accept the tyranny of Muslim and laid down his faith from almighty, by accepting that their entire family was Martyred. If Guru ji wants they could make reconciliation with the Muslims, as many Muslim personalities asked them to do this for their benefit. But even after all that happened, he did not give up, because Martyrs never give up their faith before tyranny and a tyrant. Guru Gobind Singh mentions all the blessings of God. They said that my head bow only before God who is the bestower of all blessings. God has no army, no weapon, no beautiful floor, but he provide our lives with complete satisfaction with his blessings as Guru Gobind Singh Ji mentioned in Zaffarnama.



ਨਾ ਸਾਜੋ ਨਾ ਬਾਜੋ ਨਾ ਫੈਜੋ ਨਾ ਫਰਸ਼ ਖੁਦਾਵੰ ਬਕਸ਼ਿੰਦੇਹ ਐਸ਼ ਓ ਅਰਸ਼

*Na Sazo Na Bazo Na Fauzo Na Farsh Khudavand Bakshindeh Aish o Arsh*

*As he is the provider and through His Big-heartedness, He provides Heavenly Enjoyments to one without any wealth, falcon, army, property and authority*

*Zaffarnama, Dasam Granth by Guru Gobind Singh<sup>8</sup>*

Guru Gobind Singh Ji in *Zaffarnama* which was a spiritual victory letter sent by Guru Ji to the Mughal Emperor Aurangzeb, Guru Gobind Singh Ji reminds Aurangzeb about his weaknesses as a human being and for immoderations as a ruler. Guru Gobind Singh writing depicts their high morale, confidence and unwavering faith in the Almighty even after the loss of their Father, Mother and the four sons under Aurangzeb's oppression.

That is why all history today calls Aurangzeb cruel and says the Guruji family as Martyrs. It is true that we can see milk, but we cannot see clarified butter in it. So, we use some method for making it. We cannot see it but we still believe that it exists in it. The real truth cannot be known without being a part of it. Similarly, Martyr for reaches upto the path of *Martyrdom* and becomes a part of divinity. Not only this, the opponents also told with complete faith, that they are not ordinary people, they are really divine souls. This thing is not less than a faith in itself. It is the power that even forces opponents to speak the truth and, in this way, *Martyr* always wins and executioner always loses.

As much as the gold is cooked in a melting pot, everytime it becomes pure than before. There is no limit of its purity. In the same way, the nature of martyr is like a gold, the more he is oppressed, the more his faith become immense and unlimited. The flower of the rose distributes its fragrance without any discrimination. His work is to distribute the fragrance which points towards giving something not gaining. The fragrance inside it is not created, but it is inborn in it and attracts everyone. Its existence ends after some time, but a person get too much influenced by its fragrance in such a way that it leaves a refreshing pleasure to a soul which never came to an end.

Similarly, there is a life of a Martyr. He may even lose his physical existence, but his qualities, values and principles which came out from his *Martyrdom* are eternal and give right directions to our life by making us moral and intellectual person. Self respect was taken as a big affair by Sikh Gurus. Because it is the major need of a person in his socio-political

development and maturity. So, it is the socio-religious duty of a Martyr to live with respect and protect the self esteem and prestige of all people of society.

The falsehood from the earlier era did not like the truth. The reason is that the world is lying on the wrong side. The lie wins occasionally. But the ultimate victory has remained of the truth always. Jesus speaks the truth, but it is found on the cross whereas lie sat on the throne. Guru Nanak Ji spoke truth, but Babar put him in the Jail. Jahangir sat on throne while Guru Arjan Dev Ji sat on hot iron plate. Guru Teg Bahadur Ji was Martyred in Chandni Chowk Delhi while cruel and liar Aurangzeb was sitting on throne. Governor of Sirhind taking false oath of his own Religion executed two younger children of Guru Gobind Singh ji who were the Symbols of Truth for not accepting religious transformation. Aurangzeb in his book tuzuk-e -jahangiri wrote that I have been thinking from a long time to shut down the falsehood shop of Sikh gurus. He call Guru ji ideology of truth as a shop of falsehood. This shows clearly his cruel and immoral character. As we can see no one today even bow down even in front of his grave. Whereas the whole world is paying obeisance and praising the Guru Sahib ideology with due respect and the work done for whole humanity. This is called the victory of Truth.

We can conclude that truth is eternal always and no one can falsify it.

In this way the falsehood came to an end. As a result, Sikh Gurus messages today are being sung and understood and these are eternally immortal.

In chapter 4 we have seen the differences between *Sacrifice* and *Martyrdom*. One thing which we came to know about the reality behind the word *Martyrdom* is its use in the histories written about Sikhism. To give up something is called *Sacrifice*. Its synonyms mean the Arabic word *Martyrdom*, which means giving up for the witness of one's beliefs by eliminating selfishness. But if we try to know the *Martyrdom* history of Sikhism, it is wrong to relate the word *Martyrdom* with *Sacrifice* as done by many people. Sikhism have not even a single quality or proof that shows that it is related to *Sacrifice* in any way. It is actually a *Martyrdom* in real sense.

The *Martyrdom* word came from the Arabic language and from Arabic it converts into Persian language afterwards in the Indian Philosophy this word can be seen firstly in Guru Granth Sahib. *Sacrifice* and *Martyrdom* has no relation with each other, the word

*Sacrifice* has been prevailing since from Vedic culture and was used in other parts of the World also.

First, we try to know what *Sacrifice* is, *Sacrifice* is defined as

1. an act of offering something to the deity which is precious.
2. offering may be of Human being, Animals or Plants.
3. Offering should be for the sake of something else.

The *Sacrifice* is given only for the cause which has limited scope. A person who give *Sacrifice* either a man or a animal has always a relation with a particular community.

In *Martyrdom*, we find the below difference from *Sacrifice*:

1. an act of give up his life while fighting for firming the moral ideals or principles which are universal and religious.
2. This act is done only by the religious person in real manner.
3. Here the giving up is not to achieve something rather by giving up making the humanity aware about the just and valuable divine principle should work in the society.

The relation of *Martyrdom* like *Sacrifice* is not with any particular community or it works not in a limited scope. For example, Guru Teg Bahadur Ji accepted *Martyrdom* for the protection of Hindu Religion and their holy symbols. So generally, we call them as Protector of Hindu Faith (Hind Di Chadar) but calling them so we are decreasing the parameters of their *Martyrdom*. We have made a limited scope for understanding the reality of their *Martyrdom*. The reality is that they gave *Martyrdom* not only for the Hindu community rather their ideal was to give up for the sake of any Religion. Even if there were any other Religions in the place of Hindu people, they would give *Martyrdom*. Because they were not concerned with the Religions of the community but with the Humanity who has the similar light of one Almighty i.e. God.

We cannot understand the real meaning of *Martyrdom* if we try to know it in the frame of *Sacrifice*. One more aspect which is a part of *Sacrifice* is called in Indian tradition Balidan. The word Balidan was first used in the Hindu Vedas. Balidan means offering

something to Gods and Goddesses to make them happy, the offering was done forcefully either of the person or animal.

According to Encyclopedia of Religion and ethics, in Islam a martyr is one who died in the battle of Jihad (holy battle of Religion) e.g. Hazrat Haleel, Amaam Hasan Hussain and Mansoor all are the Martyrs according to Islam.

In Chinese culture a person who give up his life for kindness is called Martyr.

In Christian thought not only the life given through blood is considered, rather to become witness for good deeds is called *Martyrdom*.

In Judaism those people who believes in godly laws with heart, spirit and complete faith are Martyrs. They bear pains but do not take back from the fulfilling the ideal.

Japanese also give equal importance to this type of death.

As we have seen from different Religion of the World and how they are considering their definition of Martyr, they have used this word according to their culture and their needs. The definition given by all these Religions about Martyr is not proving the value which should be given to a person who is Martyr. The meaning of Martyr as used in these Religions is contradicting this definition itself. The reason is that we have seen one thing common in all these Religions is that a Martyr was trying to gain something or to give up for some noble cause but noble cause are those which should be eternal and make the principles eternal forever. So now we will see how this concept of *Martyrdom* in Sikh Religion shows its real character in true sense.

The origin of *Martyrdom* in Sikhism is from Guru Arjan Dev Sahib, where the hot sand was poured on naked body and then the injured body was drowned in the Ravi river. We can say that from the whole Religion of the world, one *Martyrdom* is different it is called Sikh *Martyrdom*, the whole humanity has given the status of “*King of Martyrs*” to Guru Arjan Dev Ji because they give up their life with their own choice and nobody forced them to do so.

Not only has the Sikh world, but also the whole world pay tribute to the King of Martyrs, Guru Arjan Dev Ji. This is the *Martyrdom* on which Sikhs, India and the whole world will feel honored, the hypocrites who invent in the name of Religion, caste,

community, and state and in the name of Religion should learn something from Guru Arjan Dev Ji's principle, from the Guru's *Martyrdom*, his tolerance and faith.

The second unique *Martyrdom* given was of ninth Guru, Guru Teg Bahadur Ji who by giving up their life has enforced the law of freedom to preach any Religion. Their *Martyrdom* especially for Hindu Religion as a historical fact becomes a way for showing every Religion its identity and freedom. There is no such example in the world that has been given the *Martyrdom* to save another Religion. Guru Gobind Singh himself has written in one of their beautiful resplendent composition called Bachittar Natak, where they discuss about the *Martyrdom* of their father:

*ਠੀਕਰ ਫੋਰ ਦਲੀਸ ਸਰ ਪ੍ਰਭ ਪੈ ਕਿਆ ਪਾਯਨ*

*Theekar For Dalees Sir Prabh Pai Keya Payan*

*ਤੇਗ ਬਹਾਦਰ ਸੀ ਕਿਰਿਆ ਕਰੀ ਨਾ ਕਿਨਹੂ ਆਨ*

*Teg Bahadur Si Kirya Kari Na Kin Hu Aan*

*By giving his head he breaks the potherd of the king of Delhi (Aurangzeb),  
Guru Teg Bahadhur left for the abode of the Lord.No one can perform such  
task which did by Teg Bahadur.*

*Bachitar Natak, Guru Gobind Singh, Dasam Granth<sup>9</sup>*

Not only this their five beloved companions were also Martyred in which Bhai Mati Dass was cut into pieces by saw, Bhai Dayala Ji was put into a cauldron full of boiling water, Bhai Sati Dass was wrapped in cotton and set to fire. Bhai Mani Singh who was the ceremonial reader at Harimandir Sahib Amritsar was executed by chopping the joints of his hands. Bhai Taru Singh head was killed by taking the scalp out from their head. The Martyr creates a glorious history and leaves the message for the nation.

The Martyr is so strong in his quest that even the world's greatest greed cannot mislead him. The example of two younger Sahibzadas of Sri Guru Gobind Singh Ji. Two Sahibzadas were offered with rule and wealth of the state by the Governor of Sirhind for changing up their decision by changing the Religion and left the ideals of their father Guru Gobind Singh Ji. But they remained firm and steady. The person who lives in a state of calm and steadfastness, does not leave the side of faith and truth. Sikh history has defined a very

elevated parameters of the term *Martyrdom* from the many Sikh Martyrs apart from the *Martyrdom* of Guru Arjan Dev Ji, Guru Teg Bhadur Ji and the four Sahibzadas of Guru Gobind Singh Ji. There are many more great Sikh martyr who gave up their life upto 1762 in Sikh history. First is *Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das*: these were the real brothers and were devoted disciples of Guru Teg Bhadur Ji, they were arrested, chained along with Guru Ji on the way to Delhi before the *Martyrdom* of Guru Teg Bhadur Ji these all three were forced to change the Religion into Islam in front of Guru Ji but they refuse to do so and said they will follow the ideology of Guru Teg Bhadur Ji, the motive of Islamic rulers thought that by doing this they can shaken Guru Teg Bhadur Ji resolution. But they not succeeded in doing this and instead of changing their ideology all three accepted *Martyrdom* in front of Guru Ji.

Bhai Taru Singh was a great Sikh Martyr who give up his life for protecting Sikh values, when he refused to adopt Islam then his head scalped rather than cutting his hair.

Bhai Mani Singh was forced to convert to Islam. When he refused to give up his beliefs he was ordered to cut his limbs one by one, started to begin with his wrists, by reminding the executioner of his punishment and to start the cutting at the joints in his hands. So this was the courage they had in front of the death. He is great Martyr.

Other great Sikh Martyr in Sikh history are *Bhai Bota Singh, Garja Singh, Mehtab Singh, Sukha Singh, Subeg Singh and Sehbag Singh*, also there were *Sikh Women Martyrs of Lahore*. Apart from this thousands of *Martyrs* gave up their life in Smaller Holocaust (*Chota Ghaulughara*) and Bigger Holocaust (*Vadha Ghaulughara*). These incidents led to a great respect for the Sikh community.

*Martyrdom* in earlier definition used in Religion is considered as keeping ones faith and values but in modern era Religion need important changes like it was required in earlier times. Development of Science could not make human perfect and failed to delope any other kindof study in place of Religion. New light (Science) has not originated any new directions for human and social welfare which takes place of Religion. It was of belief that 21<sup>st</sup> century will develop some new rules but still science fails in making this. In this era the most developed countries are busy in making new military arms which if used then will destroy all human race. This proves that development of Science is not appealing principles of human development. Today if moral virtues like honesty, Pity, Morality etc are existing not because of development of science but due to some other reason.

As explained in Vedic culture Human being cannot achieve happiness through materialistic things in the world and neither *Sacrifices* can make him happy. This can be possible only when the *Inner Wall between the Soul and God falls*, the union of the *Soul and God* is matched, as we seen in the face of *Martyrdom*.

The teachings of the Hindu Religion was not able to give them mental satisfaction therefore, there was a need for improvement. This need was felt became more and more by coming of the Muslims to India. *Islam* believed in Gods unity and human equality; *Islam* was against worshipping of Goddesses and Idols. His doctrine makes a call to wake up for Indian thinkers, resulting that some religious leaders chose door of worship and left the path of knowledge.

The real picture behind *Sikh Martyrdom* was not shown very clearly by most of the Sikh scholars rather they have focussed on the historical aspects of the *Martyrdom* history. Till now very few scholars have discussed about the reality behind the concept.No doubt they have discussed religious aspects of Sikh Religion that how they make a great impact on social ,political and ethical life of a person by showing him a righteous way. But there is something more than these aspects and above those aspects we can understand the universality in the concept of *Martyrdom*.That is why I have given more stress on metaphysical assumptions which are deeply interrelated with Sikh *Martyrdom* as comparative to Social and Political Histories of Sikh Martyrs.

If we try to define *Martyrdom* in Sikhism as giving up a life for the sake of other Religion as Guru Teg Bahadur ji did by protecting the Hindu Religion or we can say giving up a life for the welfare of the country or a nation as many of the Sikh Martyrs did , so we can call it as incomplete and not a true definition in real terms as other Religions did . In the prevailing time of modern world, for welfare of Mankind different organisations are working like *Human Rights, Women Rights, Social justice, Civil liberalities, Red Cross, Untouchability, Communal Harmony, Secularism, National Integration* and so on. Guru Nanak Dev Ji started a movement of all above mentioned issues of society 500 years ago under Divine Will. Later Sikh Gurus worked with the same philosophy of Guru Nanak Dev Ji, preached and practiced the same goal and compiled the Holy Scripture in the form Guru Granth Sahib which is proved to be a living light of Knowledge, Wisdom and Experience from origin of Sikhism till now.

In Sikhism, the concept of *Martyrdom* gives us the message for Humanity's Goodwill, which makes it possible for the upcoming races to live a successful life and in a perfect way. *Sikh Martyrdom* is the only *Martyrdom* in which *Martyrs* give up their lives not only for the sake of Sikh Community, but for Humanitarian purpose due to which it has been given the status of "*Religion of Humanity*".



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### **Holy Text**

Dasam Granth by Guru Gobind Singh Ji

Guru Granth Sahib Ji

Varaan (Punjabi poetry),Bhai Gurdass Ji

## CHAPTER 5 - CONCLUSION

*Martyrdom* is a fundamental concept and can be seen in some other Religions of the World also but in which term *Sikh Concept of Martyrdom* is unique and different from others can be understood by knowing the reality of its goal which we can know from the history of Sikhism. Sikh Religion is very advanced, scientific and practical Religion. It is refined picture of old Religions and earlier dichotomous systems. We can know the nature and spirit of Sikhism from the holy book Sri Guru Granth Sahib Ji because Sri Guru Granth Sahib Ji is considered as a living Guru not only by the Sikh society but also by that community who have tried to know it practically. Sikhs from the starting till now work and live their life according to the divine orders and teachings written in Sri Guru Granth Sahib Ji. Sikhs believe that Sri Guru Granth Sahib in every field and in every aspect of their life help them in every situation i.e. Happiness & Sorrow, Good or

However, in Sikhism the Goal of a Sikh in this world is to practice Righteousness without any fear and to realise his destiny because human life is the only opportunity given to us by God with his Mercy. Only while living in this world we can really work according to the creative *Will of God* and if any problem arises a Sikh always make himself ready to fight against obstruction and even in a very alarming situation pray to God and Sri Guru Granth Sahib Ji and should never loose his *Will Power* and never leaves the battle field while fighting against unjust practice working in the whole society.

The whole history of Sikhism especially the *Martyrdom* history of Sikh Religion from starting revolves around the principles for maintaining truth, justice, equality, freedom in the whole society because without these he cannot realise his goal or destiny in a real sense. It is because the result of victory of righteousness and declaration for calling a particular thing right comes from a special kind of power which we call a divine power with the knowledge of which a person realises his goal by binding him with that divine power and realises the manifestation of spirituality within him. It is only through the base, motive, results, directions or path of Sikh *Martyrdom*, we can understand that how the meaning of word *Martyrdom* fully manifest in it and bring this concept closer to spirituality.

This is not only a verbal lesson, but a reality proved in the Sikh *Martyrdom* history in which Sikh Gurus and their followers gave up their life for upholding righteousness in the whole world. The Encyclopaedia<sup>1</sup> meaning of *Martyr* is “giving up a life for some noble

cause and who by supreme *Sacrifice* bears witness to its truth is called *Martyr*” and if we apply this definition on *Sikh Concept of Martyrdom* then we can call it an incomplete and not a true definition in real terms. To know the real picture behind the Sikh *Martyrdom*, it is very important that we should understand the reality of Sikh Religion and their goals.

The Sikh concept and the definition of Sikh *Martyrdom* is totally different from other Religions not only historically but practically also. It is because here the definition of *Martyrdom* in Sikhism itself is inborn because Sikh Gurus talked not only about the welfare of Sikh people but also for the whole humanity on this earth. The origin of their goal which they have for a every human being is transcendental and universal which carries a person thought to higher standards and ideals.

We can find universality or universal truth working behind the reasons of *Martyrdom* of the Gurus because their motive was to fight against the biased and unfair principles which were contrary to the divine principles and was misrepresenting the authenticity of the Lord and its Essence and was not able to identify them properly. In this way, the origin of Sikh Religion reflects simplicity and purity in its teachings and gives a clear pavement for living a balanced and pious living hood socially and spiritually also.

Therefore, we can observe that there is no need to prove the uniqueness of Sikh *Martyrdom* because its higher and spiritual principles make it unique in itself. *Sikh Martyrs* only followed the path of righteousness and *Divine Will* and while crossing this path obstacles came in their way which were restraining them for proving the creative Will of God and while fighting against those they gave up their lives and accepted *Martyrdom*.

One more uniqueness of *Sikh Martyrdom* is that Sikh Gurus has given more stress on making a person a perfect human being because the moment a person cannot make himself free from the influence of being dehumanised by any external power, condition, society and a thing which restrain the freedom of person from where he cannot be dispelled, become an obstacle in his grooming and development in a right way. In this way a person cannot reach up to a spiritual level or ideal which is taken as mission by the Sikh Gurus. A person should live a life in such a way in which his part of internal divinity can be developed or nurtured in freedom, otherwise he cannot be able to know the reality and goal of his life. So, there should be some qualities like love, clear mind, humility, non- egoistic behaviour etc, from initial stage of his life which are necessary for reaching upto the reality through spiritual experience.

Freedom is taken as the major need in Sikh concept of *Martyrdom* that is why Sikh philosophy tells us that do not be afraid from anyone and do not make others afraid. But if anybody forcefully restrains your freedom which is against the universal law then raising of sword is pious and just. But one thing which is very unique in Sikh Religion is that it never attacked on women, children and unarmed person either belongings to any community.

As stated by Guru Gobind Singh Ji in *Dasam Granth*:

ਚੂੰ ਕਾਰ ਅਜ ਹਮਰ ਹੀਲਤੇ ਦਰ ਗੁਜਸਤ

*Chu Kaar Azzh Hame Heelte Dar Guzaashat,*

ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸਮਸ਼ੀਰ ਦਸਤ

*Halal Asstt Burdan B Shamsheer Dast*

*when all the mode of readdressing a wrong or for solving a problem having failed, (only) then taking raising a sword in your hand is legitimate and just.*

*In Zafarnama, Guru Gobind Singh Ji Verses 22<sup>1</sup>*

The aim of human being life in Sikhism is to push this process upwards by his own moral efforts i.e.by deepening his inwardness. In other words, it means not to think about ultimate reality, but he should practically live according to that and also to be a part of it. It is possible only in Sikh *Martyrdom* where we can see a clear picture which proves the reality in a practical way.

Thus, we can see that from the time of Guru Nanak Dev Ji the pavement of *Martyrdom* started because Guru Nanak Dev Ji was the first person in the whole humanity who gave a lesson of love to all people, gave the first message to all humanity about loving the Lord and the ability to know his shadow in all humanity. Guru Ji said *If you want to play the game of love; First put your head on your palm, come my way; If you put your foot on this path; Then do not hesitate even to give up your head.*

Guru Nanak Dev Ji told us that Love and *Martyrdom* are interrelated with each other and it will remain always. Both of these are two parts born from the same seed. Where there is a love of Sikh with the Lord, there will be love for mankind without any difference and the person who does this will always ready to apply this notion in his life by doing just and good



in the community. Not only this, he is ready to die against the tyranny and unjust policies at any cost.

The root cause of *Martyrdom in Sikhism* was not to save Sikhism or to maintain its existence rather in the period of Sikh Religion whatever obstructions came in the way of Sikh Gurus, they raised their voice against unjust and while fighting against those problems they gave up their life and accepted *Martyrdom* happily. It is because the root from where their mission is originated i.e. reaching upto a spiritual stage by making the society unjust and becoming obstruction in proving the creative *Will of God* has itself coming out from the essence of ultimate being i.e. God.

So, in every *Martyr* we can always see the reflection of ultimate being i.e. God on this earth in all humanity and it is process through which he must go through while giving up their everything for reaching up to their mission of realising the spirituality in God and become a part of that spirituality.

In Sikh history, at the time of Guru Nanak Dev Ji *Martyrdom* word came into existence. During this time Mughal Empire established itself in India and followed a policy of persecution and oppression. So, Guru Nanak Dev Ji raised their voice against the unjust policies of Babar, ruler of that time. Guru Nanak Dev Ji called *Martyrdom as a Game of Love* in which helping and protecting the weak from oppression, confrontation with the unjust policies and it becomes a religious responsibility in the light of which *Martyrdom* of a religious person becomes necessary. One more uniqueness of a *Martyr* lies in the quality of being fearless, which means not to be afraid of death and this spirit of fearlessness comes from the quality of fearless God.

This way we can find so many other qualities and characteristics of a *Martyr* in Sri Guru Granth Sahib Ji, which depicts a reflection of God. The characteristics mentioned in Sri Guru Granth Sahib for becoming a good and ethical human being can be seen in *Martyr* also. A clear view of the path stated by Guru Nanak can be seen in the fifth Guru, Guru Arjan Dev Ji which showed convincing evidence of Guru Nanak Dev Ji teachings by giving up his life.

Then afterwards, Violence came as a storm and the extent of oppression began to rise, after the *Martyrdom* of father Guru Arjan Dev Ji, Guru Hargobind Sahib Ji the sixth guru wore two swords. One is called Miri which means symbol of universality and power. On the other side Piri means symbol of worship and Religion. Guru Ji told that these both are

supplements. Only that person who has adopted the principle of Miri and Piri can see the presence of divine light in everyone and can pray for the welfare of all. Guru Hargobind Ji felt that in order to prevent the human being from being crushed and oppressed, a human heart must have created such a sense, with whom no one fears from anybody or make others frightened. No one considers himself to be inferior to the strong. The seed of this realization was sown by Guru Nanak, in which he enlightened the feeling of self-esteem in the heart of those who were considered low. That seed gave the courage to flourish. The Guru Hargobind Ji tried to transform the seed of that kind into tree. The awareness of Mind is necessary for holding arms. Only after the sense of self-esteem and confidence, arms and weapons are used to protect others from persecution.

Heroic nature is necessary for the protection of any Religion. To produce this heroic flavor and encouraging Sikhs to live enthusiastic life, *Akaal Takht* was made in front of *Harmandir Sahib* by Guru Hargobind Sahib Ji. For Guru Ji all rich and poor are same for them. When Emperor Jahangir came to meet Guru Ji, he was also given the same food in langar (free community kitchen) which every common people used to eat. In this way the principle of equality was implemented also by Guru Hargobind Sahib Ji. Today instead of hate, jealousy, enmity, non-ethical feelings, a light of love, care, brotherhood can be enlightened. The only need is to identify and respect oneself in front of the light in which Guru Ji lived their life.

*Martyrdom* took place which continued till the time of Guru Gobind Singh Ji and came as the fury of tyranny. Many rulers came and went, who tried to end the existence of Sikh Religion and its institutions but every time they had to face defeat. By reading the history of Sikh *Martyrdom*, we understand how the practical form of Spiritual hymns, which are compiled by all the Gurus and Bhagats registered in Guru Granth Sahib Ji, can be seen clearly in Sikh *Martyrdom*.

Another uniqueness of Sikh *Martyrdom* is that it shows a way which does not divide humanity into any kind of Communalism, Groupism and Sects, but gives the message of living with mutual love affair to all humanity because the aim of our Gurus is to show humanity its identity and purpose. They have tried to show Universality in every aspect of life, so they have the purpose of creating *Enlightened Person* due to which illuminous society came into existence. With the help of this illuminous society, righteousness and equality can prevail in this world, which helps us to reaching up to our goal.

We give honour to the ninth Guru, Guru Teg Bahadur Ji with the name of *Hind Di Chadar* which means they accepted *Martyrdom* for the protection of Hindu Religion. It is true but in reality by saying this the meaning of their *Martyrdom* become partial and limited to Indians only, so the truth is that the *Martyrdom* of Guru Teg Bahadur Ji gives a universal message to whole community in this world because they established a right to freedom of Religion which is applicable for the people of all Religions in the world.

If we talk about *Martyrdom* of four sons of Guru Gobind Singh Ji then they set an example while fighting against Righteousness and Equality. The *Martyrdom* of the four sons proved historically that death does not exist for the person who leads life in the *Light of Divine Supreme Consciousness* and nobody can restrain them from reaching upto a spiritual goal.

*Kabeer Ji says*

ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ॥

*Kabeeraa Marta Marta Jag Mua Mar Bih Na Janey koye*

*O Kabeer, the world is dying keep on dying to death, they are unaware about how to truly die.*

ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ

*Aisi Marni Jo Marye Bahur N Marna Hoye*

*Who comes to know to die for truth and righteous, that person do not have to die again and again.*

*(Guru Granth Sahib Page No 555)<sup>2</sup>*

While living in the society, it is necessary to openly adopt any Religion from the heart. As is practiced by almost all Religions, this principle is considered correct and applicable to all communities. We can also call this *Universal Truth*. The four Sahibzadas of Guru Gobind Singh Ji proved it. They did not want to save their Religion, but at the time they came to the emperor or those who were under the tyranny of that time, they had to evacuate themselves from the problem of conversion of Religion, and this was the *Martyrdom* that could make them successful in their mission. What is that due to which they stood firm on

their ideals and principles. We can call it a power of truth and the attraction of truth is such that it will not go back without proving it.

It has been seen till now that oppressor did not remain, but the principles remain the same today and will remain forever, neither will change nor anybody can change. The *Divine Command* should remain ever-present, whether thousands of *Martyrs* give up their lives, become the witnesses and shadow of that *Divine Command*. These are the shadows that keep us tied to God eternal order. Without this understanding, we cannot properly understand the historical facts associated with the Sikh Religion and its institutions.

When we talk about the life of tenth Guru, Guru Gobind Singh Ji we can see a great example that at the time of distress in their life, when their father, their mother, four sons and other Sikhs gave up their life but instead of this Guru Ji was contented and satisfied with their life. Guru Ji thanked God that they have chosen his family for the welfare of society. Instead of this they remained happy and lived a life of high morale. The *Martyrdom* of Guru Gobind Singh Ji gives us message that how to live with contentment, satisfaction and high morale even in a most challenging phase of our life which is a major need of everyone's life today.

*Martyrdom in Sikh Religion* is the source of motivation and a great symbol of courage, humility, heroism and extreme devotion for every Religion in this world. In addition to maintaining a religious devotion, the social and political duties of society have also been accomplished. It is the assertion of immortality and celebration of its victory over the unjust forces of the world. Truth always wins and its clash with Violence and oppression at some time, become the means for proving universal truth. The history of *Martyrdom* in Sikhism is the historical proof of this truth.

The quality which is unique in every *Sikh Martyr* is that even at the time of distress and the question of death came, every time they were deeply connected to the timeless all-pervading consciousness. The presence of this light within the *Sikh Martyr* is something that becomes clearly observable almost to every common man. That there is a divine light present in such a person does not remain a matter of doubt because it's strongly manifest before all.

Emotion of love does not hide and manifest in the behaviour of person despite his effort to hide it. Similarly, the deep existential bond of the religious person with the timeless all-pervasive consciousness does not hide and manifest in his life clearly. His chosen death in

the form of *Martyrdom* becomes a very special evidence of this truth. Even at the time of distress they demand boon from God:

*“ Dear God, That I may never turn back from the righteousness; That I may never turn back with fear while facing the enemy, That I may instruct my mind for always enchanting thy praises; And when the end time comes , I may fall while fighting in the battle field grant my request so that I may never deviate from doing good deeds. That, I shall have no fear of the enemy when I go into battle and with determination I will be victorious. That, I may teach my mind to only sing your praises. And when the time comes, I should die fighting heroically on the field of battle”.*

*Guru Gobind Singh Ji, in Dasam Granth, Chandi Charitar, Ukati Bilas<sup>3</sup>*

Thus, it is not a matter of declaration of only Sikh community to call them great *Sikh Martyrs* but they were called so by the people of other communities also. The proof of their *Martyrdom* is the present of divine light within them and their fearless celebrating *attitude*. *To step out of their material life with the full awareness of that divine light. It is a matter that becomes manifest before any common person due to which they are called Martyr's.* The Sikh concept of *Martyrdom* has shown this truth clearly.

The *Martyrdom* of Shri Guru Arjan dev Ji, Shri Guru Teg Bahadur Ji, the Four Sons of Shri Guru Gobind Singh Ji and hundreds of *Sikh Martyrs* were recognised not because Sikh community declare them so but even the tyrant who put them to the *Martyrdom* also acknowledges with awe that they were divine souls.

The uniqueness of *Martyrdom* in Sikhism shows a complete combination of worshipping (*Bhakti*) and power for fighting against unjust (*Shakti*). God has given us not only this physical body, along with this we are blessed with the ability to understand the difference between right and wrong, and it is our duty to use the power in such a way with the help of which we can make a happy and prosperous society.

In the coming days, if the reality of Sikh Religion and its *Martyrdom* history is misunderstood and misinterpreted without understanding its principles, then the consequences should be understood from the impact of earlier results. Gold always remain gold, it never loses its shine whether we color it with full layer of bronze on it and try to fade its real shine. But in the end its own identity remains the same and it shines in a way that nobody can stop for proving its reality, like Sikh *Martyrdom* and its history also. Knowing

about oneself identity, its goal, its reality is an inward process. Through, this process a person can reach upto a spirituality which manifest within him. Sikh Gurus in the *Holy Scripture* “Sri Guru Granth Sahib” shows us a clear way for reaching upto a real goal of life.

They have never shown to live merely in a spiritual quest. They also show humanity a ways through which we can make a just and prosperous life. As in the second chapter we have clearly understood the social and political transformation of the system at the time of Guru Nanak. How they broke the walls of falsehood, superstition, and inequality and showed people their own personal identity.

Guru Nanak Dev Ji was the first who eliminated the discrimination of women and was given equal status like every person of society. Guru Ji mission was to make an idealistic society in which every person can live with freedom and equality. He or she should live in such a way which makes their identity unique and purposeful. This all depends upon the governance system of the society which affects upon a person’s thoughts and its life.

So, what is the need of *Governance System*, what type of Governance System should be there how it should be governed by the ruler. We can find the answer of all these questions in Sikh way of life told by Sikh Gurus. Today in this modern world we talk about every type of governance system either Democracy, or Nationalism and Socialism. We will see that no one is successful in its governance and why? People from long time suffering from one of the above discussed systems. Democracy is liked by them but there are some limitations also in this system. Now we will see how with the emergence of Guru Nanak Dev Ji and their thoughts gave us knowledge for making a better and fruitful governance system in the society.

The origin of Sikhism begins with the emergence of Guru Nanak Dev Ji, the first Guru of the Sikhs. Bhai Gurdas Ji in their beautiful poetic hymns

*ਸਤਿਗੁਰੂ ਨਾਨਕ ਪ੍ਰਗਟਿਆ*

*Satguru Nanak Pargetaya*

*With the emergence of the true Guru Nanak*

*ਮਿੱਟੀ ਧੁੰਦ ਜੱਗ ਚਾਨਣ ਹੋਇਆ*

*Mitti Dhud Jag Chanan Hoya*

*the mist cleared and the light scattered all around*

ਜਿਉ ਕਰ ਸੂਰਜ ਨਿਕਲਿਆ

*Jeu Kar Sooraj Nikaleya*

*As the Sun appears in the Sky*

ਤਾਰੇ ਛਿਪੇ ਅੰਧੇਰ ਪਲੇਇਆ

Tare Chippe Andhar Paloya

*Stars hides and all the darkness clear from the Sky*

*Bhai Gurdaas Ji in Vaars Heroic Poetry, Page -1<sup>4</sup>*

Different people in society give different views about Guru Nanak Dev Ji. Some call them social reformer, some call them prophet etc. But one thing which is clear from the above hymn is that the mist is cleared, and the society became enlightened. So, question arises what the meaning of mist is here and what type of enlightenment came in society. For this we have to understand that there was a total downfall in social and political life of people at that time. Guru Nanak Dev Ji enlightened the society by clearing the mist which comes from lack of clarity and knowledge.

Guru Nanak Dev Ji was such a warrior and an *Enlightened Person* who wiped out all kinds of persecution, like low caste discrimination, prejudice, oppression not only in Punjab but in the whole humanity, and woke up the people's dead conscience, dignity, and pride. This was a need of that time that a complete transformation of social, political and religious life was required. This change became possible with the origin of Guru Nanak. The motive of Guru Nanak Dev Ji was to build up an enlightened person and dignified society. This motive cannot be fulfilled by making people not only religious, but they should deserve to live a social and political life in a right way.

All the *Divine Knowledge* given in the Religion and to live according to this spirituality in a practical form in this world, whose life is a combination of utterance and action, that person can become an enlightened. Guru Nanak dev ji motive was to make such a society and we can clearly see the glimpse of all these qualities in the life of the Guru Nanak Dev Ji.

Guru Nanak, philosophy was not only to impart *Religious Knowledge*, but to give *Knowledge of Political and Social Values to Man*. To worship in the jungle and to keep oneself away from the daily normal life, which people use this way to achieve God was

neither considered this right by Guru Nanak Dev Ji nor did he ever persuade anyone to do so. According to him, God's achievement can be possible while living in a worldly life and also by practicing it. We can see in their life a complete perfection in every relationship as a father, husband, son, brother and good social person.

In every relationship they seem contented, satisfied, strong and happy. We can see the quality of stability in their nature due to which they made a balance between social life and their religious life. Therefore; they have adopted the path of living life too and done four divine journeys' through which they wanted to tell them about the real message of God. The people in the world were confused by the conflicting thoughts and the messages given to them by *priests, kazi's, pandits* etc.

The first requirement of a Person in his life is how to live and interact in the society in a right way. Because it is only the society by living in that one can refine his nature and character completely and can reach at the level of higher ideals and virtues. How these ideals should be and how our thinking should be, how to face the situation of life in any circumstances, the answers to all these things are found in the philosophy of Guru Nanak Dev Ji.

If we talk politically then they also told us the *Right Path for the State and Governance*. The hymn in Guru Granth Sahib clarifies this point in which the governance system told by Guru Ji was described.

ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਈ ਨੀਵੈ ਦੈ

*Nanak Raj Chalaya Sach Koth Satani niv de.*

*Nanak make such a kingdom where there is fortress of truth with strongest foundations.*

*Guru Granth Sahib Page No 966<sup>5</sup>*

He told the society a special type of *Governance System* and that what type of rule should be accepted in the society and how the people make themselves free from tyranny, suppression of the state. They gave an alternative for this through which they made truth as a base which results in a new kind of life style and Governance in Society. But, it is a matter of thinking that from where this strength came to Guru Nanak Dev Ji. In reality the origin from where this authority came was that Guru Ji has something which we can call a particular



divine light or power which instructed Guru Ji to give message to all humanity the source from where the idea of this type of governance came is nothing but a divine quality only.

If we deeply see their *Divine Qualities and Divine Vision*, we can understand easily that their personality give us complete knowledge of every aspect in our life. According to Guru Ji the base of Governance System should be Ethical and righteous because ego comes in the nature of human being and this Ego can go on the wrong path and destroy society. So, there is a need of something which a police and law of the state are not enough to control the unjust practices in the society.

One thing which is most important and should be present in the *Governance System* is the fear of divine power and this fear originate the sense of serving the society and by controlling the ego keep the person free from self interest. This type of person can make the society just. After that the whole society becomes prosperous and developed. The attributes of a new light are already present in the Sikh faith, and Guru Ji has told to bring these qualities in our life. At the political level, they laid a perfect and complete ideal before us by removing the shortcomings of democracy, nationalism and socialism. The reason behind that is in democracy one should keep higher ethical standards in a governance system and nobody has given the ways till now which can make this possible. There should be a Religion and a fear of god which is taken as a supreme by the ruler of the state for making a successful government.

The Guru Ji contradicts the ego of knowledge that is said to be the leading today, they said

ਪੜਿਆ ਮੁਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੇਭੁ ਅਹੰਕਾਰਾ

*Pariye Murakh Akhiye Jis Lab Lobh Ahakara.*

*That educated person is to be considered as fool on who is filled with greed, arrogance, pride and ego.*

*Guru Granth Sahib Page No 140<sup>6</sup>*

Therefore we draw the conclusion that the rule of *Democratic System* cannot be successful in itself. No state has made any arrangements to correct this behavior until the normal conduct of a common man cannot be corrected. Just as in today's era, Religion has become shorter than politics. Similarly, it has been expelled from the state administration.

Because of this, today's government is being proved completely unsuccessful to make a good society.

If we talk about nationalism, then it has some positive and negative sides in this system. A government is loyal to the state rules and policies and nothing to do with person's needs and interests. Loyalty towards humanity is missing in this *Governance System*. At last in *Socialism*, as Karl Marx did Guru Nanak Dev Ji also talked about equal distribution of wealth and equality among labour class in society. The three basic principles of *Kirat Karo* (earn honestly), *Naam Japo* (recite God name) and *Vand Chakko* (sharing the food with others) give proof given principles. But the principle of *Naam Japo* is missing in Karl Marx theory as Guru Nanak Dev Ji told humanity that without reciting the name of lord we cannot earn honestly and cannot share our food with others because we cannot control our senses which are the main cause of making person egoistic.

Now a days we can see the downfall at the *Social as well as Political* level also. The reasons behind is poor *Social System and unjust Political Policies* which are making people unaware about their conscience. People are becoming egoistic, lusty, and greedy and relationships are declining. People started thinking more about themselves with increasing self interest. As a result, Society is becoming materialistic. More and more opening of old age homes, divorces, separation of families etc all these are the results of unbalanced life. So, there is need of time that we should learn that how to live a healthy, prosperous, truthful and stable life from the ideals of Guru Nanak Dev Ji. If a person adopts such a philosophy, then the whole society can become just and righteous socially and politically.

From the second chapter we came to know the Governance System which Guru Ji told us in later times is not even taken into consideration till now by the governments. The efforts, ideals, ways which our rulers are using for making a just society are not coming out in fruitful way because they are lacking one thing which is told by the Sikh Gurus at those times. The effect of that thing which is lacking influences the people and their moral and social nature also. So, it is the need of time that in this demoralised and declined society, a revolution with a new light is required to rejuvenate the society.

Every person takes lesson form Sikh *Martyr* history which makes this doctrine lively, that without making just and righteous person i.e. fighting against wrong and unjust policies we cannot think of unjust society also. So firstly, if a ruler is an enlightened person, then whole society can become enlightened.

So Sikh *Martyrdom* history is a great example in the history of mankind which shows righteous and just governance system which helps us to live with courage, pride, confidence, freedom in the society with the help of which we can reach up to a ultimate goal of life. This chapter shows us a ways and principles that how to interact and live in society and work for the welfare of the people. All the metaphysical examples which are found in Guru Granth Sahib are discussed in this chapter because these all explain not only the metaphysical principles working inside the society for the welfare of Humanity rather how they should be taken as a part of social and political life of people. In this way we can live a good moral life, from this morality we will be able to make good governance system and from this a good society emergence is possible.

There is no end of list about the *Martyrs and Martyrdom* given in Sikhism. Today, if the whole world gives a turning point to its life with the blood of martyrs and the young generation by taking lessons from this, lead for nation and Religion, then the concept of *Martyrdom* will shine even more.

Every *Martyr* have its own identity which is different from a common man but one thing which is unique about the nature of *Martyr* a quality found in Sikh *Martyr* can be seen easily in the metaphysical principles discussed by the Sikh Gurus. Whatever characteristics a *Martyr* has a surely be found in Guru Granth Sahib. So, Guru Granth Sahib as a living Guru gives evidence or proof about the nature of *Martyr*. How a *Martyr* give up his life and what is the importance of this type of *Martyrdom* is discussed here. In the Guru Granth Sahib whatever qualities and virtues are discussed for living moral and virtuous life are shown by the different Gurus according to their ideology. These virtues are not common rather manifest in them for being a true martyr.

Knowing all the attributes of a *Martyr*, we see one thing which is unique in his *Martyrdom*. What is that? It is that divine power in front of which the fear of death and the fear of torture, cannot even stand up. This power manifest in them to prove the truth, the existence of God and to maintain the divine command that will remain forever.

On metaphysical level there are two types of powers a human being has, one is called Truth as a divine power (internal) and another Untruth which is Socio-Political power (outer). The internal power which is called truth is also a spiritual power, divine power, ultimate power and power of God. The Outer power is the way used to win others, other people, community or nation. Its victory stands only on defeating others. Occasionally the lie

(untruth) wins whereas Truth has won forever. A person is called great on socio-political level if he has the capacity to win more and its extent of rule is vast. Akbar the great is a king whose name is identified with the word 'Great', because he had capacity to win more provincial power. But on the other hand, Truth (internal) deals with the victory of our own mind and its senses, as we see in Gurbani

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ

*Aeyi Panthi Sagal Jamati Man Jeetye Jag Jeet.*

*Consider all mankind as brotherhood as the highest order of Yogis; One who conquers his mind can conquer the whole world.*

*Guru Granth Sahib Page No 67*

We can see there is no man who has conquered the whole world even the Sikander tried to win the whole world but in his last days we find that he gave a message to world that winning the whole world will not give you happiness. This type of person at last remains a slave of his own mind and he cannot win that. It is very difficult to conquer our own self then conquering others. From the earlier era till now the fight keeps on going between Truth (Inner) and Power (Outer). The whole history is full of this fight and their results. In politics, there are four qualities to conquer others preferably we can see called 'Chanakyaniti'. The first way to conquer others is to take shelter or bow against his feet, to buy someone by offering help, to torture others & to divide for exploitation and but in Sikh Religion there are two qualities for conquering the inner self are Kindness (*Daya*) and contentment (*Santokh*). Kindness is for others and contentment is in itself with which a person can win the whole world.

The *Martyrs* never give up, although Guru Gobind Singh Ji was forced to accept the tyranny of Muslim and laid down his faith from almighty, by accepting that their entire family was Martyred. If Guru Ji wants they could make reconciliation with the Muslims, as many Muslim personalities asked them to do this for their benefit. But even after all that happened, he did not give up, because Martyrs never give up their faith before tyranny and a tyrant. Guru Gobind Singh mentions all the blessings of God. They said that my head bow only before God who is the bestower of all blessings. God has no army, no weapon, no beautiful floor, but he provides our lives with complete satisfaction with his blessings as Guru Gobind Singh Ji mentioned in Zaffarnama.

ਨਾ ਸਾਜੋ ਨਾ ਬਾਜੋ ਨਾ ਫੈਜੋ ਨਾ ਫਰਸ਼ ਖੁਦਾਵੰ ਬਕਸ਼ਿੰਦੇਹ ਐਸ਼ ਓ ਅਰਸ਼

*Na Sazo Na Bazo Na Fauzo Na Farsh Khudavand Bakshindeh Aish o Arsh*

*As he is the provider and through His Big-heartedness, He provides Heavenly Enjoyments to one without any wealth, falcon, army, property and authority*

*Zaffarnama, Dasam Granth by Guru Gobind Singh<sup>8</sup>*

Guru Gobind Singh Ji in *Zaffarnama* which was a spiritual victory letter sent by Guru Ji to the Mughal Emperor Aurangzeb, Guru Gobind Singh Ji reminds Aurangzeb about his weaknesses as a human being and for immoderations as a ruler. Guru Gobind Singh writing depicts their high morale, confidence and unwavering faith in the Almighty even after the loss of their Father, Mother and the four sons under Aurangzeb's oppression.

That is why all history today calls Aurangzeb cruel and says the Guruji family as Martyrs. It is true that we can see milk, but we cannot see clarified butter in it. So, we use some method for making it. We cannot see it but we still believe that it exists in it. The real truth cannot be known without being a part of it. Similarly, Martyr for reaches upto the path of *Martyrdom* and becomes a part of divinity. Not only this, the opponents also told with complete faith, that they are not ordinary people, they are really divine souls. This thing is not less than a faith in itself. It is the power that even forces opponents to speak the truth and, in this way, *Martyr* always wins and executioner always loses.

As much as the gold is cooked in a melting pot, everytime it becomes pure than before. There is no limit of its purity. In the same way, the nature of martyr is like a gold, the more he is oppressed, the more his faith become immense and unlimited. The flower of the rose distributes its fragrance without any discrimination. His work is to distribute the fragrance which points towards giving something not gaining. The fragrance inside it is not created, but it is inborn in it and attracts everyone. Its existence ends after some time, but a person get too much influenced by its fragrance in such a way that it leaves a refreshing pleasure to a soul which never came to an end.

Similarly, there is a life of a Martyr. He may even lose his physical existence, but his qualities, values and principles which came out from his *Martyrdom* are eternal and give right directions to our life by making us moral and intellectual person. Self respect was taken as a big affair by Sikh Gurus. Because it is the major need of a person in his socio-political

development and maturity. So, it is the socio-religious duty of a Martyr to live with respect and protect the self esteem and prestige of all people of society.

The falsehood from the earlier era did not like the truth. The reason is that the world is lying on the wrong side. The lie wins occasionally. But the ultimate victory has remained of the truth always. Jesus speaks the truth, but it is found on the cross whereas lie sat on the throne. Guru Nanak Ji spoke truth, but Babar put him in the Jail. Jahangir sat on throne while Guru Arjan Dev Ji sat on hot iron plate. Guru Teg Bahadur Ji was Martyred in Chandni Chowk Delhi while cruel and liar Aurangzeb was sitting on throne. Governor of Sirhind taking false oath of his own Religion executed two younger children of Guru Gobind Singh ji who were the Symbols of Truth for not accepting religious transformation. Aurangzeb in his book tuzuk-e -jahangiri wrote that I have been thinking from a long time to shut down the falsehood shop of Sikh gurus. He call Guru ji ideology of truth as a shop of falsehood. This shows clearly his cruel and immoral character. As we can see no one today even bow down even in front of his grave. Whereas the whole world is paying obeisance and praising the Guru Sahib ideology with due respect and the work done for whole humanity. This is called the victory of Truth.

We can conclude that truth is eternal always and no one can falsify it.

In this way the falsehood came to an end. As a result, Sikh Gurus messages today are being sung and understood and these are eternally immortal.

In chapter 4 we have seen the differences between *Sacrifice* and *Martyrdom*. One thing which we came to know about the reality behind the word *Martyrdom* is its use in the histories written about Sikhism. To give up something is called *Sacrifice*. Its synonyms mean the Arabic word *Martyrdom*, which means giving up for the witness of one's beliefs by eliminating selfishness. But if we try to know the *Martyrdom* history of Sikhism, it is wrong to relate the word *Martyrdom* with *Sacrifice* as done by many people. Sikhism have not even a single quality or proof that shows that it is related to *Sacrifice* in any way. It is actually a *Martyrdom* in real sense.

The *Martyrdom* word came from the Arabic language and from Arabic it converts into Persian language afterwards in the Indian Philosophy this word can be seen firstly in Guru Granth Sahib. *Sacrifice* and *Martyrdom* has no relation with each other, the word

*Sacrifice* has been prevailing since from Vedic culture and was used in other parts of the World also.

First, we try to know what *Sacrifice* is, *Sacrifice* is defined as

1. an act of offering something to the deity which is precious.
2. offering may be of Human being, Animals or Plants.
3. Offering should be for the sake of something else.

The *Sacrifice* is given only for the cause which has limited scope. A person who give *Sacrifice* either a man or a animal has always a relation with a particular community.

In *Martyrdom*, we find the below difference from *Sacrifice*:

1. an act of give up his life while fighting for firming the moral ideals or principles which are universal and religious.
2. This act is done only by the religious person in real manner.
3. Here the giving up is not to achieve something rather by giving up making the humanity aware about the just and valuable divine principle should work in the society.

The relation of *Martyrdom* like *Sacrifice* is not with any particular community or it works not in a limited scope. For example, Guru Teg Bahadur Ji accepted *Martyrdom* for the protection of Hindu Religion and their holy symbols. So generally, we call them as Protector of Hindu Faith (Hind Di Chadar) but calling them so we are decreasing the parameters of their *Martyrdom*. We have made a limited scope for understanding the reality of their *Martyrdom*. The reality is that they gave *Martyrdom* not only for the Hindu community rather their ideal was to give up for the sake of any Religion. Even if there were any other Religions in the place of Hindu people, they would give *Martyrdom*. Because they were not concerned with the Religions of the community but with the Humanity who has the similar light of one Almighty i.e. God.

We cannot understand the real meaning of *Martyrdom* if we try to know it in the frame of *Sacrifice*. One more aspect which is a part of *Sacrifice* is called in Indian tradition Balidan. The word Balidan was first used in the Hindu Vedas. Balidan means offering

something to Gods and Goddesses to make them happy, the offering was done forcefully either of the person or animal.

According to Encyclopedia of Religion and ethics, in Islam a martyr is one who died in the battle of Jihad (holy battle of Religion) e.g. Hazrat Haleel, Amaam Hasan Hussain and Mansoor all are the Martyrs according to Islam.

In Chinese culture a person who give up his life for kindness is called Martyr.

In Christian thought not only the life given through blood is considered, rather to become witness for good deeds is called *Martyrdom*.

In Judaism those people who believes in godly laws with heart, spirit and complete faith are Martyrs. They bear pains but do not take back from the fulfilling the ideal.

Japanese also give equal importance to this type of death.

As we have seen from different Religion of the World and how they are considering their definition of Martyr, they have used this word according to their culture and their needs. The definition given by all these Religions about Martyr is not proving the value which should be given to a person who is Martyr. The meaning of Martyr as used in these Religions is contradicting this definition itself. The reason is that we have seen one thing common in all these Religions is that a Martyr was trying to gain something or to give up for some noble cause but noble cause are those which should be eternal and make the principles eternal forever. So now we will see how this concept of *Martyrdom* in Sikh Religion shows its real character in true sense.

The origin of *Martyrdom* in Sikhism is from Guru Arjan Dev Sahib, where the hot sand was poured on naked body and then the injured body was drowned in the Ravi river. We can say that from the whole Religion of the world, one *Martyrdom* is different it is called Sikh *Martyrdom*, the whole humanity has given the status of “*King of Martyrs*” to Guru Arjan Dev Ji because they give up their life with their own choice and nobody forced them to do so.

Not only has the Sikh world, but also the whole world pay tribute to the King of Martyrs, Guru Arjan Dev Ji. This is the *Martyrdom* on which Sikhs, India and the whole world will feel honored, the hypocrites who invent in the name of Religion, caste,



community, and state and in the name of Religion should learn something from Guru Arjan Dev Ji's principle, from the Guru's *Martyrdom*, his tolerance and faith.

The second unique *Martyrdom* given was of ninth Guru, Guru Teg Bahadur Ji who by giving up their life has enforced the law of freedom to preach any Religion. Their *Martyrdom* especially for Hindu Religion as a historical fact becomes a way for showing every Religion its identity and freedom. There is no such example in the world that has been given the *Martyrdom* to save another Religion. Guru Gobind Singh himself has written in one of their beautiful resplendent composition called Bachittar Natak, where they discuss about the *Martyrdom* of their father:

*ਠੀਕਰ ਫੋਰ ਦਲੀਸ ਸਰ ਪ੍ਰਭ ਪੈ ਕਿਆ ਪਾਯਨ*

*Theekar For Dalees Sir Prabh Pai Keya Payan*

*ਤੇਗ ਬਹਾਦਰ ਸੀ ਕਿਰਿਆ ਕਰੀ ਨਾ ਕਿਨਹੂ ਆਨ*

*Teg Bahadur Si Kirya Kari Na Kin Hu Aan*

*By giving his head he breaks the potherd of the king of Delhi (Aurangzeb),  
Guru Teg Bahadhur left for the abode of the Lord.No one can perform such  
task which did by Teg Bahadur.*

*Bachitar Natak, Guru Gobind Singh, Dasam Granth<sup>9</sup>*

Not only this their five beloved companions were also Martyred in which Bhai Mati Dass was cut into pieces by saw, Bhai Dayala Ji was put into a cauldron full of boiling water, Bhai Sati Dass was wrapped in cotton and set to fire. Bhai Mani Singh who was the ceremonial reader at Harimandir Sahib Amritsar was executed by chopping the joints of his hands. Bhai Taru Singh head was killed by taking the scalp out from their head. The Martyr creates a glorious history and leaves the message for the nation.

The Martyr is so strong in his quest that even the world's greatest greed cannot mislead him. The example of two younger Sahibzadas of Sri Guru Gobind Singh Ji. Two Sahibzadas were offered with rule and wealth of the state by the Governor of Sirhind for changing up their decision by changing the Religion and left the ideals of their father Guru Gobind Singh Ji. But they remained firm and steady. The person who lives in a state of calm and steadfastness, does not leave the side of faith and truth. Sikh history has defined a very

elevated parameters of the term *Martyrdom* from the many Sikh Martyrs apart from the *Martyrdom* of Guru Arjan Dev Ji, Guru Teg Bhadur Ji and the four Sahibzadas of Guru Gobind Singh Ji. There are many more great Sikh martyr who gave up their life upto 1762 in Sikh history. First is *Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das*: these were the real brothers and were devoted disciples of Guru Teg Bhadur Ji, they were arrested, chained along with Guru Ji on the way to Delhi before the *Martyrdom* of Guru Teg Bhadur Ji these all three were forced to change the Religion into Islam in front of Guru Ji but they refuse to do so and said they will follow the ideology of Guru Teg Bhadur Ji, the motive of Islamic rulers thought that by doing this they can shaken Guru Teg Bhadur Ji resolution. But they not succeeded in doing this and instead of changing their ideology all three accepted *Martyrdom* in front of Guru Ji.

Bhai Taru Singh was a great Sikh Martyr who give up his life for protecting Sikh values, when he refused to adopt Islam then his head scalped rather than cutting his hair.

Bhai Mani Singh was forced to convert to Islam. When he refused to give up his beliefs he was ordered to cut his limbs one by one, started to begin with his wrists, by reminding the executioner of his punishment and to start the cutting at the joints in his hands. So this was the courage they had in front of the death. He is great Martyr.

Other great Sikh Martyr in Sikh history are *Bhai Bota Singh, Garja Singh, Mehtab Singh, Sukha Singh, Subeg Singh and Sehbag Singh*, also there were *Sikh Women Martyrs of Lahore*. Apart from this thousands of *Martyrs* gave up their life in Smaller Holocaust (*Chota Ghaulughara*) and Bigger Holocaust (*Vadha Ghaulughara*). These incidents led to a great respect for the Sikh community.

*Martyrdom* in earlier definition used in Religion is considered as keeping ones faith and values but in modern era Religion need important changes like it was required in earlier times. Development of Science could not make human perfect and failed to delope any other kindof study in place of Religion. New light (Science) has not originated any new directions for human and social welfare which takes place of Religion. It was of belief that 21<sup>st</sup> century will develop some new rules but still science fails in making this. In this era the most developed countries are busy in making new military arms which if used then will destroy all human race. This proves that development of Science is not appealing principles of human development. Today if moral virtues like honesty, Pity, Morality etc are existing not because of development of science but due to some other reason.

As explained in Vedic culture Human being cannot achieve happiness through materialistic things in the world and neither *Sacrifices* can make him happy. This can be possible only when the *Inner Wall between the Soul and God falls*, the union of the *Soul and God* is matched, as we seen in the face of *Martyrdom*.

The teachings of the Hindu Religion was not able to give them mental satisfaction therefore, there was a need for improvement. This need was felt became more and more by coming of the Muslims to India. *Islam* believed in Gods unity and human equality; *Islam* was against worshipping of Goddesses and Idols. His doctrine makes a call to wake up for Indian thinkers, resulting that some religious leaders chose door of worship and left the path of knowledge.

The real picture behind *Sikh Martyrdom* was not shown very clearly by most of the Sikh scholars rather they have focussed on the historical aspects of the *Martyrdom* history. Till now very few scholars have discussed about the reality behind the concept.No doubt they have discussed religious aspects of Sikh Religion that how they make a great impact on social ,political and ethical life of a person by showing him a righteous way. But there is something more than these aspects and above those aspects we can understand the universality in the concept of *Martyrdom*.That is why I have given more stress on metaphysical assumptions which are deeply interrelated with Sikh *Martyrdom* as comparative to Social and Political Histories of Sikh Martyrs.

If we try to define *Martyrdom* in Sikhism as giving up a life for the sake of other Religion as Guru Teg Bahadur ji did by protecting the Hindu Religion or we can say giving up a life for the welfare of the country or a nation as many of the Sikh Martyrs did , so we can call it as incomplete and not a true definition in real terms as other Religions did . In the prevailing time of modern world, for welfare of Mankind different organisations are working like *Human Rights, Women Rights, Social justice, Civil liberalities, Red Cross, Untouchability, Communal Harmony, Secularism, National Integration* and so on. Guru Nanak Dev Ji started a movement of all above mentioned issues of society 500 years ago under Divine Will. Later Sikh Gurus worked with the same philosophy of Guru Nanak Dev Ji, preached and practiced the same goal and compiled the Holy Scripture in the form Guru Granth Sahib which is proved to be a living light of Knowledge, Wisdom and Experience from origin of Sikhism till now.

In Sikhism, the concept of *Martyrdom* gives us the message for Humanity's Goodwill, which makes it possible for the upcoming races to live a successful life and in a perfect way. *Sikh Martyrdom* is the only *Martyrdom* in which *Martyrs* give up their lives not only for the sake of Sikh Community, but for Humanitarian purpose due to which it has been given the status of "*Religion of Humanity*".

## References

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3. Hymn by Guru Gobind Singh Ji, Dasam Granth, Page No 231
4. Hymn of Bhai Gurdas Ji, Vaars, Heroic Poetry, Page No 1
5. Hymn of Guru Arjan Dev Ji, Guru Granth Sahib Page No 966
6. Hymn of Guru Nanak Dev Ji, Guru Granth Sahib Page No 140
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8. Hymn by Guru Gobind Singh, Zaffarnama, Dasam Granth
9. Hymn by Guru Gobind Singh, Bachitar Natak, Dasam Granth