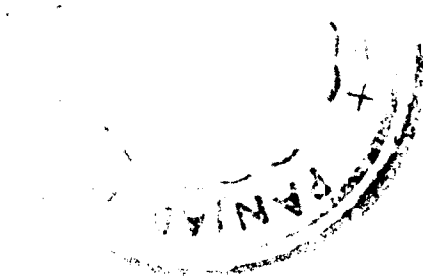


**CONCEPT OF MARTYRDOM IN SIKHISM AND
SIKH MARTYRS UPTO EIGHTEENTH CENTURY**

261

THESIS
SUBMITTED FOR THE DEGREE OF
Doctor of Philosophy
IN THE FACULTY ARTS
TO
PANJAB UNIVERSITY, CHANDIGARH
1990



Submitted by
MONA KANG

DEPARTMENT OF GURU NANAK SIKH STUDIES
PANJAB UNIVERSITY
CHANDIGARH

C O N T E N T S

	<u>Page</u>
INTRODUCTION	1 - 9
CHAPTER I CONCEPT AND TRADITION OF MARTYRDOM OF;	10 - 38
1. SOCRATES	
2. JESUS CHRIST	
3. MANSUR-AL-HALLAJ	
CHAPTER II CONCEPT AND TRADITION OF MARTYRDOM IN SIKHISM	39 - 66
CHAPTER III PROMINENT SIKH MARTYRS	67 - 119
CHAPTER IV MISSION OF THE SIKH MARTYRS	120 - 157
CHAPTER V IMPACT OF THE SIKH MARTYRS ON THE FORMATION OF THE SIKH HISTORY	158 - 190
CHAPTER VI IMPACT OF THE SIKH MARTYRS ON INDIAN SOCIETY -.	191 - 219
CONCLUSION	220 - 226
BIBLIOGRAPHY	227 - 246

INTRODUCTION

Death is inevitable. It may come due to disease, accident, calamity or in a natural way. Being imminent, death is taken as an accepted truth. At the same time, there are some who do not wait for death rather they sacrifice their lives for a cause. Such men do not want to remain inert or inactive. They refuse to live under any kind of tension or repression, political, social, religious or economic, and they intend to bring about a change which is conducive for the welfare, growth and development of humanity. During this process of self-sacrifice, the masses are awakened. There are still others who die for personal causes e.g. for the acquisition of land, for gaining more power, for amassing wealth or for women.

In ancient India, people who died fighting in the battlefield were respected and their act appreciated; on the other hand a death in bed passed unnoticed. The spirit of sacrificing one's life has been kept alive since times immemorial by lighting one flame by

another enkindled flame. The number of known enkindled flames is negligible in some communities and is far beyond human expectation in other communities. Who is ignorant about the battle of "Mahanbharta" which was fought between Kaurvas and Pandavas for power, for the lost kingdom and to redeem the lost honour. The battlefield witnessed countless killings, ^{and} endless stream of human blood. This battle was fought between two opposing forces of near and dear ones. Individuals, tribes and rulers fought for establishing their individual identities and gave up their lives.

In Christianity, men who died for their faith were called 'martyrs'. In Islam people who sacrificed their lives in defence of their faith were known as 'Shahids'. In India the word 'Shahid' was unknown till the advent of Muslims. It was only during the formation of Sikhism that the most important institution of martyrdom was established firmly by the Sikhs by sacrificing their lives in large number. In fact, Sikhs had gone one step further that they died for principles which are universally acknowledged and applicable. The chief characteristics of these martyrdoms are that they are achieved not only for freedom of conscience or freedom of worship but also for saving

the communities from extinction. The martyrdom of Ninth Sikh Guru, Tegh Bahadur, stands alone unparalleled as a glorious example in this respect. This type of growth of consciousness - offering one's life in order to save suffering humanity from tyranny and oppression, is unique in the history of mankind. Unfortunately, this aspect of Sikhism has not captured the attention of the intelligentsia, what to speak of others, even the Sikh intellectuals have failed to understand the touch of that heightened sense which actually inspired them for the sacrifice.

In this background to capture the latest thought in the growth of human consciousness, the Sikhs sacrifice their lives for high principles. A martyr is one, who is not afraid of death and is fearless. Fearlessness depends upon the teachings and the ways of life propagated by the religious preachers. On the other hand the religious principles of Sikhism also propagate to live and let others live a life of fearlessness. By observing the principles of Sikhism in one's life, the trait of fearlessness comes automatically. It is this salient characteristic of a martyr that makes him lay his life for others. He

always safeguards and protects the higher values and principles of life at the cost of his own life. He lives and dies for the glory of human dignity and the upliftment of society and humanity. In an ordinary way of life everything is sacrificed to save one's life but in the case of a martyr he sacrifices his life to protect the higher principles of life and religion.

In the Sikh religion which is the most latest in its origin, the Sikh Gurus laid the foundation of a society which would uphold the higher values of life in selfless and united ways. Their main aim was to formulate a society which would strongly believe in the dictum of equality and peaceful living. Such a society would not have any faith in propagating casteism, separatism and disparity among masses. Every individual, in such a set up, should have high moral qualities of a religion, a deep faith in the oneness of God and should uphold the highest values of life.

As soon as the Sikh Gurus started doing the spade work among the masses through their preachings, the then rulers and other religious heads stood against them in protest against their teachings. The

powerful rulers feared that this type of teaching would work as a damper to shake the very foundations of their power and religion. Not to talk of stopping the movement they could not even slow down the pace with which the new principles laid by the Gurus swept over the length and breadth of the country, winning the very hearts of the masses - the dumb driven cattle. The Gurus infused new vigour, fervour and strength in masses to fight determinedly against the so called caretakers of the political and religious power. The resistance against the new religion by the political and religious heads was tremendous and they fought tooth and nail but of no avail, proving thereby the often quoted saying that truth ultimately triumphs.

Before achieving this goal, the Gurus and their followers had to pay high prices of their lives. During this long drawn out process, a situation arose when no other alternative was left but to sacrifice life after life, sometimes individually and sometimes in the mass. Nothing could deter the Gurus and the Sikhs from sacrificing their lives, their sons lives and the lives of their near and dear ones in order to uphold the principles they believed in. In the context of Indian history, a similar situation arose during

the time of the fifth Sikh Guru, Arjun Dev. The situation developed between the rulers and the ruled to such an extent that a unique sacrifice was a must to change the social, political and religious conditions while propagating the ideals for which the Sikhs were struggling hard. On the canvas of the Indian history, such a sacrifice of one's life was to be made by the Guru himself, a spiritual personality of high stature, in order to maintain individuality of the Sikh religion and to create an atmosphere of love and respect among the masses. The hitherto unheard of the noble sacrifice by the Gurus had the desired effect and the followers gathered courage and an unending chain of sacrifices started. As a result of this, countless Sikhs sacrificed their lives and attained martyrdom.

The present research venture is to deal with the type of situation where the rulers and the ruled furthered the long series of sacrifices in Sikhism. In this thesis, the institution of martyrdom is discussed which was started by the Sikhs and was unknown before them in Indian history. It has tried to cover the social, political, economic and religious

circumstances for which the Sikh Gurus and later on the Sikh masses sacrificed their lives to bring about a change. A diligent effort has been made to highlight the effect of martyrdom on society.

In the first chapter of the research work, the life histories, circumstances and the philosophies which Socrates, Jesus Christ and Mansur-Al-Hallaj propagated have been traced. While doing so they faced opposition at the hands of their opponents and were put to death. They attained martyrdom when it was realised that they were on the right path of truth. The second chapter deals with the concept of martyrdom from the various angles as it was taken up by religious groups from time to time. The concept of martyrdom specifically has been traced in Sikhism in its true sense especially stressing its origin, growth and the transmission of its spirit among the masses while keeping up the high tradition of life and religion. The third chapter deals with the prominent Sikh martyrs. Their life histories, the social, political, economic and religious circumstances and the principles they believed in have been viewed thoroughly which forced them to sacrifice their lives selflessly and fearlessly.

The fourth chapter deals with the ideals and principles which the Sikh Gurus preached to their disciples so that they may become true men by imbibing the required traits of Sikh personality which are needed to attain the level demanded of them. In the fifth chapter, in order to trace out the emergence of Sikh ideology, the background of the prevalent religious shades have been discussed. It has been clarified that the Sikh history had to pass through many phases where the events of sacrifices changed the normal course of life and created new trends in history. The martyrdoms of Sikhs from time to time had and will have direct bearing on the making of Sikh history. In the sixth chapter, it has been traced out how the Sikh martyrs raised their voice against the political and social slavery of the Indian masses of varied religions. The Sikh martyrs infused marshal spirit in the masses in order to enjoy equal political, social and economic status and that they would never bow before injustice, despotism, tyranny and oppression.

I am really indebted to Dr. Darshan Singh, Professor & Chairman, Department of Guru Nanak Sikh Studies, Panjab University, Chandigarh, as a guide for the research venture which I dared to undertake under

his expert guidance. The selection of the topic was in keeping with the need of the time for which he gave the desired awareness. This unexplored field was in total darkness which could only be touched by a person of his calibre. So he encouraged me to advance forward under his stewardship. At most critical junctures, my respected guide gave such valuable suggestions and right insight into the problems that it became easier to solve them. I have no words to pay my grateful thanks to him. I extend my heartfelt thanks to my mother Mrs. G.I. Singh, Director, Regional Institute of English, Chandigarh, who helped me from time to time. I am also very grateful to Bibi Ranbir Kaur and Ravinder Singh who gave me moral courage to complete the work. I would like to put in a special word of thanks to all my relatives and friends who made it possible for me to work on this research project.

Mona Kang
(MONA KANG)

CHAPTER I

•
CONCEPT AND TRADITION OF

MARTYRDOM OF:

- I. SOCRATES
- II. JESUS CHRIST
- III. MANSUR-AL-HALLAJ

I. SOCRATES

Socrates, who belonged to Athens an important city of Greece, is one of the greatest of Greek philosophers. "Socrates is regarded as one of the greatest figures in Western civilization because of quality of his thought, his success as a teacher and the moral courage with which he lived and died."¹

To trace back the history of Greece during fifth century B.C., at that time it was divided into many small states. Each state was independent having its own government, courts of law, army etc. None of these small states were happy about the independence of other states, but they co-operated with their immediate neighbours only due to the threat of external danger. The political scene of Greece changed from time to time. During the first half of the fifth century B.C., the Persians were defeated at the hands of Athens. Later they rose to the moral and intellectual leadership of Greece and formed Athenian Empire. In 431 B.C., the Pelopnesians war broke out and it ended in 404 B.C. after that there was complete collapse of Athens at the hands of coalition of rival Greek states. This political unrest continued for some time and an

oligarchy known as "Thirty Tyrants" came into being and assumed power and for the following eight months people experienced ruthless despotism, confiscation and lawless executions. Gradually, under their rule democracy re-established itself and it was during this process when change was taking place that Socrates was persecuted and put to death.

The religion of Greece had neither any theological dogmas nor any sacred book, rather religion for the people of Greece was wholly a matter of Nature-worship. Various aspects of Nature were considered to be gods. Greeks were confirmed anthropomorphists and for them gods were bestowed with absolute and unchallengeable power just like emperors and that the people were subordinates to pay tributes demanded of them. Their religion did not touch the conscience of the Greeks and its aim was not to uplift the people morally or spiritually. Individuals were only to make efforts to please the angry gods by prayer and sacrifice. There was one important feature in the lives of Greeks and that was their strong belief in Oracles. The head of the Oracles was the Apollo of Delphi.

The Greeks also had great love for philosophy, literature and art. They were realists, scientists and thinkers.

The victory over the Persians had put the

Greeks into a place of prominence and this resulted in bringing great pericles at the helm of affairs in the Athenian state. "Its sudden expansion as the centre of Greek civilization required new ideas to replace the inherited ideal of gentleman, derived from Homer's tales of chivalry in the Mycenean Age. It needed continuing class mobility, but to displace the outmoded monopoly of property and prestige was difficult. It needed a new degree of political adaptability: its administration was badly hampered by traditional conservatism."²

The sophists now came forward to supply the demand as teachers of philosophy, politics and rhetorics. Thus they built up their reputation and they were welcomed by the people. Slowly and slowly they narrowed down their sphere of thinking and concentrated more on eloquence, fabricating false and subtle arguments than on discovering the truth and reality. "The philosophy of the Sophists therefore led no where. Philosophy came into its own with Socrates, the worshipper of undiluted truth and unclouded reason for their own sake, the redoubtable warrior whose weapons were as clean as his end was sublime."³

"About the year 470 B.C., there was born in Athens the son of a working sculptor and a midwife

Socrates...."⁴ In personal appearance Socrates was not at all handsome rather he was far from it. He was odd and ugly in appearance. His eyes were prominent with flat nose and thick lips. Even during winter he would walk barefooted and wore the same clothes all the year round. He married Xanthippe, late in life. He was an excellent fighting man. "Socrates took part in three military campaigns: he served at Potidaea between 432 and 429, at Delium in 424 and at Amphipolis in 422."⁵ As a proof of his physical vigour it can be pointed out that at the time of his death, he left an infant in its mother's arms.

From the very days of his childhood, a sort of mysterious voice or supernatural sign always attended him. Whenever he spoke, it seemed as if the 'supernatural voice' in him was speaking and that he was being guided by this voice every now and then.

During his earlier studies, Socrates devoted himself to the study of natural science, but later on he left it and started studying human problems. These problems covered a large area including the search for right kind of life for mankind and how best to live one's life accordingly. Thus, he directed his thought towards the most practical and pressing of all questions that of human conduct.

It is strange to note that Socrates did not write

anything and he is known only through the works of others like Xenophon, Plato and Aristophanes.

Socrates established no school and did not accept money from his pupils. He was usually found in market, in a gymnasium or in a friend's house. He mainly worked for the young men of Athens for he keenly felt that his main duty was to lead them and to pave the way to help them follow a nobler moral life.

Discussions, for him were mainly the technique to spread knowledge. According to him the true approach to knowledge was not through books or lectures or sermons but through more personal interaction in the form of discussion, conversation and question and answer. This method of instruction, which he adopted is known as 'Socratic Method'. It was this kind of cross examination in which one, even the wisest could easily get tangled in a net of errors.

Socrates was mainly interested in moral and ethical problems. "Early fascinated by the ideas of Ionian science, Socrates came to realise that neither scientists nor Sophists nor ordinary common-sense Athenians could explain the human self. He recognised need for ethical inquiry and inspired new approaches to politics and education."⁶

The important Socratic maxims are "knowledge is virtue" - by this he means that real knowledge is bound to lead to goodness. He was of the view that evil

is the result of ignorance and no man does wrong intentionally. All men are basically good. "Know thy self" means know a person thoroughly, it is to know not his body nor his actions and mind but his soul - the presence of Divinity in him. Thus a man knows himself completely when he knows his soul and through the soul, the supreme Being. "Socrates believed that man's ability to think rationally is an innate human characteristic that can lead him to an objective definition of such ethical concepts as virtue, justice and piety. Armed with such knowledge, the individual man will lead a more virtuous life and a society of such man will inevitably develop a just government."⁷

Many people were disturbed by this habit of Socrates of constantly criticising their arguments without caring for the subject matter. Ultimately, some became his enemies. After the war, which continued for nearly twenty-seven years, Athens the city was destroyed and their empire was finished. Athenians put more responsibility of their defeat on Alcibiades's traitorous action than on anybody else. And Alcibiades was a pupil of Socrates. Also Socrates found himself in serious disagreement with the committee of the Senate of Five hundred. Socrates was a member of this committee. The real trouble arose when he came in direct conflict with the other members of the committee while deciding the case of eight military commanders

who were charged with negligence of a naval battle of the Island at Arginusal. The two of 'Thirty Tyrants' themselves, Charmides and their leader Critias were his close friends.

Socrates was not at all satisfied with the working of the democrates who had come into power. He levelled criticism, which was well-known against the new democracy and considered it as mediocre, corrupt and inefficient. They also suspected him for his friendship and association with Critias and with exiled Alcibiades. Socrates refused to give up his principles, and this made the citizens of Athens angry. Socrates's divine voice whom he called Daimon, and whose authority, he obeyed, gave rise to the suspicion that he was introducing new gods of his own. He was charged with - firstly of introducing his own gods instead of worshipping the state gods, secondly of corrupting the youth of Athens.

Socrates faced the trial before the Jury of 500. Three persecutors namely Meletus - a tragic poet, Lycon-orator of the day and Anytus chief democratic leader were appointed. The Jury passed the verdict of being guilty by a majority of 60 votes. But under the Athenian law, he was permitted to propose a reasonable penalty as an alternative. But Socrates rejected the idea of self-banishment as it implied

consciousness of guilt. At the time of trial Socrates delivered a speech and as described in Apology by Plato, he said, "God orders me to fulfil the philosopher's mission of searching into myself and other men, ... I shall obey God rather you, and while have life and strength I shall never cease from the practice and teaching of philosophy exhorting anyone whom I meet and saying to him after my manner."⁸

Again he claimed to be a public benefactor. He refused to abandon his way of holding discussions and arguments. He believed that it was his duty to aspire for and propagate truth as he saw it, after he was recognised by the Oracles of Delpi at Apollo. On being asked to propose a reasonable fine, Socrates requested to allow him to pay a fine of one mina. The Jurors got irritated at his uncompromising speech and passed orders of death penalty by 110 votes. In his concluding speech, Socrates said, "that no evil can happen to a good man, either in life or after death - and we go our ways - I to die and you to live, which is better is known to God and only to him."⁹

After the judgement Socrates was handed over to the Eleven, who was entrusted with the job of preparing for the execution.

Socrates's friend Crita went to see him in prison, there he suggested to him a plan of escape. But

this did not appeal Socrates and he refused to accept the plan on the ground that a good citizen of a state must obey its laws.

Plato in the *Phaedo* beautifully describes Socrates's state of mind on the afternoon of his death. He is shown discussing with his admirers and friends the nature of the human soul and the evidence of its immortality.

Then he offered his prayers peacefully and swallowed the cup of poison. Vividly describing Socrates's last moments, Plato writes (*Phaedo* 18) that after Socrates had taken the cup of poison, he was made to walk about till his legs became heavy. He did so and when he could not walk any longer, he laid down and said "when the poison reaches his heart that will be the end. He was beginning to grow cold about the groin... Such was the end, Echeocrates, of our friend; of whom I may truly say that of all the men of his time whom I have known, he was the wisest and justest and best."¹⁰ This happened in 399 B.C. "The history of mankind has repeatedly shown, that the world cannot stand the completely truthful man."¹¹

Thus Socrates gladly laid his life like a true martyr for his mission i.e. searching truth in himself and others and showing the right path for moral and spiritual upliftment. Socrates is one of the martyr who suffered death for his principles. Philosophy

has its own martyrs and Socrates is one of them.

"... The passion which dominated his powerful personality, the cause for which he was eager to suffer martyrdom, was the attainment of intellectual clearness."¹²

II. JESUS CHRIST

In a short span of life, Jesus Christ has left a permanent mark on the world. Millions of Christians consider Jesus as their model to lead a truthful life. His followers all over the world believe him to be their Lord. The real fact is that "all the armies that ever marched and all the navies ever were built and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One Solitary life."¹ "Yet that life is the most influential ever lived on this planet and its effect continues to mount. Here is the most thought provoking fact of human history."²

At the time of birth of Christianity, Palestine was a small Jewish nation. It was under the supermacy of Romans and Jews were the subject people. The Jews

were allowed to practise their religion and to wield restricted powers of administration and jurisdiction. Jesus was born in Palestine, when Herod, the Great ruled over the country. When Herod died his kingdom was divided and Jesus politically came under the rule of his son Herod Antipass (4 B.C. to 39 A.D.).

Religion was everything for the Jews of that time. "Among the Jews, religion had come to be a little more than a round of ceremonies. As they had departed from the true worship of God, and lost the spiritual power of His Word, they had tried to supply the lack by adding ceremonies and traditions of their own."³ For these ritual ridden Jews external purity was considered more important than purity of heart. One of the hills of Jerusalem, called Zion the Temple has always received the greatest respect from the Jews. All religious and priestly activities and ceremonies originated from this temple. By observing these ceremonies, the Jews thought that they were on the right path and had made themselves worthy of place in God's kingdom. They hoped to get worldly greatness, riches and power as a reward for their external religious purity. Not only this but they also expected the Messiah to set up God's kingdom on this earth, who would be a mighty prince among men. They were looking forward to receive worldly blessings of Messiah's coming.

The Jews's religion, Judaism, was disunited and had widely different groups, that time. The Pharisees , strictly followed the unwritten law and traditions of their forefathers which were modified from time to time by generations. The Sadducees a group that belonged to the Jerusalem priestly clans were wealthy aristocrats, conservative and claimed full right to preside over sacrificial worship in the temple. The Scribes were the influential clan of teachers and interpreters of the law. Much less influential groups were Zealots and Essense. The priests "cared for the Sanctuary and its utensiles, presided at the altar, consulted the oracle and rendered judgement, preserved the purity and holiness of the people, performed rites of atonement, and pronounced the blessing. They exercised great power through their professional monopoly."⁴

All these religious groups formed a small percentage of the total Jewish population. Majority of the people did not belong to any group. Though they were living good lives they did not enjoy much reputation. These people were looked down upon as "Sinners". It was under this religious and political situation that "Christ was born probably in the fall of year 6 B.C."⁵ He was baptized by John in about Jan 29 A.D.⁶ Gospels show that at the age of thirty he was in Palestine. Jesus had different views from his

predecessors and he preached something which was contrary to the views held by the Jews. "He employed himself in healing the sick and preaching the unity and omnipotence of God...."⁷

Jesus spoke with authority in a distinct fashion. "I say unto you". He claimed to be the son of God. "I have told you ... and you do not believe it. What I have done in my Father's name is sufficient to prove my claim.... I and the Father are one."⁸ Jesus condemned the prevailing religious traditions, the religious leaders, religious groups and ruling authority. He did not show any respect to the ceremonies.

Jesus believed in doing good. Good for evil in forgiveness ends in loving one's neighbours ^{and} enemies. Jesus considered wealth and family ties an obstruction in man's total devotion to God. Jesus associated with sinners, publicans and downtrodden. He says, "It is not the fit and flourishing who need the doctor, but these who are ill. I did not come to invite the 'righteous', and 'sinners'.

The Priest and others rejected the theory of Virgin Birth and did not accept Jesus as son of God. "He was accused of making himself equal with God and at admitting that he was the Messiah."⁹

As Jesus's teaching had more influence on people, the king Herold Antipas believed that Jesus spread the idea that God actually ruled the world, which meant that

He was not loyal to the earthly king. The monarch feared that most of the people would revolt against him. And he was believed to be a political agitator who would support the people and oppose paying tributes to them. "The new teacher was soon confronted with difficulties. Herold suspected his motives, townmen generally refused his mission, when he repudiated the Jewish law, the Phariseas denounced him as a "false prophet" and a "Sorcerer" and tradition demanded that anyone so accused be put to death."¹¹ The main charge against Jesus was the claim attributed to him to be a 'King of Jews', was treason in Roman eye. Anyone who made such a claim would be undoubtedly executed."¹²

On palm Sunday Jesus entered Jerusalem and went into the Temple and there he was disgusted to see that the place of worship of God was being misused. Sheep was being brought and sold in the holy place. He pulled the buyers and sellers and then overthrew the table of the money-changers. He said, "Take these things out of here'. Don't you dare turn my father's house into a market."¹³ He also remarked, "Destroy this Temple... I will build it in three days."¹⁴ This was misinterpreted by the priests. In fact Jesus was referring to the temple of his own body and its resurrection within three days. This incident became the immediate reason for his arrest. He was soon arrested in the garden of Gethsemane on the slopes of mountain Olives and

his trial started.

Jesus was taken to Annas, father-in-law of current high Priest Caiaphas. Annas after making preliminary examination sent Jesus to Caiaphas. He asked Jesus, if his claim to be the Christ, son of God, was true. Jesus said, "Thou hast said nevertheless I say unto you. Hereafter shall yee see the son on man sitting on the right hand of power, and coming in the clouds of Heaven."¹⁵ The Sanheelrin charged him with blasphemy and he was sent to Pontius, Pilate the procurater, to pronounce death sentence for a 'blaspher'. Pilate finding no fault in Christ sent him to Herol Autipas. He asked many questions but Christ remained silent. Thinking his trial to be a joke, Christ dressed in gorgeous robes like a king was sent to Pilate again. He wanted to set Christ free but Chief Priest and Jewish officials said, "Crucify him! Crucify him!"¹⁶ Thus Pilate passed verdict for crucification of Christ.

Christ had foretold that he would be put to death by his people and would rise again on the third day.¹⁷

For him body had no meaning. His purpose of coming into the world was to save the masses from sin. Being a Redeemer and son of God he gladly sacrificed his life for the sins of others.

Crucifixion was Roman way of punishment, in which the victim suffered tortures for a day or two. But

in case of Jesus the end came mercifully within six hours. The victim was nailed to the cross. He tolerated all the tortures, he prayed saying "Father forgive them for they know not what they do."¹⁸ It was a tradition to write the crime on the cross, on the cross of Jesus the words "The king of Jews" was inscribed. Thus Jesus was crucified on Good Friday in the year 30 A.D. It is believed by the Christians that Jesus had risen from his tomb after three days of his death. The Christians do not consider Christ as a 'martyr' as he did not die and rose again after three days of his death. They also believe that he was son of God and not an ordinary human being. The word 'martyr' means witness. But in the literal sense it can be said that he was a martyr. As he died for his faith and witness to truth, "... reason for my coming into the world is to witness to truth. Every man who loves truth recognises my voice."¹⁹

In the end it can be concluded that Christ was a great martyr who suffered death for the sins of others. His life-mission was to serve mankind. He came on earth to "serve and to give his life to set many others free."²⁰ The crucifixion of Christ showed that the death of a prophet never goes waste, it leaves indelible mark on the history. It gave birth to Christianity. With passage of time, his faith spread all over the world.

III. MANSUR AL-HALLAJ

Man is a social animal. He has intelligence, intuition, insight, imagination, feelings and sensibility. All these are the gifts bestowed by the Creator of this Universe. Man works for the well-being and betterment of society with his intuition, sensibility and heightened power of vision. Some men have highly developed powers mentioned above and they prove to be more benefactors of the society. They foresee the events and make life more meaningful and sensitive. At times when they are in unison with the Creator, they see the Truth and life and events in reality without any veil of personal attachment. Such persons, known as saints and mystics expand the limits of human experience, add to man's knowledge with their farsight. By doing so they go on lightening the path of humanity to enable the others to do the rightful and justful actions. They are respected by the followers for their values of love, humanity and faith in the Creator, one such remarkable and distinguishable theologian and a profound mystic of Islam is Husayn Ibn Mansur al-Hallaj of Persia.

In 637 A.D., Persia became a part of the Arab Empire. Gradually the Arabs converted the majority of population of Persia into Islam. The Abbasid Caliphs¹ (749-1258 A.D.) ruled over Persia, at least in

theory, was the fountain head of all powers. The period of Abbasiet's may be defined as the period of Persian ascendancy and of philosophical and cosmopolitan Islam.

Islam was the state religion of Persia. In dealing with the fundamentals of Islam, Moslem theologians distinguished between Iman (religious beliefs), Ibadat (religious duty) and Ihsan (right doings) all of which are included in term Qin (religion). Iman involves belief in God and in his angels, his book (Koran) and his messengers and in the day of judgement.

The first and important article of Islam faith relates to the Oneness of God. It is expressed in the formula La ilaha illa-I-Lah (no god but Allah) and second is ll-'L-lahu (Mohammad is the messenger of God). For supreme reality, the Creator, the omnipresent, the omniscient and self-subsistent. He has ninety-nine names and as much as attributes.² Islam is the religion of submission (to the will of God).

According to Islam, the worst and only unpardonable sin is shirk-joining or associating other gods with the One true God.

The Islamic religious duties are generally called five-pillars of religion. The profession of faith is La-ilaha ll-la- lahu (No God, but Allah, Mohammad is the messenger of God). According to Muslim law if a man reads out and has a belief in this Kalmah (The creed of Muslim), then he is a true Moslem and

lives in the Raza of God. Other pillars are prayers - five times a day, alms-giving, observing fasts in the month of Ramzan and pilgrimage to Mecca and Madinah.

With the passage of time Islam was divided into two sects - Shia and Sunni. The mysticism of Islam is called Sufism,³ which is based on the teaching of the Quran and Hadith.⁴ "It is not so much a set of doctrines as it is a mode of thinking and feeling in the religious domain."⁵

Sufism represents a puritanical reaction against the luxury and licence prevalent among the wealthy classes as under the later Umayyad Caliphs and Abbasid Caliphs and their dissatisfaction with the formalism of orthodox Islam.

The aim of life according to Sufism was Union with God. The essence of Sufi thought is that the life is full of miseries and that man can get rid of sufferings only by renouncing the worldly possessions. The Sufis declared their system and their doctrines to be the knowledge and they claimed that the realization of their knowledge leads to the goal. The system has two aspects (i) Knowledge and (ii) practice.

According to Sufis the object of man's creation is to acquire the knowledge of the soul along with the things of the world. This is thought to be an essential step towards the knowledge of the

Creator and the Creation comprising the universe and individual and so on.

The theology of Islam has a term 'Tawhid' which means that there is only one God and no other. It propagates that only Allah, the Lord of all the world is to be worshipped. But Sufis interpreted the term in their own way. According to them, the Ultimate Reality is Supreme Mind like a human mind from where all life and existence has originated. The Ultimate Reality in its essence is attributeless, nameless and indescribable. The names and attributes are formed when it descends to the lower stages.

Man has two souls, one is rational and the other is animal called nafs. The nafs is associated with material life and worldly desires. The rational soul is pure and good and one can succeed in overpowering, subduing and killing the nafs and join its original and true source.

The Sufis believed that the universe is the manifestation of God Himself. Accordingly, Sufis have faith in the belief that the life and the phenomenal world before its origin, were hidden in the mind of God, the Supreme Mind. As a natural result of the impulsive principle of Love, the universe originated from God Himself. The Sufis recognised the doctrine of Wahdutul wajud or Divine emanation, which means that God manifests Himself as the universal consciousness,

the first intellect, which is Reality of Realities and as the phenomenal world.

The Sufis laid more stress on the love of God than renunciation of world. According to the Sufi thought, God is 'beloved' and all Sufis are his 'Lovers'. They observed that life is caused by 'love' and is governed by 'Love'. The Sufis believed that the true knowledge of God can be gained in institution. Theorists have evolved a method of practice to kill the nafs and to pave the way for the realization of Knowledge of God. The practice has two fields - first to practise detachment from the world and second to develop love of God through meditation and self-examination. The real struggle is fought in one's heart for its purification. Before achieving the goal one has to go through many spiritual stages - the highest state is wasil Billah (one who is in communion with God). "They came to the conclusion that an earlier way of inducing mystic experience (nal) was through dhikr repeating the name of Allah or a short litany with so much concentration that the worshipper's own personality was merged with that of God."⁶

The Mullahs had begun to oppose the Sufis even during the period of Umayya. But when they attained the position to influence the government during the Abbasis, the Sufis became one of the targets of

persecution. One of them was Mansur Al-Hallaj. He was born at al-Tur near al-Baida in the province of Fars in 858 A.D.⁷ He was handsome and was always found lost in dreams. From the very beginning he had interest in mysticism. "After staying under the tutorship of Junayd for six years, al-Hallaj left for a pilgrimage to Mecca where he spent full six years.... Then he broke meditation and wandered through Iraq, Persia, Gujrat and Kashmir down to India and later to the periphery of China.... In India he came in contact with teachers of Yoga from where he learnt secrets of the tantra practices."⁸

Mansur declared that the ceremony of pilgrimage could be performed anywhere, in a room specially prepared for this purpose. Mansur recognised the doctrine of incarnation when he said, "I am He whom I love, and He whom I love is I. We are two souls dwelling in one body. When thou seest me, thou seest Him. And when thou seest Him, thou seest us both."⁹

Mansur's "...ecstatic experience in the unitive state carried him away to the extent that he identified himself with Allah."¹⁰ He declared 'Anal-Haq'.

Islam does not believe in the theory of incarnation. Muslim theologians considered his teaching as anti-religious. They interpreted his statement 'Anal-Haq' as his claim to equality with God. And the highest sin, according to Islam, is to claim identity with

Godhead. "Thus, al-Hallaj was accused of being a charlatan by the Mu'tazi sect, and excommunicated by a fatwa of Zahinya^{ri}/sect."¹¹

Sufism believed that in the state of wasil (union with God) a man can utter such words without assigning any particular theory to it. According to Sufi philosophy, union with God is attainable and after experiencing all spiritual states becomes one with God.

Earlier, Mansur was arrested by the Abbasid police and in 911 A.D., he was brought before vazir Abul-Hasan Aliblsa of Caliph al-Muktadir. He found that Mansur had not committed any crime of blasphemy, but he condemned him as heretic and a charlatan and he spent eight years in prison.

Finally, a second trial took place conducted by Hamid in 922 A.D.¹² The reasons of his trial were three (i) his secret correspondence with the carmatians, (the name was given to the rebel federation of Arab.), (ii) the extravagant conception of his disciples, who believed him to be Divine, (iii) his own belief in the question of essential union with Godhead.

Later on fourth was added that the pilgrimage to Mecca is not one of those religious obligations that are absolutely binding. On this skilfully chosen culminations of theological legal and political grounds, Mansur was condemned to death.

Before he was put in prison, Mansur was made to undergo many severe punishments. But in prison he was given all the comforts, he was allowed to preach, to receive his followers and visitors, and to keep servants. His preachings in prison attracted many followers.

During his execution Mansur showed remarkable patience. At this stage, his meditation made him believe strongly, "That it was necessary for him to die unto God He came to believe that it was necessary for him to offer himself as a sacrifice, following the example of Jesus, so that he might thus enter into the Godhead at a moment of the highest ecstasy."¹³

Mansur's belief in customary prayers did not shake at all even before the night of his execution. He kept his calm and said his prayers. During the first part of the night he experienced some sort of despair, thereby thinking that his sacrifice may not go waste. At dawn after dressing he looked cheerful as if he thought that he was an image of God. His ill-will against the "blind beasts" had vanished and he happily walked to the execution ground. Before his execution he prayed, "Those who adore Thee, O God, have assembled here to kill me out of their love for Thee so that they may come closer unto Thee. Forgive them, O Lord! If thou hadst revealed to them what thou hast revealed to me, they would not have done what they have done

and if thou hadst concealed from me what thou hadst concealed from them I should not have suffered tribulations. Power and glory unto thee in whatsoever Thou wil'st."¹⁴

His execution was severe, Mansur's mutilated body was burned and ashes were thrown into the Tigris and his head was sent to Baghdad to be shown to his followers. Thus, the great Sufi mystic Mansur-al-Hallaj died for his passion for the Real with the belief that he might gain the perfect union that results from self-extinction. He died for his faith.

"His crucifixation" made him the great Sufi martyr.¹⁵ "Although, the idjma, the consensus of the Islamic juris consuls have condemned him, the popular devotion has canonized him, and Sufis have made him their martyr par excellence."¹⁶

...

REFERENCESSocrates

1. Merit Student Encyclopaedia, Vol. 17
p. 132
2. Robert S. Brumbaugh, The Philosophers
of Greece, p. 113
3. Firoz C. Davar, Socrates And Christ,
p. 45
4. Sir R.W. Livingstone, Portrait of Socrates,
Introduction, p. xi
5. Chamber's Encyclopaedia, Vol. 12, p. 673
6. Robert S. Brumbaugh, op. cit., p. 123
7. Merit Student Encyclopaedia, Vol. 17, p. 133
8. Sir R.W. Livingstone, op. cit.,
Apology (E 17) pp. 25-26
9. Ibid., Apology (c 33), pp. 47-48
10. Ibid., Phaedo (c 65), p. 198
11. Firoz C. Davar, op. cit., p. 66
12. Theodar Gomperz, Greek Thinkers,
Vol. II, p. 45.

Jesus

1. As quoted by C. Milo Connick, Jesus the Man
the Mission and the Message, p. 1
source unknown.
2. Kenneth Scott Latourette, A History of Christianity,
p. 34
3. E.G. White, Life of Christ, p. 59
4. C. Milo Connick, op. cit., p. 43
5. Aloys Dirkson, C.P.P.S. A Life of Christ,
p. 106
6. Ibid., p. 124
7. Khazan Singh, History of the Sikh Religion, p. 48
8. The New Testament, St. John 10,
25, 26, 30
9. The New Testament, St M.K.2, 17, 19
10. Kenneth Scott Latourette, op. cit., p. 52
11. Ralph Turner, The Great Cultural Tradition,
Vol. II, p. 1035
12. C. Milo Connick, op. cit., p. 360
13. The New Testament, St. John 2, 16, 17
14. The New Testament, St. John 2, 19

15. The New Testament, St. Mathew 26; 64
16. The New Testament, St. John 19; 6
17. The New Testament, St. Mark, 9; 3†
18. The New Testament St. Luke 23; 30
19. The New Testament St. John 18; 37
20. The New Testament St. Mark, 11; 45

...

Mansur-Al-Hallaj

1. Caliph was the sovereign of State and protector and guardian of Islam.
2. Thomas Patrick Hughes, Dictionary of Islam, pp. 141-42
3. From Suf - Arabic word means wool, to devote the practice of assuming woolen robe on entering the mystic life
4. Philips K. Hitti, History of the Arabs, pp. 432-33
5. Khushwant Singh, The Sikhs, Vol. I 1469-1839 P 26
6. Kapur Singh, Mansur Al-Hallaj, p. 3
7. Ibid., p. 3
8. Philips K. Hitti, op. cit., p. 436
9. Philips K. Hitti, Islam a way of life, p. 61
10. Kapur Singh, op. cit., p. 7
11. Philips K. Hitti, History of the Arabs, p. 435
12. Kapur Singh, op. cit., p. 8
13. Massignon, al-Hallaj, p. 1.303
as quoted by Kapur Singh, op cit., p. 15
14. Philips K. Hitti, op. cit., p. 433
15. Kapur Singh, op. cit., p. 19

...

CHAPTER II

CONCEPT AND TRADITION OF
MARTYRDOM IN SIKHISM

The word martyr is derived from the Greek word μάρτυρ or μάρτυς, which means "witness". A martyr is one who bears witness. It implies a great sacrifice by one for sticking to his ideology. A martyr is "one who suffers persecution for his faith, martyrdom: to undergo torture or death for religious convictions."¹ "A person who chooses to suffer or die rather than give up his faith or his principles, person tortured or killed because of his belief."² A martyr voluntarily suffers death rather than deny his religion by words or deeds.

The word 'martyr' was first used by the Greeks. They were greatly influenced by the sufferings and sacrifices of the Jewish people at the cruel hands of Egyptians, Babylonians and the word martyr was used for people, who suffered sacrifices.

To start with Christianity, the word martyr "... meaning literally witness and often used in that sense in the new testament e.g. during the conflict between paganism and Christianity when many Christians "testified" to the truth of their convictions by sacrificing their lives, the word assumed its modern technical sense."³ It was employed by Christians to describe one who is witness to the truth and then

particularly one who gives evidence of the truth by dying and so be a martyr. "In the NT it is used chiefly of those who testify what they have seen and heard concerning Jesus. Since loyalty in this testimony often incurred violent treatment the word came ultimately to mean one who was put to death for the sake of gospel."⁴

In Christianity the word martyr is originally referred to the Apostles as witness of Christ's life and resurrection.⁵ Then the word martyr was used for persons who bore witness to their faith by suffering death. St. Stephen was the first Christian martyr of this type as mentioned in the New Testament.⁶ After the death of St. Stephen, thousands of Christians were persecuted in the Roman Empire in early three centuries of the Christianity, for not worshipping the Roman Gods. Execution, physical torture and death continued for a lot of Christians till the time Christianity became the official religion of Rome. St. Paul and St. Peter are two well-known examples who died due to Roman persecution. "The tradition of martyrdom has entered deep into the Christianity consciousness. The faith centres about one who was executed as an alleged threat to the established order and throughout its course it had been punctuated by forcible attempts to curb it."⁷

"The Roman Catholic Church officially consider

as martyrs only those who died for their faith before or during the Roman persecutions in the 2d and 3d centuries, such as Stephen, the first martyr. It regards martyrs as saints and requires every church altar to contain some of their relics."⁸ Non-Catholic are more flexible to extend the term martyr to all those who were killed for matters of faith or belief. "In this sense a martyr of antiquity was Socrates. The period of religious struggle in early modern times added such names as those of Hus, Saronarola, Bruno, Servetus, and Cranmer to the list of those generally termed martyr."⁹

In Christianity, martyrs are supposed to enjoy special privileges. According to Christian belief martyrs at once pass to the full enjoyment of Heaven, for which others have to wait until the day of judgement. "The Christians of all denominations hold that the martyrs are "athletes of God contending for heavenly prize". A martyr's passion and death are considered as analogous to the passion and death of Christ, who has always been regarded as the arche type of martyrs, particularly because of the continuing influence of the crucifixion over the millenia and in the line countless millions, and the global and universal significance this great event acquired."¹⁰

In Islam, "The Arabic word for "martyr" in the Quran, and in Muslim theology is shahid

Pl. shuhūd, or shahid, Pl. shuhada, the literal meaning of which is "present as^awitness".¹¹

It is with this meaning that the word martyr, is often used in the Quran. It frequently occurs as referring to God e.g.:-

Thou was the watcher over them,
Thou art witness over all things."¹²

Or

"Say, people of the scripture why disbelieve ye in the revelation of Allah, when Allah (Himself) is witness ye do."¹³

The word martyr did not exactly mean martyr. "Doubtless this is a pure Arabic, but its application to one who witness for his faith by the sacrifice of his life was derived from its use among Christians (the Syriac sahda, which is the invariable equivalent of the New Testament uaptus). This turn of meaning is certainly post-koranic, for in the Koran itself Shuhada, ... does not mean exactly martyr, but confessors, i.e. those who testify for God and prophet."¹⁴ It is only later commentators that have tried to find the recent meaning of word martyr in such verses:-

"Don't say that those who are slain in the cause of Allah are dead, they are alive, although you are not aware of it." 15

"The Christian influence, through which the meaning of the word shahid was extended from 'witness' and 'confessor' to 'martyr', made itself felt at a later date, and then the latter meaning soon became very general. But it is remarkable that the meaning of the word shahid received an extension which is scarcely to be reconciled with the tendency of Islam."¹⁶ "The development of meaning of shahid to martyr (there is not the parallel development in shahid; this never means anything but witness, namely in a court of justice,...) took place under Christian influence, c.f. the Syriac sahda for the N.T. Greek uaptus."¹⁷

Thus in Islam the meaning of shahid is to get killed in the way of God - to give witness. "A perfect martyr, or ash-shahidu'L-Kamil, is one who has either been slain in a religious war, or who has been killed unjustly."¹⁸ In Quran it is said, "... "If you have suffered from a wound, so did the enemy. We alternate these vicissitudes among mankind so that Allah may know the true believers and choose martyrs from among you for He does not love the evil doers and that He may purify the faithful from the sin and annihilate the infidels."¹⁹

The earliest application of the term traditionally, is to those who were killed fighting in the Prophet's side in the battle of Badr, about which Quran says that

the Allah shot the arrows that brought the victory. Imam Hussain grandson of Prophet Mohammad is one of the early shahids who fell on the battlefield of Karbala while fighting with unbelievers.

Not only those who are killed for their religious faith or unjustly are regarded martyrs, but Muhammedan Law, also regards them as martyrs who die while exciting the compassion and pity of others. "Seven other causes of death are enumerated which make the sufferers worthy of the honourable title of a shahid, and these are mainly calamitous or pathological causes, which have nothing to do with voluntary self sacrifice for a great cause. In later times other causes have been added to these seven. He who dies in defence of his possessions, or far from a high mountain, he who is torn to pieces by wild beasts, and many more, are to be counted in the category of shuhada."²⁰ And all the persons who died in such manner as to excite the sympathy and pity of mankind were given the rank of shahid, only in figurative sense.

In India, the term shahid came to be applied to the Muslim ghazis, soldiers, sufis and others who died in the battlefield fighting against the infidels.

In Islam, martyrs are given high place and are rewarded in the Heaven. Some

hold that they do not require to be washed and shrouded before burial, but should be buried with their wounds apparent. A special blessing is promised to those who died in Jihad. In Quran it is said:

"You must not think those who were slain in the cause of Allah are dead. They are alive, and well provided for by their lords."²¹

"While the concept of martyrdom and the term 'martyr' continued to be the integral part of Christian and Muslim religious traditions, it did not seem to have any impact on the Indian mind as a whole."²²

There is no word or term in Hindu literature which corresponds completely with the word martyr. The words like Deh-Tayaga²³ or 'Sankalpa'²⁴ which means will or vow to achieve purpose or aim are commonly used for sacrifice. But the real spiritual struggle and sacrifice which the term martyr reflects in both Christianity and Islam is missing in these Sanskrit phrases. Although the people died fighting against tyranny and evil by undertaking self-purification or will to resist tyranny through Sankalpa in ancient India, the real concept of martyrdom was not known. "It is an interesting fact to know that the concept of martyrdom was foreign to Indian culture before the martyrdom of Guru Arjun."²⁵

Sikhism has adopted the word 'shahid' from Islam, "one of the major reasons of doing this was

the indepth tendency of Sikhism from its very inception to chalk out a line of orientation for itself away from Brahmanical orthodoxy and other forms of expression of the religious ideas current among sects which were rooted in Hinduism, however, for they might in course of time have strayed from its central path and adopted an eclectic attitude towards Islam, thereby giving occasion to the urges to adopt such Muslim concepts and terms entered into the popular vocabulary of the people."²⁶ In Sikhism martyr means witness or a person who sacrifices his life in religious war.²⁷

Guru Nanak and Bhagat Ravidas used the word Shahid in Adi Granth. Guru Nanak used Shahid in the following verses:

"The spiritual guides, prophets, divine pioneers, men of faith, good men, martyrs, preachers, strivers, judges, moulvies and saints and the reachers of Lord's court..."²⁸

Adi Granth, p. 53

Bhagat Ravidas used the word martyr:-

"He, in whose family, men used to kill cows at the Id and Bakrid and worshipped Shaikhs, martyrs and spiritual perceptions."²⁹

Adi Granth, p. 1293

Bhai Gurdas used the term Shahid four times in his composition.³⁰

In Sikh religion the idea of martyrdom is originated with the birth of Sikhism. "... Since the time when Guru Nanak preached the worship of the Eternal Unborn, Formless God and the supremacy of a pure life over rituals and creeds ... the terms of the later manifestation of heroism and armed resistance were present in the original ideals which Guru Nanak enunciated and preached."³¹

Thus Guru Nanak who preached the divine message of Love and Truth, also made people aware of political suppression and tyranny of the rulers. Like when he condemned the political situation of the country:

"The Kings are tigers and
the courtiers dogs, they go
and (harass) or (awaken) the
sitting and the sleeping ones.
The King's servants inflict
wound with their nails.
The King's curs lick up the
blood and bile of the poor subjects.
Where, in the Lord's Court, the
men are to be assayed.
The noses of these untursthworthy
ones shall be chopped off."³²

Adi Granth, p. 1288

Guru Nanak knew that there was evil and tyranny. Man had to bring end to this situation. If need be

man should take on himself suffering or torture. And God will always help the righteous. It is the duty of a man to die for a good cause. Guru Nanak rightly remarks:-

"If one knows how to die, O people,
then, call not death bad.
Fruitful is the dying of the brave persons,
who are approved before their death.
Hereafter, they alone are
acclaimed as warriors, who
receive true honour in the Lord's court."³³

Adi Granth, pp. 579-80

From the very beginning, Guru Nanak Dev made it absolutely clear to his followers that the path of Sikhism was hazardous. It was difficult to follow the path of Sikhism because it required if necessary, sacrificing, one's life. He advised his followers not to refrain ^alying down one's life:-

"If thou yearnest to play
of love with me,
then come thou in my lane,
placing their head on the palm of thy hand.
Put thou thy feet on this road.
Lay down thou thy head and
mind not public opinion."³⁴

Adi Granth, p. 1412

From the above verses, it is clear that Guru Nanak gave the idea to die for one's faith or religion but only in theoretical sense. It can be concluded that later on this very idea of sacrificing one's life

for truth developed the concept of martyrdom in Sikhism. "In the Sikh religious thought only the ultimate triumph of good is assured after long travail and suffering and self sacrifice on the part of the good and the holy. This is what introduces into Sikh thought the idea of martyrdom as the means to ward reassertion of good."³⁵

After studying the political, social and religious conditions of fifteenth and sixteenth centuries (discussed in the chapter fourth), it is assumed that the idea of martyrdom in Sikhism emerged as a reaction and challenge to the suppression and tyranny of the rulers.

This very idea of sacrifice as preached by Guru Nanak Dev had assumed the practical shape when fifth Guru Arjun Dev laid down his life for Sikh faith and beliefs rather he refused to abandon his religion. The term Shahid ^{was} first applied to Guru Arjun Dev. The second martyr in Sikhism was ^{the} Ninth Guru Tegh Bahadur, who sacrificed his life for upholding the right of the people for freedom of conscience and worship.

The ~~two~~ Gurus suffered martyrdom: but such a great sacrifices failed to bring the desired effect and result. Then "Guru Gobind Singh thought that the supreme sacrifices made by Guru Arjan and Guru Tegh Bahadur had failed to move the conscience of the

stone-hearted Mughal Emperors and the ruthless campaign of converting or killing the non-Muslims continued unabated. He, therefore, decided to take up arms in order to meet force by force because he considered that to submit before the aggressor was sinful.³⁶ "Then Guru Gobind Singh sanctioned the use of sword to fight against the oppression, it is clear from his own writings in Zafarnama i.e. when all other peaceful means fail to end the tyranny and evil. It is right to take a sword and fight for freedom for all."³⁷ The creation of Khalsa transferred the Sikhs into saint soldiers. "The Khalsa in 1699 passed the acid test - the readiness to die for their faith. According to Guru Gobind Singh, the noblest death is one on the field of battle, fighting for freedom and or for any worthy cause."³⁸ This idea of Guru Gobind Singh further developed the concept of martyrdom and extended the meaning of term shahid, now to the person who died in the battlefield while defending his faith. Such a person is also considered to be a martyr.

So, the idea of crusader went a long way to develop ^{the} concept of martyrdom. A Sikh is a crusader in the real sense as he sacrifices his life for the cause of truth. "Thus martyrdom in Sikhism is not self-extinction it is on the other hand a sort of affirmation in the faith the martyr holds and a

positive projection of the urge of the martyr to uphold virtue and to resist evil."³⁹

From the early eighteenth century, the persons who died for political ideals were also considered to be martyrs. For example Banda Bahadur and his companions who were executed at Delhi and the Sikhs who were killed during the rule of various governors - Zakariya Khan, Mir Mannu, Yahyya Khan, Shah Nawaz and during the invasions of Ahmed Shah Abdali, whether for religious or political causes are claimed to be martyrs by the Sikhs.

From religious independence to political sovereignty the attention of the Sikhs for struggle was drawn to other aspects of life. "As we move towards the close of eighteenth century and after, the term 'shahid' began to be used on wider scale and in a rough manner, it overstepped its earlier religious associations to cover all who made the supreme sacrifice in pursuit of some socially approved ideal. These days, as social consciousness has grown and the traditions of struggle against entrenched authority and privilege had taken deeper and deeper roots, any kind of sacrifice, voluntary or involuntary has indiscriminately been described as Sahidi - martyrdom."⁴⁰ In eighteenth century, martyrdom had become a tradition. Such was the force to fight against injustice and evil that Sikhs gave sacrifices one after the other.

Thus the idea of martyrdom in Sikhism, which

was started only in theory by Guru Nanak by revolutionising the Hindu society and awakening the spirit of religious freedom in the masses continued with all its fervour and gained strength with the passage of time, in the face of suppression and opposition, persecution to reach at such a stage that it touched the very spirit of Sikhs. And brought under its fold such aspects as sacrificing the life not only for religious causes but also for political, social and economic virtues. "It is a matter of great pride for Sikh community that, at the altar of faith, it has the largest number of martyrdoms to its credit. The spirit of martyrdom for faith flows in the veins of Sikhs, and when transferred to other fields, it works with equal zeal and fervour."⁴¹ Such was the growth and development of the concept of martyrdom in Sikhism.

Though the spirit of martyrdom has established its firm roots in Sikhism. Every person who suffers death is not a martyr. To be a perfect martyr, one should possess some qualities.

These qualities have been described by Bhai Gurdas, a brilliant scholar and poet of Sikhism, as back as in sixteenth century. According to Bhai Gurdas a shahid is one that cultivated the qualities of patience as well as fearlessness, fortitude and valour.⁴² He says that ^a martyr is a person who has unshakeable faith in God.

A perfect martyr always gives his life for a big cause or a high ideal. He gives his life, because a martyr's life is an ideal for others. His very spirit of life blossoms. As in Sikh philosophy, the real man is not the physical body, but the soul in him, which is not perishable and is without any fear:-

"The soul dies not, nor can it be slain. The Lord creates and cares for all.

Through the Name is realised His will." 43

Adi Granth, pp. 1026

Again:-

"Man weeps saying. He was mine, O mine. This soul is not perishable." 44

Adi Granth, p. 188

In Sikh religion the aim of a life is to become one with the Supreme Soul i.e. God. By sacrificing one's life for the protection of religion, betterment of human beings, soul becomes one with the supreme soul:

Kabir says:

"Kabir, death which the world dreads, gives joy to my mind. It is by death alone, that one is blessed with the perfect supreme bless." 45

Adi Granth, p. 1365

Sacrifice for selfish purpose or cause has no place in Sikhism. A martyr should feel pride in sacrificing his life and achieve martyrdom for righteous or selfless cause. About it Guru Gobind Singh remarks:

"Give me this power,
O Almighty,
From righteous deeds I may
never refrain.
Fearlessly may I fight all battles
of life,
Full confidence may I
ever have in asserting my battles,
when the mortal life comes to a close,
May I die with the joy and
courage of a Martyr." 46

A martyr should possess the qualities of detachment from worldly things. A person who loves money, lives for his own self. Attachment with worldly comforts causes pain, when these are separated from a person. So firstly, a person should be free from the love of worldly pleasures. Guru Nanak says:-

"The mortal who renounces mineness,
avarice, worldly attachment
and self-conceit.
Says Nanak, he himself is saved
and saves others as well." 47

Adi Granth, p. 1427

Only that person can sacrifice his life, who has no fear of death. The fear of death is ^{one} of the greatest of all. Only God is fearless. Fearlessness can be achieved by becoming one with God:-

"In the darkness God's Name is the destroyer of dread and the banisher of evil-intellect. Night and day, whosoever utter the Name, O Nanak, his tasks are accomplished." 48

Adi Granth, p. 1427

Those who meditate on God attain fearlessness. Meditation brings faith in God and a person reaches a stage, when he forgets himself and thinks that God has sent him in this world to do what he feels:-

"Accept thou death first, abandon the hope of life."⁴⁹

Adi Granth, p. 1102

Only a person having above mentioned qualities really knows what is better death:-

"Kabir the world is passing away and everyone dies in the end, but none knows how to die. He who dies such a death of remaining dead in life, dies not again." 50

Again, ^a true warrior is ^{he} who dies for his religion:-

"The battle-drum beats in the mind's sky,
aim is taken and the wound is inflicted.

They, who are the warriors,
enter the battle-field.

Now is the time to combat.

He alone is known to be a warrior,
who fights for the sake of his religion.

He dies cut piece by piece,
but deserts not the battle-field ever."⁵¹

Adi Granth, p. 1105

So after discussing the qualities of ^a martyr, it can be said, "To be a martyr in the real sense, one should be a living martyr first otherwise the effects of martyrdom, would not be found enduring. The living martyr has to remove first the obstacles, the first is fear of death and second is sense of egoism .. The first obstacle, fear of death can be removed by (Simrin) meditation or Name which can change death into immortality. The second obstacle, the sense of egoism can be removed by Nam Simrin which changes the ego into the Divine Will. Thus, in Sikhism living martyr becomes a real martyr who will give his life for the sake of lofty ideal, freedom and welfare of all others."⁵²

No wonder such rare persons are shown all respect by men from all walks of life in Sikhism. The Shahid has a special place in the prayers of the Sikhs

and they daily remember them.⁵³

The Sikhs have adopted two ways of receiving martyrdom:-

- i) Peaceful martyrdom
- ii) Armed martyrdom.⁵⁴

In the first type of martyrdom a martyr submits to all sorts of tortures and atrocities and is finally put to death. Guru Arjun Dev, Bhai Mani Singh etc. met this type of martyrdom.

In the armed martyrdom a martyr does not remain peaceful. He carries the arms and fights with the oppressors in the battle-field and dies **fighting**. This method is usually adopted when the first fails.

In both types of martyrdom suffering and death is the fate of the Shahid.

STATE AND MARTYR

Now the question arises why martyrdom occurred?

History is full of examples when a person sacrificed his life for one cause or the other. Man is born free. Freedom is his birth right. He has the right to live as he wishes. Whenever a man is forced to feel that he is not free, he wants to become free and he starts to make efforts. He does not feel satisfied with anything other than freedom. This right to

freedom is of many types as religious, social, political and economic. From the above mentioned ones, the religious freedom is the most essential as it is the freedom of conscience. While demanding the rights, men may be arrested, jailed, tortured and in the end put to death. Such people have different views, faiths and ideologies than those held by the state. The men in power do not tolerate the existence of such type of people. This clash of interests results in sacrifice, that is martyrdom. "In a world wherein aggressors and tyrants have always tried to impose their own foul designs on others, so as to deflect them from the path held by the latter to be right, the situation for the enactment of the high tragedy of martyrdom has been constantly recurring."⁵⁵

Martyrs are not common, they are rare people who adopt the path of martyrdom when all other means fail to impress the authorities.

It can be assumed, in the end, that^a martyr is a person who sacrifices his life for his faith. A martyr should not die for personal gains but die for the betterment of others.

The concept of martyrdom is different in Christianity, Islam and Sikhism. In Christianity - a person suffers death than renounce his religion thus bearing witness to the truth by surrendering his life.

In Islam, a martyr is reckoned as one killed in Jihad against unbelievers. Martyrdom in Sikhism is more than martyrdom in other religions. Because, in Sikhism, a person sacrifices himself not only for the sake of religion but also for principles and ideals.

In Christianity and Sikhism, the idea of martyrdom emerged as the government in power tried to suppress their religion, but in Islam the idea originated as the Muslims expand^{ed}/their religion on foreign lands. In Christianity and Islam special privileges are assured to a martyr but a Sikh martyr has never been given assurance of any special privilege.

...

REFERENCES

1. An Encyclopaedia of Religion, p. 473.
2. Webster's New World Dictionary, p. 901.
3. Encyclopaedia Britannica, Vol. 14, p. 993.
4. A New Standard Bible Dictionary, p. 1198.
5. New Testament Act, 8, 22
6. Ibid., Act 1, 6:7.
7. Kenneth Scott, History of Christianity,
p. 81.
8. Merit Student's Encyclopaedia, Vol. 11,
p. 578.
9. Collier's Encyclopaedia, Vol. 15,
p. 467.
10. Surjit Singh Gandhi, Struggle of the Sikhs
for Sovereignty, p. 453.
11. Thomas Patrick Hughes, Dictionary of Islam,
p. 327.
12. Quran Sura V, 117
13. Ibid., Sura III, 98.
14. S.M. Stern (ed.) Muslim Studies, Vol. II,
pp.350-51.
15. Quran, Sura ii, 154.

16. S.M. Stern (ed.), op. cit., p. 351.
17. The Encyclopaedia of Islam, Vol. IV,
p. 260.
18. Thomas Patrick Hughes, op. cit., p. 327.
19. Quran Sura iii, 141.
20. S.M. Stern (ed.), op. cit., p. 351.
21. Quran Sura iii, 170.
22. Surjit Singh Gandhi, op. cit.,
p. 454.
23. Sir Monier Monier William, Dictionary of
English and Sanskrit, p. 484.
24. J.B. Apte, Sanskrit-English Dictionary,
p. 946.
25. Darshan Singh, Dr., Indian Bhakti Traditions
and Sikh Gurus, p. 212.
26. Surjit Singh Gandhi, op. cit.,
p. 456.
27. Bhai Kahan Singh (ed.), Mahan Kosh,
p. 188.
28. ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਕਦੇ ਅਉਰ ਸਹੀਦ।।
ਸੇਖ ਮਸਾਇਕ ਕਾਜੀਮੁਲਾ ਦਰਿ ਦਰਵੇਸ਼ ਰਸੀਦ।।
ਸ਼ਾਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 53
29. ਜਾ ਕੈ ਈ ਦਿ ਬਕਰੀ ਦਿ ਕੁਲ ਗਉ ਰੇ ਬਧੁ
ਕਰਹਿ ਮਾਠੀਅਹਿ ਸੇਖ ਸਹੀਦ ਪੀਰਾ।
ਆਦਿ ਗ੍ਰੰਥ, ਬਾਣੀ ਭਗਤ ਰਵੀਦਾਸ,
ਪੰ: 1293

30. 3(18/2), 8(8/3), 21 (13/2),
40(8/2)
31. Translation of the Indian Institute of
Advanced Study, Vol. 4
Sikhism and Indian Society, Gurbachan Singh
Talib, Paper Evaluation of the heroic
Character, pp. 51-52.

32. ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ।।
ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ ।।
ਚਾਕਰ ਨਹਦਾ ਪਾਇਨਿ ਘਾਉ ।।
ਰਤੁ ਪਿਤੁ ਫੂਤਿਹੈ ਚਟਿ ਜਾਹੁ ।।
ਜਿਥੇ ਜੀਆ ਹੋਸੀ ਸਾਰ ।।
ਨਕੀ ਵਢੀਂ ਨਾਇਤਬਾਰ ।।

ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1288

33. ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ ਮਰਿ ਜਾਣੈ ।।
ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੇ ਹੋਇ ਮਰਿਨ ਪਰਵਾਣੈ ।।
ਸੂਰੇ ਸੇਈ ਆਗੈ ਅਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਰੀ ਮਾਣੈ ।।

ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ 579-80

34. ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ।।
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ।।
ਇਤੁ ਮਾਰਗ ਪੈਰੁ ਧਰੀ ਜੈ ।।
ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ।।

ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1412



S39798

35. Translations of the Indian Institute of
Advanced Study, Vol. 4.
Sikhism and Indian Society, Gurbachan Singh
Talib, p. 56.
36. Sohan Singh Sahota, The Destiny of the Sikhs,
p. 9.
37. ਚੁਕਾਰ ਅਜ ਹਮਾ ਹੀਲਤੇ ਦਰ ਕਰ ਕੁਜਸਤ
ਹਲਾਨ ਅਸਤ ਬੁਠਾਨ ਸੁਮਸ਼ੀਰ ਦਸਤ।
ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜ਼ਫਰਨਾਮਾ
38. Gobind Singh Mansukhani, Dr., Aspects of
Sikhism, p. 64.
39. Surjit Singh Gandhi, op. cit., p. 460.
40. Ibid., p. 462.
41. Pritam Singh Gill, Guru Tegh Bahadur - The
Unique Martyr. Preface, p. 5.
42. ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ ।
ਸਬਰ ਸਿਦਕ ਸ਼ਹੀਦ ਭਰਮ ਭਉ ਖੋਵਣਾ ।
ਗੋਲਾਮੁਲ ਖਰੀਦ ਕਾਰੇ ਜੋਵਣਾ ।
ਨਾ ਤਿਸ ਭੁਖ ਨ ਨੀਦ ਨ ਖਾਣਾ ਜੋਵਣਾ ।
ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ 3

43. ਠਾ ਜੀਉ ਮਰੈ ਨ ਮਾਰਿਆ ਜਾਈ ਕਰਿ ਦੇਖੈ
ਸੁਬਦਿਰਜਾਈ ਹੈ॥
ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 1026

44. ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਨਾਗੀ॥
ਮਣਹਾਰੁ ਇਹੁ ਜੀਅ ਰਾ ਨਾਹੀ॥
ਮਹਲਾ 5,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 188

45. ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ
ਮੇਰੇ ਮਨ ਆਨੰਦੁ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ॥
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 1365, ਸਲੋਕ ਕਬੀਰ

46. ਦੇਹ ਸਿਵਾ ਵਰ ਮੋਹਿ ਇਹੈ
ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੈ॥
ਨ ਡਰੈ ਅਰਿਸੈ ਜਬ ਜਾਇ ਨਰੈ,
ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੈ॥
ਅਰੁ ਸਿਖ ਹੈ ਅਪਨੇ ਹੀ ਮਨ ਕੈ,
ਇਹ ਨਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੈ॥
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ,
ਅਤਿ ਹੀ ਰਣ ਮੈ ਤਬ ਜੂਝ ਮਰੈ॥
ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

47. ਜੇ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੇ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ॥
ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ॥
ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ / ਪੰ: 1427
48. ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੇ ਨਾਮ॥
ਨਿਸਦਿਨੁ ਜੇ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ॥
ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ / ਪੰ: 1427
49. ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀ ਵਣ ਕੀ ਛਡਿ ਆਸ॥
ਮਹਲਾ 5,
ਆਦਿ ਗ੍ਰੰਥ / ਪੰ: 1102
50. ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਤਿ ਨ ਜਾਣੈ ਕੋਇ॥
ਐਸੀ ਮਰਨੀ ਜੇ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ॥
ਸਲੋਕ ਕਬੀਰ, ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 555
51. ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ॥
ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੁਝਨ ਕੇ ਦਾਉ॥
ਸੂਰਾ ਸੇ ਪਹਿਚਾਨੀ ਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਰੇਤ॥
ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ॥ - ਆਦਿ ਗ੍ਰੰਥ,
Sikka, ਸਲੋਕ ਕਬੀਰ, 1105
52. Ajit Singh, / Dr., Becons of Light,
p. 84.

53. ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ,
 ਚਾਨ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ, ਜਪੀਆਂ, ਤਪੀਆਂ ਜਿਨ੍ਹਾਂ
 ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ,
 ਦੇਖ ਦੇ ਅਣਡਿਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ,
 ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ,
 ਬੋਲੋ ਖਾਲਸਾ ਜੀ, ਬੋਲੋ ^{ਜੀ} ਵਾਹਿਗੁਰੂ।

- ਅਰਦਾਸ

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤੁ ਸੀਸ ਦਿਤੇ,
 ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਨੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ
 ਚੜ੍ਹੇ, ਆਰਿਆਂ ਨਾਲ ਸੀਸ ਚਿਰਾਏ, ਸਿਖੀ ਕੇਸਾਂ
 ਸੁਆਸਾਂ ਨਾਲ ਠਿਬਾਰੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ
 ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ਬੋਲੋ ^{ਜੀ} ਵਾਹਿਗੁਰੂ। -- ਅਰਦਾਸ

54. Pritam Singh Gill, Guru Tegh Bahadur - A
 Unique Martyr, p. 35.
55. Gurbachan Singh Talib (ed.), Guru Tegh
 Bahadur - Background and Supreme
 Sacrifice, p. 174.

...

CHAPTER III

PROMINENT SIKH MARTYRS

Sikh history is full of examples of martyrs, who laid down their lives for the sake of their faith and ideas. Now the question arises how the idea of martyrdom originated in Sikhism. In order to understand this, it is important to discuss the circumstances and background which led to the sacrifices of Sikhs, particularly the religious policy of the Great Mughals which was greatly responsible for the suffering of the Sikhs.

At the outset the religious policy of the Mughals will be discussed. Then the lives and causes of death of Sikh martyrs will be thoroughly explained.

RELIGIOUS POLICY OF THE RULERS

The nature of the Muslim state was a theocracy. The God, is the only True King of the Islamic state and earthly rulers are only His agents, whose main duty is to enforce and spread the Islamic Law. The Quranic Law does not permit the existence of any other sect except the Islam. Muslims are only its citizens and the infidels (non-Muslims) are regarded as the subject people. The non-Muslims are tolerated in the Islamic state on the payment of Jaziya (toll tax). It shows

the inferior position of the infidels.

The sole duty of a Muslim King, "is to make exertion (Jihad) in the path of the God", by waging war against infidel lands (dar-ul-harb) till they become a part of the realm of the Islam (dar-ul-Islam) and their populations are converted into the believers."¹

The Sultans of Delhi (1206-1526 A.D.) followed the pattern of the Islamic state, "The Sultanate in India was based on the distinction between its Hindu and Muslim subjects. The Muslims formed the ruling caste. Naturally the position of the Hindus differed in many respects from that of their Muslim neighbours."² Besides levying Jaziya, many other restrictions were imposed on the Hindus. The pilgrimage tax was charged on them and the Hindus were not allowed to indulge in the public worship of the idols. The Hindus were not allowed to build new temples and old temples were destroyed, idols were broken to pieces. Usually forcible conversion was taking place. No one was permitted to speak a word against the Muslim religion. "... The Sultans like Firoz Tughluq and Sikander Lodhi made it the chief aim of their policy to convert the Hindus to Islam by holding out many inducements and exercising all kinds of pressure on them."³ Sikander Lodhi put a Brahmin to death, who said that Islam and Hinduism were true religions.⁴

So it is justified that the Hindu subjects did

not enjoy the religious freedom during the Sultanate period.

The Mughals (1526-1857 A.D.) ruled over India. Babur occupied the throne of Delhi in 1526 A.D. He followed the religious policy of the Sultans. In order to conform completely to the Muslim Law, he exempted the Muslims from paying stamp duties, while Hindus continued to pay it.⁵ His officers like Hindu Beg and Mir Baqi destroyed Hindu temples of Sambhal and Chanderi and Ayodhya,⁶ Babur himself destroyed idols at Urva near Gwalior.

Humayun had not much chance of developing any distinct religious policy of his own, so he continued the policy already in practice.

✓ Akbar was the first Muslim King of India, who gave complete religious and political freedom to his subjects irrespective of creed or religion. In 1564 A.D. he abolished much hated Jaziya. Akbar also removed pilgrimage tax and allowed the Hindus to build new temples and to repair old ones. Akbar permitted all to follow whatever religion they wanted and Hindus were allowed to reconvert into their old religion. In this way Akbar created a common citizenship for the Muslims and Hindus alike.

Jahangir contested for the throne against his son, Khusro, who was liberal by nature. Jahangir succeeded in capturing the throne with the help of

orthodox Muslims, who regarded Akbar's liberal policy as danger to Islam. So, "At Jahangir's accession, the Muslim theologians, who had not been pleased very much with Akbar's attempts of secularizing the state, seem to have tried to win back their lost influence."⁷ As a consequence, Jahangir began to take greater interest in the fortunes of Islam in his dominions, restarted discrimination against non-Muslims and helped conversion by giving daily allowance to converts to Islam. Jahangir converted some non-Muslims to Islam, when he came to know that the Hindus of Rajauri converted and married Muslim girls of locality, he ordered to stop this practice and to punish them.⁸ With the accession of Jahangir, the era of Muslim orthodoxy started.

Shah Jahan was Sunni, "If Akbar was liberal in religious views and Jahangir indifferent to nicer question of theology, Shah Jahan was an orthodox Muslim. He definitely proclaimed himself ordained by God, not only as the leader of the Sunnis, but also the destroyer of all those who did not conform to his ideas of Islam."⁹ He abolished many non-Islamic practices like Sijda at the court. He forbade the construction of the new temples and repair of the old ones and many temples were destroyed. "He ordered the destruction of recently constructed temples. Varanasi had its share of 72 shrines raised to the

ground. Temples in Gujrat, Allahabad, Kashmir and other provinces were also destroyed. He invariably destroyed Hindu temples in the course of his military operation such as those in Bundhelkhand."¹⁰

"When Aurangzeb came to the throne, things took a different turn. Aurangzeb was a puritan and was anxious to establish the kingdom of God on earth. He was a Muslim king and it seemed to him unreasonable not to govern the country according to his interpretation of the injunctions of the Quran and the tradition. He was determined like all contemporary kings of Asia and Europe to rule his kingdom as a servant of his God."¹¹

Aurangzeb's reign was the complete reversal of the liberal policy of Akbar. He wanted to convert India into ^a Muslim country "... In the 12th year of his reign (9th April, 1669 A.D.), he issued a general order to "demolish all the schools and temples of the infidels and to put down their religious teachings and practices."¹² He reimposed Jaziya on 2nd April, 1679 A.D. and also prohibited the public celebration of Hindu festivals.

PROMINENT SIKH MARTYRS

Sikh martyrs are classified into the following three distinct categories:

- I. Guru Martyrs
- II. Prominent Sikh Martyrs
- III. Mass Martyrdoms

GURU ARJAN DEV

Guru Arjan Dev, the fifth Sikh Guru, was not only a great thinker, poet, builder and organiser but also ^{the} first Sikh martyr. Arjan Dev, son of fourth Guru Ram Das and Bibi Bhani, was born on 15 April, 1563 A.D. at Goindwal.¹³ His maternal grandfather, Guru Amar Das affirmed that one day "this grandson of mine shall be a boat to take mankind across the ocean of the world."¹⁴ Arjan spent his first eleven years and a half at Goindwal and then along with his father, Guru Ram Das, left for Amritsar. **During** this period, Arjan was fortunate to have ample opportunities to have a first hand knowledge of the views of his father and of the earlier Gurus and as the Sikh records would have us believe, he loved to mould his life in the Sikh style, as ordained by the Gurus. When Arjan Dev reached manhood he developed all the qualities of a great man."¹⁵ He was married to Ganga.

Guru Ram Das had three sons - Prithia, Mahadev and Arjan Dev. Prithia was a selfish man, Mahadev restrained from worldly affairs, Arjan Dev was fit for

the Guruship. So he was appointed the next Guru on "21st Baisakh S. 1638 (1581 A.D.) at Amritsar."¹⁶

Prithia opposed Arjan Dev's succession and always remained busy in troubling the Guru.

Guru Arjan Dev started living at Amritsar.

"To inspire the minds of his disciples with the grandeur and glory of the new religion Guru Arjun began to live in an aristocratic style. The Guru rejected the old path of renouncing earthly pleasures. He advocated that spiritual life and worldly living were two aspects of a single reality. The belief that world was Maya or deception was given up.... In consequence the Sikhs venerated the Guru to such an extent that they called him "Sachcha Padshah" or the veritable king who controlled people's mundane deeds."¹⁷

Guru Arjan Dev, first of all, started the organisational work. In 1589 A.D. Guru Arjan Dev invited Mian Mir to lay the foundation of the Golden Temple in Amritsar. The doors of the Temple were opened to four sides which means that Sikh place of worship would welcome the people from all directions. Guru founded the towns like Tam Taran, Hargobindpur and Kartarpur and constructed a Bawali in Lahore. Guru organised the Manji system, the Masands along with collecting the tithes from the Sikhs, also propagated the Sikh religion. The most important achievement was the compilation of Guru Granth, completed in 1604 A.D.

and placed in the central Temple at Amritsar. Guru encouraged the trade, industry and ~~widow~~ remarriage among the Sikhs. He condemned the use of intoxication and opened institutions such as the one for leprosy at Tarn Taran. Under Guru Arjan Dev, Sikhism made rapid progress. The Guru also took propagating tours of the Punjab region and thousands of peasantry embraced the Sikh religion.

The political situation of the country changed when Akbar died in 1604 A.D., and his son Jahangir ascended the throne. He was not liberal like his father. Jahangir was under the influence of Shaikh Ahmad Sarhindi (1526-1624 A.D.) the head of Naqshbandi order who "took it upon himself to bring political, social and religious affairs in line with orthodox Sunni Cannon."¹⁸ He did not like the popularity of the Sikh Guru. The Shaikh incited Jahangir against the Guru. The Emperor, being an orthodox Muslim, would not tolerate any powerful religious movement to be established within his dominion. The greatly organised religious Sikh movement, and its growing strength became an eyesore to Jahangir, and he was in search of a chance when he could curb the new faith. It is clear from his own writing in Tuzuki-Jahangiri: "In Goindwal which is on the river Biah, (Beas), there was a Hindu named Arjun, in the garments of sainthood and sanctity,

so much so that he had captured many of the simple-hearted Hindus and even of the ignorant and followers of Islam,... For three or four generations (of spiritual successor) they had kept this shop warm. Many times it occurred to me to put a stop to this vain affair or to bring him into the assembly of the people of Islam.... At last when Khusro passed along this road this insignificant fellow proposed to wait upon him. Khusro happened to halt at the place where he was, and he came out and paid homage to him. He behaved in certain special ways... and made on his forehead a finger mark in saffron."¹⁹

Jahangir got the golden chance, when Khusro rebelled against him. Khusro while escaping from Agra, marched towards Kabul, at Tam Taran ^{the} prince visited the Guru. The Guru applied saffron mark on his forehead, as he used to do in the case of people of high rank. The prince begged for financial help from the Guru. The Guru answered that he had only money for the poor and needy. The prince replied that he was also a poor. Seeing his pitiable condition the Guru helped him with the sum of 500 rupees.²⁰

When Jahangir visited Lahore, Chandu, a Diwan of Lahore and an enemy of Guru, informed the Emperor that the prince has got financial help from the Guru. Jahangir summoned the Guru to Lahore. He accused Guru

of helping the rebellious prince. Jahangir ordered the Guru to pay the fine of rupees five lakh and to remove certain verses from the Guru Granth and to add some hymns in the praise of Islam. The Guru replied, "Whatever money I have is for the poor, the friendless, and the stranger. If thou ask for money thou mayest take what I have; but if thou ask for it by way of fine I shall not give thee a Kauri, for a fine is imposed on wicked worldly persons and not on priests and anchorets. As to what thou hast said regarding the erasure of hymns in the Granth Sahib, I cannot erase or alter an iota... The hymns which find a place in it are not disrespectful to any Hindu incarnation or any Muhammadan prophet.... My main object is the spread of truth and the destruction of falsehood; and if, in pursuance of this object, this perishable body must depart, I shall account it great good fortune."²¹

Since the Guru refused to accept the Emperor's conditions, he was put into prison at Lahore. According to Sikh records Chandu paid the fine and brought the Guru to his house. He tortured the Guru. Hot sand was poured on his body and was bathed in boiling water, finally to add to his agonies, his blistered body was thrown into the cold water of Ravi, which carried away the Guru's body to final abode. This happened on 30 May, 1606 A.D.

The Sikh historians gave different causes of the Guru's death. They claimed that Prithia and Chandu's enmity was the main cause of the Guru's suffering. But from the above discussion, it is a fact that Prithia and Chandu might have made complaints against the Guru, but after discussing all the circumstances leading to the Guru's sacrifice, it can be said that the Guru was mainly a victim of religious fanaticism of the Emperor. It can also be added that he could not tolerate the conversion of a Muslim to other religion. Triumpp has rightly remarked, "Under Arjun, who had apparently a great talent for organisation, the Sikh community increased very considerably and spread fast over the Punjab; but in proportion as the Sikhs began to draw public attention on themselves, the suspicion of the Muhammadan Government was roused, and Guru Arjun was the first who fell a victim to it."²²

GURU TEGH BAHADUR

Tegh Bahadur, the ninth Sikh Guru, was the youngest son of Guru Hargobind. The April 1, 1621 A.D. (Baisakh Vade 5, 1678 B.K.) is the most acceptable date of the birth of Tegh Bahadur.²³ He was married to Mata Gujri, the daughter of Lal Chand on 15 September, 1632 A.D. "As a result of his bravery in the battle of Kartarpur

(1635 A.D.) against Paindah Khan his name changed from Tyag Mal to Tegh Bahadur or sword player or gladiator."²⁴

After the death of Guru Hargobind, Tegh Bahadur with his wife and mother moved to Bakala, where he spent twenty years in meditation. After the death of Guru Harkrishan, Tegh Bahadur became the ninth Guru of the Sikhs in 1664 A.D. But the gaddi of Guruship was not a bed of roses. The Sodhi Khatris, notably Ram Rai and Dhir Mal the eldest son of Gurditta claimed themselves to be the Gurus ^{and} did not allow the Guru to live in peace. Dhir Mal hired Masand Sihan to kill the Guru but the shot was misfired.²⁵ Guru visited Amritsar but the door of temple were closed for him. To avoid further troubles, the Guru purchased a piece of Land from the Raja of Kahlur and founded a new town named Anandpur.

Guru Tegh Bahadur started undertaking extensive tours in the country to keep the flame of Sikhism lightened up and to enthuse and strengthen the Sangat. He toured towards eastern India. When he reached Delhi, Ram Rai poisoned the ears of the Emperor, Aurangzeb, the Guru was summoned to the court and was arrested. Later on, he was released on the intervention of Raja Ram Singh of Amber.²⁶ The Guru practically visited the whole of north India, from Punjab in west to Bengal and Assam in the East.

On his return to Punjab, Guru Tegh Bahadur found that political, religious and economic conditions of the country especially northern India were in critical turn. He found the people terrorised by the fanatic ruler, Aurangzeb. The Emperor was under the influence of Naqshbandis of Sirhind, who considered Akbar's liberal religious policy dangerous to Islam and wanted to revive religious policy. "Aurangzeb was the most characteristic product of this Sirhindi school of thought....The vast majority of Indian being non-Muslims, the best guarantee, he thought, for the safety of Islam was that they should be kept in a state of utter subjection. Any attempt, in his view, to treat them liberally would in fact amount to endeavouring to undermine the very basis of the Muslim society in India."²⁷ His desire was to establish an Islamic state in India. Even mass conversion took place in several parts of the country including Kashmir, where Viceroy Sher Afghan Khan massacred those who resisted.

At this time, Guru Tegh Bahadur undertook the tour of Punjab. "It was left to him to instill confidence among his own people and the Hindus, who had now begun to look to the Sikhs to protect them from the tyranny of officials."²⁸ He preached the masses to give up all fear and to face tyranny with calmness. "His motto was 'Frighten not and fear not'. "²⁹

The tyrannical activities of the government

officers exercised on the people, deeply moved the Guru and he decided to remedy the tyranny in any way he could. In the condition of helplessness the Brahmins, leaders of Hindu community, approached the Guru at Anandpur under the leadership of Kirpa Ram, they told the sad plight of Hindus in general and Brahmins in particular, and explained the tortures and suffering inflicted on them. "The issue at stake was not merely of a localised nature confined to the microscopic Brahmin minority in the valley of Kashmir, it was a much larger issue involving millions of non-Muslims - Hindus, Sikhs and others - whose lives had been adversely affected. Even more than that, it was a question of moral and spiritual values which formed the bedrock of human civilization and which the entire Sikh movement right from the days of its inception had striven to uphold...."³⁰ The Guru was deeply touched and thought that only the sacrifice of ^a great man could save the masses from oppression. There was no use of resisting the tyranny now and the time had come, when the practical steps were to be taken. "He told the Kashmiris to go in a body to Delhi and make the following representation to the Emperor, "Guru Tegh Bahadur, the ninth Sikh Guru is now seated on the throne of the great Guru Nanak, who is protector of faith and religion. First make him a Musalman and then all the people,

including ourselves, will at our own accord adopt the faith."³¹

The Emperor ordered the arrest of the Guru. He was arrested at Ropar by Mirza Nur Muhammad Khan, Officer-Incharge of the Ropar, brought to Sirhind and then transferred to Delhi."³² As usual the Guru was asked to embrace Islam or face death. According to oral traditions, Guru was asked to show the miracle Guru refused to show any miracle, as Sikhism is firmly opposed to showing miracles. Aurangzeb ordered death sentence. The Guru was publically executed on November 11, 1675 A.D.

The Muslim historians and English writers distorted the real fact and tried to give a political colour to the sacrifice of Guru Tegh Bahadur. They accused the Guru of being a peace disturber."³³ Their allegation is based on the Golam Hussain's statement in Siyar-ul-Mutakhkharin, "this man (Tegh Bahadur) finding himself at the head of so many thousand of people, became aspiring and he united his concerns with one Hafyz-aadeem, a Muhammdan Fakir...These two men no sooner saw themselves followed by multitudes, implicitly addicted to the chief's will, than forsaking every honest calling, they fell to subsisting by plunder and rapine, laying waste the whole province of Punjab."³⁴ The Guru was a spiritual leader of pious nature. He was

not at all interested in politics. This Muslim Fakir left India and died in 1663 A.D. at Medinah.³⁵ Then there is no question of Guru's association with him. This allegation is baseless.

In fact, it was a self sought sacrifice for the principle; freedom of worship for all. "Guru Tegh Bahadur looked forward, and died for ushering an era, when all countries, all nations, all communities and faiths, and all cultures and societies, would enjoy complete freedom of thought and expression, and of prayer and worship of the Deity. He believed and died for the morally, and spiritually civilized future of human society, which, through such suffering and sacrifices as his, was bound to learn reverence for life, reverence for all universal ideals, and human respect for institutions and cultures aspiring for the highest truth and enlightenment."³⁶

SIKH MARTYRS

Martyrdom of three companions of Guru Tegh Bahadur -
Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das.

BHAI MATI DAS

Bhai Mati Das was a Brahmin by caste, born in village Kariala in the Jhelum district.³⁷ He was a son of Bhai Hira Mal, and belonged to a family of Bhai Piraga, who was a disciple of Arjun Dev and lastly received martyrdom in the battle of Amritsar at the time of Guru Hargobind.³⁸ Hira Mal sought the blessings of the Guru for his two sons Mati Das and Sati Das, before leaving for heavenly abode. Guru assured him that his sons would continue to receive the same respect and honour which he had received.³⁹ After the death of Har Rai, Mati Das continued^d to serve Guru Tegh Bahadur. Diwan Durgha Mal requested the Guru to accept his nephews Mati Das and Sati Das as Diwans in the court, as he was too old to perform his duties. The Guru accepted his request. When the Guru went to eastern tour Mati Das also accompanied him.

When Guru Tegh Bahadur, went to Delhi to meet the challenge of Aurangzeb, Mati Das also joined the Guru. He was imprisoned along with the Guru. Mati Das was tortured before the eyes of the Guru, so that his suffering might force the Guru to accept Islam. "Mati Das, the Guru's faithful Sikh, charged his master with practising the much humility, and talked of destroying the whole sect of Muhammadans and putting an end to the

Mughal rule. The Guru remonstrated with him, and said that man must accept and obey the will of God."⁴⁰

This dialogue was overheard by someone who made complaint to the Emperor. He was asked to embrace Islam or face death. But he refused to abandon his faith. Mati Das was determined to lay down his life for the cause of oppressed. He was bound between two pillars and

while standing erect, was sawn alive. It is said that he continued to repeat the Japuji, while he was being tortured. It happened on November 10, 1675 A.D. at Chandni Chowk, Delhi.

BHAI DAYAL DAS

Dayal Das was a son of Bhai Mai Das and grandson of Bhai Ballu Rao, who fell a martyr in Guru Hargobind's battle.⁴¹ Bhai Dayal Das was to look after the comforts and requirements of the ladies in moving camp at the time of eastern tour.⁴² When Guru Tegh Bahadur left for Bengal he was appointed to give spiritual guidance to the Sangats of Patna.

Dayal Das went with Guru to Delhi. He was asked to adopt Islam or to face death. He chose the last choice, he was boiled to death. This incident

took place on November 10, 1675 A.D.

BHAI SATI DAS

Sati Das was a brother of Bhai Mati Das. He was a true disciple of the Guru and dedicated all his life to the Guru's house. He was a great scholar of Persian. He translated the sermons and hymns of Guru Tegh Bahadur in Persian for the use of Muslims. He accompanied the Guru on his eastern tour.

Sati Das was arrested with the Guru and brought to Delhi. As usual, he was given two alternatives either to embrace Islam or to face death. He gave the answer, "What do I care for my body and what do I care for my death? Death is ever welcome if it comes for the sake of truth and righteousness. He was wrapped with cotton and set on fire."⁴³ He received the crown of martyrdom on November 10, 1675 A.D.

PRINCE AJIT SINGH AND PRINCE JUJHAR SINGH

Prince Ajit Singh was the eldest son of Guru Gobind Singh born of Mata Sundari in 1687 A.D. at Paunta Sahib.⁴⁴ Jujhar Singh was the second son of Guru, born of Mata Jeeta in 1690 A.D.⁴⁵ Prince Ajit

Singh, "acquired wonderful proficiency in the use of weapons of war, especially the bow and the arrow. He was also an excellent swordsman."⁴⁶

The hill Rajas and Aurangzeb saw in the creation of the Khalsa a threat to their own power, particularly Raja of Kahlur, in whose territory the Guru was living. The Raja of Kahlur, Bhim Chand "sent him a letter asking him to quit his state or to pay him a tribute as a sign of submission. The Guru refused to do so, and war began."⁴⁷ Bhim Chand with other Rajas of the Shivalik hills formed a combination against the Guru and besieged Anandpur in 1699 A.D. Then Guru had to fight many battles with the combined forces of hill Rajas and Mughal Governors till 1703 A.D. The Khalsa inflicted great defeats on them.

The continuous defeat disheartened the Mughal Governors and Hill Rajas. "They wrote to Aurangzeb warning him against the growing power of Guru Gobind Singh. He issued strict instructions to his Governors and the hill Rajas. He suggested that the Guru should be compelled to evacuate Anandpur either by force or by fraud and then he should either be captured or killed."⁴⁸

Then Anandpur was besieged in September 1704 A.D. by Mughal forces and hill Rajas. Wazir Khan assumed the command.

The Sikh fought bravely but their food supplies

were cut off. The enemy assured the Guru safe escape if he vacated Anandpur, by taking solemn oaths of cow and Quran. On the repeated requests of Mata Gujri, Guru agreed to leave Anandpur.

Guru had not gone very far, when the combined forces again attacked the Sikhs, the Guru took position at the village Chamkaur, only forty men were left with him. The enemy suffered heavily at the hands of Sikhs. After some time Prince Ajit Singh asked for permission to go to the battle field. Guru happily agreed. Prince Ajit Singh with Ishar Singh, Muhakam Singh, Deva Singh, Kirti Singh, Nand Singh and others went to the battlefield. "Ajit Singh performed prodigies of valour, and Muhammadans fell before him as shrubs before the wind.... Ajit Singh broke the swear on a Muhammadan." ⁴⁹ After killing many men, Ajit Singh died as a martyr. Guru Gobind Singh thanked God that his son had sacrificed his life for the faith.

Prince Jujhar Singh had watched the heroic death of his elder brother. He asked for permission to join the Sikhs in the battlefield. Guru gave him permission. The chroniclers state that Jujhar Singh made his way through the enemy as a crocodile through stream. Then Prince was overpowered and killed. It happened on December 22, 1704 A.D.

Thus the two sons of Guru Gobind Singh

died heroic death for the sake of faith and freedom.

SANT SINGH AND SANGAT SINGH

At Chamkaur, after having lost his two sons and most of the Khalsa, Guru Gobind Singh was left with only five men. The Guru decided to fight himself with the imperial army. The five Sikhs assembled together, passed a (Gurmatta) resolution, and requested the Guru to leave Chamkaur in the interest of the Panth. At the time of Khalsa Guru declared that in future the authority would be with five faithfuls. So Guru had to accept their request.

Sant Singh who had the great resemblance with Guru, dressed in Guru's cloth^{es} and Guru gave him his own turban plume.⁵⁰ "The idea was that when in the morning, the enemy came upon him and killed him and his men, they would carry the impression that the Guru and his men had been killed, and so the Guru would not be pursued at least for some hours."⁵¹

Sant Singh with his companion Sangat Singh remained in the fort. They inflicted heavy loss on the enemy and soon were overpowered and killed on December 22-23, 1704 A.D.

Such was the followers' love and faith in Guru

that in order to save the life of their Master, they gave sacrifice of their own lives and received the crown of martyrdom.

PRINCE ZORAWAR SINGH AND PRINCE FATEH SINGH

Zorawar Singh and Fateh Singh were the sons of Guru Gobind Singh, born of Bibi Jito, respectively in 1696 A.D. and 1699 A.D.⁵²

After the sixth battle of Anandpur, Guru left Anandpur at the night of December 22-23, 1704 A.D. While crossing the flooded Sirsa river, Guru^{got} separated from his two younger sons and mother Mata Gujri Ji. She took shelter with Gangu Brahmin, once a cook in Guru's household in his village Saheri. Gangu formed a league with Choudharies of Kheri and betrayed Mata Gujri Ji and her two grandsons to Kotwal of Morinda, with a view of getting reward from Wazir Khan. They were brought to Sirhind and confined in cold tower.

In the morning, Princes were brought to the court. The Governor, Wazir Khan held a meeting with Ulemas and Qazis to decide the fate of young Princes. All of them agreed that the boys should either accept the Islam or face death. He asked the boys to embrace Muhammad's faith, but like brave men they refused.

Wazir Khan gave them the threats of torture and death. Sucha Nand, a Hindu official said that the cubs of cobra would be killed.⁵³ Sher Muhammad, Nawab of Malerkotla protested against the murder of innocent children as it is against the shariat to kill the children. Wazir Khan ordered the executioner to kill them.

The scholars differ about the method of execution. Some are of the opinion that the Princes were bricked alive in the wall.⁵⁴ Others are of the view that the executioners threw them on the ground, held them under their knees and jagged their throats with the butcher's knife.⁵⁵

When Mata Gujri Ji heard the news of the death of her two grandsons, she fell down and left for heavenly abode on the spot. They won the crown of martyrdom on December 22, 1704 A.D.

Such was the devotion of little Princes that they suffered death for their faith.

BANDA BAHADUR

Lachhman Das, who was later on known as Banda Bahadur, was born at Rajauri in Poonch district of western Kashmir on 27th October, 1660 A.D.⁵⁶ He was

a son of a Rajput farmer Ram Dev. In his early age, Lachhman Das renounced the world and became Bairagi under the name of Madho Das. At Nander, Madho Das came in contact with Guru Gobind Singh and became his Banda or slave. Guru Gobind Singh appointed Banda Bahadur as the leader of the Khalsa and ordered him to advance towards Punjab to fight against the tyranny and oppression.

Banda Bahadur proceeded to Punjab, where thousands of Sikhs joined him. Banda marched towards Sirhind to punish Wazir Khan, the murderer of the two younger sons of Guru Gobind Singh. He plundered all the important towns in the way. Banda killed Wazir Khan and conquered Sirhind. After the entire province from Karnal to Ludhiana came under the submission of the Sikhs, Banda entered Jalandhar Doab, extended his rule upto river Ravi and many hill Rajas became his tributaries. Practically the Sikhs became the master of the Punjab. Banda Bahadur set up his headquarter at Lohgarh in Nahan district.

The increasing victories of Banda Bahadur created threat to Mughal government. The Emperor Bahadur Shah marched against Banda, but his sudden death on 28th February, 1712 A.D. stuck a blow to his plans. Bahadur Shah was succeeded by Jahandar Shah, but Farukh Shah occupied the throne in 1713 A.D.

after killing him. He ordered Abdul Samad Khan, the Governor of Kashmir to march against the Sikhs. After minor battles with Mughals, Banda finally took position at the village Gurdas Nangal, in the present district of Gurdaspur. The Imperial forces besieged Gurdas Nangal after the siege of eight months on 7th December, 1715 A.D. Banda with his companions were captured. He was put in the chains and sent away to Lahore, then brought to Delhi under **the** command of Zakariya Khan.

Banda was subjected to severe tortures for three months, in the hope that he would give some information about the wealth he had plundered. On 9th June, 1716 A.D. Banda's turn came. He was offered a choice between Islam and death. He refused to accept Islam. Banda was asked to kill his son Ajay Singh, a child of four years. On his refusal, the executioner killed the child before Banda's eyes, his heart was taken out and put in the mouth of Banda Bahadur. The details of his execution were too horrible to write. First, his right and then left eyes were cut off. His body was torn to pieces with red hot irons and his head was chopped off, ultimately he died. "Thus died Banda Bahadur a man who first chose to renounce the world to live in the peaceful seclusion of a Sylvan hermitage, then ~~renounced~~ both pacifism and the life to solitude to rouse downtrodden peasantry to take up

arms, a man who shook one of the most powerful empires in the world to its very foundation...."⁵⁷

Banda met the tragic death because he revolted against the government and he was the first, who could establish a political sovereignty of the Sikhs in Punjab.

BHAI TARA SINGH

Tara Singh was the elder son of Gurdas Singh of Van village in Majha, he was born about 1702 A.D.⁵⁸ He received baptism into the Khalsa by Bhai Mani Singh. He was very popular among the Sikhs because of his religious character, boldness, fearlessness and politeness. He had maintained a free kitchen for the Khalsa.

Sahib Rai, the Chaudhri of Nowshehra used to let loose free his mares in the fields of the poor peasantry, specially of the Sikhs. When they protested against it, Sahib Rai abused them. Baghel Singh and Amar Singh brothers of village Bhusi had stolen the mares of Sahib Rai and sold them off to Raja Alla Singh of Patiala. They gave money in the free kitchen of Tara Singh and took shelter with him. When Sahib Rai came to know about the incident, he told Tara Singh to

hand over the culprits to him. Tara Singh refused saying that "they are innocent people".

Sahib Rai reported the matter to the Faujdar of Patti, Mirza Jaffar Beg with one hundred and twenty five soldiers⁵⁹ marched against Tara Singh. Before the forces reached Van, they were challenged by Baghel Singh and his few companions. Mirza Jaffar Beg's nephew was killed in the struggle.

Mirza Jaffar Beg complained to Zakariya Khan, Governor of Lahore, he ordered the detachment of 2200 horses, 40 Zamburaks, 5 elephants and 4 rakhaldas under the command of his deputy Momin Khan⁶⁰ to proceed against Tara Singh. Tara Singh had already known that the death was certain for him to oppose the royal army. He collected the Sikhs and told them that the time had come to give the sacrifice. He rejected the offer of the Sikhs to save himself. Only few Sikhs remained with him. Momin Khan attacked the Sikhs in the dark of the night. Till morning, the Sikhs continued the fighting. After displaying heroic fight, Tara Singh with his companions died. This incident took place in 1725 A.D.

BHAI MANI SINGH

Mani Singh was a great scholar, the theologian, a brave soldier and a very pious man. He was born on 16th March, 1644 A.D. in the village of Kabewal.⁶¹ His father's name was Kala Dullat and mother's Daya Kaur. Mani Singh came into the Darbar of Guru Hari Rai at the age of thirteen. He served under Gurus Har Krishan and Tegh Bahadur. He was married at the age of fifteen with Sita Bai daughter of Lakhi Ram. He was baptised into the Khalsa by Guru Gobind Singh himself on the famous day of Baisakhi in 1699 A.D. He fought in the battles of Bhangani, Nadaun and Anandpur. Mani Singh was one of the fifty two learned men at the court of Guru Gobind Singh. After the evacuation of Anandpur in 1704 A.D., he safely brought the wives of Guru Gobind Singh to Delhi. When he knew about Guru's visit to Damdama, Mani Singh with Guru's wives reached there. Guru dictated the entire Adi Granth to Mani Singh including the hymns of Guru Tegh Bahadur.

Because of his saintly nature, Mani Singh was very popular with the Sikhs. Mata Sundari sent him to settle the quarrel among the Tatyā Khalsa and Bandai Khalsa (followers of Banda Bahadur). On the request of the Sikhs, he took the charge of Golden Temple himself.

At that time Zakariya Khan, the Governor of Lahore, adopted the policy of total annihilation of the Sikhs. He prohibited the entry of the Sikhs into their favourite shrine- Harmandir Sahib. Mani Singh decided to hold the fair of Baisakhi at Amritsar on 1738 A.D. Zakariya Khan gave permission on the condition that Mani Singh would pay 5,000 rupees after the celebration of the fair. Actually Zakariya Khan wished to use this opportunity to destroy the Sikhs. Therefore, he sent the forces under the command of Diwan Lakhpat Rai to Amritsar. When the Sikhs came to know about the plan of Zakariya Khan they dispersed.

Zakariya Khan demanded the payment of the money. Mani Singh answered that he hoped to raise the money from the offerings made by the Sikhs. Owing to the failure of the fair, he was unable to collect the sum. He was arrested for not paying the money. He was taken to Lahore and offered the choice between Islam or death. On his refusal, Mani Singh's body was cut to pieces at every joint.

BHAI BOTA SINGH

Zakariya Khan, known as Khan Bahadur, was appointed the Governor of Lahore in 1726 A.D. He

adopted the policy of the total destruction of the Sikhs. Prizes were fixed on their heads. The Khalsa again had to retire in the jungles.

Bhai Bota Singh, Sandhu Jat by caste, was a resident of village Bharana in Majha. Bota Singh with his companion Garja Singh, a Rangretta Sikh, used to take holy bath at Amritsar and spent their days in the jungles near Tam Taran. One day, two Jamandars saw them and remarked that they would not be the true Khalsa, they might be some cowardly people, because Khalsa was not afraid of death and used to fight.⁶² Bota Singh and Garja Singh could not tolerate this remark. They resolved to make themselves known to the Government and not to lead the life like cowards anymore.

Bota Singh and Garja Singh occupied the position near Nuruddin's Inn on Grand Trunk road. They started collecting tax one anna per cart and one pice for a donkey. When many days passed and nobody made complaint to the government against them Bhai Bota Singh himself wrote a letter to Zakariya Khan. Its contents were as following:-

"He holds a big stick in hand,
He stands on the road.
He levies six pice for a cart,
A pice is charged for a donkey.
Tell my sister-in-law (Zakariya Khan)

This is a message from Bota Singh."⁶³

To arrest the two Sikhs, Zakariya Khan sent an army of hundred men under Jaldin. They were asked to surrender. Bota Singh replied that he had not come here to save himself.⁶⁴ Bhai Bota Singh and Garja Singh received martyrdom after displaying heroic fight killing many Muhammadans in 1739 A.D.

MEHTAB SINGH AND SUKHA SINGH

Mehtab Singh was a resident of Mirankot (Amritsar). Sukha Singh belonged to Mari Kambo and he had taken part in many battles with the Khalsa.⁶⁵

Zakariya Khan believed that Sikhs were the main source of danger to the peace of the country. The whole machinery of the government including Chaudhris, Muqaddams etc., even the non-officials were directed to crush the Sikhs. Rewards were offered. One who cut off the hair of a Sikh was awarded with one blanket and bedding, one who gave information about the hideouts of the Sikhs got ten rupees,^{one} who killed a Sikh or caught a Sikh got fifty rupees. The person who gave shelter to the Sikhs received capital punishment. The plundering of the Sikh homes were permitted. Large

number of the Sikhs were brought to Lahore and they were executed near the Nakhas which was later on named Shahid Ganj. A bigot Muslim Massah Ranghar had taken the charge of ^{the} Golden Temple at Amritsar. He had turned the precincts of the Holy Temple into a stable and used to see dances in the holy shrine.

The Sikhs once again took shelter in the deserts of Rajasthan, Lakhi Jungles and the Shivalik Hills. When the news of activities of Massah Ranghar reached Jaiour, Mehtab Singh vowed to punish Massa Ranghar and freed the shrine. Sukha Singh accompanied him. In August, 1704 A.D. they reached Amritsar and disguised themselves as the revenue collectors. Mehtab Singh entered the shrine and cut off Massah's head then they disappeared.

When Zakariya Khan heard the news of Massah's murder, he summoned all the Chaudhris of the Pargan and ordered them to capture the murderer of Massah. Harbhagat Narinjan of Jindala mentioned the name of Mehtab Singh. Mehtab Singh was captured and killed on refusing to accept the Islam in 1745 A.D. "Sukha Singh died while disputing the passage of the Durranis near the Ravi in 1751 A.D."⁶⁷

SARDAR SUBEG SINGH AND SHAHBAZ SINGH

Subeg Singh, a resident of Jambar, was a Kotwal

of Lahore at the time of Khan Bahadur.⁶⁸ During the Governorship of Zakariya Khan, Subeg Singh played a major role in the successful negotiations between the government and the Khalsa and prevailed upon the Sikhs to accept the Nawabship. After the death of Zakariya Khan, his son Yahiya Khan was appointed the Governor of Lahore. Like his father, Yahiya Khan adopted the policy of total destruction of the Sikhs. He "accused Subeg Singh of holding seditious opinion."⁶⁹ He was arrested.

Subeg Singh had a son namely Shahbaz Singh. He had studied Persian from Muktab. One day he had discussion about the religions with the Qazi. Being impressed by Shahbaz Singh's intelligence, Qazi wished to convert him in Islam. But Shahbaz Singh refused to abandon his faith. The Qazi made complaint against him and he was arrested.

While ignoring his wonderful service to the government under the governorship of Zakariya Khan, Yahiya Khan asked Subeg Singh to embrace Islam, Subeg Singh refused to give up Sikhism. Yahiya Khan ordered to put him on the wheel. His son, Shahbaz Singh was crushed on the wheel before his eyes, he died while repeating the name of Akal. Subeg Singh also met the same fate. The wheel with sharp knives arranged on it, went on working until he died in 1743 A.D.⁷⁰

BHAI TARU SINGH

Taru Singh, Jat Sikh by caste, was a resident of Poola village in the district of Amritsar. He was a young man of 25 years. He was leading the peaceful life of a peasant, living with his widow mother and sister. Taru Singh was a very religious-minded person.

The Khalsa at that time was declared outlaw and the Sikhs lived in the jungles. Taru Singh supplied ration to his exiled brothers and gave them shelter for night. Harbhagat Niranjani, the enemy of the Sikhs, made complaint against Taru Singh to Khan Bahadur, Governor of Lahore.⁷¹ Taru Singh was asked to embrace Islam and was promised wealth and high position. Taru Singh refused to give^{up} his religion. Khan Bahadur ordered that his scalp along with the hair should be scrapped off. A ~~sho~~-maker scrapped off his scalp with the hair. He kept on reciting the Japuji Sahib. After the severe tortures of few days, his soul left the body on Ist July, 1745, A.D.⁷²

BABA DIP SINGH

The founder of Shahid Misal, Baba Dip Singh Nihang, a Sandhu Jat, was a resident of Pahuwind village in Jalandhar district. He received baptism from Guru Gobind Singh himself.⁷³ Dip Singh was a great scholar of his times. He helped Guru Gobind Singh in preparing the final text of Guru Granth Sahib. After the departure of Bhai Mani Singh, Dip Singh took the charge of sacred shrine at Damdama. He had taken part in many battles with Banda Bahadur. In 1757 A.D. at the battle of Dharsul he fought as the head of Dal Khalsa on the side of Alha Singh against the Bhatties.⁷⁴

It was during the fourth invasion that Ahmed Shah Abdali razed the Temple of Amritsar to the earth and the sacred Tank was filled up. Abdali forbade the Sikhs to visit Amritsar and to celebrate the Baisakhi and Diwali festivals. It was under these circumstances that Baba Dip Singh decided to celebrate the Diwali festival on 11 November, 1757 A.D. to take avengé for the insult to the Holy Shrine. He collected the Sikhs numbering one thousand⁷⁵ and marched towards Amritsar. They halted at Tam Taran to pray "for strength to chastise their savage foe and prevent his incursions into their territory. On their wrists they wore festal ribbons and on their hands they put saffron-

sprinkled turbans, as if they were out to fight for and win brides for themselves."⁷⁶

When Jahan Khan, the deputy Governor of Lahore came to know about the Sikhs arrival, he proceeded to meet the Khalsa. The battle took place at Golerwal, where Jahan Khan was defeated. Then one Haji Akai Khan arrived with large force, another battle was fought at Ramsar. Baba Dip Singh received mortal wound but he managed to fight until he reached the precincts of Harmandir Sahib and died. He received martyrdom in 1757 A.D.

BABA GURBAKSH SINGH

Gurbaksh Singh, a Nihang, was the resident of ~~Seehl~~ village in Amritsar district. He was a religious-minded person and received baptism into the Khalsa from Bhai Mani Singh. He had taken part in the battle of Ramsar in 1757 A.D. He used to live in Anandpur.

When Ahmad Shah Abdali heard about the occupation of Sarhind by the Sikhs, he decided to invade India and to annihilate the troublesome Sikhs. So Abdali crossed India for seventh time in October 1764 A.D. with 18,000 Afghans.⁽⁷⁷⁾ The Sikhs had to retire in their hideouts, as they were not strong enough to face the Shah's force openly. So they adopted the

method of guerilla tactics. Ahmad Shah heard that the Sikhs had retired towards Amritsar, Abdali found only 30 Sikhs under the command of Gurbakhsh Singh at Akal Takhat. The Sikhs were determined to lay down their lives for the cause of religion. All of them received martyrdom while fighting with Abdali's men on December 17, 1764 A.D.

RAM SINGH BEDI

Ram Singh Bedi was the son of a great Faqir Baba Chand Bedi. He was a resident of Kotla Baba Faqir Chand in Sialkot district.

Ahmad Khan known as Shahanchi Khan, the Durrani Governor of Sind Sagar Doab inflicted great atrocities on the Sikhs and put them to death regardless of sex and age. He used to go with his forces in the search of the Sikhs. Once he stationed at Sialkot for the same purpose. Ram Singh Bedi, after hearing the atrocities of Ahmad Khan, had already made up his mind to launch holy war against him. When he came to know about Ahmed Khan's arrival, Ram Singh Bedi had got chance to avenge Ahmad Khan's activities. Ram Singh invited the Sikh youths to join him from the different villages, shouting "Aao Jinhan Shahidyan Paunihen." Many

devoted Sikhs joined him.

Ram Singh with dozens of Sikhs marched towards Sialkot. The battle was fought at Torian and it continued for two days. On the third day, a battle was fought in which Ram Singh and Shahanchi Khan were killed. Ram Singh Bedi received martyrdom in 1797 A.D.

MASS MARTYRDOMS

Forty Immortals

The Forty Sikhs of Majha deserted Guru Gobind Singh at the critical time of the siege of Anandpur in 1704 A.D. They signed Bedawa (Document) that neither he was their Guru and nor they were his Sikhs and left for their homes. When they reached their native places, the people and their families condemned them for their shameful act.

After Guru Gobind Singh's escape from Chamkaur, he went to the deserts of the Malwa, where many Sikhs joined him. Wazir Khan being aware of the Guru's presence in the Malwa marched against the Guru. Guru heard about Wazir Khan's arrival. He encamped near the pond

of Khidrana in the present district of Ferozpur.

When the forty Sikhs came to know about Guru's arrival, they along with Mata Bhago went to meet the Guru so that they could repent their act by giving sacrifices of their lives for the sake of the Guru. When the Sikhs saw the Mughal forces, they opened fire on the enemy and fought to the last man and received the crown of martyrdom. The Guru was watching the battle. After the battle, the Guru personally attended them and cleared the face of every Sikh. One of them namely Mahan Singh was breathing to the last, the Guru asked him what blessings he wanted. He requested to give forgiveness to all of them and the Bedawa might be destroyed. (79) Guru Gobind Singh gave them the title of the Muktas or emancipated and named the pond the tank of emancipation. This incident took place in 1705 A.D.

THE COMPANIONS OF BANDA BAHADUR

At Gurdas Nangal, Banda Bahadur and his 200 companions were captured in 1716 A.D. The Sikhs were put in the chains and were placed in bullock carts. The drummers were playing loudly before them and heads of 300 Sikhs were struck upto spears. "They were

mounted upon tame, worn out hung up asses and camels, each of them having a paper cap on his head. In this condition they were led into the streets of Lahore, followed by the mob which jeered and cursed them. (80)

Zakariya Khan gave the charge of bringing the Sikhs to Delhi. He thought that the number of the Sikh captives were very small. In order to please the Emperor, Zakariya Khan collected the innocent Sikhs from the villages until the number increased to 740 and that of the heads hoisted on spears to 2000. Besides these seven hundred cart-loads of heads also accompanied the gruesome show. (81)

At Delhi, the Sikhs were paraded through the streets. The author Mirza Muhammad Harisi was present in Delhi, during this scene. He wrote, "Such a crowd in the bazars and lanes had rarely been seen.... But the unfortunate Sikhs, who had been reduced to this condition were quite happy and contented with their lot. Not the slightest sign of dejection or humiliation was visible on their faces. In fact, most of them, as they passed along on their camels, seemed to be happy and cheerful, merrily singing their sacred hymns...." (82)

The massacre of the Sikhs began on 5th March, 1716 A.D. opposite Chabutra Kotwali. Daily 100 Sikhs were beheaded. Life was promised to anyone who would renounce his faith. The Sikhs had no fear of death.

They called the executioner "Mukt" or the Deliverer.

Among the prisoners was a youth of tender age recently married. He was the only son and his widower mother made an application to the officials saying this her son was not Sikh, but he was captured by Banda Bahadur's men. A release was granted. The mother brought release to the Kotwal. But the boy turned from her and said, "I don't know this woman. She is telling a lie. I am a true Sikh of the Guru. (83) For a whole week the sword of executioner did its work and at night their bodies were carried in carts and hung upon trees outside the city.

THE LESSER HOLOCAUST

Yahiya Khan the son of Zakariya Khan became the Governor of Lahore in January 1746 A.D. He appointed Lakhpat Rai as his Dewan. Yahiya Khan was also very cruel towards the Sikhs. "The Governor, Yahiya Khan, now issued a proclamation for a general massacre of all Sikhs, wherever they could be found. Death was to be the punishment of all persons who invoked the name of Guru Gobind, and a reward was offered for the heads of Sikhs. Thousands were put to death daily and their heads brought before the Subedar of Lahore for

the reward. ⁸⁴

Jaspat Rai, brother of Lakhpat Rai, was the Faujdar of Eminabad. He collected the revenue from the peasants with an iron hand. As a result of disgustment with the officials, the peasants joined the Khalsa when a group of Sikhs came to Eminabad to pay visit to Rori Sahib Gurdwara. Jaspat Rai attacked them and was killed in the battlefield.

When Lakhpat Rai heard the news of his brother's death, he maddened with revenge and said, "I am also a Khatri like Guru Gobind Singh, the creator of Khalsa. But I shall not call myself by that name until I have erased them. ⁸⁵ He captured all the Sikhs living in Lahore and massacred them. The copies of Guru Granth Sahib were burnt and sacred tank of Amritsar was filled up. The condition of the Sikhs was miserable. The general body of the Khalsa had taken refuge in the swamps of the upper course of the Ravi. Lakhpat Rai and Yahiya Khan marched against the Khalsa and attacked them suddenly. The Sikhs retired towards the hills hoping that the hill chiefs would give them shelter. On the contrary, the hill chiefs had already received the orders from Lahore not to help the Sikhs. Now the Sikhs were in a desperate situation, faced by a mountain in front and the flooded Ravi on one side

and the enemey on their back showering death. Lakhpat Rai killed seven to eight thousand⁽⁸⁶⁾ and many were taken prisoners and beheaded in Lahore. It occurred in June, 1746 A.D. and this incident is known as Chotta Ghalughara in the Sikh history.

MIR MANNU MASSACRED THE SIKH WOMEN AND
THEIR CHILDREN.

Muin-ul-Mulk popularly known as ~~Mir~~ Mannu was appointed the Governor of Punjab in April 1748. He was the greatest foe of the Sikhs. He adopted the policy of complete destruction of the Khalsa. "He then stationed detachments of troops in all parts infested by the Sikhs, with stringent orders to shave their heads and beards where^{ver} they might be found. These measures, being rigorously enforced, inspired public confidence, checked the progress of Sikh proselytism, and compelled the votaries of the Guru to conceal themselves in the mountains or jungles...hundreds of Sikhs were brought daily to Lahore and butchered at the Nakhas or Shahid^{ganj}, outside the Delhi gate, in sight of multitude of spectators... was determined to extirpate the nation."⁽⁸⁷⁾

When Mir Mannu failed to drive out all the Sikhs from their hideouts, he ordered to capture the Sikh women and their children. Once the petrolling party captured three hundred women and one hundred children and kept them in prison in a building outside the Delhi gate of Lahore.

Mir Mannu personally appealed to the Sikh women captives to adopt Islam and promised them all pleasures of life.⁽⁸⁸⁾ They rejected the offer. Mir Mannu ordered that each one of the women should be given one and a quarter of maund of grain every day to grind. Their children were snatched away and thrown up like balls to fall upon spears. The children were cut to pieces and the flesh was hanged around ~~the~~ir necks. The Sikh women bravely beared all the inhuman tortures for the sake of their religion. None of them accepted Islam and gave sacrifices of their lives. It happened sometimes between March 1752 to November 1753 A.D.⁽⁸⁹⁾

THE GREATER HOLOCAUST

The Sikhs captured Lahore in September 1761 A.D. They had the entire province from the Sutlaj to the Indus under ~~the~~ir control. The Sikhs gathered at Amritsar to celebrate the Diwali on 27 October, 1761 A.D. and

passed the resolution to destroy the allies of Abdali. Their decision was leaked out to Akil Das an Udasi Mahant of Jandiala, who was the bitter enemy of the Sikhs. He sent ^a messenger to Ahmad Shah ^{Abdali} and informed him about the plans of the Sikhs. Abdali had already left for Lahore. Akil Das's messenger met him at Rohtos. This time Abdali's sole aim was to destroy the Sikh power.

On reaching Lahore, Abdali had learnt that the Sikhs were busy in fighting with the Zain Khan at Sarhind. Abdali at once, marched towards Sarhind. In the morning he reached village Kupp near Malerkotla when bahir of 50,000 Sikhs was encamped. The Sikhs were taken by surprise. They collected their families in the centre, made boundry around them and continued fighting while moving towards Barnala, where they hoped help from Ala Singh of Patiala. But the bahir was scattered and the wholesome massacre of the Sikhs was carried on by Abdali's men. This occurred on 5 February, 1761 A.D. This incident is known as Waddha Ghalughara in the Sikh history. The historians differ about the number of Sikhs who died. It is estimated that about 10,000 to 30,000 might have died. ⁽⁹⁰⁾ It is evident that all the Sikhs had sacrificed their lives for the sake of their religion.

In the end, it is said that when oppression and tyranny became intolerable, evil and injustice

prevailed everywhere, sacrifice is required for routing the strength of evil to bring change. "Sacrifice is the law of nature. All great ideals and human possibilities can be achieved through sacrifice. Through sacrifice, it is possible to abolish evil from the world and to free mankind from the tyranny of man in power." (91)

Men have died all over the universe for land, wealth or woman. But the credit of laying down their lives for helpless and oppressed, for upholding the truth and righteousness, and to remove injustice from the land, belongs to the Sikh martyrs alone. The Sikh martyrs suffered martyrdom to get rid of tyranny. All the martyrs readily gave up their lives but did not agree to abandon their faith. Such was their love for the Sikh Religion.

...

REFERENCES

1. J.N. Sarkar, History of Aurangzeb, Vol. I,
pp. 163-64.
2. S.R. Sharma, Religious Policy of The Mughal
Emperors, p. 1.
3. A.L. Srivastva, Medieval Indian Culture, p. 36.
4. Ibid., p. 36.
5. Tuzuk-i-Babur, Vol. II, p. 281.
6. A.L. Srivastva, op. cit., p. 71
7. S.R. Sharma, op. cit., p. 71
8. Tuzuk-i-Jahangiri (R.B) Vol.
pp. 83, 146, 322.
9. S.R. Sharma, op. cit., p. 94
10. Pritam Singh Gill, History of Sikh Nation,
p. 164.
11. S.R. Sharma, op. cit., p. 152.
12. J.N. Sarkar, op. cit., p. 174
13. H.R. Gupta, History of Sikh Gurus, Vol. I, p. 90
14. G.S. Chhabra, Advanced History of Punjab, p. 151.
15. Surjit Singh Gandhi, History of the Sikh
Gurus, p. 213.

16. Khazan Singh, History of the Sikh Religion,
p. 121.
17. The Dabistan, p. 233, H.R. Gupta, op. cit.,
p. 92
18. Fauja Singh, Dr. (ed.), Sirhind Through the Ages,
p. 55
19. Tuzuk-i-Jahangir , pp.72-73
20. M.A. Macauliffe, The Sikh Religion, Vols 3-4,
p. 85
21. Ibid., pp. 91-92
22. Ernest Trumpp, Dr., Adi Granth,
Introduction, Ixxi-Ixxii.
23. Trilochan Singh, Dr., Guru Tegh Bahadur - Prophet
and Martyr, p. 9
24. H.R. Gupta, op. cit., p. 132.
25. Fauja Singh and Gurbachan Singh Talib, Guru Tegh
Bahadur - Martyr and Teacher, p. 29
26. Ibid., p. 45
27. Ibid., p. 66
28. Khushwant Singh, A History of the Sikhs, Vol. I
1469-1839 p. 72
29. Ganda Singh and Teja Singh, A Short History of
the Sikhs, Vol. I (1469-1765), p. 56
30. Fauja Singh, Gurbachan Singh Talib, op. cit.,
pp. 90-91

31. Macauliffe, op. cit., p. 372
32. Fauja Singh and Gurbachan Singh Talib,
op. cit., pp. 92-93
33. J.D. Cunningham, History of the Sikhs, p. 57
S.M. Latif, History of the Punjab,
p. 259
34. English translation by (.R. Cambroy & Co.)
p. 85, quoted by Indu Bhusshan Banerjee,
Evolution of the Khalsa Vol. II, p. 61
35. Fauja Singh, Gurbachan Singh Talib,
op. cit., p. 102
36. Trilochan Singh, Dr., op. cit., p. 334
37. Bhai Kahan Singh, Mahan Kosh, p. 750
38. Trilochan Singh, Dr., op. cit., p. 138.
39. Ibid., p. 100
40. Macauliffe, op. cit., p. 381
41. Trilochan Singh, Dr., op. cit., p. 138
42. Ibid., p. 192
43. D.S. Dhillon, B.S. Cheema, Martyrdom of Three
Companions of Guru Tegh Bahadur, p. 174
in Punjab History Conference 19 Session
March, 1985.
44. Macauliffe, The Sikh Religion, Vols 5-6
p. 51
45. Ibid., p. 59

46. Kartar Singh, Stories from Sikh History, Book No.V,
p. 45
47. Ganda Singh and Teja Singh, op. cit.,
p. 72
48. H.R. Gupta, op. cit., p. 202
49. Macauliffe, op. cit., pp. 188-89
50. Rattan Singh Bhangu, Prachin Panth Parkash
p. 5
51. Bhagat Lakshman Singh, Sikh Martyrs, p. 67
52. Ganda Singh and Teja Singh, op. cit., p. 64
53. Rattan Singh Bhangu, op. cit.,
p. 62
54. Giani Gian Singh, Tawarikh-i-Khalsa, p. 1004.
55. Ganda Singh, Banda Singh Bahadur, p. 11.
56. Fauja Singh (ed), op. cit., p. 98
57. Khushwant Singh, op. cit., p. 117
58. Kirpal Singh (ed), Bhai Vir Singh Di Itihasik
Rachna, p. 227
59. Ganda Singh and Teja Singh, op. cit.,
p. 120
60. Ibid., p. 120
61. Rattan Singh Jaggi Bhai Mani Singh,
p. 2

62. Rattan Singh Bhangu, op. cit., p. 129
63. Ganda Singh and Teja Singh, op. cit.,
pp, 120, F-IV
64. Giani Gian Singh, Shamsheer Khalsa, p. 130
65. Bhai Kahan Singh, op. cit., p. 209
66. Kartar Singh, Stories from the Sikh History,
Book V, p. 96
67. Ganda Singh and Teja Singh, op. cit.
p. 127, F.N.
68. Giani Gian Singh, op. cit., p. 146
69. Bhagat Lakshman Singh, op. cit.,
p. 150
70. Bhai Kahan Singh, op. cit., p. 157
71. Giani Gian Singh, op. cit., p. 141
72. Ganda Singh and Teja Singh, op. cit.,
p. 129
73. Kartar Singh, Stories from Sikh History, Book No.V,
p. 11
74. H.R. Gupta, History of The Sikhs, Vol. IV,
p. 121
75. Ibid., p. 22
76. Bhagat Lakshman Singh, op. cit., p. 178
77. Teja Singh and Ganda Singh, op. cit.,
p. 178

78. Teja Singh and Ganda Singh, op. cit.,
p. 179
79. Rattan Singh Bhangu, op. cit., p. 69
80. S.M. Latif, History of the Punjab, p. 279
81. Ganda Singh and Teja Singh, op. cit.,
p. 99
82. Mirza Mohammed Harisi in Ibratnama, p. 53
as quoted by Ganda Singh and Teja Singh,
op. cit., p. 100
83. John Surman and Edward Stepen, The Massacre of
Sikhs at Delhi in 1716, Ganda Singh (ed)
Early Accounts of the Sikhs, p. 51
84. S.M. Latif, op. cit., p. 213
85. Rattan Singh Bhangu, op. cit.,
pp. 291-92
86. H.R. Gupta, History of the Sikhs, Vol. II,
p. 77
87. S.M. Latif, op. cit., p. 221
88. Bhagat Lakshman Singh, op. cit., p. 175
89. H.R. Gupta, op. cit., p. 113
90. Ganda Singh, Jassa Singh Ahluwalia, p. 124

...

CHAPTER IV

MISSION OF THE

SIKH MARTYRS

The mission of one's life, according to Sikhism is to get salvation which can be attained by practising the high values of life. The spiritual upliftment of man is only possible if he has got full religious, political and social freedom. But at the time of Sikh Gurus, India was passing through the period of religious, political and social turmoil. The Gurus condemned the prevailing situation and preached new ideas. So, they had to face opposition from State and religious leaders of Islam and Hinduism. Then started the process of martyrdom in Sikh religion. In order to survive and to achieve the aim of life, Sikh Gurus and their disciples had to suffer.

Firstly the political, social and religious conditions at that time and reforms introduced by the Gurus will be described. Then the high values of life, according to Sikhism, will be taken up.

POLITICAL CONDITION

The history of Muslim invaders started with Mohammed-bin-Qasim, who in 672 A.D. marched through Baluchistan and ravaged the whole of Sind. There was intermission after the invasion of Qasim, then Mahmud of Ghazni (A.D. 971-1030), invaded northern India and

destroyed the Hindu temples wherever he went. The Muslim rule in India established with the Sultan of Delhi (1206-1526 A.D.). "Taimur's invasion in A.D. 1398 was the end of organised government in northern India. Local Governors threw off allegiance to the Sultan of Delhi and set themselves up as independent monarchs. Thereafter there was constant strife between the king and his provincial satraps, and lawless elements began to raise their heads in defiance."¹

Guru Nanak was born in 1469 A.D. at Talwandi, now in Pakistan, when Bahlol Lodhi reigned at Delhi. Guru Nanak, the first Sikh Guru was an eye-witness to the subversion of the Delhi Sultanate and the establishment of the Mughal Empire, after defeating Ibrahim Lodhi in 1526 A.D. at Panipat. Guru Nanak was the first reformer, who courageously criticised the destruction brought about by Babar's invasion. Guru Nanak says:

"The rulers had lost their conscience in
merry-making,
sensual spectacles and revelments.
When Babar's rule was proclaimed,
Then no Pathan prince ate his food."²

Adi Granth, p.417

Again he says:

"Nanak, the paeans of murder are sung,
and the saffron of blood is sprinkled,
O Lalo."³

Adi Granth, p. 722

The Muslim rule over the Hindu India brought about sharply noticeable degradation in the status of the masses. Because they ruled according to the Shariat (Law of Islam). Then the Hindus who constituted the majority of the population had to suffer on the basis of political disadvantages as they were considered unbelievers. They were given the status of second citizens and lived like slaves in their own country. Millions of innocent Hindus were prosecuted in very inhuman manners. They could not enjoy any political freedom and were deprived of high official posts. At every step, the Hindus were humiliated and discriminated against and they were living miserably. Qazi Mughis-uddin of Bayana, explains the status of Hindus in a Muslim country in the court of Sultan Ala-ud-din Khilji, as follows:

"They are called payers of tribute, and when the revenue officers demand silver from them, they should, without question and with all humility and respect, tender gold. If the tax collector chooses to spit on the mouth of a Hindu, the latter must open his mouth without hesitation.... God himself has commanded their complete degradation in as much as the Hindus are the deadliest foes of the Prophet. The Prophet had said that they should either embrace Islam or they should be slain or enslaved, and their property should be confiscated to the state."⁴

Guru Nanak described this age as Kaliyug:

"The dark-age is the sealpel,
the Kings are butchers and
righteousness has taken wings and flown.

In this no-moon night of falsehood,
the moon of truth is not seen
to rise anywhere."5

Adi Granth, p. 145

Further, Guru Nanak describes its
characteristics:

"In this age of darkness,
men have faces like dogs
and carrion is their food.
They bark as they utter,
utter falsehood and they are
rid of the thought of piety."6

Adi Granth, p. 1242

About the degradation of ruling class ^{and} the
masses, Guru Nanak says:-

"Both avarice and sin are the King
and Minister and falsehood is the
Master of Mint. Lust,
the assistant official is summoned and
consulted.
They all sit together and chalk out
evil plans."7

Adi Granth, p. 468

Injustice and corruption prevailed everywhere.

The rulers were also morally degraded:-

"Becoming a judge, he sits to
administer justice.
He tells the rosary and
mutters God's Name
Taking bribe, he does justice.
If someone asks him, then he
quotes and reads out some
aphorism." 8

Adi Granth, p. 951

SOCIAL CONDITION

At the time of Sikh Gurus the Indian society was mainly divided into two sections: Muslims and Hindus. "Both lived in the same land but separately and segregated from each other by social rules and habits. The Hindus tightened their customs, lived in water-tight compartments, quite secluded and uncompromisingly aloof. As such no cohesion between the two communities could be cemented."⁹ As a result of the advent of Muslim civilization in India the Hindu conservatives became more conservative about their social customs.

The Hindu society was divided into four castes. Brahmins, Kshatraya, Vaishyas and Shudras. These castes were again divided into many sections and

sub-sections. The Shudras, commonly known as untouchables, did not receive good treatment by their own co-religionist. They were not allowed to read the Hindu religious scriptures and to enter the places of worship. Even the government did not provide any facility for the education, social, and cultural uplift of the Hindus. Ignorance led to many social evils.

About the moral degradation of the masses Guru Nanak says:

"The subjects are blind and without wisdom
 they satisfy the official's fire of
 greed with (bribe) or (carrion).
 The divines dance, play musical
 instruments and disguise and
 decorate themselves.
 They shout aloud and sing of
 epic poems and heroes tales.
 The fools call themselves scholars
 and with devices and cavils,
 they love to amass wealth.
 The virtuous disfigure their meritorious
 acts by asking for the door of salvation.
 They call themselves continent leave
 their home and hearth and know not
 the way of life." 10

The Brahmins, who enjoyed the highest status in Hindu society, exploited the masses for their own benefits. Guru Nanak says:-

"The Brahmins read books but understand not their real meaning. They instruct others and walk away themselves. They trade in wealth. They wander about the world talking falsehood, while they, who abide by the Name, are the best." 11

Adi Granth, p. 516

The Hindus feared the Muslims and they adopted the language, dress and the other habits of the Muslims:-

"The Khatris have abjured their religion and have taken to the foreign language. The whole world has assumed the same caste and ^{the} ordinance of righteousness has lapsed." 12

Adi Granth, p.663

"As time rolled by the Muslim Society divided itself into classes, of course contrary to the theory of oft-held belief that an Islamic Society was based on the idea of social equality. The classes were (i) The nobles, (ii) the clergy, (iii) the peasantry and others, and (iv) the slaves."¹³ The Muslim women did not enjoy the high position in society. A Muslim could marry at least four times legally. The

institutions of prostitution and dancing girls were given due recognition in society. Even in Hindu society the women did not occupy any position of honour. They were considered equal to man's shoe. Child marriage was in practice and widow re-marriage was prohibited, sati-system and pardah system was in fashion. In short, falsehood prevailed everywhere and masses were morally demolished and ignorant. Guru Nanak aptly says:-

"No, no, this is not the time,
when the people know the way to Yog
and truth.

The world's places of worship are
polluted and this-wise the world
is being drowned." 14

Adi Granth, p.662

All these circumstances forced the masses to lead a miserable, poverty-stricken and destitute life.

RELIGIOUS CONDITIONS:

The political and social conditions had direct effect on the religion of that time to some extent. The Muslims had converted the entire population of Arabia, Iraq, Morocco, Afghanistan and several other countries. But they failed to bring the population of India in the fold of Islam. "The Hindu philosophy and the Hindu way of life seemed to defeat

the proselytizing Muslim priests and bigoted Muslim conquerors, who styled themselves ghais. Excepting the low-caste Shudras and a handful of the fighting forces, none seemed to be accepting Islam. The victors felt defeated in their designs."¹⁵

Khushwant Singh describes the religious traditions of the times in these words. "Political turmoil affected the religious practices of the masses. For the Muslim, the most meritorious act became conversion or destruction of infidels. For the rest, he simply had to be circumcised, refrain from eating flesh forbidden by Koran, and fast during the month of Ramajan, to pass off for a good Mussalman. Hindus reverted to the worship of idols to the washing away their sins in holy rivers, to the wearing of caste marks and "sacred" threads, as well as to fads like vegetarianism and cooking food in precisely demarcated squares."¹⁶

Thus it is clear that at the time of Guru Nanak there was no true religion in India. In this political and social confusion, when the atmosphere of uncertainty prevailed, the people took refuge in millions of gods and goddesses. "Idolatory became common. Every city, every town, every village or even a home had its own deity or god. People looked to them for protection. Magnificent temples were built in

honour of these gods. They were worshipped with great pomp and show. Superstition had gripped the minds of the people. Even trees, tombs, floods and snakes were worshipped."¹⁷ Bhai Gurdas also described the same situation.¹⁸

This religious state of affairs seems to have been brought about by the religious heads of both the religions i.e. Hinduism and Islam. The philosophy of Hinduism could not be understood by the common people because they were un-educated and the Brahmins failed to bring home the religious scriptures originally written in Sanskrit. The Qazis, Brahmins and Yogis were guiding masses in their religious affairs. They were selfish and thus exploited the masses. This is evident from the hymns of Guru Nanak:

"The Qazi tells lies and eats filth.
The Brahman slays life and takes ablution.
The blind Yogi knows not the way.
All the three make the make of
annihilation." 19

Adi Granth, p. 662

Again Guru Amar Das says:

"The Pandits read Vedas but
obtain not God's Nector.
Infatuated by mammon they
enter into controversies.
The ignorantly intellected are ever
in darkness and the Guruwards
know the God and sing His praises."20

Basically Islam was a very simple religion. It believed in one God only and did not recognise any other God. "The ambition of Mohamad had been to establish the worship of one God. But his followers had so many pirs and faqirs to worship. The idol worship had been condemned in Islam, yet the Muslim did worse than this by adoring the graves."²¹ But with the passage of time degradation in Islam started Muslims began worshipping the tombs and went out for pilgrimages.

Besides the above two seats, there was still another - the Yogis. "... they gained importance probably because of the degenerative tendencies in the two religions. People tried to find solace in taking refuge in them, but because of their emphasis upon asceticism after discarding the householder's life and leading instead a life of seclusion, the common man could not hold on for long."²²

At this juncture, when the Hinduism and Islam were passing through very critical times, "the only flicker during these dark days was the human concept preached and practised by the bhaktas, Sufi saints and aulias."²³ The sufis who came to India with early Muslim invaders to spread the gospel of prophet, did not believe in using any violent means but believed in using peaceful means. Thus by the

13th century, Sufism established firmly its roots in the Northern India. Sufis were successful in converting more Hindus to Islam than the Muslim invaders could by the force of sword.

In the South India, the Bhakti movement had started with the aim to bring about reforms in Hinduism. This movement was brought to Punjab by Ramanuja.

To conclude, it can be safely said that the whole social, political and religious system of India was in a pitiable state and it had reached at the lowest ebb - social freedom, equality, liberty, social justice and dignity of human beings had taken to wings. Fissiparous tendency and class system had politically weakened the Indian states and they were at a loss to defend themselves from the onslaught of the mighty Mughal forces. Religion was reduced to merely a matter of following rituals, fasting, making sacrifices and believing in superstitions. Not only that even it changed the style of living and people forgot the rich heritage of Hindu philosophy. Hindus were totally engrossed in worshipping idols, gods and goddesses.

At this time of dark age when humanity was wading through extremely troubled waters - socially, politically and religiously, the Sikh Gurus appeared on the scenario. The teachings of Sikh Gurus, that is,

the Sikh religion shot into limelight as a silver lining in the dark clouds.

The Sikh Gurus, whose main mission was, the spiritual uplift of the mankind and to bring salvation to the individuals reacted strongly to the prevailing situation and challenged the old traditions. The Gurus were neither political thinkers nor socialists, their aim was but to bring religious freedom to people. The social, political and religious conditions were to be changed. They believed that socio-political and religious freedom was the birthright of every human being. So they started working in the direction which could bring the humanity closer to its goal - that is spiritual development. The Sikh Gurus never fought against any religion but they fought to liberate mankind from oppression.

POLITICAL REFORMS

The Gurus could not tolerate the political degradation of the masses and felt the condition of helplessness of the common man. In order to develop a healthy society in a healthy state, the Sikh Gurus tried to free Hindustan from the tyranny of rulers.

Guru Nanak condemned the Emperors and their inhuman actions towards the subjects. He was the first Indian reformer, who started war of thoughts against tyrannical rulers. His teachings gave the hope to the

common man. They paved the way for a just political progress. This political thought, concealed in his teaching was continued by his successors. For Guru Nanak liberty was a condition of man's moral and spiritual growth. According to him, state should be based on justice.

"Nanak, pure is the mouthful of water,
if some one fully knows how to gargle it.
For the King the mouthful is of justice
and for the learned man of the true reflection."²⁴
Adi Granth, p.1240

The Gurus believed in the sovereignty of God over the whole universe. God is the king of kings, says

Guru Nanak:

"Whatever pleases His Honour, beholds
His handiwork.
Whatever pleases Him, he does that.
To Him no one can, an order, issue."²⁵
Adi Granth, p.6

Sikhism does not believe in the divine rights of the king, but Gurus advised the democratic form of government.

The Tenth Guru, Gobind Singh, introduced theocratic type of government by creating Khalsa. He brought a wonderful change in the religious, military and political life of the people of northern India, Guru wished to give new life to people by creating a nation based on justice, freedom, equality and fraternity. "The service of Guru Gobind Singh was that he united politics with religion and thus purified

politics. But while doing this, he himself did not develop any political ambition...."²⁶ Guru Gobind Singh evolved divine kingdom i.e. Khalsa Raj. The characteristics of Khalsa Raj are summed by Trilochan Singh under "Ultimately sovereignty, both political and spiritual (miri and piri) are vested in the prophet man whom the Sikhs call the True King. Through him it is vested in the assembly of the elect (sangat, the Panth, the Khalsa). This rule is guided by the idea of creating the kingdom of God on earth a ramraja - a dharma raja through Raje Yogic. The Philosopher kings."²⁷

SOCIAL REACTION/REFORMS:

The Sikh Gurus reacted against the old traditions and advocated a new social order. "A new society was established which was free from caste and ritualism. This new society was both humanitarian and idealistic."²⁸

The Sikh Gurus believed in the equality of man, irrespective of caste, creed and religion. They also believed in the brotherhood of man. The Gurus believed in the positive thinking of the people, who should not cling to superstitions of man made prejudices and rituals. "For them the mind was to be the only lamp that illuminates the dark path of ignorance and this lamp was to be kept eternally lighted."²⁹

The Sikh Gurus were of the view that caste-

system is a great obstacle in creating ideal society.

"The Lord asks not mortals caste and birth,
so find thou out the Lord's True Home That alone
is man's caste and that his glory,
as are the deeds, which he does."³⁰
Adi Granth, p. 1330

All the Sikh Gurus preached and themselves practised a householder's life. According to them such a life disciplines one's passions and he prays to God for self-control, hard work and meditation. More emphasis was laid on honest work. Sikhs were to follow unscrupulously kirat karna which means do one's work with honesty, nam japna means remembering the God and wand chakna means share one's earning with the others.

As Guru Nanak says:

"He who eats what he earns
through his earnest labour
and from his hand gives some charity;
he alone, O Nanak, knows the true way of life."³¹
Adi Granth, p. 1245

The Sikh society is a society of the workers.

Even for spiritual attainment the Sikhs were to do work.

The Gurus strongly raised the ^{ir}voice against the status given to women at that time. They advocated equal status to women with men. The Sikhs protested against infanticide Sati system, Purdah System and encouraged widow remarriage. The emancipation of women is the greatest reform preached by the Sikh

Gurus. Guru Nanak remarked:

"Within a woman, the man is conceived
and from a woman he is born.
With a woman he is betrothed
and married.

With a woman, man contracts friendship
and through a woman that the system of
propagation keeps on going.

When one's wife dies,
another lady is sought for.

To lady the man is bound.

Why call her bad,

from whom are born the kings?"³²

Adi Granth, p.473

The last Guru, Gobind Singh entirely changed

the character of Sikh religious society into the
Khalsa society. This society played a significant
role in fighting against the ills and evils prevailing
in the contemporary society. In classless society,
he advocated the same rights and privileges to all.

"He thus enunciated one hundred years earlier the
principles of liberty, equality and fraternity, which
formed the bed-rock of French Revolution."³³

Thus the concept of equal rights in society of
Guru Nanak were matured in the form of Khalsa -
classless society in the time of Guru Gobind Singh.

"Sikhism laid foundation of a new type of society
in India till then quite foreign to her. The society
founded was egalitarian in spirit and structure
which was something un-Indian."³⁴

RELIGIOUS REACTION/REFORMS:

Guru Nanak realized that moral degradation was the root cause of all evils prevailing in the society, the result was helplessness, discontentment, ignorance and greed. He was of the opinion that masses could not be freed from religious superstitions without removing ignorance, corruption and exploitation of the masses. Guru Nanak wisely did not react to the religion Hinduism or Islam or their original pure form. He reacted strongly and condemned openly the evil and corrupt practices followed by the clever and greedy Mullahs and Brahmins. According to Guru Nanak the true religion is one i.e. the religion of truth. In his view, Hinduism and Islam are the same religions but follow different ways to attain salvation. The true religion according to Guru Nanak is:

"Yog consists not in wandering to yonder tombs, or crematoriums, or sitting in trance. Yog consists not in wandering in native and foreign lands, nor in bathing at places of pilgrimage.

Abide thou pure amid the worldly impurities. Thus shalt thou find the way of Yog."³⁵ Adi Granth, p.730

The distinguished features of the new faith as expounded by Guru Nanak are summed up by H.R. Gupta in the following words: "Nanak's religion consisted in the love of God, love of man and love of godly

living. His religion was above the limits of caste, creed and country. He gave his love to all, Hindus, Muslims, Indians and foreigners alike. His religion was a people's movement based on modern conception of secularism and socialism, a common brotherhood of all human beings.... Nanak's faith was simple and sublime. It was the life lived. His religion was not a system of philosophy like Hinduism. It was a discipline, a way of life, a force, which connected one Sikh with another as well as with the Guru."³⁶

According to the principles of Sikhism, God is one and is free from bondage of birth and death and is above all avtars. The Gurus denounced all external manifestations of holiness, ritualism, pilgrimages and penances. They did not believe in asceticism and renunciation of the world: They believed that God cannot be represented by idols.

The Sikh Gurus believed in true devotion and complete surrender of self/constant thoughtful Nam-Simran. According to them the Guru is essential for the realisation of God, only a Guru helps man to have communion with God. The five fires - lust, anger, greed, infatuation, and ego do not help a person to realise God. With the grace of Guru, a man can overpower these fires. By having control over these fires one can promote self and strive to attain higher values of life.

II

In the following paragraphs I am going to discuss the higher values of life for the attainment of which the Sikh Gurus and their followers had to sacrifice their lives and achieve martyrdom.

CONCEPT OF VALUES

All human activity in one's life is initiated from the notion of value or disvalue of each activity. That is to say values play an important role in one's life. In any situation different persons react differently according to their needs, likes, dislikes, interests, attitudes, which develop during the development of life. These values, being an important element of culture include customs, manners, conscience and charity. According to M. Hiriyanna 'value' may be defined as "that which is desired" and disvalue as "that which is shunned or avoided".³⁷

Human values form the basis by means of which a person chooses one's course and rejects the other, judge one as better than the other and considers right than wrong. Thus human values are subjects of human desires and aspirations. As such values are objective as well as subjective.

Human values can be of two types: the higher or spiritual values and the lower or survival values. Survival values lay stress on self-

preservation wealth and worldly pleasures, while spiritual values include moral values, goodness, truth and bliss. It is only through spiritual values that one can achieve self-perfection.

The life of a true Sikh both moral and spiritual revolves around the values which he considers precious. It also includes clear understanding and appreciation of higher and lower values. Guru Nanak was of the view that higher values cannot exist without the lower values. He gives more importance to the highest values of life i.e. spiritual values while considering economic materialists and other inferior values as basis to one's life i.e. existence.

The highest value of life, according to Sikhism, is to be intune with God. Sikhism lays great importance on human life. It is a rare gift. Human being is the **highest creature** of the world who has soul and realised the the supreme spirit within himself, only if he makes efforts. The Gurus set an example of an ideal man by being intune with God and by realising the highest spiritual values in life. They advised their followers to first become a perfect man. Guru Nanak called this type of man by the name Gurmukh. He says:

"He who gets resigned to Guru's will,
he is absorbed in the Lord's Name!"³⁸

Adi Granth, p.1330

Guru Arjun Dev gave the name of Brahm Giani to such a man:

"The knower of God, ever, remains unattached like the lotus which abides detached in water."³⁹

Adi Granth, p.272

A perfect man who possesses true knowledge of God and acts in accordance with this order, renounces the evils of world. A Gurmukh is a spiritual as well as a worldly man, his mission in life is the service of mankind by prompting good deeds. Thus a perfect man is one who:

"The pious person is blessed with the Name, charity and purity, The pious person's attention remains fixed in the Lord."⁴⁰

Adi Granth, p.942

There are certain qualities which a man must possess to become a perfect man and to attain spirituality.

I Truth

Truth is the highest human value for Gurus. According to Sikhism truth is used to indicate the ultimate reality i.e. God because:

"True in the prime, true in the beginning of ages, true He is even now and true He ^{,verily,} shall be, O Nanak!"⁴¹

Adi Granth, p.1

Truth is not the be-all, and-all of the life, but it is more important to act ^{upon} the knowledge of truth:

Guru says:

"Truth is the medicine for all.

It removes and washes away the sin ."⁴² Adi Granth, p.468

Sins originate from ignorance but truth is remedy of all evils.

Gurus emphasised on truthful living:

"Everything is underneath truth.

The True character is superior to all."⁴³ Adi Granth, p.32

A man of God always speaks truth as in whose heart

God dwells, has the courage to speak truth. Only

truthful living leads to the realisation of the Ultimate

value that is to be one with God.

II Love:

Love is given an important place in the supreme values of human life. It is stated that unless the feeling of universal love for all beings and God gets initiated through the Guru's instructions and the Word, there is no chance of realising the Ultimate. It is only when one mediates Nam that he develops the faculty of pure intellect and out of such intellect develops the intense love for God and he enters into a blissful state of existence. When one is full of such love, only the doubt caused by maya vanishes and the intuitive experiences of reality take place.

"The innerself is empty without Lord's love.

The body shall crumble down into a heap of ashes."⁴⁴

Adi Granth, p.62

III Contentment:

Contentment is an important value. A man must remain contented in whatever circumstances he is placed. Application of contentment puts restrictions on individual's passions, furies and infatuation. It recommends non-attachment with worldly affairs and further implies a **control** over egoistic and self-centred pursuits. It is only through the practice of contentment that spiritual progress is possible.

Contentment is indicative of emancipation of fear or misgiving about the life hereafter. A contented person rises higher and continues making efforts without fear.

Closely associated with this value is another value called Sabar or patience. "Both Sabar and Samtos come from the spirit of self-consecration for higher spiritual values. It is a state of mind in which there is a grand self-control and the wildest storms of fate cannot disturb such a mind. It will not bow before a tyrant's sword, or the agony of any suffering that may stand in the way of its ultimate goal of life. It is a stoic virtue which is predominant in martyr who quietly lay down their life for freedom and higher values."⁴⁵

The truly contented is one who: "The contented, who meditate on God, the Truest of the true, do

the real service. They place not their foot in sin, do good deeds and practise piety. They burst the worldly bonds and live on a little corn and water."⁴⁶

Adi Granth, p.467

IV. Courage:

Courage is a prime virtue of life, "courage means willingness to risk dangers for the protection of one's own interests and deals and those of the group one belong to and the oppressed. It entails making sacrifices and enduring hardships for some high cause."⁴⁷

Courage may be moral or physical. Moral courage is required to follow the right course of action in the face of social disapproval, even on the risk of personal safety. Practice of dharma and righteousness in the face of social, political and military oppression cannot take place unless one has physical as well as moral courage.

Only a courageous man can fight against the wrongs of man in power, injustice and evils of society. This type of man can bring spiritual upliftment in himself because spirituality demands war against one's own egoistic impulses and can save humanity from being exploited. Therefore a great value is attached to courage in Sikh thought.

The Gurus and later on their disciples showed

great courage in propagating and practising what was right and morally good in the face of oppression. The Sikh history is full of examples when the Sikhs suffered death rather than submit before injustice.

V. Fearlessness:

It is another high value of life. A person can only fight against evils if he becomes fearless. He has to deal with persons gifted with more power or equal powers. Because of his failings, prejudices and jealousies he fears others. In this world only God is fearless and He is above everything. Thus a man becomes fearless if he remains in the fear of God.

"He, who remains immersed in
Lord's fear becomes fearless."⁴⁸
Adi Granth, p.223

A man has no need to fear anything and anybody except God:

"Fear, if thou have any
other fear than that of Lord.
To be awed with fear other
than the fear of God is
but mind's tumult." ⁴⁹

Adi Granth, p.51

VI. Self-surrender:

As long as man identifies himself with the egoistic self no spirituality can flow into him. It is only after that he surrenders himself to the will

of God that the grace of God can shower on him.

Self-centred man can do no act of moral goodness. In Sikhism great stress is laid on self-surrender to God because by surrendering himself to God, a man can become free from any kind of ego and worldly attachments.

"Nanak, by surrendering his head,
the man is emancipated and
receives honour in God's court."⁵⁰

Adi Granth, p.421

VII. Self-respect:

In Sikhism, the self-respect of man, is greatly valued by the Gurus. A man has to maintain his self-respect ^{under} all conditions. In Sikhism it is better to die than live without respect.

VIII. Humility

It means that a Sikh should sacrifice his personal pride. It brings peace to man by avoiding all the egoistic conflicts in the secular life.

Guru Nanak says:-

"Sweetness and humility, O Nanak,
is ^{the} essence of merits and virtues."⁵¹

Adi Granth, p.470

By practising humility a man becomes fearless to face all the tyrannies. "An enlightened humble man never submits to tyranny and he alone has the courage to be fearless and show an

un-conquerable spirit."⁵²

IX. Surrender to Will of God:

Sikhism believes that this universe is controlled by God and it dominates everything. A man takes birth and dies according to His Will. God does what He wants. We are like puppets in His hands. God plans all the elements of the world and lives of men. So man should accept the will of God.

This doctrine is called the theory of predestination. The faith on God's will teaches man to love God to accept the laws of nature, we lead a life of satisfaction, we rise above the pleasures of passion to the high security of contemplation. We live happy under the pain and pleasures as it is a part of God's will. The will of God is to guide mankind on the right path. Sikhism seeks to create "a class of God-conscience people, who would operate in the mundane world of phenomena, with the object of transformation, and spiritualizing the life of earth into a higher and more abundant plane of existence. The God-conscious man is animated with the intense desire to do good in this world."⁵³

X. Service of humanity:

Sikhism lays great emphasis on the doctrine of service(sewa), which means the selfless service of

mankind. Service can be of different types such as serving the poor and the needy, giving money in charity, helping a person in distress or serving one's life or serving the suffering humanity.

A Sikh whether rich or poor must put his heart into the task of serving the others and lessening the sufferings of mankind. It encourages the sense of brotherhood among the Sikhs. Guru Nanak describes the importance of service:

"In this world perform Lord's service.
Then, shalt thou get a seat in
Master's Court."⁵⁴

Adi Granth, p.26

XI. Follow the Guru's Instructions:

"While literally, this word may be rendered as Teacher, Guide, Preceptor its further connotations are very wide. Guru stands in Sikh religious thought as much for the human Teacher or Preceptor as for the Divine."⁵⁵

In Sikhism, Guru occupies an important place, a man can only attain God by following the instructions of the Guru.

"Without the True Guru
None has obtained the Lord;
without the True Guru,
none has obtained the Lord."⁵⁶

Adi Granth, p.466

To conclude we can say that in the fifteenth century degradation on all fronts i.e. social, political and religious had reached at its peak. The demand of the times was that adharma should be replaced by dharma. The fear and terror of the rulers was so powerful that both culture, religious and socio-political conditions in the country had gone into the most humiliating and sorry state of affairs.

At such a time some one was required who could take strong action to awaken the downtrodden Hindu public and put it back on the path of self-respect, unity ^{and} regard for fellow beings and social justice. This could only be done by means of "mighty" spiritual force and unbending and un-diminishing determination to combat total opposition full of difficulties.

The Sikh Gurus could not tolerate the human sufferings in the country at the hands of the invaders who had emerged conquerors not only of the land but also of the human body, mind and soul. During 16th and 17th centuries, the Sikh Gurus stood like a rock and were successful in building up an atmosphere of social and spiritual transformation by establishing Sikhism.

Ultimately the last Guru, Gobind Singh was successful in bringing about metamorphosis in Sikhs by creating Khalsa - a socio-religious-military force.

The fundamental principles were to create highest values of life through human dignity, freedom of faith and one's way of life. Only the high values - that is spiritualism could bring one intune with God.

The path and goal to be achieved was not a bed of roses - it was full of problems and difficulties. Thus in the face of opposition from both church and state, the Sikhs had to sacrifice their lives to achieve the mission i.e. to be in unison with God and to achieve the highest values of life. Courage, patience, selfless service of mankind and ~~the~~ sense of sacrificing one's life to attain the goal were the qualities to be imbibed from the spiritual base of these Sikh patriots.

...

REFERENCES

1. Khushwant Singh, *The Sikhs, Vol. I, 1469-1839*,
p. 28.
2. ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈ ਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ॥
ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ॥
ਆਦਿ ਗੁਰੂ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 417
3. ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀ ਅਹਿ ਨਾਨਕ
ਰਤੁ ਕੁੰਘੂ ਪਾਇ ਵੇ ਨਾਲੇ॥
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 722
4. A.C. Bannerjee, Guru Nanak and His Times,
p. 26.
5. ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਸਾਈ ਘਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਦੰਦੁਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 145
6. ਕਲਿ ਹੋਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਆ ਮੁਰਦਾਰੁ॥
ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਭਉਕਣਾ ਚੂਕਾ ਧਰਮੁ ਬੀਚਾਰੁ॥
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1242
7. ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ॥
ਕਾਮੁ ਨੈਬੁ ਸਦਿ ਪੁਛੀ ਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ॥
ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਚੁਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ॥
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 468

8. ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ।
ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ।
ਵਢੀ ਨ ਕੈ ਹਕੁ ਗਵਾਏ।
ਜੇ ਕੇ ਪੂਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 951
9. A.N. Ahuja, Guru Nanak and Muslims,
p. 41.
10. ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ।
ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਬੀਗਾਰੁ।
ਉਚੈ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ।
ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਗਿਆਰੁ।
ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ-ਦੁਆਰੁ।
ਜਤੀ ਸਦਾ ਵਿਹ ਜੁਗਤਿ ਨਾ ਜਾਣਹਿ ਛੱਡਿ ਬਹਿ ਘਰ ਬਾਰੁ।
ਸਭੁ ਕੇ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨਾ ਕੇਈ ਆਖੈ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 469
11. ਪੰਡਿਤ ਵਾਚਹਿ ਪੋਥੀਆ ਨ ਬੁਝਹਿ ਵੀਚਾਰੁ।
ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ।
ਕਥਨੀ ਝੁਠੀ ਜਗ ਭਵੈ ਰਹਿਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 56
12. ਖੜੀਆਤ ਧਰਮੁ ਛੋਡਿਆ ਲੈਛ ਭਾਖਿਆ ਗਹੀ।।
ਸਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤ ਰਹੀ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 663
13. Surjit Singh Gandhi, History of the Sikh Gurus,
p. 15.

14. ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਨਾਹੀ ਸਤ ਕਾ ਵਬੁ।।
 ਬਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਫੂਬਤਾ ਇਵ ਜਗੁ।।
 ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 662
15. K. S. Duggal, The Sikhs, p. 1.
16. Khushwant Singh, op. cit., pp. 28-29.
17. H.R. Gupta, The History of Sikh Gurus,
 Vol. I, p. 12.
18. ਕਲਿਜੁਗ ਬੋਧ ਅਵਤਾਰ ਹੈ ਬੋਧ ਅਬੋਧ ਨ
 ਦਿਸ਼ਟੀ ਆਵੈ॥ਕੋਇ ਨ ਕਿਸੈ ਵਰਜਈ ਸੋਈ
 ਕੋਰੈ ਜੋਈ ਮਨ ਭਾਵੈ।।
 ਕਿਸੈ ਪੁਜਾਈ ਸਿਲਾ ਸੁੰਨ ਕੋਈ ਰੋਗੀ ਮਠੀ ਪੁਜਾਵੈ ॥ ਤੰਡੁ ਮੰਡੁ ਪਖੰਡੁ
 ਕਰ ਕਲਹ ਕੋਧ ਬਹੁ ਵਾਦ ਕਰਾਵੈ।
 ਆਪੈ ਧਾਪੀ ਹੋਇਕੈ ਨਯਾਰੇ ਨਯਾਰੇ ਧਰਮ ਚਲਾਵੈ ॥ ਕੋਈ ਪੂਜੈ ਚੰਦ ਸੂਰ ਕੋਈ ਧਰਤ
 ਮਕਾਸ ਮਨਾਵੈ ॥
 ਪਉਣ ਪਾਣੀ ਬੈ ਸੀਤਰੇ ਧਰਮ ਰਾਜ ਕੋਈ ਤਿਪਤਾਵੈ॥
 ਫੋਕਟ ਧਰਮੀ ਭਰਮ ਭੁਲਾਵੈ।।
ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ
19. ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ।।
 ਬ੍ਰਾਹਮਣ ਨਾਵੈ ਜੀਆ ਘਾਇ।।
 ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਵੈ ਅੰਧੁ।।
 ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ।। ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 662
20. ਵੇਦੁ ਪੜਹਿ ਹਰਿ ਰਸੁ ਨਹੀ ਆਇਆ।।
 ਵਾਦੁ ਵਖਾਣਹਿ ਮੇਰੇ ਮਾਇਆ।।
 ਅਗਿਮਾਨਮਤੀ ਸਦਾ ਅੰਧਿਆਰਾ
 ਗੁਰਮੁਖਿ ਬੁਝਿ ਹਰਿ ਗਾਵਣਿਆ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 3, ਪੰ: 128

21. G.S. Chhabra, Advanced History of Punjab,
Vol. I, p. 29.
22. Darshan Singh, Dr., The Religion of Guru Nanak,
pp.23-24.
23. A.N. Ahuja, op. cit., p. 46.
24. ਨਾਨਕ ਚੁਲੀਆ ਸੁਚੀਆ ਜੇ ਭਰਿ ਜਾਣੈ ਕੋਇ।।.....
ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨੁ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1240
25. ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ।।
ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ
ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 6
26. G.S. Chhabra, op. cit., p. 291.
27. Trilochan Singh, Dr., A Comparative Study
of Religions, Essay : Guru Nanak's
Religion, p. 108.
28. Gurdev Singh, Punjab Politics, p. 105.
29. Trilochan Singh, op. cit., pp. 105-6.
30. ਜਾਤਿ ਜਲਮੁ ਨਹ ਪੁਛੀਐ ਸਚ ਘਰੁ ਲੈਹੁ ਬਤਾਇ।।
ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1330
31. ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ।।
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1245

32. ਭੰਡਿ ਜੰਮੀ ਐ ਭੰਡਿ ਨਿੰਮੀ ਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀ ਆਹੁ।
 ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ।।
 ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀ ਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ।।
 ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀ ਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ।। ਆਦਿ ਗ੍ਰੰਥ, ਮ. 1, ਪੰ: 473
33. H.R. Gupta, op. cit., p. 194.
34. Pritam Singh Gill, Heritage of Sikh Culture,
 p. 81.
35. ਜੇਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੇਗੁ ਨ ਤਾੜੀ ਨਾਈ ਐ।
 ਜੇਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੇਗੁ ਨ ਤੀਰਥਿ ਨਾਈ ਐ।
 ਅਜੰਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀ ਐ ਜੇਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈ ਐ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 730
36. H.R. Gupta, op. cit., p. 57.
37. M. Hiriyanna, Indian Conception of Values, Introduction p.2
38. ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਰਾਚੈ ਨਾਇ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1330
39. ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਠਿਰਲੇਪ।।
 ਜੈ ਜਲ ਮਹਿਕਮਲ ਆਲੇਪ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 5, ਪੰ: 272
40. ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ।।
 ਗੁਰਮੁਖਿ ਨਾਗੈ ਸਹਿਜੁ ਧਿਆਨੁ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 942

41. ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ।
ਰੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 1
42. ਸਚ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 468
43. ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 62
44. ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ ਢਹਿ ਢੇਰੀ ਤਨੁ ਛਾਰੁ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 62
45. Dr. Trilochan Singh, The Ethical Philosophy of Guru Nanak, p. 45.
46. ਸੇਵ ਕੀ ਤੀ ਸੰਤੋਖੀ ਈ ਜਿਨੀ ਸਚੈ ਸਚੁ ਧਿਆਇਆ।।
ਓਨੀ ਮੰਦੈ ਖਰੈ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤ ਧਰਮੁ ਕਮਾਇਆ।।
ਓਨੀ ਦੁਨੀਆ ਤੇੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ।।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 2, ਪੰ: 467
47. Pritam Singh Gill, op. cit., p. 173.
48. ਤੇ ਰਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ ਹੋਇ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 223
49. ਡਰੀਐ ਜੇ ਡਰੁ ਹੋਵੈ ਹੋਰੁ।
ਡਰਿ ਡਰਿ ਡਰਣਾ ਮਨ ਕਾ ਸੋਰੁ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 131
50. ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੁਟੀਐ, ਦਰਗਹ ਪਤਿ ਪਾਏ।
ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰ: 421

51. ਖਿਡੂ ਠੀ ਵੀ ਨਾਨਕਾ ਕੁਣ ਚੰਗਿਆਈਆ ਤਰੁ ।
 ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 470
52. Trilochan Singh, op. cit., p. 48.
53. Ranbir Singh, Sikh Way of Life,
 p. 84.
54. ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ।
 ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ।
 ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 466
55. Gurbachan Singh Talib, Guru Nanak:
His Personality & Vision, p. 141.
56. ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ
 ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ।।
 ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 466.

.....

CHAPTER V

IMPACT OF THE SIKH MARTYRS ON THE
FORMATION OF THE SIKH HISTORY

The impact of Sikh martyrs on the Sikh history can only be understood if the concept 'What is History' is clarified. After the meaning of the word 'history' as conceived in the present times is clear, Bhakti Movement which preceded the Sikh Movement will be taken up. Though the Sikh movement was also a religious movement, in no way it was exactly the same as Bhakti movement. Sikhism has different ideology which created Sikh history. This Sikh ideology greatly influenced the minds of the followers of Sikhism which encouraged them to sacrifice their lives for the spiritual uplift of mankind. It were these enlightened people who changed the course of Sikh history. It is in this perspective that I plan to write this chapter in the given sequence:-

- i) Concept of history.
- ii) Bhakti movement and origin of Sikhism.
- iii) Sikh Ideology.
- iv) Part played by Sikh martyrs in the formation of Sikh history.

i) Concept of History

Various scholars, thinkers, critics, writers

and politicians have different views regarding history. Much dust which had gathered from time to time and troubled the minds of men has been cleared and now the writers have more or less similar ideas about what history is?

The word 'history' is derivative of the Greek word 'historia'. It means 'information' or 'an enquiry' designed to elicit "truth".¹ History may mean either the record of events or events themselves.

Originally limited to inquiry and statement it was only in comparatively modern times that the meaning of the word was extended to include the phenomena which form or might form their subject.... Now indeed it is the common meaning, we speak of the "History of England" without reference to any literary narrative we term king and statesman the "makers of history" and sometimes say that the historian only records the history which they make. History in this connection is obviously not the record, but the thing to be recorded."²

Some thinkers believe that history has something to do with only human beings and their ideas. These thinkers do not seem to include the events or happenings which make history. That is why it is thought that there is only the history of man. At the same time, they say that history should be a systematic record of

men in relation to time. There are still others who include nature, beasts, jungles, social customs, institutions, language and all that is produced by human beings. This point is strongly favoured by Pandit Nehru when he says, "History is story of man's struggle through the ages, against nature and the elements, against wild beasts and the jungle and some of his own kind who have tried to keep him down and to exploit him for their own benefit."³ Even the development of mountains, seas, plants, animals means history to some people, others go further and include planets, fossils, infact everything that happened in the universe and that which changed the events and the lives of men. It is wrong to include all such things in the definition of history.

Later on, thinkers came with the idea that men make history while others believe that history makes men. They believe that men only do what they are bound to do in a particular social, economic and cultural set up. According to them everything is pre-planned by some ^{divine} power when it comes to light, history is made. Thus human beings are puppets in the hands of God or destiny or circumstances.

All these ideas and approaches have some value. The social, economic, political, cultural conditions force the human beings to act in a particular way and

great men may at times even change the social, economic, religious and cultural set up of particular land in the universe. Thus they change the course of history. "History is the story of man in time. In order to tell that story it is necessary to investigate what has happened to man. What he has done."⁴ Thus "the more common use of the word history means a record of man's past. In this sense, it is not true that 'history is being made everyday'. History is made, not by statesman or by soldiers, but by historians who prepare the records. Many of the events of our times will surely be forgotten in a hundred years. Historians of the future will pick out and record the events of our time which seem important to them, rather than those which now seem important to us. Historians have done this through ages. Events of the past take on different shape when they are viewed in the light of current happening and affairs."⁵

From what has been described above certain points have come up very clearly about what history is. It is evident that history is the study of man not in isolation but in association with man's struggle and achievements. It is not a struggle of any particular age, but it is a man's struggle through the ages. Time factor is also very important in history. History deals with events which occurred at a given point in time.

It reveals the process of human development through the ages. Change is natural and normal. History tells us that no human being, no ideology or institutions has unchanging, everlasting values. Thus time brings changes. These changes are not only social, political, cultural or economic through the actions and interactions of man in relation to his physical and geographical environment or it is not only a record of events or casual happenings but it is a systematic record of selected happenings which help in framing laws, political, social and economic set-up of the universe. Thus no event or happening is taken up in isolation in the universe.

Events do not happen alone or in isolation but they happen because of the events which occurred before. History shows the human progress as it is handed over from generation to generation from society to society, and from country to country. History is the continuous series of events from the past to the present. "Thus history is the story of what men and women have done, of what they have left for others to enjoy and suffer. People had made fantastic blunders and noble contributions, but regardless of the quality of human activity, it has given us a legacy of civilization, not always fine and noble but on the whole there has been progress both material and moral."⁶

It can be safely concluded that history "is a record of past events usually written accounts of the development of human civilization, arranged chronologically and including explanations of how and why the events occurred. Political and economic movements, advancement of learning and the development of religion, law and literature and science are all parts of the historical records."⁷

Now the question arises that who created history. History is created by some powerful persons who are committed to ideology. History is full of examples when people in the ideology made the history different like Jean Jacques Rousseau was a philosopher and political theorist, whose revolutionary ideas moved his century and inspired the leaders of the French Revolution, Helvetius, Holbach and Quesnay's ideas also gave impetus to this movement. Karl Marx, a great socialist, gave the idea of communism and socialism to the world and by following his political and economic theory of abolition of private ownership of means of production with provision of work and subsistence for all. Russians changed their history. Russia became a communist country and abolished the monarchism.

Similarly, it is a known fact that Guru Nanak and his successors were born in ^{the} dark age when the political, religious and social conditions of the country were in

bad shape. At that time the Gurus preached their mission of truth not only in India but also extended it to foreign lands. As a result, "it was through the teaching of Guru Nanak and his successors that no worship was recognized except that of the one God, that mythology was uprooted, idolatry exterminated, morals uplifted, customs and rituals blended together and simplified, and caste bondage broken. Then finally martial spirit having been infused into a fallen degraded, and down-trodden race and their dormant, nay dead energies having been aroused, they reversed the ordinary state of affairs, sparrows fighting the eagles and lambs swallowing up the lions. They were all drawn with a general union, to the one common centre with inward communication of thought by magnetic force of simple and irresistible truth."⁸ It is clear that the Sikh Gurus changed the psychology of the masses and awakened them religiously, socially and politically. The people started fighting for their rights and learned to challenge the tyranny and power of the government. In this way the Sikh Gurus brought a new movement which threw off chains of age-old slavery.

We see that powerful persons like Rousseau, Karl Marx and Sikh Gurus etc. created the new history on the basis of ideology, which greatly influenced the events of the country. The movements ^{which} had no ideology

were not able to create any history, as the Bhaktas of Bhakti movement were unable to have their own history and their movement remain^s to this day as^{and} where they left it.

Bhakti Movement as compared with Sikhism:

The political, religious and social conditions in India which gave an impetus to various movements in medieval period were discussed in the last chapter. Here it is enough to say that, "the spirit of both Hinduism and Islam was hidden beneath a mass of formalities and extraneous observances. Tyranny reigned supreme, the tyranny of might, the tyranny of forms and the tyranny of names. The unity of Godhead was lost in the worship of numerous avatars and divinities, pirs and dargahs, pilgrimages and empty ritualistic practices had taken the place of the real devotion of the heart, blind faith and superstition had driven truth away. The Hindus and the Muhammadans quarrelled, the Brahman and the Mulla wrangled, social and political inequalities reigned rampant and there was strife, eternal strife everywhere."⁹

The Muslim invaders while invading and conquering India demolished many temples and idols. The masses had great faith in the immortality and invincibility of gods and goddesses. They were shocked to see their faith losing all ground. The leaders started thinking seriously about the growing degradation

in Hindu religion. As a result they thought of bringing about certain modifications and changes in their religion. All these factors prepared ground for the Bhakti movement and ultimately for the Sikhism in Punjab. The aim was to console and give peace to the down-trodden people. Efforts were made to lessen the gulf between the followers of Hinduism and Islam.

The ultimate goal of life, according to the Hindu belief, is freedom from bondage of action (karma) and death and salvation can be achieved by three means viz., gyan marg, karm marg, yoqi-marg and Bhakti marg. As the masses were illiterate, it was not possible to attain salvation through knowledge i.e. Gyan Marg, good actions can only be followed if you exercise Karma marg. So it was difficult to practise. Then the leaders of the Bhakti movement laid more stress on the third mean i.e. Bhakti marg. According to which a man can get salvation through devotion to God.

Back to origin of Bhakti movement in the southern India Shankracharya (A.D. 800), a great reformer and a Brahmin of Malabar, was successful in slowing down the spread of Buddhism and putting Hinduism on strong philosophical footing. His system was more intellectual and philosophical and failed to evoke much response from the illiterate masses.

Shankaracharya was more of a metaphysician and could not further the mass movement started by Alvars and Adyars. Ramanuja (A.D. 1016-1137) did not agree with Shankaracharya on his purely logical approach to religious problems and strongly advocated the path of Bhakti. Ramananda popularised the Bhakti movement in Northern India.

The leaders of the Bhakti movement preached that God is one and only Guru could help to attain God through devotion and meditation. According to them only those served the God best who submit themselves completely to His Will. They did not believe in idol worship. They also preached that there should be no caste-distinction.

Many Bhaktas of the movement did not put into practice what they preached with the result that Bhakti movement could not be made a distinct movement with the ideas they preached. Ultimately the movement could not stand by itself without the support of the common people and merged with Hinduism losing its identity. Even the powerful members of this movement like Kabir could not make any eventful impact to make new history and identity of its own. Like the other sects, after short time of Kabir's death, his cult also became a part of Brahminical religion.

The religious movement which the Bhaktas preached decayed one by one later or sooner because they had

not any particular ideology. Theoretically they advocated the unity of God but continued to worship the incarnations of God in ^{the} form of Vishnu or Shiva depicting them through stone idols. The most effective declaration that all men are equal could not have any impact except that of allowing the low caste people to become their followers. As these reformers believed in the will of God and nothingness of man they did not make substantial effect or put forth any idea to bring about social change leading to social upliftment of masses. All this has been aptly supported by the eminent writer, Cunnigham when he says, "Ramanand and Gorakh had preached religious equalities and Chaitan had repeated that faith levelled caste. Kabir had denounced images and appealed to the people in their own tongue and Vallabh had taught that effectual devotion was compatible with the ordinary duties of the world. But these good and able men appear to have been so impressed with the nothingness of this life, that they deemed the amelioration of man's social condition to be unworthy of a thought. They aimed chiefly at emancipation from priest craft or from the grossness of idolatry and polytheism. They formed pious associations of contented quietists, or they gave themselves up to the contemplation of futurity in the hope of approaching bliss, rather than called upon their

fellow creatures to throw aside every social as well as religious trammel, and to arise a new people freed from the debasing corruption of ages. They perfected forms of dissent rather than planted the germs of nations, and their sects remain to this day as they left them. It was reserved for Nanak to perceive the true principles of reform and to lay these broad foundations which enabled his successor Gobind to fire the minds of his countrymen with a new nationality, and to give practical effect to the doctrine that the lowest is equal with the highest in race as in creed in political rights as well as in religious hopes."¹⁰

It has been discussed above that instead of reforming the prevailing meaningless rituals of Hinduism, the Bhakti cults ultimately became Brahamanical in character, whereas Sikhism developed keeping its identity without merging in Hinduism. That it has stood the test of the time whereas most of the other contemporary movements have practically vanished. Because Sikh Gurus had definite ideology and they gave practical shape to it. Besides it, the firm social commitment of the Sikh movement prevented it from developing into a mere sect of mystics. Sikh Gurus established the suitable institution like Sangat, Langar, Sarbat Khalsa Pangat, Mansad System, Gurmata etc. As Sikh movement had social element along with the religious teachings,

the masses generally the downtrodden like peasants, traders, artisans etc. supported it. This helped Sikhism to survive and to create a new nation. In this way it was different than Bhakti movement.

Ideology of the Sikh Gurus:

Guru Nanak, the first Sikh Guru and the founder of Sikhism, came on the Indian scene when the Indian society was at its lowest ebb politically, economically, socially, religiously and morally ; when the mankind was groping in the dark^{for a} silver lining as a ray of hope to take it out from turmoil, utter darkness, confusion, helplessness; when it did not have anybody to show the right path; when it was struggling aimlessly; when it was down-troddened by only a few select men. At this stage, socio-religious change was the need of the day. The Gurus had an extremely difficult task to perform. Where goodness, righteousness and higher values of life was to be built up. Men and groups of men into which Indians were disintegrated had to be disciplined mostly through interaction with common people rather than with rulers, with weak rather than with the powerful, with oppressed rather than with oppressors. To accomplish all this Sikh Gurus formulated some principles which were to be appreciatively followed and adopted by their disciples. Later on these disciples

who grouped together according to the moral, social, religious, economic and political demands of the day were combined into ^{the} the Khalsa by Guru Gobind Singh as different from other groups of people but with a definite ideology.

Satbir Singh considers Guru Nanak the founder of modern Indian thought, when he says, "modernity in Indian thought begins with him. He emphasized the good and true living which is the fate of a man than truthful living decides that kind of idea of religion a man will chose because his thought is rooted in his inclinations and emotions ... So, Guru Nanak started a movement to overthrow peacefully an existing order and replacing it by a historically more progressive one which began to be called Sikhism. I feel Panth is organised to lead humanity and he identified with humanity and transcended the narrow limits of his contemporary society and criticised his or any other society because of this from the stand-point of humanity."¹¹

Nanak, a great practical thinker, changed the course of the history of mankind. During the times of Guru Nanak, the masses could not fight against the oppression of the rulers. They had become weak, powerless and hypocrites and they started believing in superstitions, omens, fate and empty ceremonies and rituals without ever understanding their meanings.

There was degradation in the social morals of the people. They were still sticking to the old beliefs and were in no position to improve upon them. At this time, the Sikh Gurus took up their mission of liberating men from the parochialism of all lands and to lay the foundations of a society for ^{the} betterment of the people of not only India but the whole mankind. Thus Sikh Gurus formulated certain doctrines for the uplift and emancipation of man.

During the fifteenth century, the Bhakti movement was in full swing in north India. Guru Nanak gave new dimension to the Bhakti movement. Sikhism did not come out as a part of it rather started independently with its own ideology and system. According to Surjit Singh Gandhi, "Guru Nanak's Bhakti was positive in its social content, clear in its spiritualism and emphatic in the pursuance of the ethical principles.... Guru Nanak, on his part, took keen interest in masses, social moral and political."¹² As great practical thinker, Guru Nanak showed the path of a real spiritual life by his own example. He practised what he preached.

Sikhism was a people's movement which built up a society outside the caste-ridden society. Later on this very peaceful religion that originated in Punjab tried to gain political power to achieve human liberty and equality when the time required. For this vigorous

and continued efforts were required to break away the hardened traditional belief and strongly ingrained social, political and economic spheres^{which} had religious implications in one form or the other. People could never perform any action without referring it to religious traditions. Thus the Sikh Gurus had to use the language of religion to bring about social change. In fact, through religion, the Sikh Gurus tackled the various problems of life. This they did by formulating definite ideology.

Traditionally in India, it was believed that the world is a place of suffering and regarded it with indifference. The end at all religious endeavour was salvation or spiritual bliss i.e. Moksa or Mukti. Gurus broke away from this belief and for them world is real and meaningful:

"Slander not the world for anything,
for it is created by the Master."¹³

- Adi Granth, p. 611

Gurus believed in worshipping God and none other and God is one:

"In the whole world, there is but
One True Lord.
There is not any other."¹⁴

- Adi Granth, p. 660

"I read not regarding duality,
 worship not any but my God
 and visit not mausoleums or
 crematoriums."¹⁵

(Adi Granth, p. 634)

If world is real then man should try to lead a truly moral and spiritual life. Achievement of Mukti or salvation is not attained by leaving the world:-

"If man cherishes love and meditation of God and calls himself lowly, it is then, O Nanak that he obtains salvation."¹⁶

(Adi Granth, p. 470)

"By mere words of mouth, man goes not to heaven. The deliverance is by the practice of truth, alone."¹⁷

(Adi Granth, p. 141)

The Sikh Gurus gave a new meaning to the idea of Mukti. It meant release from self-centredness, selfishness and individualism and not from world. In fact, Mukti was linked to the service of humanity.

Man should not run away from the world, one must lead a full life. The Gurus did not believe life as something futile or a place ^{to} repent for the sins.

According to Indian religious tradition asceticism was must. Gurus and Chelas were not supposed to live in the community. They had to take Sanyas and bid farewell to household life. The Gurus themselves led

life with family. It was a revolutionary step in Indian spiritual tradition. "Gurus made Sikhism a household religion in a special sense. The Gurus lived same life as their disciples did, they shared their joys and sorrows. The human side of their character gave a new tone and intensity to their spiritual solidarity within the community."¹⁸

The Sikh Gurus believed in brotherhood of man. With a clear idea that those who loved fellowmen came out successful in life, by following this ideology the Gurus stressed involvement in society, in the welfare of man:

"Make the brother-hood with
all, the highest sect of yogic order
and deem the conquering of self the conquest
of the world."¹⁹

(Adi Granth, p. 6)

Along with this, in order to purify self one must develop a positive social attitude. Man should strive hard to improve the abode of God so that salvation is attained by living being in this world.

According to the Sikh Gurus all exploitations - political, social, religious and economic - must stop and at the same time they preach^{ed} that it is cowardness to tolerate tyranny. Man should fight for his basic rights.

The Gurus even advocated against hoarding and collecting wealth as it cannot be done without being bad, without committing sin and without social evils.

It is a sin to keep money with oneself while the other fellow beings do not have enough to make both ends meet. The only right way to earn one's living is doing hard work and following pious means.

Thus Guru Nanak "fixed new goal before the people, the goal of establishing global society on the basis of social equality, honest creative labour and faith in oneness of God. The precepts of social equality and honest creative labour naturally evoked new aspirations and hopes among the majority of the people, and they began to view the future with hope, confidence and optimism."²⁰ The ideology of the Gurus changed the psychology of the people and backed the new movement.

Part played by Sikh martyrs in making the Sikh history:

The ideology of the Gurus was followed in letter and spirit by their disciples. Whenever the need arose to make the highest type of sacrifice for the sake of any principle advocated, Gurus readily did so. Not to talk of the Gurus alone, but even their followers did not hesitate to tread the footsteps of the Gurus.

The martyrdom of Guru Arjun Dev, the first Sikh Martyr, gave^a new turn to the character of Sikh movement. As Trumpp says, "The death of Guru Arjun Dev is, therefore, the great turning-point in the development of Sikh

community, as from that time the struggle commenced which changed the whole character of this reformatory religious movement."²¹

The emperor Jahangir thought that the death of Guru would keep the Sikhs demoralised for quite some time, but his view was falsified and the martyrdom of their beloved Guru stirred the peace-loving Sikhs. "Guru Arjun set the noblest example of courage and boldness in resisting the wrongs of the mightiest power on earth, and thus sowed the seed which was to bear rich fruit in due course."²²

The Sikhs realized that they would have to face harder days ahead because the circumstances were such. Akbar's liberal religious policy which gave an impetus to communal harmony was no more. Jahangir was an orthodox Muslim king. The Sixth Guru, Hargobind estimated that the peaceful movement of the Sikh community might not survive in the changed situation. And he realised that in order to live honourably and to survive the Sikhs should arm themselves. Guru started working on the lines as suggested by Guru Nanak. In fact the Sikhs had to fight for the protection of egalitarian society, following the principles of Guru Nanak, against the cruel and unjust aggression. Guru Hargobind also thought that no outside power would help the Sikhs and they themselves would have to challenge the oppression.

Guru Arjun Dev himself saw the coming danger, that is why he sent his last message to Guru Hargobind that, "I have succeeded in effecting the object of my life. Go to my son the holy Hargobind and give him from me ample consolation. Bid him not mourn or indulge in unmanly lamentations but sing God's praises. Let him also restrain from grief the other members of my family. Let him sit fully armed on his throne and maintain an army the best of his ability."²³

Guru Hargobind was only eleven years old at that time. After receiving the message of his father, Guru Hargobind, at the time of ceremony of Guruship, wore two swords, Miri and Piri - one represented spiritual and other temporal power. He told his disciples that in future in Guru's house "religion and worldly enjoyment shall be combined the cauldron to supply the poor and the needy and the scimitar to smite the oppressors."²⁴ As a matter of fact the Guru set before his followers the ideal of protecting the masses from oppression which was as old as Sikhism. It was the need of the changed situation and to complete the social and political commitment made by Guru Nanak. Guru Nanak himself challenged the contemporary political, social and religious conditions.

Guru Nanak's important teaching is that man should be the "liberated individual"²⁵. So, according to this, to tolerate tyranny or injustice is an act of cowardice. It is the duty of man to wage war against injustice.

"The Sikh religion started as a protest against corruption in Hindu religious thought and against the political depravity of the ruling classes and it declared right in the beginning that war was a perfectly legitimate and permissible activity both as a measure of national policy and as an individual activity expressing itself in the use of force and employment of retributive measure."²⁶

The decision to adopt a new course necessitated that the Guru should symbolise the changes in his own person and bring changes in ideals and institutions. "To the symbols of asceticism were added the paraphernalia of royalty, the sword, the umbrella, the crest and the hawk. The presents which were now pouring in from all sides took the form of horses, arms and other equipment of war."²⁷ Guru himself started wearing a military dress and spent much time in martial exercise and hunting. He established stable^a of 830 horses."²⁸ The Akal Takhat was built in front of ^{the} Harmandir Sahib, it related with the political affairs of the Sikhs. He built a small fortress named Lohgarh in Amritsar.

"Guru Hargobind thus inaugurated a new policy for the uplift of the most down-trodden people. He gave up the policy of passive resistance. It was felt that it was no use preaching spirituality at the cost of respectable life, a community must be able to protect itself; spirituality leading to national defence."

degradation, is of no use, one must be able to lead a life of dignity. Guru Hargobind was the first Guru who resorted to arms to redress the grievances of the slave community; he proved that fighting for self-defence was an essential ingredient of practical religion."²⁹ "In reality Guru rendered a unique service to this country in showing the true path of deliverance from political bondage."³⁰

The policy of militarisation helped the Sikhs in another way. If Guru Hargobind had not done this the Sikh religion would have fallen back as saints, mendicants to be absorbed into the Hinduism. "The impulse which he gave to the Sikhs was such as to separate them a long way from all Hindu sects and after the time of Hargobind the 'disciples' were in little danger of relapsing into the limited merit or utility of monks and mendicants."³¹

The Sixth Guru was mostly misunderstood for his new policy. It was said that he had fallen short of the lofty ideals of his predecessors in matters of spirituality and religion. "Indeed it appears that many among his contemporaries came to think that the lure of politics and the glamour of Gurus were leading him away from the true path of a religious and spiritual leader."³²

It is wrong to suppose that there could be any sudden departure in the old lines of work established by the early Gurus. The new policy was a voice of time.

Guru Nanak himself felt the political and social degradation of his people as much as religious deterioration. The Sikh Gurus gave due consideration to different psychological and sociological facts of the people's life. However their emphasis on ethics was based on political consideration. To implement their teachings the Gurus underwent all sorts of suffering. But all this was aimed at the liberation of man from all kinds of oppression.

Like the martyrdom of Guru Arjun Dev, the sacrifice of Guru Tegh Bahadur, the second Sikh martyr, had far-reaching impact on the history of Sikhs. "The martyrdom of Guru Arjun, earlier had produced the doctrine of Miri and Piri in the time of his immediate successor, Guru Hargobind. The martyrdom of Guru Tegh Bahadur produced the militant brotherhood of Khalsa in the time of his immediate successor, Guru Gobind Singh. The urgency of a more closely knit and disciplined organisation was never felt more strongly and more intensely than at the time of Guru Tegh Bahadur's execution at Delhi in 1675 A.D."³³ After the martyrdom of Guru Tegh Bahadur, the history of the Sikhs assumed a new aspect. It was no longer a peaceful sect but Sikhs waged open struggle against the organised oppression of the Mughals.

The martyrdom of Guru Tegh Bahadur was a self-sacrifice for justice, freedom and righteousness. But this sacrifice did not bring any change in the

discriminatory religious policy of Aurangzeb and non-Muslims continued to suffer. "In the light of his experience of the policies pursued by the Mughal government, Guru Gobind Singh felt that there would be no alleviation of the people's suffering and no restoration of 'righteousness' unless and until they were taught to return brick with stone."³⁴

This event convinced Gobind Singh that the Sikhs must all be transformed into a class of brave, fearless and selfless warriors who were prepared to lay down their lives for the sake of sacred cause. With this view in his mind Guru Gobind Singh created a new order namely Khalsa. "In Chet, Sambat 1755 (1699 A.D.) Guru Gobind Singh issued an edict for his Sikhs in all countries to come to him at Anandpur, and on the Ist of Baisakh Sambat 1755 (1699 A.D.), he held a grand Darbar there."³⁵ After the morning prayers, the Guru appeared before the congregation, drew his sword and demanded five men for sacrifice. After some silence, one rose. Guru took him into a tent and returned with his sword dropping with blood and asked for another man. In this manner, five men were called for "sacrifice". Later on Guru came out with five men and announced that the 'Five Beloved Ones' were to be the nucleus of a new community. They were baptized, then Guru asked them to baptise him. 'Singh' was added to Sikh's names and they were to

observe 'Five Kakas' - Kesh (hair Kanqha (comb),
Kach (long underwear), Kara (an iron bracelet),
Kirpan (sword).

The Khalsa was inspired by a sense of divine mission to right the wrongs of the world and in the discharge of his duties no fear of earthly power stood in his way. It was founded on the principles of equality and Khalsa brotherhood and on the principle of democracy. Guru Gobind Singh vested real power in the Khalsa brotherhood. Guru abolished the nomination of any person as the Guru and democratised the Sikh community. It was based on casteless society.

Khalsa was a great achievement of Guru Gobind Singh and the outcome of the martyrdom of Guru Tegh Bahadur. "It was a revolutionary step of unique significance in Sikh history which brought about a complete change in the outlook of the lifeless, oppressed and downtrodden people, who were groaning under the yoke of the caste system and tyrannical rule of the Mughals."³⁶

Some writers like J.N. Sarkar condemned the creation of Khalsa. "Guru Gobind organised the Sikhs to suit a special purpose... He converted the spiritual unity of religious sect into an instrument of political advancement."³⁷ It introduced the new question whether Gobind Singh meant to change the faith of Guru Nanak.

It is evident that in Khalsa, we find a new spirit but in its essential beliefs Guru Gobind Singh introduced no change. His religion was the same^{as} of other Gurus, believing in one God. Guru Nanak condemned caste-system. He abolished it. Guru Nanak condemned Lodhi kings for their oppression, Guru Gobind Singh fought against them. In reality, we can say that Guru Nanak placed ideals before his disciples and Guru Gobind Singh gave practical shape to achieve the same mission.

The followers of Sikh Gurus also influenced the Sikh history by sacrificing their lives. As Banda Bahadur stands prominent among them. Banda aimed at national awakening and liberation of the country from the oppressive government of the day. Guru Hargobind and Guru Gobind Singh fought battles, but they fought for self-defence. They did not want to establish their own rule within the country. But as contrary to it, Banda Bahadur always took offensive, he wanted to destroy the roots of the tyrannical empire and to establish in its place a national rule. He seized enemy's property and set up his own democratic government in small part at Punjab. Banda was the first man who laid the foundation of political sovereignty of the Sikhs. "... Banda had shown what self-government meant."³⁸

Although the movement of Banda Bahadur was crushed, it did not minimise his role in the making of Sikh history. "But all the success gained by him was not

in the battle field. There were a revolution in the minds of the people of which history often fails to take note. A will was created in the ordinary masses to resist tyranny and to live and die for a national cause. The example set by Banda and his companions in this respect was to serve them as a beacon-light in the darker days to come. The idea of a national state, long dead, once again became a living aspiration, and although suppressed for the time being by relentless persecution, it went on working underground like a smouldering fire, and came out forty years later with a fuller effulgence, never to be suppressed again."³⁹

The history of the Sikhs after the martyrdom of Banda Bahadur was a record of the life and death struggle of the Sikhs for their survival and to gain the political power. The government waged a vigorous campaign of persecution against the Sikhs. In the process this policy of the rulers, the Sikhs developed a kind of love for suffering. It is because for this that they ^{are} never afraid of dying for a cause. The Sikhs struggled till they established their own rule in Punjab.

At the time of dark period of Sikh history, after the death of Banda Bahadur till the end of 18th century the Sikhs sacrificed their lives for the faith, religion, save the honour of holy places and for the principle of Sikhism. "The Sikhs of eighteenth century saved the

honour of the people of India, won for them independence and to respectable life which India have never experienced since 1000 A.D. This was the desire of the Indian people which the Sikhs fulfilled."⁴⁰

In the end we may conclude that "history is the record of those events which indicate the growth of man's mind, man's intelligence and how he uses them to discover better ways of living and to build up orderly societies which we call civilization or culture. Culture is that complex whole which includes knowledge, belief, art, morals, customs and any other capabilities or habits acquired by man as a member of the society....History is related to something changing as opposed to something which is constant or repeats itself. It includes both nature and humanity in their changing - either growth or decline phase."⁴¹

So history is a result of past events which show man's struggle through ages for freedom by recording his achievements and failures. Only a few enlightened people change the course of history. We ^{have} discussed that people with no definite principle could not influence the history.

The Sikh Gurus with solid ideology greatly influenced the history of the coming generations. It was their doctrines which encouraged earlier the ^{and} Gurus/later on their followers to sacrifice their lives.

One can say that Sikh history is the history of martyrs. Sikhism produced martyrs more than any other religion. Without martyrs there would be no Sikh history. They changed the course of the history. The martyrs made the Sikh history as it stands today. It owes to their sacrifices that the Sikh religion survives with its own identity. "The Sikh martyrs, by a magic wand, as it were completely metamorphised the society and the country that gave them birth. They completely changed the course of events in the times in which they lived, falsifying the much talked of and much commented upon theory that great men are mere products of their times."⁴² The future of history of India has a clear bearing in fact of the Sikh martyrs ideology based struggle.

...

REFERENCES

1. S.K. Kochhar, Teaching of History, p. 1.
2. Encyclopaedia of Britannica Vol. II, p. 594.
3. S.K. Kochhar, op. cit., p. 1
4. Chamber's Encyclopaedia, Vol. 7, p. 141.
5. The World Book Encyclopaedia, Vol. 8, p. 232.
6. S.K. Kochhar, op. cit., p. 3.
7. New Standard Encyclopaedia, Vol. 6, p. H 183.
8. Khazan Singh, History of the Sikh Religion,
pp. 52-53.
9. Indu Bhushan Bannerjee, Evolution of the Khalsa,
Vol. I, pp. 50-51.
10. J.D. Cunningham, History of the Sikhs, p. 34.
11. Ajit Singh, Dr., Facets of Guru Nanak's Thought
Foreword by Satbir Singh, p. 7.
12. Surjit Singh Gandhi, History of the Sikh Gurus,
pp. 62-63.
13. ਨਿੰਦਉ ਨਾਹੀ ਕਾਹੂ ਬਾਤੈ
ਏਹੁ ਖਸਮ ਕਾ ਕੀ ਆ।। ਮਹਲਾ 5,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 611.
14. ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ
ਦੂਜਾ ਨਾਹੀ ਕੋਇ।।
ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 660

15. ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ
ਮੈ ਮਸਾਣਿ ਨ ਜਾਈ॥ ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ / ਪੰ: 634
16. ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਈ॥
ਤਉ ਨਾਨਕ ਮੋਖਿ ਤਰ ਪਾਏ॥ ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, / ਪੰ: 470
17. ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ॥
ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, / ਪੰ: 141
18. Surjit Singh Gandhi, op. cit., pp. 159-60.
19. ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ
ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥ ਮਹਲਾ 1,
ਆਦਿ ਗ੍ਰੰਥ, / ਪੰ: 6.
20. Surjit Singh Gandhi, op. cit., p. 165.
21. Ernest Trumpp, Dr., Adi Granth, p. Ixxxii
22. H.R. Gupta, History of the Sikh Gurus, Vol. I,
p. 104.
23. Macauliffe, The Sikh Religion, Vol. 3 p. 99.
24. Macauliffe, The Sikh Religion, Vol. 4, p. 2.
25. Pritam Singh Gill, Guru Tegh Bahadur, The
Unique Martyr, p. 122.
26. G.S. Chhabra, Advanced History of Punjab, p. 204.
27. Gokal Chand Narang, Transformation of Sikhism,
p. 60.
28. J.D. Cunningham, op. cit., p. 51.

29. Pritam Singh Gill, History of the Sikh Nation
pp. 167-68.
30. H.R. Gupta, History of the Sikh Gurus, Vol. I,
p. 125.
31. J.D. Cunningham, op. cit., p. 51.
32. Indu Bhushan Bannerjee, The Evolution of the
Khalsa, Vol. II, p. 31.
33. Fauja Singh, Gurbachan Singh Talib, Guru Tegh
Bahadur - Martyr and Teacher, p. 110.
34. A.G. Bannerjee, The Khalsa Raj, pp. 21-22.
35. Khazan Singh, Philosophy of the Sikh Religion,
p. 229.
36. Sudarshan Singh, Sikh Religion, Democratic
Ideas and Institutions, p. 129.
37. J.N. Sarkar, Aurangzeb, Vol. II, p. 301.
38. H.R. Gupta, History of the Sikhs, Vol. II,
pp. 36-37.
39. Teja Singh and Ganda Singh, A Short History of
the Sikhs, Vol. I (1469-1765), pp. 107-8
40. Pritam Singh Gill, op. cit., pp. 314-15.
41. B. Sheik Ali, History, its theory and Method,
pp.6-7.

....

CHAPTER VI

IMPACT OF SIKH MARTYRS
ON INDIAN SOCIETY

Any incident, happening, action or invention worth the name has its impact on the society. If an aeroplane is blown off, an earthquake hits a part of a country, a gas leakage tragedy takes place, the whole world is affected and wants to know the truth and gives help to keep up the morale of the public and save humanity from suffering and death. If above incidents have their impact on the society, then the sacrifices and martyrdom for the truth and good cause can never go in vain. They leave their impact on the society.

Such is the story of the Sikhs. It starts with Guru Nanak Dev, who initiated a religious movement with emphasis on social elements. At that time both Islam and Hinduism were deprived of the real meaning of the religion. Guru Nanak provided an alternative to the people which later on emerged as Sikhism. He did not only want to bring new spiritual life in human race but also wanted to reconstruct the society on the basis of just cause which may be reflected in social, political, religious and cultural spheres of human activities.

Guru Nanak wanted that a man should lead a normal worldly life and should also do his duties and obligations towards his family, society and nation. Instead of

propagating the life of ascetics, the Guru preached non-attachment in the spiritual sense so that he might lead a spiritually oriented life in the world of social relations. He visualized a world in which spiritual ideals and ethical values might influence the personal, social, cultural, religious, economic and political life. Thus Sikhism began to develop a personality of its own and grew into a faith. This

new faith in due course of time came in conflict with the state. In order to save Sikhism, the Sikhs had to struggle and fight against tyranny in a determined and resolute way. This situation demanded the sacrifices from the Gurus and their followers.

The sacrifices made by Sikhs were not exactly like these made by those who believe in other faiths.

As it has already been discussed in Chapter II that in Christianity, a martyr means a person who suffers death for refusing to renounce the faith. In Islam the term 'martyr' is applied to a person who is killed in religious war fighting against the non-believers. But in Sikhism a martyr suffers death because of certain principles and ideals. Thus a Sikh martyr dies for social, political and religious causes. The main ideal of the Sikh martyrs was to root out the evil from this world and to bring righteousness and a reign of truth in the world.

Evil and good are the two sides of the same coin. They go side by side in the world. One should fight against evil and if need be undergo sufferings to bring good. According to the Sikh Gurus a man of God should not run away from the suffering and when necessary while treading the path of struggle God is on the side of the righteous and the holy. According to the Sikh religion, good can only be brought after long struggle, suffering and self-sacrifice by those who believe in good and God. It was this thought that gave the idea of martyrdom as a means towards the re-assertion of God. The Gurus firmly believed that righteousness can be brought about by patiently bearing the suffering which may not be annihilated, but can be overpowered. When evil and tyranny take upper hand and cannot be tolerated, sacrifice is needed to reduce the imbalance of tyranny. The Gurus believed that all the good and the great things in the world can be brought about by following the principle of self-sacrifice. It is only through sacrifice that evil can be abolished from the world.

The Sikh martyrs died for the ideals to free mankind from evil and tyranny. Guru Nanak says:-

"Make the restraint of sins thy effort.
Then alone shall people^{call}/thee blessed." ¹

(Adi Granth, p. 596)

At that time, Indians were passing through the

darkest period and the Guru's aim was to uplift the society. It was this mission which made the Sikh Gurus and their followers to sacrifice their lives for the humanity as a whole. During this process of martyrdom which started from the fifth Guru Arjun Dev, till the modern times, that a deep impact was made by those who believed in heroism and self-assertion. The impact of the Sikh martyrs on the Indian society can be seen from political, social, economic and religious viewpoint.

The Indian political scene was that of submission, helplessness, suppression and cruelty. The people at that time were timid and the rulers were aggressive. The Indian society had to tolerate the high-handedness of the Imperialists. Guru Nanak's idea was that it was the duty of a religious man to change the conditions of the country. India had lost its original lustre due to the constant Muslim invasions from Mahmud to Babur. During these invasions, thousands were killed and that time Indian rulers indulged themselves in leading luxurious life. As a result of which they became weak and could not save the public from cruelty. And the religious and political leaders accepted the rule of foreigners in India. Not a single man spoke against the cruelty towards inhabitants of the land. The country as a whole had become too weak to offer any resistance. They could not even protect the prestige

and honour and they could do nothing when their women-folk were driven away like animals by the invaders and were sold as slaves in Afghanistan. "The result of all the oppression and excess of the Muhammadan rulers was that a country, which was unrivalled in riches and prosperity, was within a few centuries reduced to beggary and desolate jungles. ... The Muhammadan bigotry did the worst for the Hindus. They were cruelly tortured, their temples destroyed, their females brutally wrested from them and necessities of life savagely wrenched away. All these horrors led to famines, chaos, Hindu revolt, and Muhammadan rebellions, which reduced the country to mere anarchy. All righteousness had vanished, and sin and unrighteousness swayed the country."²

The Hindus adopted the religion and culture of the Muslim invaders to great extent, but the invaders kept them at arm's length. "They were proud of their religion, which is unambiguous, definite and rigid in dogma, and acted as militant missionaries of Islam. They considered it a religious duty to place the message of Muhammad before the non-Muslims and to convert as many of them to Islam as they could. And they had little to gain by merging themselves in a society that was caste-ridden and torn by internal dissensions."³

After consolidating the political powers, the Muslim rulers, then started to treat the Hindus very badly even worse than the one when they were invading the country. They charged the Zajya and religious tax from the Hindus and thus demoralized them. Even worse than that treatment awaited the Indians when they had to face mass-scale conversion to Islam. The Hindus were discriminated in all the spheres of life.

In the beginning the Hindu princ^{es} put up some resistance to the invaders, but when the roots of the Muslim rule were firmly established covering a major portion of India, the Indian rulers could not offer any fruitful resistance. The reason was that there was infighting among them and Indian rulers could not fight from a common platform, they lacked the real spirit of patriotism. As they did not have powerful ideology to back with. On the other hand the Muslims fought with strong religious impetus at their back. They also knew that India was a fabulously rich country and if they occupy more and more land, they would be able to plunder wealth. Khazan Singh rightly remarked, "The Arabs were warlike and their martial spirit was great, and they were capable of coping with their antagonists. ... But the Hindus had utterly lost their martial inheritance and considered themselves mere innocent sparrows as compared with the hawk like Muhammadans. They had, through

continuous practise of oppression become accustomed to ill treatment and harshness."⁴ M.L. Bhagi remarked that "There was no synthesis on political level and the Hindus always grudged Islamic domination ... the Muslims came and established in India and the nation got divided as Hindu and Muslim. Attempts were made by holy men to bring reconciliation and unite them met with failure. The orthodoxy widened the gulf and the divines played in the hands of selfish rulers. Throughout India attempts were made for the revival of Hindu sovereignty to secure liberty, privilege and higher status."⁵

The society in the medieval times had become slave and the masses were too weak to rise above the status offered by the rulers and lead an unhonourable life. The Muslim nobles and high officers were engrossed in the affairs of war and pleasure and neglected the household work. In due course of time they developed an attitude that it was not worthy of a gentleman's dignity and honour to do any domestic work. The ruling classes developed undemocratic ways of life, which was a great hinderance in the social well-being of the masses. The masses had developed unprogressive and socially unhealthy character. The Indians accepted this state of affairs in a characteristic Indian way of resignation and passivity, and as an act of fate, and they failed to rise to the call of the time. Demorali-

zation had started and the Hindu society became weak. They forgot that they had lost their freedom and that they lacked all initiatives to develop a better society.

During the Muslim invasions and their rule, the Indian peasantry was made to suffer due to constant state of warfare and natural misfortunes which brought down the economic conditions of the masses. The masses, who formed the bulk of the population were poor and did not have enough to satisfy their needs. The government demands on the people's production was exorbitant and the tiller of soil was left with one-third of his produce. Even sometime peasants had to sell their lands to meet the demands of the state. Seeing this sorry state of affairs, Akbar introduced agrarian reforms. But in the seventeenth century "agrarian relations were seriously disturbed. The whole economy in the countryside was in danger of giving way under the heavy weight of relentless exploitation by state's Jagirdars and Mansabdars."⁶ "The conditions of the peasantry, unskilled workers, menial servants and low shopkeepers progressively deteriorated from the time of Akbar to that of Aurangzeb, and became very bad indeed during the days of later Mughal emperors."⁷ So the discontented masses, mostly the peasantry had reached a point from where they decided to rise in rebellion against the state to improve their social and

economic conditions. In fact they were looking forward to a chance which could enable them to be free from this system.

Religiously the Hindus were subject to all sorts of indignities and persecutions as given in the Chapters III & IV of this thesis. All types of devices and modes of persecution, threats or even inducement were used with determination and force so that the Hindu masses might embrace Islam. Millions of innocent people who resisted were beheaded in a most merciless and inhuman manner. Internally the Hindus who had gone weak were in^a very deplorable condition. They had lost most of the what was basic, necessary and wanted towards a healthy progressive existence of people. Their moral values were lowered and their character had lost all significance worth the name. There was no question of raising their moral standards. Spiritually their standard had come down to a very low level. "The worship of the most high was neglected and that of nature elements, stones and idols substituted. The will of the people was confined, limited and fettered in the most dreadful whims and superstitions, the spirit of union was destroyed, physical strength weakened, moral courage lost, and spiritual might had gone. The Hindus had become worse than slaves and idol-worshippers."⁸

Instead of making changes in their way of living,

the masses clung more seriously to the old hackneyed, outmoded values and pattern. "Obviously, the culminative effect of all those things was that Hindus developed an inferiority complex and feeling of helplessness. The demoralisation of the Hindus could not but have preverted if not corrupted their social attitudes. They became introvert, peevish and escapist."⁹ Surjit Singh Gandhi further adds, "it can be said that Hindu society was a house divided in itself, completely demoralized without any social will to improve itself. It appeared as if it had resigned to her fate and felt satisfied in clinging to its beliefs and some of their outworn and outdated institutions such as untouchability and caste system instead of striving to fashion creative response to the challenges of Islamic religion and Islamic civilization."¹⁰ The same condition of the Indian society is described in elegant English by Gurdev Singh in the Introduction of his book 'Punjab Politics'. "It was a period marked by tyranny, injustice, religious fanaticism, political chaos, oppression and all kinds of corruption and high-handedness in all spheres of life. It had resulted in the social culture and religious degeneration and degradation of the Indian society. During this extremely dark period of Indian history, there was need for establishing the dignity of the individual and liberating man from

oppression of all kinds."¹¹

It is the law of nature that if evil crosses all its limits, the Almighty does something to destroy it and to keep the balance of goodness and evil. The same happened in sixteenth century, when the tyrannical rule crossed its limits and acquired the level of complete intolerance. Sikh religious movement appeared on the scene, which led the people from darkness to light by bringing truth, love and equality and defeating the spirit of hatred, narrow-mindedness and intolerance. "Of

Himself the Lord is Unseeable but He is seen through His wondrous nature."¹²

The Sikh Gurus thoroughly examined the condition of the Indian society and noticed the sufferings, hardships and the miserable condition of the people through which it was passing. They combated with the prevailing situation and founded a new society which could fight aggression and evil. This very movement played a pivotal role in redeeming the suffering of the masses. Their resistance was inspired with a noble sense of mission which the Gurus and their followers were to achieve. "The greater the oppression is, the stronger the people grow, and instead of bending down under its weight, they rebound with stiffened muscles and feel delight and bliss in sacrificing themselves. The true devotees, therefore, reckon such oppression

entirely against the will of the Almighty and feel it far more than anybody else."¹³ The Sikh movement had continuity, power, strength and stamina which enabled the Sikhs to carry on one of the grimmest struggles in the history of mankind against the most horrible tyranny. It had a very strong point that it had a complete support of the masses, which were considered the lowest in the caste-ridden society of that time. Being a people's movement, it gathered momentum and revolted strongly against the Hindu unprogressive, unjust social structure and the tyrannical administrative structure of the Muslims, in other words political slavery of the Mughal rule.

Guru Nanak, the first Sikh Guru, produced a sect of disciples. He taught them how to lead a meaningful life, free from all superstitions and to realize the existence of only One God, the creator and to worship Him only. He taught them humility, fearlessness and refusal to accept the tyranny and evil. This religious and reformatory mission of Guru Nanak later on changed to political orientation under the prevailing circumstances. Old traditions, beliefs and style of life had to undergo some change. During this process of change naturally there was resistance from both the Hindus and the Muslims. It is the nature of mankind to look at every change with a critical viewpoint and if

there is a conflict between the ideals and principles of new and the old there is bound to be some sort of opposition. In the war of ideas it is the people who get killed. This new society based on religious and spiritual ideas, brought in political ideas into its fold, with this developed the spirit of heroism and self-sacrifice to fight for moral cause. Since it was a movement of replete with sacrifice by the Sikh Gurus and the common man, it had a remarkable impact on the Indian society as a whole, which will be discussed in the following pages.

The Sikh martyrs raised the voice against the political slavery of the Indian masses. Politically the Hindu society suffered badly as it lacked martial spirit. The Hindus enjoyed no political freedom. The Gurus wanted to create a society whose members would enjoy equal political rights. Such people would not bow before injustice. In order to defend the weak and helplessness, there would be struggle. The state, according to Sikhism, was to give justice and to make the lives of the people happy and meaningful. The state should look after the interest of the people. The Gurus made the people politically conscious to enable them to safeguard their interests and to live contented life. The Gurus wanted the political power to go with the people.

Guru Arjun Dev organised the finances of the Sikhs, consolidated and organised the Sikh masses. He changed the voluntary contributions into a system levy. The rulers could not tolerate the growing power of the Sikhs. Ultimately Guru Arjun Dev was executed and with this act of sacrifice started the tradition of martyrdom and gave them a new life line of action and thought. Guru Hargobind changed a Sikh society into a warrior political community. After the martyrdom of Ninth Guru, the Tenth Guru Gobind Singh announced his mission to punish and to destroy the oppressors. He became champion and saviour of the poor and down-trodden masses.

In Bachitra Natak, Guru Gobind Singh
says:-

"For this purpose I came into
this world.
God sent me for the sake of dharma,
Wherever you are, spread dharma,
Root out the oppressors and the wicked.
For this purpose was I born,
Bear this in mind all ye saints,
To propagate dharam, to protect saints,
To annihilate all the tyrants."¹⁴

Guru Nanak openly condemned the rule of
Lodhis and invasions of Babar as masses had to undergo

sufferings at their hands. Keeping in view the same ideals the tenth Guru Gobind Singh wanted to infuse new life in the dead bones of the Hindus. He united the masses against the tyranny and persecution of the rulers. He wanted to make a strong nation to enable them to regain their lost political independence. He created Khalsa to fulfil his mission. H.R. Gupta beautifully described the aim of Guru Gobind Singh. "Destruction of the Mughal Government was not the only aim. He provided them a positive political ideal. He offered them the sovereignty of their mother country, and showed them the way how to achieve it. The slogan given to them in their prayers implied that the Khalsa would reign and their enemies would be eliminated. This was not an empty dream. It became an article of faith with the Khalsa. They had a firm belief in the Guru's words, and were convinced of their destiny as the future rulers of the country. This gave them confidence and courage, devotion and dedication. It created in them the spirit of service and self-sacrifice."¹⁵

Guru Gobind Singh put spirit into the dead souls so that they could resist the oppression of the Mughals. In fact, he changed the complete psychology of the masses. Guru Gobind Singh while fighting the injustice encouraged the people and made them more strong to fight

for their rights. The Khalsa accepted the challenge of the Mighty Emperors and started national struggle for freedom. Thus, the Guru infused an unprecedented and unparalleled heroic spirit into a down-trodden race.

As the oppression grew more and more, the Khalsa became harder and harder. With their strong determination, resolution and undaunted courage, they happily died while suffering cruelty and misery. Death for these martyrs was nothing but a happy friend, guiding them to heaven, the bliss. According to Gopal Singh, "God intervenes in the affairs of the world on the side of those who fight detachedly, for its secular welfare and moral health is a miracle of human history in which the Sikhs has firm faith."¹⁶

The people with such an inspiring spirit could not sit idle to watch and tolerate not only the ill-treatment of the Government but by any other agency also. They took up cudgles when the time came for the ^{fought} action and determinedly. This trait in the Sikh character was nurtured for two centuries by Gurus and was carried forward by their followers. The Sikhs sacrificed their lives with this determination to bring an end to the political slavery, social injustice and religious oppression and to create a society in which every man might have equal socio-political and religious rights. To achieve this aim the Sikhs gave more and

more sacrifices so that the following generations might live independently. The sacrifices had great impact on the society not only of their times but for the times to come. Such great martyrs normally leave an undying and ever-lasting impact.

After the death of Guru Gobind Singh, Banda Bahadur took up the mission of Guru and fought many battles tooth and nail to uproot tyranny from Indian soil and to fulfil the dream of Guru Gobind Singh to create Ideal State based on the principle of Sikhism. But the religious, political and social forces gained an upper hand for their existence and Banda could not achieve complete success. At the end after fighting heroic battles for seven years, Banda was defeated, captured and executed. Although his plan of establishing a Khalsa Raj did not succeed, he laid the foundation of the Sikh sovereignty. After Banda's death, the Sikhs fought gruesome wars, picking up the thread of achieving political independence and carried it forward for 50 years till they captured Lahore in 1764 A.D. During this long period the Sikhs suffered many hardships and fought lots of battles. Internally, orthodox Khalsa separate itself from Bandie, many separated groups like Dal Khalsa, Budha Dal, Taruna Dal were formed. The Khalsa divided into misls. The misls which were headed by the various chiefs were ultimately

came out successful in overthrowing the supremacy of Mughals in the Punjab. The chiefs established their dominions and Punjab was divided into many small parts. Ultimately Maharaja Ranjit Singh was successful in creating a state of Sikhs in the northern Indian after he conquered and merged the misls into his empire. With this the Sikhs came out as sovereign power and the efforts of Sikh martyrs bore fruit to establish Khalsa State and thus ended the political slavery of masses. "Unlike Islam, Sikhism did not start with a political success, but like Christianity as a protestor against it and a martyr at its hands but when ultimately there was no choice left but to fight the Mughal imperialism with its own weapons and create an empire, no one's social norms or spiritual beliefs were tempered with. The Sikhs chose to remain a minority people, fighting not against but on behalf of the majority, and sharing political and military power with the others even on a more generous scale than they would have even under their own dominion. Whether it was a Banda Singh Bahadur or Ranjit Singh, Maharaja of the Punjab, who led them to political victory and national self-assurance the personal conduct of each one of them was made a subject of public scrutiny and if it did not accord with the Guru's mandate, it was publicly censured and even punished."¹⁷

Practically, a Sikh Raj was formed and theoretically also change was brought, previously politics was not morality based. Sikh martyrs spiritualized the politics.

Sikhism flashed the new idea that it is the people who make country and not the Kings. Kings should rule the country by doing good to people and not by being tyrannical to them. The tyranny of Muslims resulted in making the Hindu society socially weak one. It was not only the Muslims who were responsible for bringing about degradation in the society, but the Hindu society itself was responsible for this downfall. Indian society was passing through a very critical stage. Something was needed to be done to establish the dignity of the individual and social upliftment. This work to regenerate the down-trodden society was taken up by the Sikh Gurus, in order to stop it from further social exploitation.

The Sikh Gurus from the very beginning advocated a strong consciousness of the social life of the masses. They advocated such social values which helped to develop a whole world vision which could influence all the human relations i.e. personal and social. This development of the community was done in two parts. Firstly, Sikhism brought reformation of the society by bringing home in the minds of the people the concept of equality of all human beings. They also put forth the

idea that there is no question of rich and poor, high and low in an ideal society. Their main aim was to build a new society on the principles of equality, justice to all, righteousness and truth. Secondly, to achieve this Sikhism tried to evolve such attitudes and institutions that would develop solidly these principles. In this long drawn out process there was bound to be opposition by the society due to personal interest and ignorance. The struggle fierce in one form or the other. So the attitude of passivity, indifference and withdrawal was discarded.

Guru Nanak was the first who challenged the heroic tradition of the masses which was dormant for quite some time. Guru was a fearless crusader. He did not fight for the political change with the sword rather he brought social revolution through his ideas. He raised the voice against the social evils at a time when none dare open his mouth against the injustice. He made the masses realise that they belonged to a heroic nation and they should shed passivity to revive the heroic tradition. Guru Arjun, by the act of martyrdom, annihilated the fear of death and roused the spirit of sacrifice. The weak society was made strong and the peevish masses were filled with the heroic character through the sacrifices made not by the Guru only but later on by countless followers. The

end was that such a heroic tradition was infused in the masses that the coming generations fought with unparalleled courage at the risk of their lives against the strongest of enemies and achieved the social freedom. "The Indian society which was facing tyranny and injustice under the alien rule was exhorted by the Sikh Gurus to lead a fearless life and oppose tyranny and injustice. The aim of the new society created by them was to combat and destroy unrighteousness and tyranny. Sikhism created fearlessness and religious zeal which resulted in shining and noble deeds of heroism."¹⁸

After Banda Bahadur succeeded in his early battles he enlarged his activities and men from all walks of life flocked to his camp. Such was his influence that many men came to join his army. After some time he declared that if anybody was maltreated by the Muslims he should come to him for help. Kushwant Singh has beautifully expressed the effect of this declaration, when he says, "The proclamation was like a spark in a highly inflammable situation. The peasants of Malwa rose against the Zamindars and local officials. Banda opened the flood gates to a sea of pent-up hatred and all he could do was to ride on the crest of the wave of violence that he had let loose. He could not, nor did he try to, direct its course, knowing fully well

that he who rides a tiger cannot afford to dismount."¹⁹

The masses mostly the peasantry were discontented with the agrarian system of the day and they had their own grievances. After Banda conquered Sirhind he became the master of the territory between the Jamuna and ^{the} Sutlej, due to one reason or the other a great number of Hindu and Muslim peasants came in contact with him. Zamindars had oppressed the peasants for decades and now they found a leader who had sympathies with them and who could rise into rebellion against the authorities. Thus the movement spread and more and more peasants joined hand with Banda to free themselves from the clutches of Zamindars. We can say, in the other words, that Banda's movement was a peasant uprising or Agrarian Uprising."²⁰ It was a peasant's revolt promoted by the Sikh martyrs. The masses fought for economic liberation. The large holdings of Zamindars of Malwa and Doab was broken up into smaller lands.

During the period in question, the religion of the masses had few of the higher spiritual values either of Hinduism or Islam with crumbling down of the religious values. The masses were looking for a religion who could give them inspiration, guidance and hope for a better religious life. Death of Guru Arjun was a turning point for the development of Sikhism. People

used to come to the Guru for spiritual solace and enlightenment, but his death as pointed out by S.S. Gandhi, "... benefitted the Sikh movement in another way. The Sikhs faith in the ideals and institutions of the Guru increased, and the Sikh organisation received immense strength. Besides this, the followers of the Guru began to think that theirs was a superior fellowship which aroused jealousy in the minds of the Muslim state and Muslim church."²¹

Guru Tegh Bahadur suffered death for his high ideals and proved to the world the inhuman character of the ruling class. "In his death, however, he surpassed anything that he had done in his life. He was known throughout upper India, was highly revered by Rajput princes, and was actually worshipped by the peasantry of the Punjab and was generally looked upon as a champion of the Hindus."²² It was this reaction of the people that widened the popularity of the Sikh religion. The masses thought that in order to face the various challenges they would have to be more resolute and determined to fight for their freedom in all spheres of life. The people from all sections of the society thought that only Sikh religion was the only way to get liberation from the suppression. So more and more people^{were} attracted towards Sikhism. This event paved the way for Khalsa. Thus Sikhism came to forefront with

its own distinctive character.

Later on, Banda Bahadur popularised Sikhism without using might or influence. People marvelled at his dauntless courage, bravery and honesty towards Sikh religion that they themselves came under the fold of Sikhism. "His zeal for the propagation of Sikh religion was only equalled by his zeal for war. He converted a large number of the Hindus and the Muslims to the Sikh faith but there is no evidence to show that he ever used forces in doing so."²³

After the martyrdom of Banda Bahadur, the Sikhs had to face more cruelty and hardships. Some of them became Sahjdhari Sikhs, while the others who believed in the ideals and principles of Khalsa had to face more atrocities, but they did not budge an inch from their faith. Misery and torture increased their faith in religion and united them to fight for the national cause. The Sikh history is full of examples of Sikhs who chose to suffer death than to abandon the Sikh faith like Bhai Mani Singh, Bhai Sant Singh, Bhai Kaur Singh etc.

Every martyr dies for a cause with the belief that the next generation will get the right for which he sacrificed his life. The more the persecution the more the flame kindles to give sacrifice for their faith. Persecution and progress go side by side. They

march ahead as action and reaction and lead others to follow the same path. With each persecution Sikhs emerged with greater force and strong determination. Thus they achieved their aim step by step.

The Sikh sapling, the seed of which was sown by the Sikh Gurus, flourished into a huge tree bringing solace and peace to the suffering people. To conclude, the impact of the sacrifices made by the martyrs to keep up the ideology of Sikhism gave a fillip and innumerable people embraced Sikhism. Martyrs played a laudable and solid role in developing the distinctive character of the sizeable part of the society which was not akin to any other prevalent religious beliefs. The society as a whole started believing that God is one but the ways are many. Sikhs generated confidence in individuals and the society and helped them to fight against unjust rule with courage, confidence and self-respect. It not only sowed the seeds of integration of the society but also developed a cosmic outlook.

People started thinking that sacrifices made for a right cause do not go waste. They have their intrinsic value to bring to the front the notion that the interest of the country and society came before self-interest. The martyrs heightened the idea that the society as a whole is respected by others if

sacrifices are made for righteous causes. They also infused in the blood of Indian society the idea of translating everything into reality through militant valour or heroic deeds of highest order. The martyrs gave a successful and tried out theory of struggle and self-sacrifice. Later on this theory to fight for the cause of others became an integral part of the society.

This modern religion, which came into being with a view to purifying and purging out the unsocial, unethical and unwanted also to uplift, improve and develop the deplorable condition of the Indian society which was brought about by the foreign rulers and which had developed its strict attitude towards strengthening the elements in the religion to save themselves and to keep away the influence of the foreigner's religion, their own religion, has done a remarkable job for which it was created. Not only that Sikhism developed politically, spiritually, socially and economically and had wonderful cosmic impact on all spheres of man's life. In order to do so the devout Sikhs and later on during the process of development, the weak and downtrodden were infused with inspiration, enthusiasm, courage and strength to enable them to make highest kind of sacrifices not only of material kind but also of their own lives

that they selflessly, willingly, peacefully and happily achieved martyrdom and enlightened, integrated, influenced the mankind in general. Sikhs are now spread may be in small number in nearly every nook and corner of the world to spread the message of their Gurus. How could a handful of Sikhs could do so? Only due to the light kindled in their hearts by the martyrs of this faith.

...

REFERENCES

1. ਬੰਨ ਬੰਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾਕੇ ਆਖੈ ਧੰਨੁ।
ਮਹਲਾ 1,
-ਆਦਿ ਗ੍ਰੰਥ, ਪੰ: 596.
2. Khazan Singh, History of the Sikh Religion,
p. 43.
3. A.L. Srivastava, Medieval Indian Culture,
Chapter VI, p. 231.
4. Khazan Singh, op. cit., p. 51.
5. M.L. Bhagi, Medieval Indian Culture and Thought,
p. 113.
6. Fauja Singh, Gurbachan Singh Talib, Guru Tegh
Bahadur Martyr and Teacher, p. 64.
7. A.L. Srivastava, op. cit., p. 31.
8. Khazan Singh, op. cit., p. 45.
9. Surjit Singh Gandhi, History of the Sikh Gurus,
pp. 28-29.
10. Ibid., p. 31.
11. Gurdev Singh, Punjab Politics, Introduction,
pp. XV-XVI.
12. ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾ
-ਆਦਿ ਗ੍ਰੰਥ, ਮਹਲਾ 1, ਪੰਨਾ 1042.
13. Khazan Singh, Philosophy of the Sikh Religion,
pp. 39-40.

14. Tranlated by H.R. Gupta, History of Sikh Gurus, pp. 177-178.

ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੇ ਆਏ ॥

ਧਰਮ ਰੇ ਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥

ਜਗਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਬਾਰੇ ॥

ਦੁਸਟ ਦੇਖੀ ਅਲ ਪਕਰਿ ਪਛਾਰੇ ॥

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮ ॥

ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ॥

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥

ਦੁਸਟ ਸਭਨ ਕੇ ਮੂਠ ਉਪਾਰਨ ॥

(ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ, ਬਚਿਤ੍ਰ ਨਾਟਕ)

15. H.R. Gupta, History of Sikh Gurus, Vol. I, p. 194.
16. Sikh Gurus and the Indian Spiritual Thought, ed. by Taran Singh; "Sikhism : Its Unique Contribution" by Dr. Gopal Singh, p. 31.
17. Ibid., p. 32.
18. Gurdev Singh, Punjab Politics, p. 20.
19. Khushwant Singh, A History of the Sikhs, 1469-1839 Vol. I, p. 103
20. Ibid. p. 99
21. Surjit Singh Gandhi, op. cit., p. 259.
22. G.C. Narang, Transformation of Sikhism, p. 70.
23. Surjit Singh Gandhi, Struggle of the Sikhs for Sovereignty, p. 35.

...

CONCLUSION

Men may come and men may go but the world goes on for ever. Man is to live in this world and not to discard it to lead the life of an ascetic. He is to live life totally by participating with zeal in the social activities. He is not to live in any bondage but being a liberated man, he is not to die like a meak lamb. Following the path of truth and goodness during life time, he is to die a death which may become a guiding star for others.

There is no death of men who sacrifice their lives whenever there is suppression, oppression and chaos. Men stood steadfast without budging an inch from the stand they had decided to take for defending their religion, faith or ideology. Great men appear on the scene during uncertain and difficult times on different lands as if they are ordained by God, the Almighty, to save the humanity from degradation, depression and defamation. To keep alive the cause of righteousness and to protect, defend and save the interests of mankind irrespective of caste, colour or creed, some men stand at a revered platform as compared with others for they sacrifice their precious lives for

a cause or for a commitment to an ideology; and these selfless men are remembered with deserving respect ever generation after generation as martyrs. Later] on men wonder at times at their marvellous act of supreme and disarming courage of laying down their lives. By choosing the most dangerous path, such great men create history and change the course of events to follow.

As a starting point to dig up and throw light on the psychology of facing death while in search of truth, the case of Socrates is taken up and political, religious and social conditions are discussed. Athenians were facing political unrest; they were experiencing ruthless despotism and were living in utter lawlessness. In order to re-establish the democratic principles and to liberate the human beings from uncalled for, unwanted and unexpected tyrannical behaviour, Socrates advocated without any fear of maltreatment, moral and spiritual liberation of his men. Since the men in power did not tolerate his preachings, Socrates was put to death. He died for his principles which he upheld sincerely all through his life. Jesus Christ, the founder of Christianity stands alone as a solitary example of one man's courage with unbending and unshakable conviction and he came

out triumphant in bringing about significant and everlasting change in all those who followed his religion. Palestinians, a small Jewish nation were the subject people and they were ruled by Romans. The Jews had restricted powers but were allowed to follow their religion, Judaism, which had become a bundle of ceremonies. In fact they had departed from the true path of worship. For Jews rituals and external purity was more important than the purity of heart. Jesus appeared on the scene and he condemned all religious ceremonies, traditions and religious groups. He believed in doing good, healing the sick and preaching unity among men who were considered to be sinners and were thus put under constant humiliation. Jesus faced death for the sins of others and to relieve them of sufferings.

Sufists have their own martyrs and Mansur Al-Hallaj is one of them. Mansur, a great Sufi saint, in a state of complete union with God went to the extent that he identified himself with Allah. He declared 'Anal Haq'. Muslim theologians interpreted his statement as his claim to equality with God. According to Islam, the most dangerous and unpardonable sin is joining other gods with the one True God. So Mansur was accused of being charlatan and was put to death. Our earlier discussion leads us to the conclusion that men sacrificed

their lives for ^a cause or for a commitment to an ideology.

The second chapter has discussed the concept of martyrdom in Christianity, Islam and Sikhism. It has been shown that different religions have their own notion about offering one's life for various causes. Guru Nanak introduced the idea of self-sacrifice in theory. He made it clear to his followers that the path of righteousness was exposed to dangers and it required sacrificing one's life if need be. One can be sure of ultimate triumph of truth and goodness after undergoing long sufferings. This brought in the idea of martyrdom in Sikhism. The fifth Guru Arjan Dev gave a practical shape to this idea by sacrificing his life by undergoing unheard of tortures, for his ideals. The ninth Guru, Tegh Bahadur carried forward the idea when he gave up his life for the freedom of worship of all. Later on this idea was firmly established and got a strong hold among the people and Sikhs sacrificed their lives for just causes.

Our discussion in the chapter on 'Prominent Sikh Martyrs' leads us to the conclusion that Sikh history is full of sacrifices of lives made by Sikhs for their beliefs and principles. The religious policy

of the Mughal Emperors which was mainly responsible for the sufferings of the Sikhs has been viewed. After the reign of Akbar the Great, his successors created an atmosphere of suppression, tyranny and religious intolerance. This state of affairs reached at its highest at the time of Aurangzeb and continued till the end of Mughal Empire. In order to put an end to evil and wrong doings, the Sikhs gave up their lives willingly and without an iota of remorse. These selfless sacrifices for others are of unique nature.

In the research work in hand, the mission of Sikh martyrs is discussed in the fourth chapter. According to the Sikh Gurus the aim of one's life is to bring about spiritual upliftment i.e. salvation which can only be attained in a society that is free from social, political and religious bondage. But at that time, the atmosphere was not conducive for it. The Gurus faced many hardships and struggled hard while preaching and practising such values of life as truth, courage, love, contentment, fearlessness, self-surrender, service of humanity etc. In order to achieve their mission, the Gurus and their followers laid down their lives in the face of opposition from both the state and the church.

In the fifth chapter, we have discussed how Sikhs -

the martial race of principles, have created and given a new dimension to the Sikh history. The Sikh martyrs have greatly influenced the masses by reversing the prevailing state of affairs. The Sikh Gurus changed the basic psychology of the masses and prepared them to fight for their rights and challenge the black deeds of men in power. The Gurus started a new movement which threw away the shackles of slavery. The famous Bhakti movement had no ideology and it failed to create its own history. Whereas, Sikhism with its own ideology inspired men and showed them a new ray of optimism and confidence. The Sikhs made new history and ultimately established their own rule in Punjab. The Sikh martyrs' ideology based struggle for the emancipation of mankind has a definite bearing on the future Sikh history.

In the sixth chapter, the influence of Sikh martyrs on Indian society is considered from social, religious, political and economic angles. The seeds for liberating the mind and soul of a man from any kind of suppression were shown by Guru Nanak. The other Gurus nurtured the seedlings from time to time. They not only kept the spirit alive but were successful in making it grow. In the end, the last Guru, Gobind Singh, created a socio-religious military force - the Khalsa,

which fought bravely and tirelessly, to liberate the masses. The dormant and hidden heroic spirit which lost the power of putting up any resistance whatsoever was awakened by the Sikh martyrs. This very heroic spirit helped them in creating a new society with new ideology.

In the end it can be safely said that there are always some persons who uphold history, society and higher values of life. There is no shortage of such men in history. People of different origins and of different lands have produced such martyrs who sacrificed their lives for one or the other cause. If evil has enough strength, the people who commit themselves to face it are also there with more strength to root it out. History of mankind is full of events where evil in its crudest form was challenged by the noble people and ultimately was over-powered by them. Such people are the pillars of society which save it from disintegration and they emanate the spirit that moves the history ahead.

...

BIBLIOGRAPHYENGLISH BOOKS

- Ahluwalia, Jasbir Singh, The Sovereignty of the Sikh Doctrines, Bahri Publications Pvt. Ltd., New Delhi, 1983.
- Ahuja, N.D., The Great Guru Nanak and The Muslims, Kirti Publishing House, 15-A, Chandigarh.
- Ali, B. Sheik, History : its theory and Method, Macmillan, Madras, 1970.
- Archer, John Clark, The Sikhs, Princeton University Press, London, 1946.
- Avtar Singh, Ethics of the Sikhs, Punjabi University, Patiala, 1970.
- Babur, Zahir'd-din Muhammad, (trans. into English by Beveridge, Annette Susannah) Babur Nama Vol. I, Oriental Books Reprint Corporation, New Delhi, 1970.
- Banerjee, A.C., Guru Nanak and His Times, Punjabi University, Patiala. First edition, 1977.
- _____, Guru Nanak to Guru Gobind Singh, Rajesh Publications, New Delhi. First edition, 1978.
- _____, The Khalsa Raj, Abhinav Publication, New Delhi, 1985.
- _____, The State and Society in Northern India, 1206-1526, K.P. Bagchi & Company, New Delhi, 1982.

Banerjee, Indu Bhusan, Evolution of the Khalsa, Vol. I, A Mukherjee & Co. (Private) Ltd., 2, Bankim Chatterjee Street, Calcutta-73, Fourth edition, 1979.

_____, Evolution of the Khalsa, Vol. II, A Mukherjee & Co. (Private) Ltd., 2, Bankim Chatterjee Street, Calcutta-73, Fourth edition, 1980.

Barstow, A.E., The Sikhs, B.R. Publishing Corporation, Delhi, 1928.

Bhagat Lakshman Singh, Guru Gobind Singh, Language Department, Punjab, Patiala, 1970.

_____, Sikh Martyrs, Lahore Book Shop, Ludhiana.

Bhagi, M.L., Medieval Indian Culture and Thought, The Indian Publications, Ambala Cantt., 1965.

Bhatnagar, R.S., Dimensions of Classical Sufi Thought, Motilal Banarsi Das, Delhi, First edition, 1984.

Browne, Edward G., A Literary History of Persia Vol.I, Cambridge, 1929.

Brumbaugh, Robert S., The Philosophers of Greece, George Allen & Unwin Ltd., London, 1964.

Chhabra, G.S., Advanced History of the Punjab, Vol. I, 1469-1799, New Academic Publishing & Co., Old Railway Road, Jullundar City, Second edition, 1968.

- Connick, C. Milo, *Jesus The Man, The Mission and the Message*, Prentice Hall, Inc., Englewood Cliffs, New Jersey, Second edition, 1974.
- Court, Henry (Major), *History of the Sikhs*, Language Department Punjab, Patiala, 1970.
- Cunningham, J.D., *History of the Sikhs*, S. Chand & Company Ltd., Ram Nagar, New Delhi-110055, 1985.
- Darshan Singh, Dr., *Indian Bhakti Tradition and Sikh Gurus*, K. Prakasha, Punjab Publisher, 15-A, Chandigarh, 1968.
- _____, *The Religion of Guru Nanak*, Lyall Book Depot, Ludhiana, 1970.
- Davar, Firoz C., *Socrates and Christ*, Gujrat University, Ahmedabad, 1972.
- Dirksen, Aloys, *A Life of Christ together with the Four Gospels*, Holt, Rinehart and Winston, New York, 1962.
- Duggal, K.S., *The Sikh Gurus, their Lives and Teaching*, Vikas Publishing House Pvt., Ltd., New Delhi, 1980.
- Fauja Singh, Dr. (ed.), *Sirhind Through the Ages*, Publication Bureau, Punjabi University, Patiala, Second edition, 1984.
- Fauja Singh Gurbachan Singh Talib, *Guru Tegh Bahadur Martyr and Teacher*, Punjabi University, Patiala, 1975.

- Forster, George, A Journey from Bengal to England,
Vol. I, Language Department, Punjab, Patiala,
1970.
- Ganda Singh, (ed.), Early European Accounts of the
Sikhs, Today & Tomorrow's Printers & Publisher,
New Delhi, 1974.
- Ganda Singh and Teja Singh, A Short History of the
Sikhs, Vol. I (1469-1765), Orient Longmans Ltd.,
Bombay, first edition, 1950.
- Gandhi, Surjit Singh, History of the Sikh Gurus, Gur
Das Kapur & Sons (P) Ltd., Delhi, first edition,
1978.
- _____, Struggle of the Sikhs for Sovereignty,
Gur Das Kapur and Sons (P) Ltd., Delhi,
first edition, 1980.
- Gill, Pritam Singh, Heritage of Sikh Culture, New
Academic Publishing Co., Old Railway Road,
Jullundur, first edition, 1975.
- _____, History of Sikh Nation, New Academic Publishing
Co., Old Railway Road, Jullundur-140008. First
edition 1978.
- _____, Guru Tegh Bahadur, The Unique Martyr, New
Academic Publishing Co., Old Railway Road,
Jullundur, First Published, 1975.

- Goel, Dharmendra, Philosophy of History, Sterling
Publisher (P) Ltd., Jullundur. First edition,
1967.
- Gopal Singh, The Religion of the Sikhs, Asia Publishing
House, Bombay.
- Greenless, Duncan, The Gospels of the Guru Granth Sahib,
The Theosophical Publishing House Adyar, Madras,
Fourth edition, 1975.
- Grewal, J.S., Guru Nanak in History, Publication Bureau,
Panjab University, Chandigarh, first edition,
1969.
- _____, Tegh Bahadur and the Persian Chroniclers, Guru
Nanak Dev University, Amritsar, 1976.
- Gupta, B.S., Guru Tegh Bahadur - A Study, Publication
Bureau, Panjab University, Chandigarh,
first edition, 1978.
- Gupta, Hari Ram, History of Sikh Gurus, U.C. Kapur
& Sons, M-52, Main Market, Greater Kailash, New
Delhi-48. First edition, 1973.
- _____, History of the Sikhs, Vol. II, Evolution of Sikh
Confederacies (1708-1769), Munshiram Manohar
Lal Publishers Pvt. Ltd., Delhi. Third edition,
1978.
- _____, History of the Sikhs, Vol. III, Sikh Domination of
the Mughal Empire (1764-1803), Munshiram Manoharlal
Publishers Pvt. Ltd., New Delhi. Second edition,
1978.

- Gupta, Hari Ram, History of the Sikhs, Vol. IV, The Sikh Commonwealth or Rise and Fall of Sikh Misls, Munshiram Manoharlal Publisher Pvt. Ltd., Delhi. First edition, 1982.
- Gupta, Shanti Nath, The Indian Concept of Values, Manohar, New Delhi, 1978.
- Gurdev Singh, Punjab Politics (Socio-Politico Orientation of the Sikh Gurus), B.R. Publishing Corporation, Delhi-110052, 1986.
- Hamilton, Edith, Witness to the Truth, Christ and His Interpreters, The Norton Library, W.W. Norton & Company Inc. New York, 1962.
- Harbans Singh, Guru Tegh Bahadur, Sterling Publishers Private Limited, New Delhi, 1982.
- _____, Guru Gobind Singh, The Guru Gobind Singh Foundation, Chandigarh, 1966.
- _____, The Heritage of the Sikhs, Manohar Publications, Delhi, 1985.
- Hashim, Amir Ali, The Message of the Quran, Charles E. Tuttle Company, Japan, 1974.
- Hiriyana, M., Indian Conception of Values, Kavyalaya Pub. Mysore, 1975.
- Hitti, Philips K., History of the Arabs, Macmillan & Co. Ltd., London, 1956.
- _____, Islam: a way of Life, University of Minnesota Press, Minneapolis, London, 1970.

- Ikram, S.M., Muslim Civilization in India, Columbia University Press, New York and London, 1964.
- Jaffar, S.M., Some Cultural Aspects of Muslim Rule in India, Idarah-i-Adabyat-i-Delhi, Delhi, 1972.
- Jagjit Singh, The Sikh Revolution, Kendri Singh Sabha, New Delhi, 1984.
- Jahangir, (Tran. into English by Alexander), Tuzu-i-Jahangiri, Vol. I, Oriental Publisher & Sons, Delhi.
- Joshi, L. M. (ed.), Sikhism, Punjabi University, Patiala. Second edition, 1980.
- Kapur Singh, Mansur Al-Hallaj, Guru Gobind Singh Department of Religious Studies, Punjabi University, Patiala, 1970.
- Kartar Singh, Stories from Sikh History Book No. V, Hemkunt Press, New Delhi, 1975.
- Khazan Singh, History of the Sikh Religion, Language Department, Punjab, Patiala, first edition, 1914, Reprint, 1988.
- _____, Philosophy of the Sikh Religion, Department of Language, Punjab, Patiala.
- Khushwant Singh, A History of the Sikhs, Vol. I, 1469-1839, Oxford University Press, Delhi, fifth edition, 1984.

- Kochhar, S.K., Teaching of History, Sterling Publisher Pvt. Ltd., New Delhi, 1979.
- Kohli, Surinder Singh, A Critical Study of Adi Granth, Motilal Banarsidass, Delhi, First edition, 1961.
- _____, Outline of Sikh Thought, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, Second edition, 1978.
- _____, Philosophy of Guru Nanak, Publication Bureau, Panjab University, Chandigarh, First edition, 1969.
- Lane-poole, Stanley, Medieval India Under Mohammedan Rule (A.D. 712-1764), A Universal Publication, Delhi, 1963.
- Latif, S.M., History of the Punjab, Eurasia Publishing House (Pvt) Ltd., New Delhi-1, 1964.
- Latourette, Kenneth Scott, A History of Christianity, Harper & Brothers Publishers, New York, Second edition, 1953.
- Lings, Martin, What is Sufism, George Allen & Unwin Ltd., London, 1975.
- Livingstone, R.W. (Sir), Portrait of Socrates, Oxford, London. First edition, 1938.
- Macauliffe, M.A., The Sikh Religion Vol. I, 3-4, 5, Oxford At the Clarendon Press, London, 1909.

- Manmohan Singh (Translated into English) Sri Guru Granth Sahib Vols 1 to 8, Shiromani Gurdwara Parbandhak Committee, Amritsar. First edition 1962.
- Mansukhani, Gobind Singh, Dr., The Quintessence of Sikhism, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1958.
- _____, Aspects of Sikhism, Punjabi Writers Cooperative Industrial Society Ltd., J-11/26, Rajouri Garden, New Delhi.
- Narain Singh, The Holy Guru Arjun, S. Narian Singh, 26, Shivala Road, Amritsar, 1967.
- Narang, G.C., Transformation of Sikhism, New Book Society of India, New Delhi, Fifth edition, 1960.
- Nijjar, Bakhshish Singh, Punjab Under the Great Mughals, Thacker & Co. Ltd., Rampart Row, Bombay-1, 1968.
- _____, Punjab Under the Later Mughals (1707-1759), New Academic Publishing Co., Old Railway Road, Jullundur, 1972.
- Payne, C.H., A Short History of the Sikhs, Department of Language, Punjab, Patiala, Second edition, 1970.
- Peace, M.L., Life and Light of Sikhism, Jullundur.

- Phillips, J.B., The New Testament in Modern English,
The Macmillan Company, New York, 1965.
- Prasad, Beni, History of Jahangir, The Indian
Press Ltd., Allahabad, 1940.
- Qureshi, Ishtiaq, Husain, Akbar, Idarah-I-Adabyat-I-
Delli, Delhi, 1987.
- Ranbir Singh, The Sikh way of Life, India Publishers,
C-8, Green Park Extension, New Delhi-16, First
edition, 1968.
- Ray, Niharranjan, The Sikh Gurus and the Sikh Society,
Manshiram Manohar Lal Publishers Pvt. Ltd.,
New Delhi. Second edition, 1975.
- Raychoudhary, S.C., Social, Cultural and Economic
History of India, Surjeet Publication, Delhi,
1986.
- Sahib Singh, Prof., Guru Gobind Singh, Raj Publishers
(Regd.), Jullundur. First edition, 1967.
- Sahota, Sohan Singh, The Destiny of the Sikhs, Sterling
Publishers (P) Ltd., New Delhi. First edition,
1971.
- Santokh Singh, Philosophical Foundation of the Sikh
Value System, Munshiram Manoharlal Publishers
Pvt. Ltd., First edition, 1982.
- Sayyid, Fayyaz Mahmud, A Short History of Islam,
Oxford University, London, 1960.

- Sarkar, Jadu Nath, History of Aurangzeb, Vol. III, Orient Longman Ltd., New Delhi, First edition, 1928.
- Shan, Harnam Singh, Sayings of Guru Nanak, Shoromani Gurdwara Parbandhak Committee, Amritsar, 1969.
- Sharda, S.R., Sufi Thought, Munshiram Manoharlal, Delhi. First edition, 1974.
- Sharma, S.R., Religious Policy of the Mughal Emperors, Oxford University Press. First edition, 1940.
- _____, Mughal Empire in India, Lakshmi Narain Agarwal Educational Publisher, Agra. Seventh edition, 1974.
- Sher Singh, Philosophy of Sikhism, Sikh University Press, Lahore.
- Sikka, Ajit Singh, Dr., Facets of Guru Nanak's Thought, Bee Kay Publications, Sati Sudan Street, Books Market, Ludhiana. First edition, 1975.
- Stern, S.M. (ed.), Muslim Studies Vol. II, George Allen & Unwin Ltd., London, 1971.
- Srivastava, A.L., Medieval Indian Culture, Shiva Lal Agarwala & Company, Agra-3, Second edition, 1971.
- Sudarshan Singh, Sikh Religion Democratic Ideals & Institutions, Oriental Publishers & Distributors, New Delhi-110002, 1979.

- Talib, Gurbachan Singh, Guru Nanak - His Personality and Vision, Gurdas Kapur & Sons (P) Ltd., Delhi-6, 1969.
- _____, Guru Tegh Bahadur, Background and The Supreme Sacrifice, Punjabi University, Patiala, 1976.
- _____, The Impact of Guru Gobind Singh on Indian Society, Guru Gobind Singh Foundation, Chandigarh, First edition, 1966.
- Taran Singh (ed), Teaching of Guru Nanak Dev, Punjabi University, Patiala, 1977.
- _____, Sikh Gurus and the Indian Spiritual Thought, Publication Bureau, Punjabi University, Patiala. First edition, 1981.
- Taylor, A.E., Socrates, Peter Davies London, First edition, 1932.
- Teja Singh, M.A., The Sikh Religion, An Outline of Its Doctrines, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1982.
- Theodar Gomperz, Great Thinkers-A History of Ancient Philosophy, Vol. II, John Murray, Allzemarte Street, London.
- Trilochan Singh, Guru Nanak's Religion: a comparative Study of Religions, Rajkamal Prakashan, Delhi, 1968.
- _____, Guru Tegh Bahadur Prophet and Martyr (A Biography) Gurdwara Prabandhak Committee, Sis Ganj, Chandni Chowk, Delhi. First edition, 1967.

- Trilochan Singh, Hymns of Guru Tegh Bahadur,
Delhi Sikh Gurdwara Management Committee, Sis
Ganj, Chandni Chowk, Delhi-6, 1975.
- _____, The Ethical Philosophy of Guru Nanak, The
University of Calcutta, 1973.
- Triumpp, Ernest, Dr., The Adi Granth, Munshi Ram Manoharlal,
New Delhi, Second edition, 1970.
- Zayid, Mahmud V. (checked & revised) "The Quran",
The English translation of the meaning of the
Quran, Assisted by a committee of Muslim
Scholars. Approved by the Supreme Sunni and
Shia Councils of the Republic of Lebanon.
Daral-Choura.

ENCYCLOPAEDIAS AND DICTIONARIES

- Apte, V.S. Sanskrit-English Dictionary,
Motilal Banarsidass, Delhi, Fourth edition
(f) 1965, Reprinted 1975.
- Bobley, Roger (editor-in-chief), Illustrated World
Encyclopaedia, In Glen Cove, New York, 1967.
- Canney, Maurice, A; An Encyclopaedia of Religions,
Nag Publishers, Delhi, 1976.
- Downey, Douglas W. (editor-in-chief), New Standard
Encyclopaedia Vol.6, 8.

Standard Education Corporation Chicagao,
1981.

Dudley, Lavinia P. (editor-in-chief), The
Encyclopaedia Americana Vols 14, 16, 18, 25
Americana Corporation, New York, 1961.

Friendman, Enanuel (editor-in-chief), Merit Students
Encyclopaedia Vols 8, 11, 17, Macmillan
Education Corporation, New York, 1979.

Guralnik, David B., Webster's New World Dictionary,
Amerind Publishing Co. Pvt. Ltd., New Delhi,
1970.

Harlsey, William D. (General Editor) Collier's
Encyclopaedia Vol. 11, 13, 15, 21, Macmillan
Educational Corporation, New York, 1980.

Hasting, James (ed), Encyclopaedia of Religion and
Ethics Vol. 7 & 11. T & T Clark, 38, George
Street, New York, Second edition, 1925.

Hughes, Thomas Patrick, Dictionary of Islam, Cosmo
Publications, Delhi, 1977.

Jones, J. Morris. The World Book Encyclopaedia
Vols. 8, 9, 11, 15. Field Enterprises Inc.
Chicago, 1956.

Dixon, M. Vibart, Chambers's Encyclopaedia Vols. 7,
8, 9, 12, 13, Pergamon Press Oxford London,
1967.

Meine, Franklin J. (editor-in-chief) Nelson's Encyclopaedia
Vols. 7, 8, 9, 10, 13 Nelson's Encyclopaedia,
Unabridged, Columbia Educational Books Inc.,
Chicago Illinois, 1940.

Pike, E. Royston, Encyclopaedia of Religion and
Religions, George Allen & Unwin Ltd.,
London, 1951.

William, Monier-Monier (Sir), A Dictionary
English and Sanskrit. Akhila Bharatiya
Sanskrit Parishad, Lucknow. First edition
1911 Reprinted 1957.

Yust, Walter (editor), Encyclopaedia of Britannica
Vols. 11, 12, 13, 14, 20. Encyclopaedia
Britannica, Ltd., London, 1978.

MAGAZINES AND JOURNALS

Punjab History Conference, Published by Punjab
Historical Studies, Department, Punjabi University,

Sessions: Patiala,

Second Session in 1968.

Third Session March 9-10, 1968, Published in 1969.

Fourth Session March 14-15, 1969, published in
1970.

Sixth Session March 19-20, 1971.

Eighth Session, Dec. 15-16, 1973.

Ninth Session March 22-24, 1985 (1986)

Tenth Session Feb.28-29, 1986.

The Medieval Indian State, Published by Department of History, Panjab University, Chandigarh, 1966.
Proceeding of the Seminar on the Medieval Indian State.

The Punjab Past and Present, ed. by Ganda Singh, Vol. II, Part I, 1968. Vol. III, Part I & II, 1969.
Vol. IX Part I, 1975, Vol. XI, Part II, 1977,
Department of Punjab Historical Studies,
Punjabi University, Patiala.

Translations of the Indian Institute of Advanced Study, Vol.4, Sikhism and Indian Society,
Rashtrapati Nivas, Simla, 1967.

Sikh Review, Sikh Cultural Centre, Calcutta.

Vol. 17 No. 180-185

Vol. 20 No.227-228

Vol. 31, No.351-359

Vol. 32 No.337-48, 361-372,

Vol. 33 No.373-384

PUNJABI BOOKS

Adi Shri Guru Granth Sahib Ji Vol I & II, Bhai
Chattar Singh Jeewan Singh Pustkan Wale,
Bazar Mai Sewan, Amritsar.

- Bhangu, Rattan Singh, Vir Singh (ed), Prachin Panth
Parkash, Amritsar, Fourth edition,
1962.
- Batalvi, Ahmad Shah tr. Gurbux Singh, Tawarikh-e-
Punjab, Punjabi University, Patiala,
1969.
- Bhai Amar Singh Ji, Giani, Sher-e-Babbar Parsang
Bhai Bota Singh Ji Shahid, Bhai Partap Singh
Sunder Singh Pustkan Wale, Bazar Mai Sewan,
Amritsar.
- Bhai Khan Singh, Mahan Kosh Punjab Lanauage
Department, Patiala, Fourth edition, 1981.
- Bhai Mohan Singh Kavi, Jung-e-Muksar, Bhai Chattar
Singh Jeevan Singh Pustkan Wale, Bazar Mai Sewan,
Amritsar (ed.) Rattan Singh Jaggi.
- Chhibber, Kesar Singh, Bansawalinama Dasam Patshahian
Da (Parakh), Panjab University, Chandigarh,
1972.
- Dard, Hira Singh (ed), Karam Singh Historian
di Ithasik Khoj, Sikh Ithas Research Board,
Shiromani Gurdwara Parbandhak Committee,
Amritsar.
- Datta, Piara Singh, Sikh Ithas de Khooni Patre,
National Book Shop, Chandni Chowk, Delhi.
- Ganda Singh, Banda Singh Bahadur, Shromani gurdwara
Parbandhak Committee, Amritsar, 1964.

Ganda Singh, Jassa Singh Ahluwalia, Publication Bureau,
Punjabi University, Patiala.

Ganda Singh, Sikh Ithas Wal, Hind Publishers Ltd.,
34, Nisbat Road, Lahore, 1946.

Giani Atma Singh, Shahid Bhai Mani Singh Ji da
Jeevan Ate Unha di Rachna, Hari Singh
and Brothers, Mai Hiran Gate, Jullundhar, First
edition, 1955.

Giani Gian Singh, Shamsheer Khalsa Vol. II,
Language Department, Punjab, Patiala, 1970.

_____, Tawareekh-e-Guru Khalsa Vol. I,
Language Department, Patiala, Second
edition, 1970.

Giani Hazara Singh Ji Pandi, Bhara Bhai Gurdas,
Khalsa Samachar Amritsar, 1951.

Giani Lal Singh, Punjab Di Vir Prampra, Punjabi
University, Patiala, 1971.

Giani Tarlok Singh, Shri Guru Arjun Dev, Punjabi Book
Depot, Delhi, Second edition,
1977.

Guru Gobind Singh, Bachittar Natak, Shiromani
Gurdwara Parbandhak Committee, Shri Amritsar,
Fourth edition, 1985.

_____, Zafarnama.

- Historian, Karam Singh, Amar Khalsa, Shiromani Gurdwara Parbandhak Committee, Amritsar, 1984.
- Jaggi, Rattan Singh (ed), Bhai Gurdas Shabad Anukarmnika Ate Kosh, Punjabi University, Patiala, first edition, 1966.
- Jaggi, Rattan Singh, Bhai Mani Singh, Publication Bureau, Punjabi University, Patiala, 1983.
- Joginder Singh, Prof. Sikh Dharam Te Sikh Panth, Preet Parkashk, New Delhi, First edition, 1971.
- Khanyeya Lal, Tawarikh-e-Punjab tr. by Jit Singh Seetal, Punjabi University, Patiala, 1968.
- Kirpal Singh (ed) Bhai Vir Singh di Ithasik Rachna, Punjabi University, Patiala, 1974.
- Pandit Devi Parshad, Harminder Singh Kohli (tr.), Fauja Singh (ed), Gulshan-e-Punjab, Punjabi University, Patiala, 1979.
- Pritam Singh, Prof. Darshnik Sikh Ithas, New Book Co., Mai Hiran Gate, Jalandhar.
- Satbir Singh, Principal, Athanwen Sadi Wich Vir Parampara De Ithas, Punjabi University, Patiala, 1971.
- Sena, Pati, Kavi, Gonda Singh (ed), Shri Guru Sobha, Punjabi University, Patiala, 1967.

Sittal, Sohan Singh, Sikh Raj Kiwen
Banya, Sittal Pustak Bhandar,
Chaura Bazar, Ludhiana.

....