

**THE CONTRIBUTION OF SIKH GURUS TO ERADICATE
THE SOCIAL EVILS DURING MEDIEVAL PERIOD IN
PUNJAB**

A Thesis

*Submitted in Fulfillment of Requirements for the Award of
the degree of*

DOCTOR OF PHILOSOPHY

IN

HISTORY

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TALWANDI SABO (PUNJAB), INDIA

2023

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LIST OF PUBLICATIONS FROM THE THESIS

PAPER PUBLISHED IN JOURNALS

1. Guru Nanak Dev and Origin of Sikhism in International Journal of Multidisciplinary [Peer Reviewed Journal] e-ISSN:2455-3085, Impact Factor:6.377 [SJIF], Volume-6 Issue-6, Jun-2021.
2. Khalsa Panth as a Unique Organization of Sikhs in Journal of Scientific Computing An UGC-CARE Approved Group a Journal, ISSN NO:1524-2560, Impact Factor:6.1, Volume 10 Issue 7 2021.

GLOSSARY

- Adi Granth : Literally 'Original Book. The Sikh scripture (same as Guru Granth Sahib)
- Ahil-i-Murad : Catering Class
- Ahil-i-Sadat: Intelligentsia
- Ahmad Shah : Mughal Emperor, 1748-54.
- Akal Takht : Literally Throne of the Timeless. Located on the premises of the Darbar Sahib, it became the temporal authority of the Guru. The place where communal decisions were announced.
- Akali : A staunch follower of Guru Gobind Singh, equated with the Nihang.
- Akbar : Mughal Emperor, 1556-1605.
- Alamgir II : Mughal Emperor, 1754-59.
- Amalguzar: A revenue collector, usually the head of a district or pargana.
- Amil: Under the Mughals, a revenue collector, but the term had more general application during the Sultanate.
- Amin : A revenue assessor, who decided the government's share of the produce of the land.
- Amir: A noble. A ruler.
- Amir-ul-Umra : The first among nobles.
- Amrit : Literally 'deathless'; the water of life taken at the khanda da pahul initiation ceremony.
- Anna : One-sixteenth part of rupee.
- Anuloma: Marriage in which a person of high caste married a girl of low caste.
- Anumarana (Angaman) : On the receipt of information about the death of her husband in distant land, the wife would burn herself along with some symbol of her husband.
- Arghun : A 36 barrel gun used by the Mughal and Afghan armies.
- Asa : A raga (q.v.); one of the sections of the Adi Granth.
- Asa di vaar : The most cherished and famous of all vars which consist of pauris (stanzas) and shloks (couplets), composed by Guru Nanak and sung in the morning gurdwaras
- Aurangzeb : Mughal Emperor, 1658-1707. Shah Alam I/
- Avatar : The incarnation of a deity; usually referred to in respect of Vishu.

- Baba : Literally Father/Grandfather'. A term of affection and respect for a wise elder.
- Babur : Mughal Emperor, 1526-30.
- Bahadur Shah I : : Mughal Emperor, 1707-12.
- Bahir : Camp; caravan.
- Baisakhi : The first day of the year in the Indian calendar.
- Bandai Khalsa : This is usually in the middle of April.
- Bani : "Utterances." "compositions" the composition recorded in the Adi Granth. The hymns of the Gurus are called Gurbani; those of the saints onbhagat's bani.
- Banjar: Barren land; cultivable waste; land fallen out of cultivation.
- Banjara: Itinerant traders employing thousands of pack oxen to transport soft, foodgrains, and other bulk commodities.
- Bar : Those who followed Banda Bahadur after the division of ranks following the death of Guru Gobind Singh
- Begum: Lady; title for married women.
- Bhai: Literally Brother', a title given to Sikhs with acknowledged learning and piety and sometimes to the leader of a congregation.
- Farrukhsiyar : Mughal Emperor, 1713-19.
- Gurmata: Resolution of the Guru'. The will of the guru expressed in a formal decision of a congregation of Sikhs.
- Gurmukhi: Literally From the mouth of the Guru', the script of the Punjabi language.
- Guru Amar Das: 1552-74.
- Guru Angad: 1539-52.
- Guru Arjan: 1581-1606.
- Guru Gobind Singh: 1675-1708.
- Guru Granth Sahib: Literally 'The honorable Guru in book form'. The honorific title of the Adi Granth.
- Guru Har Rai: 1644-61.
- Guru Hargobind: 1606-44.
- Guru Harkrishan; 1661-64.
- Guru Nanak: 1469-39.
- Guru Panth: Community of the Guru'. The doctrine of the authoritative presence of the eternal guru in the Sikh assembly.
- Guru Tegh Bahadur: 1664-75.

- Guru: "Guide/Preceptor. The title given to the ten teachers/guides of Sikhism and is now in the form of the Adi Granth.
- Gurudwara: The Sikh place of worship.
- Gurus: The following were the ten gurus of the Sikhs.
- Halwa: warm cooked sweetmeat.
- Harimandir Sahib: Literally 'Honourable Court'-the central gurudwara at Amritsar (see Darbar Sahib).
- Haumai: To be self-centred.
- Haveli: A mansion.
- Hola Mohalla: A Sikh festival following a day after Holi characterised by mock battles and other displays of martial ability,
- Holi: The Hindu and Sikh festival of colours.
- Hukamnama: Literally 'Decree' considered binding on all members of the Sikh community. Announced from the Akal Takht.
- Humayun : Mughal Emperor, 1530-56.
- Ibn-i-Shariat : Knowledge of Islamic religion.
- Imam: A leader of the Islamic community
- Inam: A gift or reward; particularly applied to lands which were granted rent free.
- Iqta: A piece of land given in the form of grant made by the sultans.
- Jagir : An assignment of land or land revenue or a fixed sum of money for services rendered or to be rendered to the State.
- Jagir: A piece of land given in the form of grant made by the Mughals. The holder of land under the jagir system was known as a Jagirdar.
- Jagirdar : The holder of a jagir.
- Jahandar Shah : Mughal Emperor, 1712-13.
- Jalandhar : The plains territory between the River Sutlej and River Beas. Doab/Doab
- Jama : A gown.
- Janam sakhi: ' Birth Story' traditional hagiographic narrative of Guru Nanak.
- Janma Sakhi : Birth Story'
- Jap : A work of 199 verses in Guru Gobind Singh's 'Dasam Granth'.
- Japji : 'repetition of God's name which is Guru Nanak's composition (with an epilogue by Guru Angad) and the most loved; occurring after the mool mantra and included in the early morning portion of nitnem.

- Jara : An arrangement in which a certain source of income was placed in charge of a person on condition of his paying a certain stipulated sum to the state.
- Jat : Pronounced as in gut the Sikh Jat.
- Jat: As in art refers to the Hindu Jats of Bharatpur, Haryana etc.
- Jatha : A military detachment commanded by a jathedar.
- Jathedar : A military detachment commanded by a jathedar. Literally "Commander"- the title of a leader of a Sikh band or grouping. The title is also applied to the custodians of the five historic gurdwaras and known as takhats.
- Jehangir : Mughal Emperor, 1605-27.
- Jihad : A righteous war against unbelievers.
- Jihad : Literally 'endeavour'-a holy war.
- Jital: A copper coin of the Delhi Sultanate.
- Jizya: Tax paid by Zimmis in a Muslim Society.
- Kacchaa : Half trousers.
- Kahars: Planquin-bearers; porters
- Kalal : A brewer by caste.
- Kamin: A village menial, literally inferior.
- Kangha : Small wooden comb, par of the five Ks.
- Kanungo: A revenue officer supervising the work of patwaris.
- Kara : An iron or steel ring worn by the Sikhs on their right hand (earlier as a guard for their sword arm/wrist).
- Karah Prasad : 'Sacramental food' prepared in a karah, a large shallow dish for boiling confections.
- Karewa: Chadar-Pauna.
- Karkhana: A royal factory or enterprise for producing commodities required by the state.
- Karma : The destiny of an individual on the basis of past/present deeds
- Katra : A section of a bazaar used for living purposes.
- Kesh : Uncut Hair
- Keshdhari : Some one who does not cut hair as opposed to Sehajdhari Sikh.
- Khalsa : Literally 'pure', 'owing allegiance to no intermediary. The brotherhood of Sikhs conforming to the instructions of Guru Gobind Singh and baptised by the khanda di pahul ceremony and who would dedicate themselves to God's victory on earth

for the purpose of sovereignty of the Khalsa. This order was instituted by Guru Gobind Singh in the Baisakhi of 1699, giving them a militant and highly visible identity.

- Khan: A Turkish title. Under the sultanate, it designated a particular rank in the military service.
- Khanda : Double edged sword.
- Khande di Pahul : The baptism ceremony in which a straight double- edged sword (kanda) is used to stir the mixture of sugar and water. See also Pahul.
- Khanqah: A house of mystics or Sufi Saints.
- Kharaj: originally, the tribute paid by conquered populations, but in India it came to mean simply the land tax, or the proportion of the produce claimed by the state.
- Kharif : Winter crop.
- Khatri: From Kshatriya, the important (warrior) caste in Punjab.
- Khillat : Robe of honour.
- Khutba : A sermon; An announcement made on Fridays in mosques regarding the ruler of the day.
- Kirpan : A short sword.
- Kirtan : Literally 'devotional singing
- Kirtan : The singing of hymns from the sacred scriptures of the Sikhs.
- Kos : A distance of about two miles or about three kilometers.
- Kot : A fort.
- Kotwal : A police officer in charge of a fort (sometimes for than or police station).
- Lakh : 100,000.
- Langar : 'community kitchen' organised in all gurudwara from which free food is served regardless of caste or creed. Community meal served to all regardless of caste.
- Lohri : A winter festival when bonfires are lit.
- Madrassa : Islamic religious school.
- Mahant : A title given to a priest. A custodian of a gurudwara, usually from the Nirmala and Udasi sect of Sikhs.
- Mahja or Manhja : Central Punjab; the land lying between the Rivers Beas/Sutlej and the River Ravi.
- Malik : Headman or leader of a tribe (western Punjab).
- Malwa : Territory between River Sutlej and River Ghaggar.
- Mansab : Literally 'office, position of rank under the Mughal system.

- Mansabdar : The holder of a rank under the Mughal system.
- Masand : deputy of the guru', authorised leader of a local congregation, excommunicated by Guru Gobind Singh.
- Mata : "mother', a title of respect to older women
- Maulwi/mullah/mufti : Muslim religious teacher.
- Mazar : Tomb of a Sufi saint.
- Miri : Temporal authority.
- Misl : Literally file; an armed group of the Sikh horsemen, part of the Khalsa, the Sikh Confederacy.
- Misdar : A secondary leader of a misl under a sardar.
- Mool Mantra : The 'root' mantra. This occurs at the beginning of the AdiGranth.
- Muhammad Shah : Mughal Emperor, 1719-48.
- Mukti : Liberation from transmigration (also moksha)
- Muqadam : A village headman.
- Nam : 'name' of God whose repetition is key to salvation.
- Nanak Panth : 'the way of Nanak, term used for the early Sikh community under Guru Nanak.
- Nawab : Literally 'vice-regent'; title used for provincial governors under the Mughals and used by some rulers who succeeded them.
- Nazim : An administrator; governor of a province.
- Nazrana : A ceremonial tribute from a dependant on a regular basis or on special occasions.
- Nirmala : Literally 'a pure one. A line of Sikh scholars originating under Guru Gobind Singh who sent them to Benaras to understand Hindu scriptures. Their interpretation of Sikh scripture has a strong Vedantic content.
- Nishan Sahib : Sikh (orange) pennant bearing khanda emblem of the Khalsa.
- Nitnem : the daily devotional discipline of all Sikhs Japji/ Jap/ Savayyas/ Ardas/ Rehras/Ardas/Kirtan.
- Omrah : Nobleman.
- Pahul : (See Khande di Pahul) The baptism ceremony introduced by Guru Gobind Singh in which a straight double-edged sword (khanda) is used to stir the mixture of sugar and water.
- Panchayat : A local assembly of representatives of a village or caste.

- Pandit : (Brahmin) Hindu priest.
- Panth : The Sikh community,
- Pargana : A district containing between 50-100 villages; the first administrative classification under the Mughals and Sikhs.
- Patwari : The village accountant.
- Pir : Muslim holy man.
- Piri : Spiritual authority.
- Qanungo : Hereditary keeper of revenue records at pargana or taalugalevels.
- Qaum : People, community, nation.
- Qazi : The Judicial officer who administered Islamic law.
- Rabab : A kind of violin with three strings.
- Rabi : Summer harvest.
- Rahit/Rehat : The Sikh code of conduct; discipline.
- Ra'is : A socially eminent and affluent person.
- Raj Karega Khalsa : Literally the Khalsa shall rule -said after the conclusion of the ardas. It became the norm sometime in the 18th century with the Khalsas greater self-confidence.
- Rakhi : One-fifth of produce taken in exchange for protection from both government officers (and also the Khalsa!).
- Rangeela : Colorful; a reference to the Emperor Bahadur Shah (1719-48).
- Samadhi : A memorial raised on a place of cremation.
- Sangat : 'congregation'-with its emphasis on community. Sikhism gave great importance to congregational worship.
- Sardar : Head of a misl.
- Sat Guru or Wahe Guru : Literally 'true guru', God.
- Sat Sri Akal : Literally 'true is the immortal one'; the usual greeting of Sikhs used as a triumphal shout and usually follows someone (a leader) saying bole so nihal.
- Sat: Literally truth or that which genuinely exist.
- Sati : Voluntary burning of a widow on her husband's funeral pyre.
- Sat-sangat : Literally true association or assembly'; used for a Sikh congregation.
- Sava lakh : Literally 125,000.
- Sehajdhari : A Sikh who is not baptised as a Khalsa and who does not observe the rahit.

- Seva : 'service of a voluntary nature, one of the key principles of Sikhism.
- Shah Alam II : Mughal Emperor, 1759-1806.
- Shah Jahan : Mughal Emperor, 1627-66.
- Shahid : Martyr.
- Shahid misl : A small misl with territory in the Malwa area. The misl of Deep Singh.
- Shastras : Ancient texts on religion- _Vedas, Puranas, etc.
- Shatranel : See zamburak.
- Shivalik (hills) : Foothills of the Himalayas forming Punjab's north-eastern boundary.
- Sikh : Literally 'disciple' or 'learner' who follows Sikhism and believes in God, and the ten gurus and is baptised by the double edged sword.
- Sikh Gurus : See Gurus.
- Sufi : A mystical order of Islam.
- Sufis : Muslim mystics who tried to bridge the gap between Hindus and Muslims by their teaching that God has to be found within and followed activities which included giving free food and healing the sick.
- Taaluga : A revenue administrative unit similar to pargana.
- Takhat : Literally 'throne' one of the five major seats of authority of the Sikhs, located at Amritsar, Anandpur, Damdama (all in Punjab), Patna (Bihar), and Nanded (Maharashtra).
- Tat Khalsa : Those who followed Mata Sundari rather than Banda Bahadur following the death of Guru Gobind Singh.
- Thanadar : The commandant of a garrison or fort.
- Udasi : A renouncer, belonging to an order tracing its origin through Guru Nanak's son, Sri Chand.
- Ulama : The plural of alim, a person who possesses knowledge about Islamic theology and law.
- Vaak : Random reading from the Granth Sahib for giving guidance on a particular day; usually from the top left hand corner if a stanza starts there or else from the bottom right hand corner.
- Wahe Guru : see Sat Guru.
- Wazir : The equivalent of Prime Minister, next in power and importance to the King.
- Zafar Nama : Literally epistle of victory -Guru Gobind Singh's defiant letter to Emperor Aurangzeb.

- Zakatb: Charity for fellow Muslims institutionalised as tax collected by the state.
- Zamburak : Camel mounted field piece, the size of a double-musket, used by Abdali (also called shatrune).
- Zimmi : Non-Muslims who usually paid poll-tax (jaziya) for their protection.

CHAPTER-1

HISTORICAL BACKGROUND

The history of Punjab is many years old. We got the mention of culture and art of Punjab before the arrival of Aryans in India. These mentions found in the form of Indus valley civilization.¹ Almost 1400 centers (places) are found which has connection with Indus civilization. The history of Punjab was very old and it gets change with the passage of time. The area of Punjab gets changed by different attacks. The shape of the Punjab destructed in 1947, on the time of partition of India. The Punjab divided into two parts in 1947.

Today, the west Punjab is situated in Pakistan. On that time west Punjab got districts like Sialkot, Lahore and mintmungri. The shape of Punjab resembled the triangle. In the north- western, Punjab is bounded with Himalayas which divides the Tibet. The north-western area connects the Punjab with Afghanistan and Baluchistan.² There are small shivalik hills in westside of India. The Indus civilization took birth on the land of Punjab.³ The old name of the ancient text of hIndus called *Rigveda*. After the drought of Saraswati River and sind River, Punjab left with only five rivers.⁴ After this, in the stories of mahakava and Mahabharat, the *Panchmand* name has been mentioned. Aryans gave this name due to five rivers and the five rivers on that time were *Satadarv (Satluj)* , *Viyasa (Beas)*, *Parsuni* or *Irawati (Ravi) Chandarbgha* or *Askini (Chanab)* and *Vitasta (Jhelum)*⁵ .

The Punjab was *Sapat Sindhu* which means seven Rivers. On that time, Punjab had seven rivers like *Sindh, Jhelum, Chanab, Ravi, Beas, Satluj* and *Saraswati*. With got this information from rivers of Punjab often corresponded to the eastern janapadas. After the aryans, greek's people described the five rivers in their own language. According to greeks, *Jhelum* called (hydrespes) *Chenab* (acesines), *Ravi* (hydrotas) *Beas* (hyphosis). After the name given by aryans to Punjab the *Panchmand*, greek's gave the name *potapotasium* to Punjab. The meaning of *potapotasium* also took from the five rivers. There is not any specific research found about the name of Punjab. nobody knows when and how the name of Punjab has been taken but it is said that the name of Punjab is old as the five rivers of Punjab. The word Punjab also used in 11th century

¹ Narinderpal singh, *Punjab da Itehas*, Punjabi university, Patiala, 1969, p1.

² Vishavnath tivadi, *Punjabi Sabyachar*, Punjabi university, chandigarh, 1991, p2.

³ *Ibid*, p.1.

⁴ Satbir singh, *Sada Itehas*, new book company, Jalandhar, 1957, p.22.

⁵ Sukhdyal singh, *Punjab da Itehas*, Punjabi university, Patiala, 2012, p.13.

(1030) by Alburuni in his book *Tehrik-eh-hind*,⁶ after that. The word Punjab used by Amir khusro in his poem on the death of son of badshah Balban, the Muhammad kahn (1285). In the 14th century a foreign visitor used Punjab word in his book and then the usage of this word increased by people. After the 14th century the word Punjab has been in the biography of sher shah suri's *Tarikh-eh-Suri*. After this, the word panchanand used at the time of Akbar. The book name was *Aayin-ne-Akbari* and it was written by Abul fazal.⁷ The Punjab word has made up by the combination of punj+aab. The *Panj* word has taken from the Punjabi language and *aab* from Persian which means the land of five rivers.⁸

It is important to know about the geography of a region if want to know about the region properly because the geography of a region put impact on the place. The geographical infrastructure always throws a lot of impacts on the history. The Punjab always compared with the open scissor so to know about the geographical infrastructure of Punjab we divided into three parts:

Punjab is the important part of India which is situated in the north-western India. The Punjab has had numerous recorded invasions, starting with the rig Vedic tribes. Punjab is bounded by the Pakistan on the west, Jammu and Kashmir on the north, Himachal Pradesh on the northeast and Haryana and Rajasthan on the south. Most of the Punjab lies in a fertile, alluvial plain with many rivers and an extensive irrigation canal system. The soil characteristics are influenced to a limited extent by the topography, vegetation and parent rock.⁹ The variation in soil profile characteristics is much more pronounced because of the regional climatic differences, Punjab is divided into three district regions on the basis of soil types: southwestern, central and eastern. The geography and subtropical latitudinal location of Punjab lead to large variations in temperature from month to month. Punjab always experienced the different seasons apart from summers and winters, that type of weather exists in which people could not hot or cold. The weather helps to reduce the laziness of people of Punjab.¹⁰ There is huge importance of five rivers in the geography of Punjab that's why it is compulsory to discuss about the five rivers of Punjab.¹¹ Jhelum River is the second largest river on the basis of size. It is the westernmost of the five rivers of the Punjab region and passes through the Kashmir valley¹² on the bank of

⁶ *Ibid*.p.11.

⁷ <https://punjabipedia.org/topic.aspx>

⁸ *Ibid*.p.12.

⁹ K.S. Narang, *Punjab da itehas 1500-1858*, U.C. Kapur&Sons, Delhi,1969,pp.4-5.

¹⁰ *Ibid*,p.24.

¹¹ K.M.Panikkar, *Geographical factors in Indian history*, Bharatiya Vidya Bhavan, Bombay, 1969,p.9

¹² *Ibid*,p.12

river, a city named Jhelum located and the battle between alexandar and poras held in 327-326 B.C near Jhelum city, Jhelum river starts from Kashmir valley. The total length of Jhelum River in Kashmir valley is 408km. There are many small rivers met with each other between routes. The Jhelum River joins Chenab at the place name tarim. On their bank many cities are established. Jhelum River joins the sind river at a place which is located 100km from Multan.¹³

Chenab is the second river of the land of Punjab. The river is formed by the confluence of two rivers, Chandra and bhaga, at tandi, 8km southwest of kalong in the lahaul and spiti district in the state of Himachal Pradesh¹⁴ In the beginning, there was a myth of the people of Punjab that Chenab river belongs to china so they starts call out it the river of china or china da aab so slowly-slowly it took the name Chenab. Chenab joins Jhelum almost 82km away from multan and a village called ram-nagar formed on the bank of the river Chenab.

In ancient time, Ravi River was known with the name of Irawati and parusani.¹⁵ The Ravi River is a trans-boundary river crossing northwestern India and eastern Pakistan. The Ravi River rises in the Bara bhangal, district kangra in Himachal Pradesh, India. The River drains a total catchment area of 14,442 sq. kilometers in India after flowing for a length of 720km. flowing westward, it is hemmed by pir panjal and dhavladhar ranges, forming a triangular zone.¹⁶ It divides the Punjab into two parts: the Beas River which flows between the Punjab and Himachal Pradesh is the smallest River in size among the five Rivers. The length of the Beas River is almost 464km which start from Rohtang and met with Satluj in Punjab. There are two famous stories about Beas River. It is said that the name of Beas has connected with viyas rishi in Hindu texts but it is not true. Actually, Beas flows from mountainous areas so their speed of water was very high and if any person fell down in Beas there will be no chance of his survival and that person declared the vyas so the name of River become the beas. The Beas River marks the easternmost border of Alexander the great's conquests. It was one of the rivers which created the problems in Alexander's invasion of India.¹⁷ The Beas River rises 4,361 meters (14,308ft) above sea level on the southern face of rohtang pass in kullu. It traverses the mandi district and enters the kangra district at sandhol, 590meters above sea level. The Beas forms the boundary between Amritsar and kapurthala. Finally the beas joins the River Sutlej at the south-western boundary of kapurthala district of Punjab after a total course of 470km(290)mi

¹³ *Ibid*, p.14

¹⁴ Muhammad Latif, *Punjab da Itehas*, Lahore book Shop, Ludhiana, p.39.

¹⁵ <https://pa.wikipedia.org/wiki/>

¹⁶, Sukhdyal Singh, *Punjab da Itehas*, Punjabi university ,Patiala,2012,p.15.

¹⁷ Sukhdyal Singh, *Punjab da Itehas* , Punjabi university Patiala,2012.pp.15-16

Sutlej River is one of the oldest river of Punjab. The Sutlej River was also known with the name of hasudrus by Greeks. It is the easternmost tributary of the Indus River. Sutlej River flows from the Mansrover Lake. The source of the Sutlej is the west of the catchment area of the lake Rakshastal in Tibet as springs in an ephemeral stream. Many small rivers join the Sutlej River which is near about 100 due to which the river called the Sutlej.¹⁸ It has several major hydroelectric points, including the 1325MW Bhakra dam the 1000MW karcham wangtoo hydroelectric dam. The drainage basin is mainly in India's Himachal Pradesh, Punjab, Jammu and Kashmir and Haryana states.

The plain of Punjab has divided into different doabs. The doabs distributed the Punjab in natural way. The name of doab regions of Punjab is still famous as they were famous as they were famous at the time of Mughals. The Mughals has given the names to doab region. Like the area of Beas and Ravi called the Bari doab, Ravi and Chenab area known as Rachna doab, Chenab and Jhelum area called the Chaj doab and Sutlej and Beas's area known as Bisat doab. There are different cities established in these doabs and difference among the languages of these doabs also found there.

The four different doabs regions are found on the land of Punjab in which; Mansa, Bathinda, Moga, Muktsar, Ludhiana, Sangrur, Patiala and Ropar districts are the part of Mulwa region. The language of Malwa region called the Malwai language.

Due to the water supply and fertile land of Punjab, people start living in Punjab since ancient time.

The land of Punjab is totally suitable for the man's life. In this world, many civilization's has taken birth on the bank of many rivers and in the same way Indus civilization took birth in rich fertile Punjab. Indus civilization was the one of the richest civilization which took the birth in Punjab. Due to fertile land, the people of Indus civilization had lived a happy life and their occupation was agriculture and cattle's grazing. The mostly tribes of the Punjab at that time were belongs to the jatt tribe. According to Hindu scripture, the Rig-Veda, it is said that people of Indus civilization were not friendly with other tribes. The other tribes were enemies for them. Sandava, malan and madar etc tribes are mentioned in the rig-veda. Today these tribes are known with the name of sandhu, mander and malli jatt. The jartak, matak, bhalan, malan etc

¹⁸ *ibid*,p.18.

names are found in Mahabharata which are known as malan (mloyi) baling (bhuling) and bhullar (bhalan).

People from different region starts living in punjab due to the weather and fertile land of Punjab. The people of Punjab have starts good earning because of the fertile land of Punjab. The people belongs to pathan, Baloch, Gujar, Rai, jatt, khatri, aroras brahman baniyas etc were came for living in Punjab.

Due to different castes, many changes came between castes. The classification of major castes of Punjab is described as following; the number of jatts in Punjab was very high. Jatts were lived in tribes and the owner of jungles. Many jatts tribes are mentioned in the Hindu scriptures. Today, which we know with the name of sandhu, malli, mander, bhullar and malan tribes. There are many other castes like bajwa bains, dhillon, grewal, randhawa, man, sekho etc.¹⁹

According to some scholars, jatts belongs to rajputs and some scholars believed jatts belong to a foreign caste called sithian but mostly people believed they are Indian aryas. According to historians, they were muslims but on the time of sikh gurus they had accepted the sikh religion. At the time of sikh gurus, the jatts of Malwas and Majha;s were very popular. They had given a lot contribution in the sikh religion. These jatts played an important role in the battles of guru Hargobind sahib and Guru Gobind singh. The jatt tribe was lived in villages and their main occupation was agriculture. The jatts were very hardworking and brave. Due to their hard work and bravery, they got a lot of respect in the field of army.

The pathans that live in Punjab are known as Muslims. They spend their lives in mountainous area which is located in between the kabil. There are many other tribes of pathans in which we found the tribes like aafriidi, yosafzai, mahamandjai and khatak are the brave and famous tribes. In Punjab, rajputs was also a brave caste like jatts which were always for sacrifice their lives for self-respect. The tribes of rajputs were lived in the mountainous areas of Punjab. During the muslim kingdom, they had adopted the muslim religion and it is said that they were very hardworking and brave soldiers. Their main occupation was agriculture.²⁰ In Punjab, there were low category of people also existed with the high category which had different occupations, like people of low caste the gujjars were usually doing the work of grazing the sheeps. In same

¹⁹ Wirfred Cantwell Smith, *The Crystallization of Religious Communities in Mughal India*, Mouton Publishers, New York, 1981, p.17

²⁰ K.S.Narang, *Punjab da Itahas 1150-1858*, U.C. Kapur &sons, Delhi, 1969, p.11.

way people of Arayas were doing trade of vegetables and fruits. The life of low caste people was depends on their occupations.

The brahmans, khatri, aroras and banias are known as the children of Arya civilization. These castes are further divided into sub –castes like sodhi, mehras, Kapoor, and Chopra. Their main occupations are grocery shops, trade and money lending. In Arora, there are sub-castes like Narangs and Chawlas and in banias, the guptas Aggarwal, Mahajan are found but In Brahmans, the sub –castes are very few. These people mostly spend their lives in spiritual way.

Due to the geographical conditions of Punjab, many invaders attacked on the Punjab. Punjab is the entrance of India. The people of Punjab were economically very rich and this was the reason the foreign assailants attacked on the Punjab for loot but most of the time they got defeated by the people of Punjab.

The attacks were starts on Punjab since Indus civilization. The Indus civilization had destructed by the attacks of Aryas. It is said that Aryas had faced the poverty in middle asia due to which they attacked on Indus civilization in Punjab. Punjab was their first place where they established their houses. The beautiful Rivers and forests of Indus civilization had destroyed by the Arya's people. The Aryas were large in numbers so people of Indus civilization became powerless.

Arya's people also faced many challenges. The jatts were against to the many people of Aryas so they did not give permission to them for staying in the forests and bank of Rivers.²¹ Due to this reason, many fights happened between the Aryas and jatts. At last, Aryas lodge on the bank of the Saraswati River and on that place, Arya's people created the holy compositions like Rig-Veda. From Rig-Veda we know that Aryas had hatred for Indians and they call them Blacks.

The vedic religion began with Vedas. The Vedas are the only source of information of ancient Punjab. The 'ved' word has been made from 'vid' word of Sanskrit which means knowledge. The oldest ved in the literature of the Indian sub-continent is the Rig-Veda. The total number of Vedas is four which are Rig-Veda, Yajur-Veda, Sam-Veda and Athar-Veda.²² According to Amar Kosh, there are three Vedas, Rig-Veda, Yajur-Veda, and Sam-Veda and Atharved, the fourth Veda has written often long time. The vedic religion is the one of the oldest religion of

²¹ K.C. Shrivastav. *Prachin Bharat da Itahas & Sanskriti*, United Book Depot, Allahabad, p.83-84.

²² Paramveer Singh and Parduman Shah Singh, *Bharat de Parmukh Dharam*, Punjabi university, Patiala, 2016, p.1

world. Their some signs are similar with the Indus civilization. The Rig-Veda composed between the 1500 and 1200 BCE. The group of vedas called the SRUTI and in Sanskrit it means 'that which is heard' and refers to the body of most authoritative, ancient religious texts comprising the central canon of Hinduism. The description of these four Vedas is compulsory for getting the brief knowledge about it. Rig-Veda is the one of the oldest Veda of the Hindu Religion. It is the one of the four sacred canonical texts of Hinduism known as the Vedas. The hymns of the Rig-Veda are in different poetic way in Vedic Sanskrit. The Rig-Veda is the composition of 10 chapters (mandalas) and 10,552 verses (mantras). The text is layered consisting of the samhita, Brahmanas, Aranyakas and upanishds. The Rig-Veda Samhita is the core text, and is a collection of 10 books (mandalas) with 1028 hymns (suktas) in about 10.600 verses.²³

The main occupation of the Aryas was agriculture. People of Aryas were performed various rituals to impress the god for the development of agriculture. They believed in prayers and hymns.

Rig-veda mainly contains various hymns for praying to vedic gods such as Agni (fire god), Indra (the lord of heavens), mitra, varuna(water god) and surya(sun god)etc. these hymns are called *RIKS* Hence the veda is called Rik-Veda or Rig-Veda.²⁴

In Rig-veda, we also got the geographical and historical information. Rig-Veda throws the light on the Arya's lifestyle.

The yajur-veda is the veda primarily of prose mantras for worship rituals. An ancient vedic Sanskrit text, it is the compilation of ritual-offering formulas that were said by a priest while an individual performed ritual actions such as those before the yajna fire.

The yajurveda is broadly grouped into two parts:

1 Krishna Yajurveda

2 Shukla yajurveda

The shukla yajurveda is also called the vajasaney samhita. The name vajasaneyi is derived from vajasaneya, the patronymic of yajnavalkya, and the founder of the vajasaneyi branch. The yajurveda text includes the shukla yajurveda of which about 16 recensions are known, while

²³ Giyani Partap Singh, Sansar da Dharmik itehas, Singh brothers, Amritsar, p.22-23.

²⁴ .L.M Joshi, Sansar de Dharam, Punjabi university, Patiala,2002,p.16.

Krishna yajurveda may have had as many as 86 recensions. There are two surviving recensions of the vajasaneyi samhita (vs) vajasaneyi madyandina and vajasaneyi kanva.

The Krishna yajurveda divided into four recensions. The taittiriya samhita is the one of the popular recension. The Krishna yajurveda include 7 kanda and 44 prapathaka.²⁵

At the time of yajur, the Aryas offering prayers to god in front of fire in which we can see the feeling of welfare of people in them.

Samveda is the one of the smallest veda. It is a liturgical text which consists of 1549 verses. It is the veda of melodies and chants. Three recensions of the samveda have survived and variant manuscripts of the veda have been found in various parts of India. There are about a dozen styles of samavedic chanting.

Three surviving versions, the jaiminiya preserves the oldest surviving tradition of samvedic chanting. The total hymns in samveda are 1869 but some hymns are repeated in the text so after deducted the repeated hymns, total 1549 hymns are written in samveda. The 1474 hymns are taken from Rig-Veda²⁶ meanwhile only 75 hymns are originally originated in samveda.

The samveda comprises two major parts. The first part includes four melody collections and the second part includes three verse 'books'. A melody in the song books corresponds to a verse in the archika books. Just like Rig-Veda, the early sections of *Samveda* typically began with Agni and indra hymns but shift to abstract speculations and philosophy and their meters too shifts in descending order.

The Atharveda is the fourth veda, but has been a late addition to the vedic scriptures of Hinduism. It is the collection of 730 hymns with 6000 mantras, divided into 20 books. About a sixth of the Atharveda texts adopts verses from the Rig-Veda and except for books 15 and 16, the text is in poem form deploying a diversity of vedic matters. The davetayan rishi known as the researcher of the all four Veda's mantaras.

The Atharveda is sometimes called the 'veda of magical formulas' an epithet declared to be incorrect by other scholars. In the contrast to the hieratic religion of the other three vedas ,the Atharvaveda is said to represent a 'popular religion' incorporating not only formulas for magic,

²⁵ Paramveer Singh and Parduman shah Singh, *Bharat De Parmukh Dharam*, Punjabi university, Patiala,2016,p.11-12

²⁶ Dr. paramveer singh and Dr parduman shah singh, *bharat de parmukh dharam*, Punjabi university, Patiala. 2016, p.13.

but also the daily rituals for initiation into learning marriage and funerals. Royal rituals and the duties of the court priests are also included in the Atharvaveda. It includes 5977 mantras. The sarap veda, pisach veda, Asur veda, itehas veda and puran vedas are five sub recensions of atharvaveda.

Ramayana and Mahabharata have great importance in Hindu religion. In these Holy Scriptures we found the great historical knowledge. Satyug, tatoryug, dayaparyug and kalyug's mention came in Hindu religion. In these four periods, the changes came time to time in human culture are mentioned.

The changes of honesty and trust's feelings came after every period. Satyug and kalyug period shows the material development. Many changes came in the society with the passage of time. Ramayana and Mahabharata are the proof of many incidents through which we can know about the changes came in society with the time.

Ramayana traditionally ascribed to the Maharishi valmiki. The Ramayana is one of the largest ancient epics in world literature. It consists nearly 24,000 verses divided into five kandas and about 500 sargas. The Ramayana was an important influence on later Sanskrit poetry and Hindu's life and culture. In Hindu tradition, the Ramayana is considered to be the Adi Kavya. It narrates the life of Rama, prince of legendary kingdom of Kosala. The story follows his fourteen-year exile to the forest urged by his father king Dasharatha, on the request of Rama's stepmother kaikeyi.

Tulsi das wrote the Ramayana in Hindi poetic way in 16th century. The Ramayana depicts the duties of relationship portraying ideal characters like the ideal father, the ideal servant, the ideal brother, the ideal husband and the ideal king. It's most important moral influence was the importance of virtue in the life of a citizen and in the ideals of the formation of a state; Ramayana is the symbol of victory over evilness.

According to Hindus, Rama is an incarnation of god Vishnu. The main purpose of this incarnation is to demonstrate the right path for all living creatures.²⁷

²⁷ Paramveer Singh and Parduman shah Singh, Bharat de Parmukh Dharam, Punjabi university, Patiala, 2016, p.48-50

The Mahabharata is one of the two major Sanskrit epics of ancient India, the other being Ramayana. Mahabharata consist over 100,000 slokas. It has divided into 18 parts. The epic represent the scene of the war started for getting the kingdom convert into world war. It narrates the struggle between two groups of cousins in the kurukshetra war and the fates of their successors. Mahabharata consist the various facts about the people of that time. The hardwork, spiritualaty, culture, horse- riding and the equipment of the people of that time are described in the Mahabharata.²⁸

With the passage of time, many new thoughts took birth in the society. Some people had old thinking that connected with Vedas and some of were of new thinking due to which two religions took birth in society. The Jainism and Buddhism were the two religions.²⁹

Jainism religion is the oldest religion. It was founded by Lord Rishabhanatha. Jain dharma traces its spiritual ideas and history through a succession of twenty-four Tirthankaras.

After the Rishabhanatha, the jain religion propagated by the Mahavir who took birth in the house of king Sidharath and queen Trishla. His childhood name was vardhman. He married to yasodha and she gave birth to a daughter.³⁰

From beginning, mahavir wants to go in the search of peace and after the death of his parents; he left the married life with the permission of his elder brother and went to forest in the search of peace. Mahavir got the fruit of his austerity in the 13th year.

After getting the knowledge and wisdom, he starts giving teachings to people. According to him Non-violence is the superior religion. He believes in the karma. He said, good and bad karma's results are given by god. Human creature get rebirth on the basis of their karmas. With the passage of time' 24 Tirthankaras, had taken the birth on earth and developed the society. The people of Punjab were also influenced by karmas.

Buddhism Religion

The Budh religion formed by Mahatma Budh. He took birth in the house of king sudhodan and queen Maha Mayea at kapilvastu, the capital of Nepal. The real name of Mahatma Budh was Sidharth . Mahatma Budh was also the follower of the Vardhman Mahavir. They both brought the changes in the society. As expressed in the Budhha's four noble truths, the goal of

²⁸ *Ibid*.p.50.

²⁹ Giyani Partap Singh, Sansar da Dharmik Itehas, Singh brothers, Amritsar, p77.

³⁰ Giyani partap Singh, sansar da dharmik itehas, Singh brothers, Amritsar,pp.80-81

Buddhism is to overcome suffering caused by desire, attachment to a static self, and ignorance of the truth nature of reality.³¹ The details of the Budha's life are mentioned in many Early Buddhist Texts. At his time, the society divided into poor and rich people. He wants to preach the people and changed the society. He spent the rest of his life by teaching the dharma, that he had discovered and then he died, achieving 'final nirvana' at the age of 80 in Kushinagar. Buddha's teachings were propagated by his followers.

After the Aryas, we found the mention of the great king Alexander's attack on India. Alexander was the second son of Phillip's king. After the death of his father, he sat on his throne. He wants to capture the whole world. Alexander won the Syria, Babylon and Bactria cities. On that time, the political situation of India was not good and Alexander wants to take the benefit of the weak situation of India so he came towards the India in 326 BC.

Alexander launched a campaign into the Indian sub-continent in present day Pakistan, part of which formed the easternmost territories of the Achaemenid Empire following the conquest of Indus valley.

The people of Kabul valley faced the challenges of Alexander with very bravery but unfortunately they were defeated by him. After gaining the control of the former Achaemenid satrapy of Gandhara including the city of Taxila, Alexander advanced into Punjab, where he engaged in battle against the regional king Porus, whom Alexander defeated in the battle of Hydaspes in 326 BC but he was so impressed by the demeanor with which the king carried himself that he allowed Porus to continue governing his own kingdom as a satrap. Although victorious, the battle of the Hydaspes was possibly also the most costly battle fought by the Macedonians.

Alexander's march east put him in confrontation with the Nanda empire of Magadha. According to sources, the Nanda army was supposedly five times larger than the Macedonian army. His army, exhausted and anxious by the prospects of having to further face large Indian armies throughout the Indo-Gangetic plain, mutinied at the Hyphasis and refused to march further east. Alexander, after a meeting with his officer, Coenus and after hearing about the lament of his soldiers eventually relented, being convinced that it was better to return. This caused Alexander to turn south, advancing through southern Punjab and Sindh, along the way conquering more tribes along the lower Indus River, before turning westward.³² Maurya Empire was founded by Chandragupta Maurya. Chandragupta rapidly expanded his power westwards

³¹ *Ibid.*, p.89.

³² , Satbir Singh, *Sada itehas*, New Book company, Jalandhar, 1957, p.32.

across central and western India by conquering the straits left by Alexander. Chandragupta Maurya and his successors, internal and external trade, agriculture and economic activities thrived and expanded across South Asia due to the creation of a single and efficient system of finance administration and security. Chandragupta expanded and secured his western border where he was confronted by Seleucus. After two years of war, Chandragupta was considered to have gained the upper hand in the conflict and annexed satrapies up to the Hindu Kush. Instead of prolonging the war both parties settled on an alliance between Chandragupta and daughter of Seleucus his empire extended throughout most of the Indian sub-continent.

After the death of Chandragupta, his son Bindusara had taken the throne in his hands but Ashoka Maurya was the most favourable king of the people of Maurya Empire but due to Kalinga battle, Ashoka left the Empire and adopted the Buddhism.

Brihadratha was the last ruler of Maurya Empire and he was killed by his general, Pushyamitra Shunga, who went on to establish the Shunga Empire. His capital was Pataliputra but he established the Vidisha in eastern Malwa. There were ten Shunga rulers. Shungas were against the Buddhism. The Shunga dynasty was a Brahmin dynasty.

The Saka people attacked Punjab after being defeated by Sistan. The Saka people built their houses near the Indus River. They did first attack on Ujjain. The Saka were known as the SAK or SAI in ancient Chinese records.³³

The Kushan Empire founded in Punjab but their empire declined in few years. They came from mid China and settled in various parts of India. They were attracted to Kashmir valley and wanted to capture the Kashmir valley.³⁴ They captured the Punjab, Kashmir and Indus and other northern areas. Their capital was Purushapura and Peshawar. The Kanishka emperor and the Kushans were great patrons of Buddhism.³⁵ After the Kushan Empire, a new kingdom took birth which called the 'Gupta'. The Gupta kingdom was not vast like the Maurya Empire but it throws the huge impact on Punjab. As per sources, the Gupta Empire is considered as the Golden Age of India.³⁶

³³ Vishawnath Tivadi, *Punjabi Sabyachar*, Punjabi university, Chandigarh, 1991, p.15.

³⁴ Narinderpal Singh, *Punjab da Itihas*, Punjabi university, Patiala, 1969, p.5.

³⁵ K.C. Shrivastava, *Prachin Bharat da Itihas and Sanskriti*, United Book Depot, Allahabad, p.239,

³⁶ *Ibid.*, p.371.

The first ruler of the Gupta Dynasty was Chandragupta.³⁷ He ruled from 319-334BC. After Chandragupta1, the two famous rulers of Gupta Dynasty were Samudragupta and Chandragupta2. They conquered the kingdom in vast areas due to the bravery of Samudragupta, he called the Napolian of India.

The great cultural developments took place primarily during the reigns of Samudragupta, Chandragupta2 and Kumargupta1. Many of the literary sources, such as Mahabharata and Ramayana were canonized during the period. The Gupta period produced scholars such as Kalidasa, Aryabhata, Varahamihira and Vatsyayana that made great advancements in academic fields. It is said that, on the time of Bikramjit Chandragupta, no loots were occurred in the houses of people and nobody felt need of locked their houses but after his death, because of many factors such as substantial loss of territory, Gupta empire got declined.

Harsha knowns last Hindu ruler. But he was not strict Hindu and not the ruler of the Whole India. After the downfall of the Gupta Empire in the middle of the 6th century, north India was split into several independent kingdom. Kanauj was the capital of his Kingdom. He conquered the Rajasthan, Punjab, Uttar Pradesh, Bihar, Odisha etc.

Shrikanth was a popular Janapad inbetween the Delhi and Punjab. Thaneshwar was also come under that Janapad and the king of that estate was Pushyubuti. He laid the foundation stone of Vardhana dynasty but in the writings of Harsha we found that the ruler of Vardhan dynasty was Narvardhan who established a small kingdom near the Yamuna River. The coins of Harsha we got from Sonapat and Nalanda proof that the first ruler of Vardhan was Narvardhan.

Harshavardhana was considered as one of the most prominent Indian emperors in the 7th century AD. He built a huge empire that extended from north & northwestern India till the Narmada in south.

On the time of Harshavardhana rule in India, Islam religion took birth in a Arab country of Asia. The head of the Islam was Muhammad sahib. He was born in 570C.E. at Mecca. When he was 40, Muhammad reported being visited by Gabriel in the cave and receiving his first revelation from God. In 613 Muhammad starts preaching publicly. Muhammad's followers were initially few in numbers and experienced hostility from Meccan polytheists. To escape ongoing persecution, he sent some of his followers migrated from Mecca to Medina later in 622. In Medina, Muhammad united the tribes under the constitution of Medina. In 632, after

³⁷ Vishavnath Tivadi, *Punjabi Sabyachar*, Punjabi university, Chandigarh, 1991, p.16.

returning from farewell pilgrimage, he died, most of the Arabian Peninsula had converted to Islam.³⁸

Khalifa Hazrat Umar became second leader of Islam after Muhammad. He was a senior companion of the Islamic prophet Muhammad. He succeeded Abu Bakr as the second caliph of the Rashidun Caliphate on 23 August 634. He explored Islam in different regions. Unfortunately, Umar was killed by Persian Piruz Nahavandi in 644CE. After the death of Umar, the Islamic religion got declined and it gave a huge impact on Punjab. Punjab has been divided into different regions and the situation of Punjab was very critical at that time.³⁹

Muhammad bin Qasim, the Muslim ruler, attacked Punjab. It was the first attack by Muslims. He attacked Sindh.⁴⁰ Muhammad Qasim ruled over India for a few years. He was the first Muslim to have successfully captured Sindh. Later he died on the order of Khalifa. According to sources, till the rule of Babar, many Muslim rulers attacked Punjab many times. Total 61 attacks were made by Muslims in which Alaptagan attacked one time, Subaktagan three times, Mehmood Ghazanavi thirteen times, Mohammad Gauri ten times and Mangols made twenty-five attacks and Babar attacked five times on Punjab.⁴¹

The time period from the end of 10th century to the beginning of 12th century has great importance in the history of India. The Ghazanavi rule, founded by Turks in Punjab, on the other hand, Jayapala established Hindu rule in Punjab. Many battles were fought between them, the Ghazanavi ruled over Punjab approximately 150 years.⁴²

From 1000CE to 1526, Mehmood Ghazanavi, Muhammad Gauri and Babar attacked continuously on Punjab. The Arab rule was getting weak day by day and Badshah Abdul took the benefit of the weakness of Arabs and established his own Empire. Alapdin died in 969 and his son-in-law sat on his throne. On that time, Punjab was ruled by the Hindu Emperor Raja Jayapala. The battle fought between Jayapala and Sebuktigin. Jayapala, however, was defeated and he was forced to pay an indemnity to Sebuktigin.

Sebuktigin died in 997CE. After the death of Sebuktigin his elder son, Mahmud Ghazni had taken the throne in his hands. He attacked Punjab in 1000CE. After that in 1001CE, he

³⁸ Foza Singh, *Punjab da Itihas*, Punjabi University, Patiala, 2014, p.1.

³⁹ *Ibid.* p.14.

⁴⁰ Vishavnath Tivadi, *Punjabi Sabyachar*, Punjabi University, Chandigarh, 1991, p.17.

⁴¹ Satbir Singh, *Sada Itihas*, New Book Company, Jalandhar, 1957, p.34.

⁴² Foza Singh, *Punjab da Itihas*, Punjabi University, Patiala, 2014, p.31.

attacked on pishawar with 10,000 horsemen and on that time jayapal went to battle with 12000 horsemen, thirty thousand foot soldiers and 300 elephants but unfortunately jayapal was defeated. Jayapala and other 15 rajput kungs were arrested. Mehmud conquered the kabul valley and Khyber Pass. Mehmud gaznavi freed the 15 rajputs and jayapala by taking the heavy indemnity. Jayapala was ashamed with the defeat so he committed suicide by funeral pyre.

Jayapala was succeeded by his son Anandapala. He became the badshah of Punjab. He attacked on ghaznavi with the help of neighbor kings of Jalandhar, Ujjain, Gwalior and Ajmer but they got failure. The power of Ghaznavi had increased so in 1024-1025 he looted the richest temple of India, the somnath temple in Gujarat. He looted the whole wealth like Gold, diamonds and Kohinoor. At last Mahmud Ghaznavi died in 1030CE.⁴³

Muhammad Ghori attacked on Punjab but on the other side the army of prithviraj chauhan and other kings fought battle with Muhammad Ghori. He badly defeated in the battle but after a year, Muhammad Ghori again comeback and attacked on India in which he got victory.

He established his empire in delhi. Ghori left all the affairs of Punjab and Delhi in India in hands of his slave Qutb-bin – Aibak. He ruled over the throne of Ghori inbetween 1206-1210. After the death of Qutab- bin –Aibak, his slave Iltumish took the affairs of throne in his hands. After him , khilji , Tuglak etc emperors rule over the Punjab.⁴⁴

Taimur also attacked on India in1398CE. He did many attacks and looted the Punjab. The condition of Punjab on that time was very poor. He gave the throne of Punjab to Khijar Khan.⁴⁵

Bahlol Lodhi captured the Delhi from Sayyid rule in 1451CE. He founded the Lodhi dynasty. Bahlol Lodhi was the first governor of the Punjab. Ounjab became the center of the attraction in Delhi sultanate. Punjab is the only region that connected the Delhi and Kabul. Bahlol lodhi died in 1489. After the death of Bahlol lodhi, his son sikandar lodhi sat on the throne. Sikandar lodhi was a strict Muslim. He put ban on the many rituals of HIndus. There was very tough time for HIndus of Punjab and for India as well till the death of Sikandar Lodhi(1517). After the death of sikandar lodhi, his son Ibrahim lodhi sat on the throne in 1517. Ibrahim lodhi was the last ruler of Lodhi dynasty. In 1526, Babar won the battle of panipat and laid the foundation of India, after that the collision between Sikh gurus and Mughal emperors had started in Punjab.

⁴³ Narinderpal singh, *Punjab da Itehas*, Punjabi university, Patiala, 1969, p.7.

⁴⁴ Narinderpal Singh, *Punjab da Itehas*, Punjabi university, Patiala, 1969, p.7.

⁴⁵ Vishavnath Tivadi, *Punjabi Sabyachar*, Punjabi university, Chandigarh, 1991, p.19.

SOCIAL EVILS

There are many social evils present in the Punjab from ancient time, we get know about the social evils of Punjab if we are talking about Punjab. There were many types of social evils on the time of Indus civilization. Many cultures are found during the research by which we know they worshipped the many god and goddess. Apart from Grave images, the people of Indus civilization were also worshipped the Trees like Pipal, Pasua, and birds as well. These superstitions are still alive in Hindu Society. After the Indus civilization, the Arya's religious lives were very strict. According to some sources there were three main gods for them. The Aagni (fire), Inder and Aakash were three main Gods of the Aryas. But according to Rig-Veda, in these three Gods, they found the Elevens Gods in each and now they are 33 in numbers. Apart from the worship of these three Gods, the Arya's people also believed in performing the immolation and yajna.

The Ashavmegh yajna had great importance in Aryas. The inder god has the great importance in the Rig-Veda. He was worshipped at the time of wars and rain. With the passage of time the society divided into four castes which were Brahman, Kshatriyas, vaish and the lowest caste was shudras. The shudra caste's mention found in the tenth part of the Rig-Veda.

The Vedic period was divided into four main castes in which consist Brahman, Kshatriyas, Vaish and shudras.

The Rig-Vedic's god varun, Inder and other gods were replaced by prajapati, rudrara and Vishnu etc gods in Vedic period.

In the Vedic period, the importance of yajna was increased in the society. Due to which the importance of Brahman had increased in the society. The brahmans got the cows, Gold, slaves, clothes and Horses as gifts for doing the yajna. During the Buddha period, the four castes got the different rights and duties. Shudras were known as the low caste and they got no rights regarding the religious and legal rights. The shudra's jobs consist of Artisans, laborers, landowners, maids, cooks and blacksmiths.⁴⁶ In 15th century the caste system made its place in the society. Due to which the discrimination was starts on the basis of castes.

⁴⁶ Max Weber, *The Sociology of Religion*, Beacon Publishers, Germany, 1922, p-156

Maurya dynasty also has the great importance of Brahmans. On that time, the Brahman lived in forests and perform meditations for long times.⁴⁷

Brahmans became stronger in the Gupta period. Many sub-castes took birth in the Gupta period. Many new rituals took birth at the time of Harsh Samrat.⁴⁸ Brahmans wrote many rule books and imposed these rules on low caste of people. After the arrival of Turks, the condition of Hindus becomes worst, now one man has the right to marry the more than one woman. The wives lived under the instructions of their husband. The condition of women gets worst in the time period of Turks.

The sati system developed in Hinduism even Johar system was also found in the Hinduism. The condition of the women was not good in Hindu Religion.⁴⁹

On the time of Mehmud Gazanavi, caste system, untouchability, sati system etc. evils were the part of the India's society. There was not any kind of unity and equality in the society. Many movements took birth in society for the condemnation of these evils but still, in the 15th century many evils established their feet in the society the Sikh religion took birth in Punjab. The first Guru of the Sikh religion was Guru Nanak Dev ji. Guru nanak dev and his successors give their contribution to terminating the social Evils in society.

CONCLUSION

The Punjab's geography is old as the earth but their historical importance expressed with the Indus civilization. The Punjab is attached to India, so it always attracted the many foreign invasions. Punjab is the land of various cultures, castes and traditions. The spiritual seeds have also grown in the land of Punjab. The people of Punjab are very powerful. The good and bad deeds are the part of mixed culture of Punjab. There are many political and religious reasons of social evils in Punjab.

⁴⁷ *Ibid*.p.168.

⁴⁸ Ram Sharan Sharma, *Pramabhih Bharat ka Parichay*, oriental Black Swan Press, New Delhi,2004, p.246.

⁴⁹ Foza Singh, *Panjab da itehas*, Punjabi university, Patiala, 2014,p.237.

CHAPTER-2

ORIGIN OF SIKHISM

Role by the end of fifteenth century, Punjab had to face the problem of decentralised governance. It was divided into several parts and these parts were largely independent. Due to laxity of the central power, new attacks on a daily basis has made the condition of people in Punjab pitiable.⁵⁰ Those were the times when Punjab was ruled by Islamic rulers. From the eleventh century onwards until the advent of Guru Nanak from fifteen to seventeen centuries, India remained a slave to the Islamic rulers. Although the Islamic rule itself went into change from time to time like-Ghaznavi in eleventh century, Ghoris in twelfth century and other Islamic dynasties-Tughlaq, Khilji or Lodhi, but the mistreatment of the Indian people did not change. The condition of Hindus in Punjab during this time was undoubtedly mournful. At the time of Guru Nanak's birth, people in the society were only concerned about religion and following its day to day rituals like- special eating and drinking habits, special bathing methods, wearing *ticka* on forehead, idol-worship and many other rituals were involved.⁵¹

Without the guidance of a true Guru, people were clueless at that time and were busy in fighting with each other. This led to an unusual kind of hustle among them where they considered it right to praise and take refuge in other different religions. Already, there was enough conflict amongst the four *Varnas*, that the ten sects of *Sanyasis* and twelve parts of *Jogis*' came to the fore and two sects of *Jains* also started quarreling with one another. The followers of Hazrat Muhammad were also divided in seventy-two sects. People of Islam began to demolish worship places of other religions, started building mosques and began to oppress the poor.

Bhakti Movement

As we move further about the life of Guru Nanak and the origin of Sikhism, it is rather necessary to talk about the Bhakti movement first that was prevalent in the fourteenth and fifteenth centuries founded by the Vaishnava saints (Alvars) as a movement in South India in the sixth century AD.⁵² It was a reform movement that gained momentum over time. After Alvars, during eighth and ninth century, the idea of monotheism by the famous philosopher and reformer Sankaracharya became an important part of this devotional movement. The major task performed by him was to drive Buddhism out of its homeland. While Sankaracharya was trying hard that Buddhism and Jainism shall not give its colour to Hinduism, he also aimed to

⁵⁰. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p.40.

⁵¹. Gokal Chand Narang, *Change of Sikhism*, Punjabi University, Patiala, 2009, p. 3-4.

⁵². Manmohan Singh, *Guru Nanak and the Devotional Movement*, Lal Singh Prakasan, New Delhi, 1970, p.22.

preserve latter from Islam. People lacked basic understanding and were superstitious in those days, due to which it was a common scenario to see masses getting converted to Islam. The given circumstances gave birth to Bhakti movement. This movement worked as a relief to the misery and longing of people.⁵³

Ramanuja, a well-known preacher of the Bhakti movement was born in the early eleventh century. He opposed the religious ideas of Sankaracharya on the basis of logic, disagreed with it and supported the devotional path and launched a devotional movement. It was during his time that these different ideas of *bhakti* bloomed into a movement which came to known as Bhakti movement.⁵⁴

Ramanuja liberated the lower caste called *shudra* from social clutches and allowed them to participate in religious gatherings. Hence, many *shudras* were associated with him in his sect.⁵⁵

In response to Sankaracharya's *dvaita* (theistic dualism) Ramanuja founded *vashishtadvaita* (non-dualism). His teachings were well received in northern India and were propagated by Ramananda. The development of Bhakti movement in northern India is credited to Ramanand. With Ramanand's entry into the movement, it took on a special form. Although Ramanand was a disciple of Ramanuja, but given the needs of time and circumstances he presented many new ideas to the society. If we talk about the worship of Ram in north India, it was Ramanand who spread and propagated it here. He allowed people from all walks of life to worship Ram. He was very strict in thought and very kind in conduct.⁵⁶ He was untouched by the evil of caste divide and considered everyone as equal. A quote about Ramananda in Bhai Kahan Singh Nabha's Mahan Kosh says that "Ramananda was an idol worshiper at first, but in the later stage he has given up all illusions and become a complete philosopher" which acts as an evidence enough to describe him as a person.⁵⁷ This was the time when the devotees born in the lower classes accepted Ramanand as their Guru. He not only allowed lower caste Hindus and Muslims to join in the worship but also made them his followers. After Ramananda, his teachings were effectively spread by Kabir, one of his disciples, in the plains of Sindh and Ganga. With the passage of time his sect developed two parallel currents, namely, *Sarguna bhakti* and *Nirguna bhakti*, consequently his devotees were now also divided into two parts. The followers of *Nirguna bhakti* believed in the concept of the Ultimate Reality as formless, without attributes or quality and oppose idol worship of gods, goddesses and incarnations. In

⁵³. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, pp.52-53.

⁵⁴. Khuswant Singh, *Sikhism*, Lahore Book Snake, Ludhiana, 2013, p. 31.

⁵⁵. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p. 55.

⁵⁶. Ramdhari, Singh Dinkar, *Four Chapters of Culture*, Punjabi University, Patiala, 1992, p. 441.

⁵⁷. Bhai Kahan Singh Nabha, *Mahan Kosh*, Department of Languages, Punjab, 1999, p. 1036.

contrast, *Sarguna bhakti* was envisioned and developed as with form, attributes and quality and had their belief in idol worship of gods, goddesses and incarnation of Ram, Krishna and many others. The prominent preachers of *Nirguna bhakti* were, Kabir, Ravidas, Namdev, Jaydev, Pipa, Dhanna, Ramanand, Sain and many Sikh Gurus were intertwined in the same series in terms of ideas even though they live in different times and places in India. The poets of *Sarguna bhakti* tried to inculcate religious, social and moral values in the lives of people along with the worship of Rama and Krishna. It increased the recognition of pilgrimage, fasting and many other rituals. Whereas *Nirguna* saints made an important contribution in overcoming the prevailing social evils in the society. *Nirguna* bhakti had received an agitating response from devotees like Kabir, Ravidas, Ramanand, Jaydev, Tirlochan and Namdev.⁵⁸ When Guru Nanak arrived, Islam had already established its firm roots in the Indian subcontinent and *bhakti* movement was in its final stages.⁵⁹

Conditions at the time of Guru Nanak

The situation of Punjab at the time of Guru Nanak was very tumultuous. Guru Sahib's critique of society is presented in "Asa Ki Vaar". It reflects the social and political situation. We can divide them into three categories-

Political situation

Social conditions

Religious conditions

Political situation: At the time of Guru Nanak, India was in a period of political dictatorship. This was the time when India and Punjab were in control of Muslim rulers. Indian historians have divided the Muslim period into two parts, the first of which was the Sultanate period and the later was Mughal period. The contemporary kings of Guru Nanak were Pathans and Turks. From the eleventh century till the advent of Guru Nanak, India constantly remained a slave to the Islamic rulers. Although after Ghaznavi in eleventh century and Ghori in twelfth century, the ruling tribes of Islamic world kept changing from time to time, like- the Slave dynasty, Tughlaq, Khilji or Lodhi dynasties etc., but the mistreatment of Indians did not change. Hindu temples continued to be demolished and mosques were built in their place. This situation did not change from Razia Sultana till the time of Babur rather the position of Islam became even

⁵⁸. ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁਭਗਤਿ ਨ ਹੋਇ ॥ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ...
ਭਾਈ ਰੇ ਭਗਤਿਹੀਣੁਕਾਹੇ ਜਗਿਆਇਆ ॥ ਪੂਰੇ ਗੁਰ ਕੀਸੇ ਵਨ ਕੀਨੀ ਬਿਰਥਾਜਨਮੁ ਗਵਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥
(ਸਿਰੀਰਾਗੁ, ਮਹਲਾ 3, ਪੰਨਾ-31-32)

⁵⁹. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p. 66.

stronger. Taimur attacked India in 1398 AD. It ended the organized government in northern India. Historians associate the attack of Taimur to not only plundering the riches of India but also eradicating idolatry.⁶⁰ On Taimur's return to Samarkand, Khizr Khan (1414-1421 AD) was appointed governor of Multan, Lahore and Deepalpur. Khizr Khan laid the foundation of Syed dynasty. The important rulers of Syed dynasty were- Mubarak Shah (1421-1433 AD), Muhammad Shah (1434-1443 AD) and Alauddin Hasan Shah (1443-1451 AD) who ruled over Delhi. Punjab turned into a battlefield at this time. The area between Delhi and Agra was occupied by Mewari whereas Doaba and Sirhind were under Hindu landlords and Turks, respectively. Until Bahlol Lodhi ascended the throne of Delhi Jusrath Khokhar continued to fight in Ludhiana and Ropar. Sheikh Ali was invading western Punjab. He captivated women, girls and children while coming from Kabul. At that time Punjab was divided into *pargana* which included Jalandhar, Samana, Sirhind, Lahore, Multan and Deepalpur. Guru Nanak's hometown was near Talwandi Deepalpur Pargana.

The people of Punjab were living in pitiable conditions during the reign of Syed Sultans of Delhi. In 1441 AD, Syed Sultan Mohammad Shah handed over the governorship of Deepalpur and Lahore to Bahlol Khan Lodhi and sent him to overthrow Jusrath Khokhar. Jusrath entered into an agreement with Bahlol Khan and inspired him to occupy Delhi. He formed an army of Afghans and defeated Alauddin Syed and became the king of Delhi in 1451 AD. When Guru Nanak was born, Bahlol Lodhi (1451-1498 AD) was the sultan of Delhi. He established the Afghan state first under the name of Lodhi dynasty. The Lodhis' reigned from 1451 to 1526 AD and remained in power for 75 years. Bahlol Lodhi tried to take matters in hand but did not succeed. The reason being that the power of state depended on the *jagirdars*. The subcontinent was divided into provinces. The governor was independent and people were loyal to the Sultan as well as to the feudal lords and the governors.⁶¹ At that time the Governor of the Punjab, Tatar Khan Lodhi, had the authority to oversee all departments of the Punjab. He was a competent governor who captured Sirhind and took possession of a large part of the Khalsa land which belonged to Sikandar Lodhi. Fed up with such actions of Tatar Khan, Bahlol Lodhi sent a strong army against Tatar Khan under his son Nizam (Sikander Lodhi). Tatar Khan was killed in a battle near Ambala. Tatar Khan was replaced by Umar Khan Sarwani as Governor of Lahore.⁶² Bahlol Lodhi was succeeded by his son Sikandar Lodhi, a devout Muslim.

⁶⁰ Fauja Singh, *Punjabi History of (AD 1000-1526) Volume III*, Panjab University, Patiala, 1988, pp.139-40.

⁶¹ Pritam Singh, *Sikh History*, Dasham Press, Jalandhar, 1999, P.78

⁶². Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p. 35-36.

He demolished Hindu temples and their idols to eradicate Hinduism. He banned all Hindu customs. Sikandar Lodhi ordered to kill a Hindu *pandit* named Bodhan just because he said that “Hindus are good and so are Muslims.”⁶³ During the reign of Sikandar Lodhi, Said Khan Sarvani son of Umar Khan Sarvani began to develop independent interests. As a result, Sikander Lodhi became disillusioned with them, hence, Daulat Khan Lodhi, son of Tatar Khan Lodhi, was made Governor of Lahore in 1500 AD.⁶⁴ During the time of Bahlol Lodhi and Sikandar Lodhi, the governors of Punjab remained loyal to them. But as soon as Ibrahim Lodhi ascended the throne, Punjab Governor Daulat Khan Lodhi turned his back on Delhi. Ibrahim Lodhi was an arrogant sultan. As a result, many Afghan chiefs soon turned against him. Opponents of Daulat Khan Lodhi used to gossip about his complaints to Ibrahim Lodhi. As a result, Ibrahim Lodhi summoned Daulat Khan Lodhi to Delhi for clarification. But Daulat Khan Lodhi sent his eldest son Dilawar Khan to Delhi in his place. Ibrahim Lodhi became very angry and insulted and frightened Dilawar Khan. To avoid further humiliation Dilawar Khan somehow managed to escape from the court and come to Lahore. On his return to Lahore when Dilawar Khan narrated the story of Delhi to Daulat Khan Lodhi, he became very frightened and now he felt the need for some help. So Daulat Khan Lodhi conspired with Ibrahim Lodhi's uncle Alam Khan Lodhi and invited Babar to invade Punjab. Daulat Khan Lodhi thought that with the help of Babar he would defeat Ibrahim Lodhi and acquire the throne while Babar would go back with the booty. But his guess was not correct because after the Battle of Panipat between Ibrahim Lodhi and Babar in 1526 AD, Delhi Sultanate and the Lodhi dynasty came to an end in India.⁶⁵ Thus the political turmoil during Guru Nanak also affected the religious customs of the common people. This was an era of deceit, fraud and cunning in the society which caused unrest and panic all over India. Guru Nanak describes the situation at that time in his words:

‘ਕਲੀਕਾਤੀਰਾਜੇਕਾਸਾਈ, ਧਰਮੁਪੰਖਕਰਿਉਡਰਿਆ’

I mean that time It was like a black night. The kings of that time were butchers with knives in their hands. Religious duty was blown away at that time.⁶⁶

According to Guru Sahib, this form of monarchy had turned into a lie. All state positions were corrupt. At that time the Creator had forgotten:

False king, false subjects, false world ||

⁶³. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p. 38.

⁶⁴ *Ibid*, p.39

⁶⁵. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p. 45.

⁶⁶ *Ibid*, p.48

ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਂਸਣਹਾਰੁ ॥

ਕੂੜੁ ਸੁਈਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨੁਣਹਾਰੁ ॥

ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥

ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥

ਕੂੜੀ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥

Social status:

At the time of Guru Nanak, if the political situation was bad, then the social situation was either not better. Society was divided into two main classes on the basis of religion. There was a Muslim class who converted to Islam and another who converted to Hinduism. Further they were divided into different sects.⁶⁷ First, the followers of Islam can be divided into upper class, religious class and common people. Theoretically there was no caste or class division in Islam, yet they were clearly categorized on socio-economic grounds. The aristocracy, being the upper class of the Muslim community, enjoyed many privileges over the other classes.. Domestic servants and slaves belonged to the lower classes. Whereas peasants, soldiers, merchants, scholars, writers were members of the administrative staff. Ulema, Sufis, Sayyids, Sheikhs, Peers, Fakirs, Qazis, Mulans, Imams etc. belonged to the religious category.

Sultan had the highest status in the society. The sultans of Delhi set before them the ideals of the Sassanid emperor of Iran. These rulers followed decent rules for birth, property, religion and gender. There were seven large families in Iran who held all the highest positions in the state, such as the revenue, the army, the home department and so on. No one from a lower class could get a government job or a higher position. A man from a lower family could not buy the property of a man from a higher family. In Sassanid society, peasants and women had no protection. The whole family was killed for one man's fault. The rights of the married woman were equal to rights of a slave in the home. They wanted to see ordinary people lying on their stomachs and bowing. They used to accumulate a lot of treasures like diamonds, jewels, gold, silver etc. so that they could continue showering favors on the people as gifts according to their will.

The sultans built high palaces to live in. They did not like living in the palace of preceding Sultan. They usually had two palaces. One palace was for Sultan's private residence called

⁶⁷. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p.50

Daulat Khana and the other for official purpose called Kasar-e-Firozi (Palace of Victory) or Kasar-e-Safed (White Palace).⁶⁸

Sultan's palace was inhabited by many women, many of whom were married women, concubines and maids. Among them was a senior-most *begum* or *patrani*. Her descendants were considered heir to the throne. At times, the rulers considered it their right to marry the deposed Sultan's wives.

In these palaces the entire family of the Sultan including mother, sisters and daughters lived. The part of the palace where all the females lived was called Harem. All the ladies of the royal *harem* had to submit an application to the Sultan before meeting him. The organization of Harem was run by a woman from a noble family.

There were many slaves for the service of Sultan whom he trusted more than all of his officers and even his descendants.. They were given high positions. Singers, poets and narrators were appointed to enhance the beauty of the court. All kinds of facilities were provided in the palace. On a personal level, Sultan was a part of the society but still different from the rest of the society. He was considered the shadow of God on earth. He was not accountable to anyone for his actions. He was considered to be appointed by God and was only accountable to him. People who met him used to give him presents. Upon the enthronement of the Sultan and all other occasions, he distributed prizes to the people and demonstrated his power through processions. The next rank after the Sultan was that of rich people, *vazir* and nobles. This class did not come from a particular country but included people of Turkey, Iran, Pathan and Mughal descent. They held high positions in the state, such as *nazim* or governors of provinces, army officers, etc. The Sultan also bestowed them with high titles of Khan, Malik, Amir etc. besides other prizes. They lived in mansions. These people established their relationships only in the upper class. These were given territories by the Sultan in the form of jagirs, called 'Ikte'. It was their responsibility to manage these lands. They kept some troops in their units, which were sent to the Sultan's aid when needed.. The nobles were generally divided into three divisions- the first was provincial governor, the second army officer, and the third eminent courtier. They kept fighting among themselves. When the power of the Sultan weakened, they tried to establish independent states, sometimes attacking the Sultans..

Next to the aristocracy was the middle class, which included landlords, soldiers, merchants, scholars, writers, and the middle and small administrative staff. Their standard of living, general livelihood and social status was lower than that of the aristocracy but higher than the

⁶⁸ Bhagat Singh, *Institutions of Medieval India*, Panthak Publishers, Ludhiana, 1998, p.41

lower strata of society. Farmers, including small landowners did farming. The government took some of the produce in return. Kanungo, Patwari, Mukadam, Chaudhary, Government Staff working in Government Departments, Judges Qazi, Muhtasib, Amil, Sikdar, Clerk, Munshi, Khabar Navis, Scholars, Writers, Teachers, Muftis, etc. also fell into this category. These people were not very prosperous but were free from evil of rich class.

One of the important institutions of this age was the slave class. It had no legal or property rights. He could be beaten or tortured at will of his master. Like a domestic animal, its owner was responsible for it.⁶⁹ There was also the practice of freeing slaves. But even though he was free from slavery, he remained a partial slave to his master's children.. The Muslim nobles had no livelihood without the slave class. Slaves were imported from abroad and included men and women. They were made impotent at an early age to be kept in the Harem. It was prevalent for the choice of female slaves that 'buy Khurasani women for housework, a Hindu woman for raising children, an Iranian woman for the pleasure of companionship, and a woman from the Transoxiana area for beatings, to set an example for the above named women. Markets were set-up for buying and selling of slaves. Slaves were converted to Islam. But they were not given the same rights as Muslims. The slaves of sultans sometimes reached high positions with their merits.

Below middle class came the common people, who did not care much about the change of ruler whether it was a Muslim or a Hindu. These people changed their religion and remained attached to the old surroundings. These included statesmen, blacksmiths, carpenters, oilmen, cobblers, cleaners, tailors, carpenters, laundresses, barbers, potters and weavers. The social system of the ruling class is mentioned by Guru Sahib in his own words:

ਲਬੁਪਾਪੁਦੁਈਰਾਜਾਮਹਤਾਕੂੜਹੋਆਸਿਕਦਾਰੁ॥

ਕਾਮੁਨੇਬੁਸਦਿਪੂਛੀਏਬਹਿਬਹਿਕਰੇਬੀਚਾਰੁ॥

The blind ryati is a corpse full of ignorance ॥

Hindus

Hindu society is based on important institutions like caste. According to this, there are four main units and there are several castes in front of each unit. In the Middle Ages this institution reached its zenith. The origin of the caste system is believed to be from Brahma. According to a tradition, Brahman is born from the mouth of Brahma, Khatri from his arms, Vaish from his stomach and Shudras from his feet. The backdrop of wars between Aryans and Indus Valley

⁶⁹ J.S Grewal, *The Khalsa, Sikh and Non-Sikh perspectives*, Manohar publishers, New Delhi, 2004, p110.

people and the feeling of hatred towards each other are also at work. Apart from this the clothes worn by the Brahmins was white, red of the Khatris, yellow of the Vaishyas and black of the Shudras are also considered to be indicative of this practice. Romila Thapar writes about caste system:

Caste was not merely a social hierarchy but was inherently linked to issues of domination and subordination. The interlinking of higher and lower through intermediate categories in the hierarchy prevented a confrontation between the dominant and the subordinate.⁷⁰

Brahmins were the highest class of Hindu society. This category was responsible for the religious duties of Hindus. They guided the society in the form of teachers, scientists, poets and philosophers etc. and determined the work of all. They preserved the ancient literature of India in the form of Shruti and Smriti. Only they had the right to teach this literature even though Khatris and Vaish could take advantage of it as students. They had the right to establish relations with all sections of the society but people of other castes could not marry them. They made a law to divide their life into four parts. The first part of life which was between 8 and 25 years was called *brahmacharya ashram*. This time was spent in the study of Vedic literature. The next 25 years for *grihast ashram* and the remaining 50 to 75 years for *banaprast* in which the practice of breaking away from worldliness was practiced and the last 25 years of life were spent in the pursuit of Moksha by breaking away from the world and the body was to worship its God till the end of life.

Hindu *khatris* are second only to Brahmins in the Hindu caste system. Since they had the authority of the state in their hands, the Brahmins had to live under them. So in order to make themselves superior and to give *khatris* the title of state, they established a number of rituals and *yags* etc. which were performed by the Brahmins with money of the state. In addition, with the reservation over education, the Brahmins made themselves superior to the *khatris*.⁷¹ Eventually, they also lost the right to rule due to Muslim attacks. Some Rajputs continued to fight among themselves and with Muslims. These people lived in palaces like the Muslim rulers. The practice of polygamy was prevalent among them as well. They enjoyed all comforts of life. They donated to the priesthood, built temples and applied the Brahmanical system to society. But they lost their status after successive defeats in war with the Turks. They were vying for concessions from the ruling class, the Muslims. They became their vassals. Therefore the general population of India which was Hindu was under them. Under the

⁷⁰Readings in Early History, Oxford University press, 2013.p 6.

⁷¹Romila Thapar, *History of India*, Penguin India Publishers, New Delhi, 2000, p 33.

influence of Sufism, out of fear of the sword or greed, they accepted to become Muslims. They also had marital relations with the ruling class.

Vaish, which was third unit of the Hindu system, has been associated with trade, industry, agriculture and animal husbandry since time immemorial.. The country's economy depended heavily on them. They were responsible for many of the tasks of the Islamic state officials, which were at the local level.

The lowest and most oppressed section of Hinduism was the *shudra*. This category was always used for low jobs. In the Middle Ages, this class converted to Islam in large numbers. They did labour for the upper castes. Their condition was very bad. They were not allowed to read religious texts. Guru Sahib has described the classes involved in this distribution of letters as follows:

Jog Shabad Gyan Shabad Bed Shabad Brahmanah ||

Khatri Shabad Soor Shabad Sudra Shabad Para Kritah

|| All words are one word if one knows ||

Nanak is the servant of Ta, so give Niranjana || 3 ||

If it was found out that a *shudra* has read Vedas, the Brahmins would complain to the king and get his tongue cut off. They were not allowed to go to the temples or to fetch water from the wells. They could not touch the clothes of the upper castes. It was considered to be impious if a high caste man was touched by a *shudra*. Their condition is described as follows:

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ || Swallowing is not easy ||

Assuming you have lost something, then you have gained something ||

O Nanak, accept whatever you find || 1 ||

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਈ || ਹੁਰਮਤਿ ਤਿਸ ਨੇ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭੀ ਦੂਣਾ ਖਾਈ ||

ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰ ਗੈਰਤੀ ਅੰਦਰ ਪਾਈ ||

The next thing you want to do is lose face ||

Thank you for eating || Nanak hukamu na chalai nali khasam chale ardasi || 22 ||

The condition of women in this age was pitiable. A woman was confined within four walls of a Hindu household. But her domestic life was no longer comfortable either. In such a situation, the woman had given up her core qualities of humility, simplicity and chastity. It became a routine to kill a newborn girl.⁷² The practice of veil was common among Hindus and Muslims in those days. Apart from that, they were victims of rituals like child marriage

and *sati*. She was expected to give birth to a son. She had to live the life of an untouchable as a widow. Guru Sahib, referring to her condition, has described the oppression of the society as follows:

Bhandi Jammee Bhandi Nimmee Bhandi Manganu Viyahu ॥
Bhandhu hove dosti bhandhu chale rahu ॥
So why say bad, Jitu Jammeh Rajan ॥
Bhandhu hi bhandu upjay bhande bajhu na koi ॥
Nanak bhande bahara echo sachha soi ॥⁷³

Religious Status

In his *bani* called *Asa Ki Vaar*, Guru Sahib has dealt with the condition of the religious class. Among the religious classes, Islam was predominantly divided between Sunni and Shia. There were many quarrels among them. Among their priests and judges were scholars who had knowledge of Islam, law, the Qur'an and Hadis. They were given the titles of Sadar-e-Jahan, Sheikh-ul-Islam, Qazi, Mufti, Muhtasib, Imam, Khatib and teacher. All these positions were highly respected by the Sultan and the Muslims. The Sultan did not often reverse the decisions of the Ulema. But due to their religious narrow-mindedness, they considered Hindus as infidels and incited hatred between the two communities. Apart from the Ulema, there was a separate religious class of Sufis in Islam. While the Ulema were fanatics, the Sufi fakirs were generous and gentle and kind. Therefore, Hindus also used to visit their shrines apart from Muslims. The throne/seats of the Sufis were called Silsila. Aine-Akbari mentions about 14 Sufi sects.⁷⁴ One of the most influential Silsila was Chishti, Suhrawardy, Qadri and Naqshbandi. They came to India during the Sultanate period. Khangahs were established from Multan to Lucknow and Panipat to Deogir in the 14th century. The Sufis have larger role to play for spreading Islam in India than sultans or invaders.

Brahmins have been recognized as a high religious class among Hindus. Their job was to teach, perform religious rites, poojas, etc., on which medieval life was based. But they robbed people with their trick and deceit. Brahmins and Ulema were the educated class or scholars of that time. Scholarship and high status in society made this category arrogant.

At that time people used to read books to each other by loading piles of books in carts. They considered it their honor to demean others. It is depicted in *Asa Ki Var* as follows:

⁷². Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p. 65.

⁷³ Guru Granth Sahib, pt. 473.

⁷⁴ Tony Ballantyne, *Texture of the Sikh Past, New Historical perspectives*, Oxford university, New Delhi, 2007, p. 20

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਏ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

ਪੜੀਏ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

Apart from these, Udasi, Sarevara, Jogi, Vaishnav, Nayanar etc. were the major Hindu saints who left home. Also there were many sects of Buddhism and Jainism like Mahayana, Hinayana, Svetambara, Digambar, Sidh, Nath etc. Despite being different from Hinduism, they had embraced the predominance of Sanskrit language and embraced Hinduism.. All these sects had their own religious practices, rituals, superstitions and customs. Many superstitions had taken root in their mind. Guru Nanak had criticized all these⁷⁵.

Muslims follow the Shari'a and people observing laws of Sharia are considered God's own. On the other hand Hindus take pilgrimage and worship idols. Jogis did meditation. The Vaishnava sect of Hinduism was more popular among the common people in this age. Guru Sahib has mentioned about it many times in Asa Ki War. Vaishnavism believes in the worship of Rama and Krishna, the two incarnations of Vishnu.. That is why the Hindu epics Ramayana and Mahabharata are considered as Aadhar Granth. Childhood stories of Lord Krishna are presented in the form of *jhanki*. The people who perform these *jhanki* are called Rasdhari. According to Guru Sahib, the standard of living of these Rasdhari had fallen. These people were attached to this job merely to earn a livelihood. No religious values were left in them. People were also aware about their hypocrisy. But the stagnation in life was so great that they saw it as a means of entertainment and did nothing but make fun of it. This atmosphere is described by Guru Sahib as follows:

The feet do not move, the head does not move ॥

Udi Udi Rava jhatai pai ॥ People go home laughing ॥

Rotia causes premature rhythm ॥ Self-defeating the earth ॥

Gavani Gopiya Gavani Kan ॥ Gavani Sita Raje Ram ॥⁷⁶

⁷⁵ Hormise Nirmal Raj, *Evolution of the Sikh Faith, (The Historical Formation and Development of Sikhism under the Gurus)*, Unity Book publishers, New Delhi, 1987, p. 12.

⁷⁶ *Guru Granth Sahib*, pt.468.

The rituals of both Hindu and Muslim religions are different. Where Hindu ritual involves the idea of *janeyu* then Muslims believe in *sunnat*. The adoption of Janeyu comes with the right to perform Yagya. The 'holy thread' is a sign of purity for Brahmins. This ritual comes from the scripture called *smriti*. It meant taking the child closer to the Acharya for education and moral decency. From which education is to be obtained and the child is to be able to perform his duties in the society. According to the caste system, the education of children from different Varna groups was done at different ages such as in the eighth year of a Brahmin child, in the eleventh year of a Khatri and in the twelfth year of a Vaish. The age limit can be decreased or increased as required. The holy thread of *janeyu* is different for different castes, such as cotton for Brahmins, flax or linseed for Khatri and wool for Vaish. But cotton is used for all. By the Middle Ages, the sacred spirit of this ritual was gone and it remained there only for the sake of it. Therefore, Guru Nanak condemned it. Many commentaries are found in Gyan Ratnavali and Guru Granth Sahib that condemn the hypocrisy about the practice of *janeyu*. The verse attached to the fifteenth stanza of Guru Sahib's Asa Ki Vaar refutes the ritual of Yagopavita and explains its realistic meaning:

Daya cotton santokhu sutu jatu gandhi satu vatu || This is the birth of a newborn || It doesn't break, it doesn't burn, it doesn't burn || Blessed is the man Nanaka who walks down the street || Chowkari found Muli uninvited || The Sikh Kanni Chadhaiya Guru was a ||

Burial is performed in the Semitic tradition as a funeral. These religions, especially Islam, believe that the day will come when the whole universe will end. On that day the dead in the graves will be resurrected, their deeds will be judged and accordingly all will be sent to heaven or hell. It is frequently mentioned in the Qur'an and Hadith. It is mentioned in Hadith Sharif that doomsday will not come as long as the name of God is recited.⁷⁷

Gradually, this belief was reinforced in such a way that only by being buried in the grave can a person enter Paradise. If a Muslim is burned in the fire, he becomes unclean and the unclean does not get Paradise. Guru Sahib criticized this belief: The religious strife of the society was so great that Hindus used to call Muslims as *malechh* and Muslims used to call Hindus as idol worshipers and infidels. Brahmins who previously paid no taxes, were taxed during the reign of Sultan Feroz Tughlaq (1352-84 AD). These taxes were levied on pilgrimage, religious symbols, temples and sacred cattle. These taxes were called *jizya*. The *jizya* was paid by the Hindus and the Hindus collected it as *mukaddam* and gave it to their Muslim rulers.

⁷⁷ J.S Grewal, *The Khalsa, Sikh and Non-Sikh perspectives*, Manohar publishers, New Delhi, 2004, p.130.

Hindus were insulted while collecting this tax. Yet, to save their lives, they had to sing the praises of the rulers. The Brahmins had molded themselves in such a way that they abandoned their language and religion and forgot the idea of their superiority by mixing up with *malechhas* (Muslims). Guru Sahib points out this as follows:

ਮੂਰਖ ਪੰਡਿਤ ਰਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥

ਧਰਮਿ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ ॥

ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛੜਿ ਬਰੈ ਘਰ ਬਾਰੁ ॥

Nanak seems to be weighed after getting the husband's permission ॥2॥

There were many faults in the contemporary society of Guru Nanak. The details of which we find while reading *Asa Ki Vaar*. Guru Sahib mentions the evils of this time in his verses as well as suggest solutions to them⁷⁸. The Hindu minds accepted the authority of Islam and adapted their religion accordingly. But Hindus didn't leave their Varna system. With this the elements like unity in Hindu society which were to mobilize the people at a certain point and prepare them to face the attacks on them became negative. Where the contractors of religion were selling and eating religion, there was a prostitute who became the adornment of the feminine form. Falsehood prevailed all around and in these directions Guru Nanak appeared in the world. Guru Nanak laid the foundation of a new religion with the concept of one God to revive this unity.. Whose visions we have from *Asa Ki Vaar*.

Guru Nanak Dev Ji

Guru Nanak, the founder of Sikhism, was born on 15 April 1469 (Vaisakh Sudi 3 Sammat 1526 Bk) in a Khatri family at the site of Rai Bhoi's Talwandi, now known as Nankana Sahib. It is located about 40 miles from Lahore. Guru Nanak's father was Mehta Kalu (Kalyan Das) and his mother's name was Tripta. His father was a Patwari or village writer of Rai Bular, a Bhatti Jagirdar. When Guru was born, in the joy of the birth of a son, Mehta Kalu performed all the rituals. After this, Pandit Hardayal was summoned to make a birth certificate. After making the certificate, Pandit Hardial said happily, "Mehta ji, this child born in your house will be a *yugpurush*." He said that, "According to my knowledge, he will be famous but whether it will be political or religious, I can't say yet. Astrologer Hardial asked a midwife named Daulat what were the features of the baby's voice at birth.

⁷⁸ J.S Grewal, *The Khalsa, Sikh and Non-Sikh perspectives*, Manohar publishers, New Delhi, 2004, p142.

The midwife said that the voice was like the laughter of a wise man entering the assembly but I do not have the ability to understand the nature of the child. Astrologer Hardial expressed his desire to see the child but due to extreme cold, the mother refused to accept this. But only at the insistence of the astrologer, the boy was wrapped in a cloth and brought to him. It is said that astrologer Hardial looked at the boy and greeted him with both hands clasped and said that this boy will be worshiped by all Hindus and Muslims but unfortunately I will not live till then. Pandit Hardial said, "Mehta ji, remember what I said today. This boy has been born a great man." The time will come when thousands of heads will bow before it and people will consider it their good fortune to touch his feet. Guru Nanak's sister Bibi Nanaki was about five years older than him. Bebe Nanaki was born in her maternal village which is why she was named Nanaki and therefore, her brother was named after her. Bebe Nanaki had a deep love for her brother Nanak. Bebe Nanaki was married to Jai Ram of Sultanpur Lodhi.

Education

At the age of five, Guru Nanak started talking about Moksha. Mehta Kalu ji must have been very saddened to see Guru Ji's behaviour at an early age. When Guru Nanak was seven years old, his father arranged for his education. At that time there was a small school and the fee was not much. Mehta Kalu ji took one *taka*, some rice and betel nut as a fee and put it in front of a *pandha* (teacher) as a fee for the school⁷⁹. Guru Nanak went to school for some time to study his lessons. One day Guru ji sat quietly and did not pay any attention to the books. The teacher asked him why he is not reading then Guru Ji said, "Are you scholarly enough to teach me?" To which teacher replied that, "I have read all the Vedas and all the Sastras." "I am looking into accounting and writing off accounts, cash and interest and I can deal with the amounts," he said. Then the Guru said, "I think it is better to learn the wisdom of God than these qualities you have learned." After which Guru uttered these words:

ਜਾਲੀ ਮੇਹੁ ਘਸੀ ਮਸੁ ਕਰਿ ਮਤ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ।

ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲਿਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ।

ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖ ਅੰਤ ਨਾ ਪਾਰਾਵਾਰੁ।

ਤਿਨੁ ਮੁਖੀ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ।

ਕਰਮੀ ਮਿਲੈ ਤਾ ਪਾਈਏ ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਓ.2.

⁷⁹ Kartar Singh, *Sikh History*, Shiromani Gururdwara Parbandhak Committee, Amritsar, 2003, p.56

ਇਕ ਆਵਹਿ ਇਕ ਜਾਹਿ ਉਠ ਰਖਿਆਹਿ ਨਾਵ ਸਲਾਰ।

Siri Ragu Mahla 1 (Aad Granth Pt. 16)

The teacher was astonished to hear this and greeted Guruji as Sant Mahatma and said do whatever you want.⁸⁰ After this Guru Ji stopped going to school and remained engrossed in his thoughts at home. At that time Persian was the official language which is why Mehta Kalu ji wanted that if Nanak learns Persian then he will become Patwari because at that time government posts were considered hereditary. At the age of nine, Guru Ji was sent to Qazi Qutbuddin to learn Persian. Guruji learned as much Persian as he could and after that the Qazi was unable to answer the Guru's questions. Soon, Guruji surprised even the Qazi who taught Persian like he did to his previous teacher. The Qazi, impressed by Guruji, said, O Nanak! You are a fakir sent by God. Thou Thyself knowest Thy secrets.

Janeyu

When Guru Nanak was nine years old, according to a Hindu custom, ceremony of wearing *janeyu* was arranged. Mehta Kalu Ji called all the relatives. Pandit Hardial came at the appointed time and prepared the genus of threads according to the Vedic rites. When Pandit began to put *janeyu*, Guru Ji stopped him and asked “Pandit Ji! What are the advantages of wearing it and disadvantages of not wearing it? Pandit ji was very surprised to hear this and for some time he looked at Guru ji's radiant face and said very patiently "O Nanak! It is a basic Hindu principle to wear *janeyu*. Without this a man is considered Shudra.⁸¹ Guru Nanak asked again, “Religion has more to do with the body or the soul? Then Pandit had to accept the real truth and said, “In true sense it is with the soul.” After this Guru Ji said to Pandit, “Then give me such a *janeyu* that can be the support of my soul. Pandit asked Guru Ji with great devotion "O Nanak then what kind of *janeyu* do you want to have.” Guruji answers this in his own Bani: Guruji said, "Pandit ji, by wearing a *janeyu*, a person is associated as an upper caste. A man keeps away from lowly and indignified deeds and in the true sense becomes of the higher caste.

By doing so, a creature takes his bundle of good earnings to the next world and hence, it is the rightful protector and helper of a man in the next world. Bring this kind of *janeyu* and put it around my neck. Centuries-old rituals and established beliefs were challenged by Guru Nanak at an early age. Guruji inflicted a severe blow on the rights of Shastras and this was the first victory of his life which he achieved with determination.⁸²

⁸⁰ Kartar Singh, *Sikh History (part 2)*, Lahore Book Snake, Ludhiana, 2014, p.4.

⁸¹ Sahib Singh, *Biography of Guru Nanak Dev*, Singh Brothers, Amritsar, 2013, pp.16-17.

⁸². Sahib Singh, *Biography of Guru Nanak Dev*, Singh Brothers, Amritsar, 2013, p.17.

Guru Nanak was now more absorbed in God than ever before. He sang the praises of *akal purakh* (the Almighty) all day long and remained absorbed in God's name. He did not eat or drink anything for many days. Therefore, Guru Ji's father Mehta Kalu suspected that his son might be suffering from some illness.⁸³ One day Mehta Kalu Ji called Haridas, a famous doctor of the village. When Haridas began to check Guruji's pulse, he said, "Vaid ji, I have no physical ailment."

Vaidu called Vaidgi holding his arms outstretched.

ਭੇਲਾ ਵੈਦੁ ਨ ਜਾਣਾਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ। 1।

Then Guru Ji began to say, "Vaid Ji you should leave now and go for your business. Neither can you understand this pain, nor you can give any medicine." Vaid Haridas looked intently at Guruji's face and bowed with devotion. He told Mehta Kalu that Nanak has no physical ailment rather he is devoted to Nirankar. What disease could he have who is going to cure thousands of diseases. After some time, Guruji's condition improved and he started to have regular life like before. So now his father thought why not make his son able to earn a living by doing some work.⁸⁴ That is why Mehta Kalu gave Guru Ji twenty rupees and asked him to make a deal. At that time Talwandi (Nankana Sahib) of Rai Bhoj was a small village and Chuharkana was a good town. So the deal was taken from here and Nanak went with his partner to make the deal. But in the market Guru Ji found a group of hungry *sadhu* and they had not eaten anything for many days. So Nanak Sahib spent twenty rupees on feeding the hungry saints and they considered it the real deal. A gurdwara is built at the place where Guru Nanak fed the saints by the name *Sacha sauda*.

When Mehta Kalu Ji came to know about this, he became very angry and Bibi Nanaki and her husband Jai Ram also came to know about this. After which Guru Nanak was taken to Sultanpur by Jai Ram. Jai Ram was very close to Daulat Khan which is why he gave a job to Nanak Sahib in Daulat Khan Lodhi's *modikhana*.

Nanak Sahib started this work with great enthusiasm and carried it out with great competence. Guruji taught everyone the principle of love and equality. He used to treat all the officials, big and small as equals, but sometimes he gave more to the poor and needy.⁸⁵ Once Nanak started meditating while working in *modikhana* and uttered the words *tera hi tera* while he was weighing flour to a sage. To which the sage replied that if you remained stuck at *tera* (thirteen) then this business will go in loss.

⁸³ Principal Teja Singh and Dr. Ganda Singh, *Sikh History*, Punjabi University, Patiala, 2006, p. 3.

⁸⁴ *Ibid*, p.5

⁸⁵ J.S Grewal, *The Khalsa, Sikh and non- Sikh perspectives*, Manohar Publishers, New Delhi, 2004, p.79

Some people used to gossip about Nanak's conduct to Daulat Khan Lodhi. But every time there was an investigation, no losses were found at *modikhana*. Each time the Nawab was convinced of Nanak's sincerity and practical ability and gossipers were proved wrong. Despite everything Nanak remained meditating name of God. Everyday after taking bath he did *kirtan* along with Bhai Mardana from dawn till dusk.⁸⁶ Bhai Mardana was son of *Mirasi* Mir Badre of Chobhar caste who was born at Talwandi. He was about 8 years older than Nanak. It was only due to his excellence in singing *ragas* that Mardana was fortunate enough to associate with Nanak from an early age. Mardana also came to Sultanpur soon after Nanak's arrival at Sultanpur.

While living in Sultanpur, Nanak got married due to the efforts and inspiration of his sister Nanaki. Jai Ram and Bebe Nanaki had no children at home so Nanak got married in Sultanpur. Nanak was married in the month of Jeth Sammat 1544 and May 1487 to Bibi Sulakhani, daughter of Mool Chand Ji of Batala Nagar, through his brother-in-law Jai Ram. In some time, two sons, Sri Chand and Lakhmi Chand, were born to Guru Nanak and Bibi Sulakhni. Along with domestic life, his love for Akal Purakh has always been intense. Guru Ji spent many years of his life living in Sultanpur and at the same time Nanak wrote most of his Bani. It was in Sultanpur that Guru Nanak, along with Mardana and other companions, started chanting *shabad* every night. Everyone who came to listen to his chanting was first served food. Guruji would go to the river for bath during early hours of the day and then after his prayers to Akal Purakh he would go about his work.

One day Nanak got up at dawn as usual and went to the river *veyin* to take a bath. This time he went to a farther place than before but did not return. The servant who went with Nanak became anxious seeing that he has not come out for a long time and after searching around, he came to this conclusion that Nanak drowned in the river. He went home and told Jai Ram. The news soon spread all over the city. When Nawab came to know, he gave orders to find him. All efforts went in vain even after looking for him everywhere. Those who were jealous of Guru also got a chance to gossip that he has disappeared after looting *modikhana*. After listening to the gossips, Nawab ordered that the goods be weighed and accounts shall be checked. When this was done, the profits were found more than expected. After which everyone became even more worried.

It comes to our knowledge from Guru Nanak's *bani*, the work of Bhai Gurdas Ji and the Puratan Janam Sakhi that Guruji by sitting alone in the forest, meditated on Akal Purakh.

⁸⁶ Sahib Singh, *Biography of Guru Nanak Dev*, Singh Brothers, Amritsar, 2013, p.35.

Historians are divided on the opinion that Nanak attained enlightenment in the forests whereas others say that it happened in *Veyin River*.

Guru Nanak, after attaining enlightenment, returned after three days. People were gathered where Daulat Khan asked him, "Nanak, what has happened to you?" He remained silent. Nanak went on to join a group of *fakirs*. *Mardana rababi* also went with them. One day passed and the next day when Nanak Sahib got up he said:

"Na koi hindu na koi musalman"

He said the same thing every time he spoke *"na koi hindu na koi musalman"*.⁸⁷ By which Nanak meant that Hindus and Muslims have forgotten the principles and doctrines of their respective religions. Nanak Sahib's first attempt was to unite these two communities who were fighting among themselves and had forgotten their common God.⁸⁸ The people of both sects were astonished to hear this. Soon his words spread throughout the city. The Muslims were especially angry and the Qazi went to Nawab and complained. Nawab summoned Nanak with due respect and he came. Many people had gathered there and the Nawab asked respectfully, 'O Good Nanak! There is a lot of talk about your new words. It is said that you are saying, "There is no Hindu or Muslim?" To which Nanak replied, "I speak what I see. Hence, according to me neither there is any Hindu nor any Muslim. But all are God's own child and belong to one brotherhood.'" Then Guru pronounced: -

" The only giver of all souls, So I did not forget.."

(Japji Sahib)

Meanwhile, it was time for Namaz. Qazi asked Nanak Sahib that if he believe all religions are equal then let's go to the mosque with them to read Namaz. Guru Nanak went to the mosque with the Qazi and the Nawab. Qazi began to read Namaz and Guruji stood behind them. All *maulvis* and *Namazis*' continued to pray but Guruji remained steadfast.⁸⁹ It again gave a chance to Qazi to complain and told Nawab that Nanak talks about equality but did not participate with us in Namaz. Guru said, "With whom shall I read Namaz? Qazi himself did not do Namaz wholeheartedly rather his mind is constantly wandering over the calf born at his home. He was thinking that calf was untied, it may not fall in well." Qazi was astonished to hear this and said whatever Nanak said is right.

⁸⁷. Khuswant Singh, *Sikh History*, Lahore Book Snake, Ludhiana, 2013, p. 40.

⁸⁸ Kharak Singh, *Turn of the century, Sikh concerns and Responses*, published by Singh Brothers, Amritsar, 2009, pp. 23-25.

⁸⁹. Kartar Singh, *Sikh History*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2003, p. 60.

Then Guru Nanak uttered these words: - Guru quit his job at *modikhana*, became a fakir and encamped in the desert near Sultanpur. The news about Nanak becoming a *fakir* spread all over. Hearing this, Mehta Kalu, Mata Tripta ji and other relatives also came to Sultanpur. Upon receiving Jairam's message, Guru's in-laws also arrived. Together they tried to persuade Guru that he shall abandon *fakiri* and take care of his household. Guru listened to everyone patiently and said that your opinion is correct, however, he has been commanded by his God to go to every nook and corner and save the world from burning, misery and trap of sorrow.⁹⁰ Saying this Guru left, leaving his family in forever sorrow. For a short time Guru stayed with the religious persons with whom he had previously accompanied. Before embarking on a long journey or *udaasi*, Nanak continued to show the way of true religion to the Hindus and Muslims of Punjab. Nanak continued his journey along with Mardana to Saidpur, which is now a city in the district Gujranwala of Pakistan. Here Guru Nanak stayed at the house of Bhai Lalo, a poor carpenter. It was a strange coincidence that a Khatri saint, accompanied by a Muslim Bhatt- Bhai Mardana, stayed at the house of a Hindu Shudar and ate food there. Nanak was violating the prevailing customs of the time by staying at stayed at Bhai Lalo's house. Very soon news spread among all Hindu families throughout the city that an upper caste Khatri and a Muslim man were staying in the house of a *shudra* Bhai Lalo. At Saidpur, there lived a Hindu servant of the Pathan Fojdar Jalam Khan. He was very arrogant, oppressive and corrupt. In the same days, Braham Bhoj was organized that is in the name of God, Brahmans, Sadhus and Santas were offered food. Guru Nanak was also invited but he refused to go. Malik Bhago considered it his disrespect and sent a government employee for Guru. Malik Bhago said to Guru, "Today, whole city came to my house to eat, why you did not accepted my invitation? Is that Shudra's food better than my food?" Then Guru Ji replied, "I eat whatever my God offers me. There is no caste in the eyes of that Akal Purakh." Malik Bhago said, "Then you should also eat the food you get from here." Malik Bhago then ordered from his kitchen all the dishes that the guests had eaten earlier. At that time Nanak also asked Bhai Lalo to bring food from his house. Then Guru Ji squeezed the bread of Bhai Lalo and Malik Bhago in his hands and blood came out in the bread of Malik Bhago whereas milk oozed out from the bread of Bhai Lalo. Guru explained it Malik Bhago's food is made from tyranny and bribery and Bhai Lalo's roti is made from his hard-work. That is why Bhai Lalo's food is pure.⁹¹

⁹⁰. Sohan Lal, *Gur-Itihas Das Patsahiyan*, Lahore Book Snake, Ludhiana, 2011, p.25.

⁹¹Max Arthur McAuliffe, *Sikhism Gurus, Holy Works and Composers*, Punjabi University, Patiala, 2003, p. 66.

Seeing this miracle and hearing the words of Nanak, Malik Bhago fell at the feet of Guru and begged him to forgive his past sins and vices. From now I will always earn honestly and follow your path. In this way Malik Bhago and many others became devotees of Guru. In Saidpur, Guru appointed Bhai Lalo as the head and preacher of the Sangat. It was the first center of Sikhism and Bhai Lalo received first *manji*.

Nanak walked from Saidpur to other places. He reached his hometown Talwandi while preaching people about *Nam japan vand chhakan*, to earn through hard-work, eradicating caste-system, superstitions etc. He met his parents, friends and stayed the night with his beloved devotee Rai Bular and proceeded from there the next day. Guru now reached the village of Tuluba near Multan. Where a professional *thug* named Sajjan lived. He wore the clothes of saints and looked very virtuous and pious man. He had built a *Sraa* in his mansion on the outskirts of the city. He served passersby good food and good bed for them to sleep on. But as soon as the passenger fell asleep, Sajjan and his companions would kill the passenger and throw him into a secret well and kept all his belongings with them. It was Guru Nanak's courage that he would go to such misguided people to correct them. Nanak reached Sajjan's mansion along with Mardana and seeing the glory on Guru's face, he started thinking that some rich travelers are trapped. He tried to impress him. Guru and Mardana did not eat food given by Sajjan. Sajjan then asked Guru to take rest as he was waiting for them to go to bed and do his work. But Guru replied that we will do the work that Akal Purakh has sent us for first and then rest. Hearing this, Sajjan came to Guru and sat down. Guru asked Mardana to play *rabaab* and then he recited the following words in Suhi Raag: -

OzLu Said Shiny Ghotim Kalri Masu ||

(Sri Guru Granth Sahib, Page1)

When Sajjan heard this word, he saw clearly his hypocrisy in them. Sajjan's heart melted and he realized his mistake. He fell at Guru's feet and Guru asked him to leave the path of sin, to take God's name and follow the principle of *kirat karna te vand chhakna*. Sajjan truly became Guru Ji's devotee and his mansion had now become a true Dharamsala. In this way Guru Ji completely changed a professional *thug*.

After this Guru was able to travel outside Punjab for far away *udasis*'. Guru Nanak's first *udasi* was towards east, during which he visited many of the famous Hindu pilgrimage sites of the time. Wherever he went, Guru freed the people from the trap of superstitions and false customs. His method of preaching was very effective. He would not get into an argument with the people but to get their attention, Guru would wear a strange dress or indulge into something that would be unique. Seeing all this, people would automatically gather around

him and that's how he guided the assembled people.⁹²

Traveling eastwards, Guru Nanak reached Kurukshetra. There was a huge fair at the time of solar eclipse. The purpose of Guru's visit to this place was to preach the assembled crowd there. In those days, there were many superstitions among Hindus regarding solar eclipse which are still prevalent in Hinduism today. Many rituals were prevalent relating to solar eclipse like- to burn fire at the time of eclipse, cooking some food, eating and drinking or eating meat are all sins. To dispel this illusion of people Guru lit a fire and started cooking deer's meat, which was presented to him by one of his devotees, on the day of eclipse. By doing so, all the Pandits and scholars present there became angry with Guru Nanak and they also called him one who corrupted the religion and abused him. But Guru calmly began to explain to the people and he uttered a word: -

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀਂ ਜਾਣੈ॥

(Sri Guru Granth Sahib, Page 2)

In this way, Guru explained to the people that a human being cannot avoid the use of flesh unless he uses the source of all living beings i.e., water. Listening to his ideology illusions of the people were dispelled.⁹³

From Kurukshetra to Panipat and then Delhi, Guru Nanak reached Haridwar which is the ancient shrine of Hinduism. People from all corners of India had gathered at Kurukshetra to wash away their sins by bathing in waters of the holy Ganga. Nanak saw that the pilgrims were bathing there and were offering water to the rising sun facing east. On the contrary, Guru started throwing water facing west. See this all the people were amazed and a crowd gathered around him. The assembled people asked if he was Hindu or Muslim and why was he behaving like this. If he was a Muslim then what was he doing at Hindu shrine and if he was a Hindu then why was he giving water towards west instead of east. Who will benefit from this? On the contrary, Guru asked those people, "You are giving water towards East. Who will benefit from this?" They replied, "We are giving water to our ancestors who have gone to the afterlife?" Hearing this, Nanak began to throw water more vigorously to the west.⁹⁴ When people asked him again why he was giving water to the west Guru said, "Drought in Punjab has ruined my farm and I am watering it." All the people present there started laughing and asked how the water would reach so far? To which Guru replied, "Same as it reaches to your ancestors."

⁹². Teja Singh and Dr. Ganda Singh, *Sikh Histor.*, Punjabi University, Patiala, 2006, p.90.

⁹³. Gurmukh Singh, *Guru Nanak and the Origin of Sikhism*, Punjabi University, Patiala, 2010, pp. 81-82.

Then Guru said, "Innocent people, if my offered water cannot reach to the earth one and a half hundred miles to the west, then how your water will reach the ancestral people thousands of miles away?" Hearing this, all the people became silent and realized their mistake. Guru showed the path of true religion to all people and encouraged them to meditate on one God and do good deeds. Thus many people abandoned these false customs and superstitions and followed the Guru's path.

Guru passed through many places from Haridwar and reached Gorakh Mata in Pilibhit district of Uttar Pradesh. Gorakh Mata was a stronghold of Siddha Jogis' at that time. It was here that there was a long discussion between Siddha-jogis and Guru Nanak about religion. Guru explained that God is not pleased with appearances. Therefore, instead of doing all kinds of difficult meditations, *asanas*, rubbing ashes on the body, piercing ears, begging and playing *shankh*, rather the jogis' should have contentment, kindness, love for God and seek good for all. Hearing Guru's thoughts, Jogis' bowed their head before him, hence, Gorakh Mata was named as Nanak Mata.⁹⁵

After this Guru Nanak and Mardana reached Banaras via Mathura. This is the birthplace of Sant Kabir and a major pilgrimage site for Hindus. The chief Brahmin of Banaras at that time was Chaturdas. With whom Guru discussed about idol worship and symbolism and other prevalent issues of the time. Soon Chaturdas accepted Guru is a saint of Akal Purakh. Chaturdas came to understand that God resides in the heart of every human being and it can be attained only by praising the Lord. Thus Chaturdas gave up all pretensions and became a devotee of Guru.⁹⁶ Guru then forbade the people of Gaya from donating barley flour for the salvation of their fore-fathers. On his way from Gaya to Patna, Guru made Sals Rai Johri his Sikh and appointed him a preacher there.

Guru and Mardana then reached Kamrup (Assam), where the women were famous for their witchcraft and beauty. At that time queen Noor-Sah ruled there. The Gur instructed them lead a noble life and they all became his followers.⁹⁷ It was during this *udaasi* that Guru and Mardana visited one such village, where they were not greeted properly and also people threw stones.

⁹⁴. Max Arthur McAuliffe, *Sikh Gurus, Sacred Works and Composers*, , Punjabi University, Patiala, 2003, pp. 68-69.

⁹⁵ . Kirpal Singh Chandan, *Life Story and Principles of Guru Nanak Dev* , S, Sikh Missionary College, Ludhiana, p.87.

⁹⁶. Teja Singh and Dr. Ganda Singh, *Sikh History*, Punjabi University, Patiala, 2006, p.101.

⁹⁷. Max Arthur McAuliffe, *Sikh Gurus, Sacred Works and Composers*, Punjabi University, Patiala, 2003, p. 82.

But Guru blessed the people of this village saying, “*Vasde Raho*”. When Guru and Mardana went to another village the next day, people there welcomed them and rendered them great service. Walking through this village, Guru blessed the people of the village by saying, “*Ujad jao*”. Surprised by this, Mardana asked Guru why did he say that? Then Guru replied that people of the first village are like a sick body who will make others sick too wherever they’ll go. Therefore, evil shall remain in one place. Whereas people of other village were like sandalwood which will spread its fragrance wherever they go. In this way these good people will preach virtue and Bandgi in other places as well.

Guru Nanak reached Cuttack from Assam, passing through 24 parganas. It is here that the 'Datan Sahib' Gurudwara is built in his memory. From Cuttack, Guru reached Puri where Vishnu or Krishna was worshiped in the name of Jagannath, the lord of the world. At Puri, Guru visited the famous temple of Jagannath where Aarti was performed standing in front of the idol in those days. Here, too, Guru made a unique effort to bring people to the right path by removing them from superstitions and wrong ways of worship. The priests of temple would lit the lamps, place flowers and burning incense in the pearl inlaid plate, stand for Aarti in front of the idol of deity. Everyone present there stood up but Guru remained seated in his merriment. People present which included many scholars and priests started asking Guru why didn't he join Aarti? Guru said that there was no need to perform hypocrisy of Aarti in front of God. Then Guru uttered following word: -

Gagan me thalu ravi chandu deepak bane tarika mandal janak moti.

(Sri Guru Granth Sahib), Page 1)

After Jagannath Puri, Guru proceeded to Orissa. Guru and Mardana walked along the river bank and on the way they met Koda Rakshas who was a very strong chief of Bhil tribe and a man-eater. Koda was very impressed by Guru's vision and fell at his feet. He now stopped killing animals and started doing *shabad simran*.⁹⁸ After this Guru reached Rahelkhand. The Ruhela chiefs at that time would capture the foreign travelers and enslave them and sell them like cattle. Guru felt sorry for the people and decided to set them free. When the Ruhela chiefstalked to Guru, they were soon impressed by him. They freed all the slaves and their lives werecompletely changed.

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⁹⁸. Sahib Singh, *Biography of Guru Nanak Dev*, Singh Brothers, Amritsar, 2013, p.91-92.

Koda was very impressed by the Guru's vision and fell at the Guru's feet. He now stopped killing animals and started doing Shabad Simran. After this Guru reached Rahelkhand which was the base of Barda-Farosi at that time. The Ruhela chiefs at that time captured the foreign travelers and enslaved them and sold them like cattle. The Guru felt sorry for the people and decided to set them free. When the Ruhela chiefs talked to the Guru, they were soon impressed by the Guru. They gave up all slavery and their lives were completely changed. In this way Guru came to Talwandi to guide the people and guide them to the true religion. A few days after meeting his parents, he went to Sultanpur to his sister Nanaki, where he was met by the Guru's wife and children. Thus ended Guru's first Udasis. Before leaving the Punjab for more Udasis, Guru thought of arranging a house for his family who were already living in the village of Pakhoke, Guru's father-in-law. The Guru laid the foundation of a new town right in front of Pakhoke on the right bank of the river Ravi. This place was donated by Guru's disciple Karori Mall. The Gur and Mardan's family came and settled here. The place was named Kartarpur by the Guru himself. By himself 'To labor, Presented a sample of the life of chanting and sharing. Shortly afterwards, the Gur began his second Udasis. Guru Nanak's second Udasis was in the South. During this Udasi, Guru was accompanied by two Jatt comrades, Saido and Ghee. Guru Sarsa during this Udasis He reached Sri Lanka via Bikaner, Ajmer, Puskar, Hyderabad, Kodai Canal, Madras, Pondicherry and returned from there to Baroda, Surat, Ahmedabad, Bhavnagar, Gaywar, Junagadh, Girnar Parbat, Duarka and Amarkot in Gujarat.⁹⁹ Guru Ji during this Udasi, Buddhists, Jogis and Muslims went to the bases of the fakirs and refuted their extravagant superstitions and other pretensions and showed them the true path of devotion to God. After spending some time with his family at Kartarpur, the tireless Guru decided to go to the mountains of northern India with Hasu Luhar and Bhai Sihan Chibban for his next journey.. This area was the home of Jogia at that time. During this sadness Guru performed many Siddhas, Meet Nath, Jogia and Tantrika. All of these gave Guru Maya Attempts to defeat the last ghost on miracles but they lost to Guru in everything. He accepted that the Guru's ideas and principles for religion and religious life were right and his path was wrong. Thus Guru returned to Kartarpur from Ladakh, Srinagar, Jammu and Sialkot after soaking the earth and cooling the world. After spending some time in the Punjab, Guru along with Mardane left for the west for his fourth Udasi. During this period of grief, Guru visited most of the Muslim places. Traveling by sea, Guru first reached Mecca.

⁹⁹ . Sukhdial Singh, *History of Punjab (1469-1708)*, Punjabi University, Patiala, 2012, p.46.

Exhausted from the journey and with blisters on his feet, Guru spread his legs towards the Kaaba and fell asleep in the mosque.. Seeing this, the people became very angry and the Qazi also started shouting. One of them was Guru said on the chin,'Who are you? You have committed a great sin and disrespected God's house by stepping towards God's house. Then Guru said in a very sweet and peaceful voice, for God's sake don't be so angry and lift my legs and turn me to the side where there is no God.¹⁰⁰ People get the argument in the Guru's word because their Prophet Sahib himself has said in the Quran: Allah is in the East as well as in the West. He then asked if you were a Hindu or a Muslim? Then the Guru replied that being called a Hindu or a Muslim does not make a person big or small but it is his deeds that make him high or low.¹⁰¹ The Guru, returning from this journey, stayed in Baghdad. The place where the Guru sat and explained to the people the solution to the problems of life Discussed with Sheikh Bahlol. At that place, Sheikh Bahlol erected a platform in memory of the Guru. This thara or building dates back to 927 AH (1520 AD). After this Guru returned to India and on the way Hasan Abdal stopped. Where they broke the pride of Wali Kandhar and made him jealous Inspired to live a life of love and compassion by giving up anger. Gurudwara Sahib was later established on this place which is now called Panja Sahib Is called. From Hasan Abdal, the Guru traveled through many places and reached Saidpur to meet his beloved Bhai Lalo. At the same time, Babar launched his third attack on the Punjab. After looting Bhehra and Sialkot, Babar reached Saidpur. Looting of people in Saidpur-Khusut and the massacre Guru saw with his own eyes. On this occasion Guru Ji uttered heart touching words: -

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੋਸਤਾਨ ਡਰਾਇਆ॥

ਆਪੇ ਦੇਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ॥

(Guru Granth Sahib), Raag Asa, page 360)

While describing the pain and suffering of the people, Guru condemned the aggressor like Babar and rebuked the cowardly Lodhi Sultana who was facing him as follows:

'Many of the gem spoiled dogs died' ॥

(Guru After long *Udasis* Guru came to Kartarpur from Saidpur. Four Large *udasis* From Guru Stay by Already Preaching to do About Thought. He was a saint in times of Bhakti movement, the fakirs who wore the bana, He had taken off the bana of domestic life.¹⁰²

¹⁰⁰. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p.120.

¹⁰¹. Teja Singh and Ganda Singh, *Sikh History*, Punjabi University, Patiala, 2006, pp. 11-12.

¹⁰². Kartar Singh, *Sikh History*, Shiromani Gurdwara Parbandhak Committee, Amritsar, 2003. p.105.

While staying in Kartarpur, Guru would sometimes visit the areas near Kartarpur so that the divine message could be conveyed to the people and they could be guided to the path of the true Akal Purakh. Now the Guru had become the leader of a new society. Here while living Already Guru did Agriculture In the morning Sam Came Congregations with Verses of Recitation to do of With, The langar and other cars would be involved in the work themselves. Guru spent most of his last days in Kartarpur. While living in Kartarpur, Guru chose Bhai Lehna Ji as his successor after many trials and named him Angad. Guru Nanak passed away soon after on 22 September 1539.¹⁰³

So According to Sikh tradition, Sikhism was established by **Guru Nanak** (1469–1539) and subsequently led by a succession of nine other Gurus. All ten human Gurus, Sikhs believe, were inhabited by a single spirit. His singular spiritual illumination that Guru Nanak imparted passed through a succession of Ten Sikh Gurus, culminating with Guru Granth Sahib. Guru Nanak established a foundation of three golden rules, upon which each of his successors built. Over the centuries, the Sikh Gurus forged a spiritual path of enlightenment known the world over as Sikhism.

(Guru Granth Sahib), Raag Asa, page 360)

¹⁰³. Kartar Singh, *Biography of Guru Nanak Dev*, Lahore Book Snake, Ludhiana, 2008, p.17.

CHAPTER-3

GURU ANGAD, GURU AMAR DAS, GURU RAM DAS AND GURU ARJAN DEV UNDER SOCIAL REFORM

While looking at the entire life of Guru Nanak Dev, we have to accept that he was Guru from birth. Even before he was born, Guru Nanak had been blessed by God to preach his name. The main goal of their worldly life was to teach the whole earth.¹⁰⁴ For the liberation of the human race, Guru made visits to many places in world and during which he met a wide variety of people.¹⁰⁵ During these journeys, the Guru Nanak took a close look at the social conditions of the time. He studied the contemporary traditions and analyzed the problems which had frightened the people of that time from the raiders and the priests.¹⁰⁶ Guru Nanak had understood what other reformers did not understand that only a religion can survive which is how to succeed by fighting evil instead of avoiding evil.¹⁰⁷ Guru 's ideology was for every person from every region of the country Who wanted to weave the whole earth into a single thread. At an early age, Guru started protesting against useless rituals by chanting the name of God.. When he was only 9 years old, at that time Guru Nanak refused to wear Janeu and said that a Janeu should be offered which could not be broken, could not be dirty and could not burn in fire and the one who wore Janeu had compassion in his mind , Jat and Sat..But where would such a Janeu be found ? Thus Guru had completely rejected this Janeu ritual prevalent in Hinduism..¹⁰⁸ God is one by showing people the straight path, Is omnipresent which has been going on since the beginning.¹⁰⁹ According to Guru Nanak , all the people of Akal Purakh live here. The Guru refused to recognize the two sects of the time, the Hindus and the Muslims, and suggested that they be viewed with one eye as the offspring of Akal Purakh.¹¹⁰ :-

Take a look and see the dim light ||
(Guru Granth Sahib), Page 30.)

Guru Nanak Dev was against the worship of gods and goddesses and the powers of nature and preached faith and devotion to one Akal Purakh.. He made pilgrimages during his

¹⁰⁴. Sukhdial Singh, *Life History of Guru Nanak Sahib*, , Sangam Publications, Samana (Patiala), 2019, p248.

¹⁰⁵. Max Arthur Mcauliffe, *Gurus of Sikhism, Sacred Works and Composers* (Vol. II Singh, Punjabi University, Patiala, 2003, p137.

¹⁰⁶. *Guru Angad Dev's Philosophy of Complete Dedication*, Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar 2015, p12.

¹⁰⁷. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p 67.

¹⁰⁸. Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p53.

¹⁰⁹. Max Arthur Mcauliffe, *Gurus of Sikhism, Sacred Works and Composers* (Vol. II), Singh, Punjabi University, Patiala, 2003, p 137.

¹¹⁰. Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p49.

traveling and Opposed the body-warming heat, the practices of Jogia and Jania, charity, running away from the world, living in the jungle, Yagya and sacrifice, etc. and persuaded them to lead a virtuous life..¹¹¹ According to him, the purpose of human life is the attainment of God, and for the attainment of God, the need of the Guru and the blessing of God are necessary..¹¹² He emphasized on the principle of Shabad (knowledge) Guru, by meditating on which people can cross this Bhavjal Sagar..¹¹³ There is a light inside every human being as it is consumed in the pleasures and tastes of other worldly things, this wall of light is erected. With such a life one's ego grows and this wall of ego widens day by day. This wall is broken when man listens attentively to the Guru's teachings and turns his attention back to God. Only then does man happily follow his Guru's teachings and gladly perform his duties..¹¹⁴

The main objective of the mission of Guru Nanak Dev was to eradicate social inequality caused by caste and wealth and poverty.. At that time caste was more absorbed in Hindu society than in Muslim society..¹¹⁵ The Guru had inflicted a severe blow on this palace of caste centuries later. The condition of the lower castes in the society of that time was very bad..¹¹⁶ The Guru had a deep sympathy and special relationship with the common people. In addition to living a practical life, Guru in his Bani also talks about standing with the poor and lowly people..¹¹⁷ : -Guru Nanak introduced Langar and sangat practices to eradicate equality and caste in the society. Guru used to sit down and serve food to the people of all castes to eliminate the caste distinction and he himself used to sit with them and eat food. In the same way, everyone was free to join the Guru's Sangat without any discrimination on the basis of caste or religion. The Guru was happy to sit among the common people and consider himself equal to them..¹¹⁸ Guru Nanak was a purely religious leader. He always raised his voice for the public interest in every field..¹¹⁹ He directly blamed the government for many of the faults in the society and exposed the moral collapse of their dictatorial regime..¹²⁰ Guru Nanak was the first leader to defeat the

¹¹¹. S. Kirpal Singh Chandan, *Life Story and Principles of Guru Nanak Dev*, Sikh Missionary College, Ludhiana, p 99.

¹¹². Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p 72.

¹¹³. Sukhdial Singh, *Life History of Guru Nanak Sahib*, Sangam Publications, Samana (Patiala), 2019, p55.

¹¹⁴. Kartar Singh, *Life Story - Guru Nanak Dev*, Lahore Book Snake, Ludhiana, 2008, p388.

¹¹⁵ Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p55.

¹¹⁶. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p74.

¹¹⁷. Sukhdial Singh, *Life History of Guru Nanak Sahib*, Sangam Publications, Samana (Patiala), 2019, p294.

¹¹⁸. *Guru Angad Dev 's Philosophy of Complete Dedication*, Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar 2015, Pp 18-19.

¹¹⁹. Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p64.

¹²⁰. Gurmukh Singh, *Guru Nanak and the Origin of Sikhism*, Punjabi University Patiala, 2010, p166.

oppressors and raised such a strong voice against the king.¹²¹ The Guru rebuked the king and his officials as follows:

ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ॥

(Time Malar, Pg.no 5)

Guru Nanak Dev was also concerned about the status of women in the society of that time. Women are not only a part of a society but they are responsible for building the society as a whole.¹²² But at that time woman was helpless due to many rituals of the society. At that time, a woman was burned at the stake when her husband died. In the society of that time, women did not have equal rights with men. At that time Guru Nanak Dev said that man is born from woman and woman is born from woman.. That means there is no creature in this world that can live without a woman. If one is without a woman, then she is only Akal Purakh who is formless.¹²³ The Guru raised his voice for the self-respect of a woman who has been shunned and trampled on for centuries.¹²⁴ :-

Bhandi Jammee Bhandi Nimmee Bhandi Manganu Viyahu॥

Bhandhu hove dosti bhandhu chale rahu॥

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਏ ਭੰਡਿ ਹੋਵੇ ਬੰਧਾਨੁ॥

(Asa's time, page 473.)

Guru Nanak worked hard to build a good society. His three principles were Always Sharing, Preaching community and national unity. Guru Nanak Dev lived a life of almost seventy years and through his virtuous life and inspiring teachings he had created a new environment in the country. The purpose of Guru Nanak Dev was the religion of the society of that time, To improve social life and raise their moral standards. He did not even think of establishing a new doctrine, but it was his wish that this work should continue after his demise.¹²⁵ Guru Nanak's choice of Guru Angad as his successor for this purpose was a special and far-sighted task. The appointment of Guru Angad to the Guruship is an important fact in Sikh history.¹²⁶

Guru Angad Dev

The second Guru of Sikhism is Guru Angad Dev and he was appointed by Guru Nanak Dev. His previous name was Bhai Lehna.

¹²¹. Satbir Singh, *Our History, New Book Company*, Jalandhar, 2018, p75.

¹²². Sukhdial Singh, *Life History of Guru Nanak Sahib*, Sangam Publications, Samana (Patiala), 2019, p284.

¹²³. Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p 63.

¹²⁴. Gurmukh Singh, *Guru Nanak and the Origin of Sikhism*, Punjabi University Patiala, 2010, p. 169.

¹²⁵. Gokal Chand Narang, *Change of Sikhism*, Punjabi University, Patiala, 2009.p56.

¹²⁶. Kirpal Singh, *Selected Aspects of Sikh History*, Singh Brothers, Amritsar, 2019, p75.

He was born on 31st March at the house of Bhai Feru Mall in the present village of Mate di Sarai (Sarai Naga) in Ferozepur district., 1504 AD.¹²⁷ His mother's was very kind, generous and righteous. Bhai Pheru Mall used to arrive in winter due to trade and commerce, so special attention was paid to Bhai Lehna 's education. When the Mughal invasions destroyed the resolution, Bhai Pheru Mall along with his family left for Harike and from there reached Khadur., Which is close to the famous town of Tarn Taran.¹²⁸ Nowadays it is called Khadur Sahib. Bhai Lehna married in 1519 AD to Bibi Khivi, the daughter of Devi Chand Khatri of village Sanghar (near Khadur Sahib). After some time, two sons (Datu and Dasu) and two daughters (Amaro and Anokhi) were born in his house..¹²⁹ Baba Feru Mall was a devotee of Goddess and a person of religious views, Who used to go to the volcano every year with a group of Goddess devotees. These religious interests also affected Bhai Lehna and he was a devotee of Goddess from his childhood.¹³⁰ After the death of Bhai Pheru Mall in 1526 AD ,he became the Jathedar of 'Sang' and took the responsibility of taking the Sangat for Devi Darsana every year..¹³¹ A Sikh brother of Guru Nanak lived in Khadur Sahib, Who used to get up three hours before dawn every day and recite Jap Sahib and Asa di Vaar. Once Bhai Lehna heard a voice which woke up his senses.¹³² That voice was singing like this: -

ਜਿਤੁ ਮੇਵਿਐ ਸੁਖੁ ਪਾਈ ਸੇ ਸਾਹਿਬੁ ਸਦਾ ਸਮਹਾਲੀਏ॥

ਜਿਉ ਸਾਹਿਬੁ ਨਾਲਿ ਨ ਹਾਰੀਏ ਤੇ ਵੇਹਾ ਪਾਸਾ ਧਾਲੀਏ॥

(Guru Granth Sahib), Page 474)

Bhai Lehna was very relieved to hear this and at the end of the day he asked Bhai Jodh who composed these heart-rending words. Now devotion awoke in Bhai Lehna and he longed to meet Guru . Like every time Bhai Lehna in 1532 AD with Family and devotees were going to visit the temple ,then they see the Guru on the way and to do Stopped at Kartarpur for Brother Lehna meets Guru Nanak Dev and his meditating-Level affected him so much that he left the worship of Goddess at the feet of Guru Nanak and made up his mind to stay with Guru Nanak .¹³³ Bhai Lehna in the shelter of Guru from Kartarpur 1532 to 1539E. Continued to perform the service till. Bhai Lehna was happy with every order of Guru.¹³⁴ Bhai Lehna was very

¹²⁷ . Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p148.

¹²⁸ . Principal Teja Singh and Dr. Ganda Singh, *Sikh History* Punjabi University, Patiala, 2006, p67

¹²⁹ . Ratan Singh Jaggi, *Guru Granth Vishwakosh* (Part I) Punjabi University, Patiala, 2002, p78

¹³⁰ . Kartar Singh, *Sikh History*, Shiromani Gurudwara Parbandhak Committee, Amritsar, 2003, p117

¹³¹ . Sahiib Singh, *Salok Guru Angad Sahib*, Stake, Singh Brothers, Amritsar, 2011, p8.

¹³² . Max Arthur McAuliffe, *Gurus of Sikhism*, Sacred Works and Composers (Vol. II), Punjabi University, Patiala, 2003, p12

¹³³ . Ratn Singh Jaggi, *Guru Granth Vishwakosh*, Punjabi University, Patiala, 2002, p106

devoted to the Sikh Sangat and Guru Nanak ,Devotion And Hard work¹³⁵ Guru explored the depth of Bhai Lehna's sadhana Methods with Examination and he Passed in every examination of Guru Nanak Dev . So Guru named Bhai Lehna as Angad and gave him all the Sikh Sangats.¹³⁶ On this Satta and Balwand have said as follows: -

ਯੇਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਉਨੁ॥

(Sri Guru Granth Sahib),page no.967.) After his accession to the throne, Guru Angad,in opposition to Guru Nanak's son, left Kartarpur and made Khadur Sahib a propaganda center.. for it the reference also appears in Guru Granth Sahib: - After coming to Khadur Sahib, Guru Angad spent some time with his Guru . Guru Angad Dev persuaded the people to follow the path given by Guru Nanak Dev and started directing them towards Bani.¹³⁷ Guru Nanak's Sikhs who used to visit Kartarpur now started coming to Khadur Sahib. All the sangats greet themselves in the form of Guru Nanak Dev . Soon the Guru's glory spread far and wide. Kirtanwas now in vogue at Khadur Sahib.¹³⁸

Daily Deeds

The Guru used to stay up every night, take a bath and then meditate on Akal Purakh. When Pahu erupted, he would get up from his seat and then Rababi Balwand would chant the word, Guru preaches the divine words at the Diwan. At dawn the sound of langar preparation was heard and Baba Buddha prays and everyone eats langar.. After eating langar, he would rest for some time and go to work and spend both morning and evening.: -

Labor does not eat rice.

Himself Offerings Hard work Of Food.

(Genealogy Letter,Feet Second)

Guru used to put whatever he earned in the langar.¹³⁹ For some time after the blows, he would call the children and teach them, and in the third hour of the day he would wrestle the wrestlers and teach them the same thing about defeats and victories.¹⁴⁰ :-

“Beyond the wrestler's call.”

¹³⁴ ., At Singh Aulakh, *Illustrated biographies - Ten Gurus*, Singh Brothers, Amritsar, 2001, p39.

¹³⁵ . Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p73.

¹³⁶ . Ratan Singh Jaggi, *Guru Granth Vishwakosh (Part I)* ,Punjabi University, Patiala, 2002, p106.

¹³⁷ . Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p155.

¹³⁸ . At Singh Aulakh, *Illustrated biographies - Ten Gurus*, Amritsar, 2001, p 40.

¹³⁹ Satbir Singh, *Natural Light (Biography of Guru Angad Dev)*, New Book Company, Jalandhar, 2005, pp. 62-63.

¹⁴⁰ . Max Arthur McAuliffe, *Sikhism Gurus, Holy Writings and Composers (Vol. II)* ,Punjabi University, Patiala, 2003, p12.

Contribution of Guru Angad Dev

The daily deeds of Guru Angad Dev shows how hard he was caring for the plant planted by Guru Nanak by watering it.. The Sikh Sangat also supported the Guru with great devotion for this work. The greatest of these was Mata Khivi 's service, To whom he had given the service of *Langar*.¹⁴¹The preparing the Langer for needy and devotees always arranged by Mata Khivi.¹⁴² she was the wife of Guru Angad Dev. she was very kind and humble.¹⁴³

ਮਾਤਾ ਖੀਵੀ ਸਹੁ ਸੇਈ ਜਿਨਿ ਗੋਈ ਉਠਾਲੀ॥

(Sri Guru Granth Sahib),page 967.)

Kheer was always made with milk and desi ghee in the langar .The people of Chara Varna sittogether without any discrimination and eat together.. Like Guru Nanak Dev , Guru Angad Devalso remove the obstacle of Caste in the Sangat. Guru Angad Dev himself took special care that no one was discriminated in the langar.¹⁴⁴

Development of Gurmukhi Script

Guru Angad Dev revamped (undeveloped) script prevalent in Punjab.Which' is Gurmukhi' Became famous by the name of.¹⁴⁵ Development of it was an important step in establishment of Sikh Organizations. Religious languages of Hinduism at that time were Sanskrit and the script was Devanagari.As the languages of the Muslims were Arabic and PersianThese sentiments were not easy for ordinary people to understand. Guru Angad, realized the need ofthe hour and insisted on reading and teaching the Gurmukhi. He collected the Bani of Guru Nanak Dev and starts writing it in the Gurmukhi. He also preached to the Children about the Gurmukhi Language and many schools helped the Children to learn the Gurmukhi Language.¹⁴⁶

Rejection of Sad Doctrine

Disappointed with not getting the Guruship, Baba Sri Chand , the eldest son of Guru Nanak Dev , started opposed the Guru Angad De.. Being the son of Guru Nanak Dev , Sri Chand used to preach against Guru Angad Dev and claiming to be the real heir to the throne

¹⁴¹ At Singh Aulakh, *Illustrated biographies - Ten Gurus*, Chatar Singh Jeevan Singh, Amritsar, 2001, p41.

¹⁴² Sukhdial Singh, *History of Punjab*, , Punjabi University, Patiala, 2012, p79.

¹⁴³ . Sahib Singh,*Gur-Itihas (Patsahi 1 to 2)*, Singh Brothers, Amritsar, 2011, pp. 22-23.

¹⁴⁴ .Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, pp. 166-67.

¹⁴⁵ . Ratan Singh Jaggi,*Guru Granth Vishwakosh (Part I)*,Punjabi University, Patiala, 2002, p106.

¹⁴⁶ . Piara Singh Padam, *Our Guru (Ten Guru-vans)* Singh Brothers, Amritsar, 2012, pp3.8-39.

of Guru Nanak¹⁴⁷ Guru Angad Dev had explained to the people that the real Sikh is the one who escapes from the influence of Maya in Life .

By the Practice of household verses and by distributing, one can achieve everything. According to him one can achieve everything by doing good deeds. He always believed in sharing the sorrows and perform the household chores.¹⁴⁸

The Principle of Fearlessness

Guru Angad Dev Dev was trying to instill fearlessness in the Sikh community. According to Guru we are from the man created by that Akal Purakh. We must be fearless in our dealings. we are created by Akal Purakh . We have to become fearless and raise the voice against the evils.¹⁴⁹ We find evidence of this when the Mughal emperor Humayun in 1540 AD was going towards the Lahore. When he reached Beas, he realized that my father Babar had been blessed by Guru Nanak . Now Guru Angad is seated on the same throne of the Guru in Khadur Sahib.¹⁵⁰ then he reached Khadur Sahib to meet Guru Angad Dev . At this time Guru was watching the games of Children and did not any attention to Humayun. Humayun considered it his disgrace and became angry. He stormed off of his horse to kill the Guru for disrespecting his authority. When he pulled his sword out, then Guru Angad Dev Said, Deaf, 'Emperor "your sword comes out very quick to kill your enemy Sher Shah, where was your Sword then? Humayun was embarrassed and got down from the horse, saluted and apologized him. He asked the Guru Angad Dev to pray for him and restore his throne, and the Guru told him that this would happen and he should be a fair and justifiable King.¹⁵¹

Tapa

A yogi named Sivanath Tapa lived at Kadur Sahib. He became jealous from the Guru Angad Dev. He always made fooled ordinary people and looting them. He was against to Guru Angad Dev Because he was responsible for remove the superstitions among people. He was now looking for an excuse to humiliate the Guru.¹⁵² Due to lack of rain in Khadur Sahib ,many droughts came in the land and That Yogi incite the people against the Guru. the people were carried away by the yogi's words. they went to the Guru and said, ' o Guru, the crops are dying for want of rain. if you will kindly leave this village, the yogi can save us by bringing rain for us.' he replied, Rain and Sunshine are natural. they are in the hands of God. Still, i dont mind leaving the Village if it is in your interest. Guru left the village.

¹⁴⁷. Sukdial Singh, History of Punjab, Punjabi University, Patiala, 2012, p79.

¹⁴⁸. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p166.

¹⁴⁹. Parmeet Kaur, *Guru Angad Dev (Life and Creation)*, Punjabi University, Patiala, 2009, p55.

¹⁵⁰. Kartar Singh, *Sikh History*, Shiromani Gurudwara Prabandhik Committee, Amritsar, 2003, pp.132-33.

¹⁵¹. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p157-58.

¹⁵². Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p158.

people went to the yogi once more to ask for rain. the yogi could not do anything against the law of nature. it did not rain. the people waited for some days but then became very angry and realised their fault. they dragged the yogi out of his hut into their fields. the villagers were sorry to have turned the Guru out of the village. they went to him and begged his pardon. they brought him back with great respect.

Physical Exercises

Guru Angad Dev was Physically and Spiritually active. He also emphasized on keeping them healthy and strong. According to the Guru, a healthy mind and soul will reside in a healthy body. Guru Angad built an arena at Khadur Sahib which was named Mall Akhara. At this place at Khadur Sahib nowadays 'Mall Akhara Sahib' Gurudwara has constructed.¹⁵³ In this arena, Guru used to organize children's games, Gurbhara's wrestling and other physical exercises.. The Guru Himself sees all and encourages all of them.¹⁵⁴ In this arena, people from all over the world joined them. These efforts of Guru laid the foundation of a healthy Sikh community beyond caste and race.

Thoughts on Women

At that time the condition of women was very bad and they were called inferior to men. They were confined to the walls of home only.¹⁵⁵ Like Guru Nanak, Guru Angad Dev also paid special attention to the condition of women. According to the Guru, men and women before that all are equal in the eyes of Akal Purkh. The rights that Hinduism had taken away from a woman were given to her by the Guru's efforts. In the Sikh community, women are now equal to men. Mata Khivi, the wife of Angad Dev, made a significant contribution to this cause and got women involved in leadership positions. This work of Mata Khivi and Guru Angad Dev is one unique and it was revolutionary because in the past women did not look like this in the society.

Anti-Drug Campaign

Guru Angad Dev always preached to the sangat that a healthy Life for Simple living needs only simple eating. He used to say that addiction weakens a person spiritually. This intoxication kills the mind of the person and he does not have the distinction between good and bad.¹⁵⁶ Due to the effect of these teachings of Guru, Chaudhary Mahoma and Chaudhary throne malls were

¹⁵³. Roop Singh, Jyoti Pragas (*Life Philosophy*) *Sri Guru Angad Dev, Sri Guru Amar Das, Sri Guru Ram Das*, Dharam Prachar Committee (Shiromani Gurudwara Admin Committee), Amritsar, 2016, p74.

¹⁵⁴. Parmeet Kaur, *Guru Angad Dev (Life and Creation)*, Punjabi University, Patiala, 2009, p53.

¹⁵⁵. Taran Singh, *Guru Angad Dev*, Punjabi University, Patiala, 1975, p.76

¹⁵⁶. Mahinder Singh, *Life Story and Principles: Sri Guru Angad Dev*, Sikh Missionary College, Ludhiana, p90

associated with the Guru. Jawahar Mall, a young relative of Chaudhary, became addicted to drugs in the company of Sivanath.¹⁵⁷ Addiction Epileptic seizures also began to occur to him. When he finally came to the Guru's sanctuary, he was completely healed from drugs.¹⁵⁸ Tapa Bhekhi who treated this boy before bringing him to Guru taken away, he used to brag that this young man had recovered because of his prayers. When Guru found out about this, he started saying that we should not say something in someone's evil desire, and they read these verses of Asa's time: -

Nanak, write down the command

.Such as Shlok at that.

(ੴ ਭਗਤ ਸਦ, ੪੬੬)

But after a while he started taking drugs again as he did not leave the bad company. One day he got drunk and fell down over the roof of the house .Guru Angad Dev always taught the youth to abstain from drugs and create a healthy drug free society..¹⁵⁹

Sikhs in the congregation Discipline

Guru Angad Dev used to exhort the Sikh Sangat to lead a life full of discipline without pride. The sangats who came to see the Guru were delighted with the power and strength of kirtan and music. Seeing the Guru's growing glory, even within them ego and greed got increased. Power and strength began to say with pride that the Guru's glory increased because of our music. One day Baba Budha had expressed his desire to hear the Kirtan then they used very harsh words. Baba Budha remained silent and felt disrespected and when Guru found out this incident, he refused to listen to kirtan in the evening. Then he said, "Maharaj."What we did which is disobedient? Guru said if you don't sing in front of our Sikhs then don't sing in front of us at all. Then he said we would sing Bani in front of you not for someone else. Guru said please be quiet and we have Nanak's Bani. After that Mardane's son Mir Razada was given a lute and accompanied by sangat asked to perform kirtan. Thus once again by the Guru Congregations Kirtan starts for the Sangat¹⁶⁰On the other hand, Satta and Balwand would also go home and chant Gurbani so that the sangats would start coming to them instead of Guru . But no one went to them and now they had neither food nor money to buy food. After a while they regained consciousness and began to regret their mistake and stupidity.

¹⁵⁷. Parmeet Kaur, *Guru Angad Dev (Life and Creation)*, Punjabi University, Patiala, 2009, p55

¹⁵⁸. Max Arthur Mcauliffe, *Sikh History (Part I-II)*, Lahore Book Snake, Ludhiana, 2014, p204

¹⁵⁹. Max Arthur Mcauliffe, *Sikhism Gurus, Holy Writings and Composers (Vol. II)*, Punjabi University, Patiala, 2003, pp. 19-20.

¹⁶⁰. Satbir Singh, *Natural Light (Biography of Guru Angad Dev)*, New Book Company, Jalandhar, 2005, p79.

Again he tried hard to go to Guru but Guru did not give any attention.¹⁶¹ On the request of the Sikh Sangat and Baba Budha, the Guru finally granted them Sorry and ordered to delight the sangat again.¹⁶²

Jyoti-Jyot Absorption

Bibi Amaro, daughter of Guru Angad Dev was married to nephew of Baba Amardas of Basarke village.. Amardas in 1541AD through Bibi Amaro came in vision of Guru Angad Dev. Baba Amardas Leaving the scandal, he converted to Sikhism and continued to serve the Guru day and night.

Guru Angad Dev 's Ideology

Guru Angad Dev himself created few Bani but he adhered to the principles of Guru Nanak .. Guru Angad Dev has praised that Akal Purakh in his Bani. According to the Guru, he is the Sustainer of the creatures that Akal Purakh has created on the creation.. The ones who worry the most are Akal Purakh Man should not worry. The provider of sustenance is Akal Purakh Himself: -

Nanak, do not worry, that is all worry.

(Sri Guru Granth Sahib),page 955)

According to the Guru, having a Guru is also very important for a human being. Without the Guru, man becomes entangled in the cycle of worldliness and narrow-mindedness The victim becomes selfish. According to him, the Guru is a beacon without which the darkness of the world cannot be removed:

If S.A. Subscription The rising sun
So enlightened is Gur Bin Ghor Darkness ||
(Sri Guru Granth Sahib),page 463.)

Trapped in worldliness and Maya, human beings are trapped in spiritual darkness .
Maya in this is spiritual darkness only a Guru can take a human being out of the Chakra: -

Nanak, Guru without mind Taku Do not open Hour No key hand.

(Sri Guru Granth Sahib),Page 1237.)

The only person who walks on the right path of life is the one who concentrates and meditates on the Naam of Akal Purakh.. According to the Guru, those who forget the Simran of Akal Purakh from the mind, suffer a lot and surrounded by other disorders.

¹⁶¹. Max Arthur Mcauliffe, *Sikh History (Part-II)*, Lahore Book Snake, Ludhiana, 2014, pp. 200-201.

¹⁶². Satbir Singh, *Natural Light (Biography of Guru Angad Dev)*, New Book Company, Jalandhar, 2005, pp. 79-80.

The human beings who get the glory of the name of Akal Purakh are always imbued with divine love.. The attainment of this Naam can only get be through Guru: -

Praise be to Thee ||
Nanak, nectar is one, not another nectar ||
Nanak Amritu maine mahi paaye gurparsaad ||
Tini Pita Rang Siu n Kao Likhya etc. ||
(Sri Guru Granth Sahib, page 1238.)

According to Guru Angad, everything happen under the command of Akal Purakh . The Hukam of the Guru is the Hukam of Akal Purakh and the Hukam of Akal Purakh cannot move without a leaf.¹⁶³ one can attain the everything through Shabad and Sadhna. The disease of Pride can remove through the name of Akal Purkh. When Guru bestows grace on man and this disease is cured through Shabad Sadhana: -

Yes I am chronically ill, even this month.
Please if your ta Gur ਕਾ ਸਬਦੁ ਕਮਾਹਿ ||
Says Nanak Listen ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ||
(Guru Granth Sahib), Pg.no.466.)

Guru Angad Dev paid attention to other aspects of the society besides chanting the name of Akal Purakh.. The Guru at that time criticized the lost people of government and Society in his own words:

Now ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੂਰਖ ਪੰਡਿਤੁ ਨਾਉ ||
ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ .Ave ਕਰੇ Next door ||
Ilti ka naau In Fulfill the lie.
Nanak, Gurmukhi, let us know this tomorrow.
(Sri Guru Granth Sahib), page 1288.)

Like Guru Nanak, Guru Angad Dev also guided the entire humanity. Guru Angad introduced Sikhism to the masses by saving Sikhs from Udasi and other religions. sangat and langar organization become more strong Because of the his teachings like Sharing, Equality and divine.¹⁶⁴

¹⁶³. Parmeet Kaur, *Guru Angad Dev (Life and Creation)*, Punjabi University, Patiala, 2009, p39.

¹⁶⁴ Gurnam Kaur and Rant Singh Ghuman. *Guru Angad Dev Gur Chela*, Punjabi University, Patiala 2007, p35.

Guru Amar Das

Guru Amar Das, the third Guru of the Sikhs, ascended to the spiritual throne of Guru Nanak as the oldest Guru. He was born on May 5 in the village of Basarke in Amritsar district to Bhai Tejbhan of Bhalla Khatri clan in the womb of Mata Roop Kaur., 1479 AD.¹⁶⁵ He was the eldest of four brothers. According to ancestral tradition, Guru Amar Das and his brothers engaged in agriculture and trade.¹⁶⁶ He got married in 1502 AD. to Ramo . In time, two sons (Mohan and Mohri) and two daughters (Dani and Bhani) were born in his house. The devotion itself was inherited.¹⁶⁷ Amardas 's inclination towards religion was enough and he was a firm Vaishnav. He first lived in 1521 AD. He went to Haridwar at the age of 42 and then he continued to travel every year till. 1541 AD¹⁶⁸ When Guru Amar Das was returning from a visit to Haridwar in 1541 AD due to heat and fatigue, he lay down to rest outside the village. After resting there, when the Guru resumed his journey, on the way he met with a sadhu who soon became his good friend.¹⁶⁹ They start cooking together in route . The sage, looking at Amardas 's devotion and virtues, asked, "Who is your Guru?"? Then Amar Das replied that he has no Guru. By hearing this, the sage became very upset and said that I have ruined all my pilgrimage by associating with Nigura and eating the food of his hand. Sadhu left sadly and Amardas was very worried about where to find that Guru.¹⁷⁰ Let their heart no longer eat nor let them do their practical work. From that day onwards he went in search of Guru day and night and saw many saints , Pandita but his heart was not at peace..¹⁷¹ Daughter of Guru Angad Dev , Bibi Amaro was married to Amardas 's nephew, She wakes up early every morning and One day Bibi was reciting these words: -

ਕਰਣੀ ਕਾਗਦੁ ਮਨ ਮਸਵਾਣੀ॥

ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ, ਤਿਉ ਚਲੀਏ, ਤਾਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ॥੩॥

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ॥੩॥ ਰਹਾਉ॥

ਰਸਿ ਰਸਿ ਚੋਗ ਚੁਗਹਿ ਨਿਤ ਫਾਸਹਿ

(Come:Gr: Pun: 5)

(Maru M: 1 house 2)

¹⁶⁵. Taran Singh, *Guru Amar Das (Life, Creation and Education)*, Punjabi University, Patiala, 1989, p77

¹⁶⁶. Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, p32

¹⁶⁷. Ratan Singh Jaggi, *Guru Granth Vishwakos (Part-I)*, Punjabi University, Patiala, 2002, p82

¹⁶⁸. Sahib Singh, *Gur-Itihas (Patsahi 2 to 9)*, Singh Brothers, Amritsar, 2011, p61.

¹⁶⁹. Max Arthur Mcauliffe, *Sikh History (Parts I and II)*, Lahore Book Snake, Ludhiana, 2014, p. 206.

¹⁷⁰. Taran Singh, *Guru Amar Das (Life, Creation and Education)*, Punjabi University, Patiala, 1989, pp. 3-4.

¹⁷¹. Gaini Gian Singh, *Twarikh Guru Khalsa (Part-I)*, Department of Languages, Punjab, 2011, p. 336.

Hearing these words, Amardas got peace of mind and he asked Bibi Amaro to recite the words once again.. On asking by Amardas, Bibi said that these words belong to Guru Nanak Dev who has passed away and now my father Guru Angad Dev is sitting on his throne. Then Amardas said to Bibi that take me to your father.¹⁷² A few days later, Bibi Amaro accompanied Amardas to Khadur to visit his father. When he reached home, Guru Angad Dev wanted to talk to Amar Das about his close relationship, then Amar Das fell at Guru's feet.¹⁷³ Amar Das was 62 years old when he became a devotee of Guru Angad Dev. Even though Amar Das was older, he still had the desire for Gur Seva in his heart and he engaged in the service of Guru. Amardas would get up in the middle of the night and go to Beas river which is three miles away from Khadur Sahib. He used to go on feet daily in Beas and then he would come to Khadur Sahib at the time of Amrit with a jug of water and bathe the Guru.¹⁷⁴ From it Later, according to the daily deeds, Amar Das would recite the Bani of Guru Nanak and continue to serve he Sangat. it doesnot matter what was the season, whether its summer or winter or rain, no difference came in the daily deeds of Amar Das.¹⁷⁵

Goindwal Nagar was established by Amar Das at the behest of Guru Angad. Guru was requested by a deceased Khatri named Bhai Gondan to establish a town on his place on the banks of Beas.. This place was not inhabited due to fear of ghosts in spite of its pleasant and all kinds of facilities. But Amardas moved to this town.¹⁷⁶ Now Amar Das used to stay at Goindwal as per the orders of Guru Angad Dev and from here he used to take a jug of water for Guru's bath every morning. Thus his closeness with Guru increased day by day due to his devotion and service.¹⁷⁷ One dark night it was raining and Amar Das reached Khadur sahib with a jug of water for Guru's bath.¹⁷⁸ The weaver woke up to the sound of knocking. He thought there must be a thief. When he called out, the weaver said no thief' *Amru nithavan hona'* He neither sleeps nor lets anyone sleep. This event took place in 1552 AD. When Amardas was 73 years old. Gradually the matter reached to Guru Angad Dev and even before that such heartfelt words for Amar Das had reached to Guru. By Seeing Amar Das's faith in Gur-Bachna, contentment in enduring hardships, hard work for service and engagement in

¹⁷². Taran Singh, *Guru Amar Das (Life, Creation and Education)*, Punjabi University, Patiala, 1989, p.13

¹⁷³. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Punjabi University, Patiala, 2005, p.43

¹⁷⁴. Giani Gian Singh, *Twarikh Guru Khalsa (Part-I)*, Department of Languages, Punjab, 2011, p339.

¹⁷⁵. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Punjabi University, Patiala, 2005, pp. 16-17.

¹⁷⁶ Satbir Singh, *Our History (Part-I)*, New Book Company, Jalandhar, 2018, p172.

¹⁷⁷. Taran Singh, *Guru Amar Das (Life, Creation and Education)*, Punjabi University, Patiala, 1989, p 134.

¹⁷⁸. Satbir Singh, *Natural Light (Biography of Guru Angad Dev)*, New Book Company, Jalandhar, 1981, pp117-18.

public welfare, Guru Angad Dev understood that only Amar Das could carry the burden of Guru Nanak's throne. Guru Angad Dev ignored his sons and in March 1552 AD. he appointed Amar Das as Guru in front of the entire Sangat.¹⁷⁹

After the demise of Guru Angad Dev ,Due to opposition of his sons, Guru Amar Das left Khadur Sahib and made Goindwal a Gurmat Prachar Kendra. Daughter of Guru Amar Das gotable to married and he saw a suitable groom in 1553 AD for her.Bibi Bhani 's married to Bhai Jetha (Guru Ramdas)¹⁸⁰ Like Khadur Sahib in Goindwal now a large number of Sikh sangats come to see the Guru. The number of settlers at Goindwal also began to increase, Because of which a lot of wood for houses requirements began to feel. The Guru sent his nephew, Sawan Mall, to arrange the wood. By Guru's grace, the simple life of Sawan Mall and his companion had a profound effect on the hill people. The Raja of Haripur and other hilly people became followers of Guru and They sent wood for the Guru's work to Goindwal.¹⁸¹ Thus the son of Guru Angad Dev from Sobha was jealous of Guru Amar Das. On the explanation of Mata Khivi, Bhave Dasu stopped opposing Guru Amar Das, But Datu was still opposed to Guru Amar Das and he considered himself entitled to the throne.¹⁸² One day Datu came to Goindwal during the full Diwan, Guru Amar Das was kicked and knocked down from the throne. But still Guru very politely grabbed Datu's leg and said you are not injured because of my old bone. After this incident, Guru Amar Das returned to his village Basarke for some time, but Baba Buddha and other Sikh Sangat soon brought him back from Basarke to Goindwal.¹⁸³ Bhai Gurdas briefly mentions in his verse 26 of Pauri 33 that Akhir Guru Amar Das forgave Dattu for his mistake.

Caste

Due to the principle of raising voice against the high and the low and sitting in the pangat without any discrimination, the opponents of the Guru started shouting against the Guru. Under the leadership of Goinde and Tapa, everyone complained to the state against the Guru. Akbar summoned the Guru to clear himself of the allegations leveled against him. This event took place in 1557 AD. Guru Amar Das was 78 years old at that time.¹⁸⁴ At this time Akbar also came to Lahore and Guru as his representative sent Bhai Jetha to the Lahore Darbar. Bhai Lehna is the ideal of Sikhism, Presented in such a sweet and scholarly manner

¹⁷⁹. Satbir Singh, *Our History (Part-I)*, New Book Company, Jalandhar, 2018, p 173-74.

¹⁸⁰. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Punjabi University, Patiala, 2005, pp. 17-18.

¹⁸¹. Taran Singh, *Guru Amar Das (Life, Creation and Education)*, Punjabi University, Patiala, 1989, pp. 15-16.

¹⁸². Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, p67

¹⁸³. Satbir Singh, *Our History (Part-I)*, New Book Company, Jalandhar, 2018, p175

¹⁸⁴. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Punjabi University, Patiala, 2005, p.87

that Akbar and his courtiers became addicted. Akbar expelled the complaints from the court and dismissing the matter by order. Then Akbar asked Bhai Jetha to make a request to Guru Amar Das that Please make the pilgrimage of Hindus.¹⁸⁵

On the advice of Akbar, Guru Amar Das once again made a pilgrimage to dispel the misconceptions of the Hindus and to propagate Sikhism.. Guru Superstitions to people like Nanak Dev ,Illusions and from Kuriti To save him, Guru Amar Das traveled to Kurukshetra and Haridwar.¹⁸⁶ During this visit Guru met many Pandits and Brahmins with whom Guru discussed many issues..¹⁸⁷ A Pandit told the Guru that religious teachings should not be given to everyone,Because On women in theology is forbidden to preach.¹⁸⁸ Then the Guru said:

ਸੋਈ ਕੋਈ ਹੈ ਰੇ ਤੈਸੇ ਜਾਈ ਸਮਾਹੀ ॥੧॥ਰਹਾਉ॥

(Aa: Gr: Pt, ੯੬੨)

Guru Amar Das come back from this trip and maintain the old manners. Guru to end caste discrimination ,preached day and night.¹⁸⁹ The opponents had created a new problem for him. Guru Amar Das understood this move of the opponents very well and To stop this, he starts making Baoli in different street. The Sikh Sangat was instrumental in the construction of the Baoli and Bbgan to serve with. The bottom of the bowl was water,very harsh And without it, water could not be obtained. Guru 's beloved Manak Chand broke the chain with a chisel hammer and threw it into the water. Because of being unconscious, he came across.. 84 steps were made for the wool in that Baoli .¹⁹⁰

When in 1560 AD. Akbar came to Punjab to suppress the revolt of Emperor Bairam Khan, atthat time Akbar came to Goindwal and visited Guru . Akba see that every visitor in Guru ka langar sit without any discrimination and he was very happy to see it and he also tasted the Langer.¹⁹¹ Akbar Badshah himself sat in the pangat, ate langar and then visited the Guru. Akbar offered the Guru a jagir for the management of the langar but the Guru refused by saying that the langar belonged to the sangat and the sangat would run it..¹⁹²

¹⁸⁵. Max Arthur Mcauliffe, *Sikh History (Parts I and II)*, Lahore Book Snake, Ludhiana, 2014, pp. 270-71.

¹⁸⁶. Max Arthur Mcauliffe, *Gurus of Sikhism, Sacred Works and Composers (Vol. II)* ,Punjabi University,Patiala, 2003, p. 74.

¹⁸⁷. Satbir Singh, *Our History (Part-I)*, New Book Company, Jalandhar, 2018, p 182.

¹⁸⁸. Max Arthur Mcauliffe, *Sikh History (Parts I and II)*, Lahore Book Snake, Ludhiana, 2014, p. 272.

¹⁸⁹. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Punjabi University, Patiala, 2005, p.155

¹⁹⁰. Dalip Singh , *Guru Amar Das*, Punjabi University, Patiala, 1990, pp. 15-16.

¹⁹¹. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Punjabi University, Patiala, 2005, p.167

¹⁹². Satbir Singh, *Our History (Part-I)*, New Book Company, Jalandhar, 2018, p175.

When Guru refused to take the jagir, Akbar gave the jagir to Guru Amar Das 's daughter named Bibi Bhani .¹⁹³

During travels Guru Nanak Dev established their Dharamshalas and appointed qualified persons for the propagation of Sikhism. Guru Amar Das also increased the number of Sikh Sangats in his time .Gurmat 22 Manjjs were set up for preaching.¹⁹⁴ Among these Manjjs, Pandit Mai Das, Bhai Manak Chand and Matho-Murari were very famous.¹⁹⁵

Guru Amar Das after Guruship in 1558 AD. Goindwal was an important center of Gurmat in the time of Guru Amar Das on the Sahi road from Lahore to Delhi..¹⁹⁶ He died in 1570 AD. He established a New Gurmat Center For Devotees. Villages near this place for the new center in Gumtala, Tung, Sultanwind established of Gilwali and he changed the name of the village to Guru-Chakk.¹⁹⁷ Bhai Jetha was responsible for the construction of the town (Guru Ram Das) .When people found out that the Gurmat Prachar Kendra of Sikhs was about to be built from Goindwal, they built a house here. A lot of People from different places started built their houses here. As soon as we saw it, markets started to form and there was a good deal of excitement. Later, Guru Ram Das gave more land to the villagers of Tung Since a Bigger city established which was later called Amritsar.¹⁹⁸

Guru Amar Das, seeing his last days approaching, called all his relatives and servants and appointed his son-in-law Bhai Jetha as his successor. A collection of Bani by him handed by Guru Angad Dev was assigned to him .¹⁹⁹ Guru Amar Das Said to all relatives to meditate on the name of Akal Purakh instead of Sanskar. Thus Guru Amar Das Gone on 1 September 1574 AD.²⁰⁰

Contribution of Guru Amar Das

Guru Amar Das served as a guru from 1552 To 1574 AD. for about 22 years. where Guru Nanak Dev and Guru Angad Dev continued Gurmat Prachar on social reform works, There, Guru himself did many things for the welfare and improvement of the society of that time. Guru Amar Das was an ardent preacher and about him Mr. Latif writes in 'History Of Punjab' that Guru Amar Das was a Humble, Tolerant and Bibek successful Guru with wisdom.

¹⁹³. Sahib Singh, *Gur-Itihas (Patsahi 2 to 9)*, Singh Brothers, Amritsar, 2011, p81.

¹⁹⁴. Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, pp. 10-11.

¹⁹⁵. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Ratan Singh Jaggi, Punjabi University, Patiala, 2005, p.78

¹⁹⁶. Sahib Singh, *Gur-Itihas (Patsahi 2 to 9)*, Singh Brothers, Amritsar, 2011, p89.

¹⁹⁷. Ratan Singh Jaggi, *Guru Granth Vishwakos (Part-I)*, Punjabi University, Patiala, 2002, p.90

¹⁹⁸. Ratan Singh Jaggi, *Research Journal: Guru Amardas Special Issue*, Punjabi University, Patiala, 2005, p.98

¹⁹⁹. Piara Singh Padam, *Our Gurdev*, Singh Brothers, Amritsar, 2012, p48.

²⁰⁰. Ratan Singh Jaggi, *Guru Granth Vishwakos (Part-I)*, Punjabi University, Patiala, 2002, p.121

Their enthusiasm, Preaching And due to their friendly nature, many Sikhs joined them.²⁰¹ Although Guru Amar Das was 73 years old at the time of his ascension, he was instrumental in laying the foundations of the Panth and building Sikh palaces with his dedication and devotion.²⁰² The details of the reforms made by Amardas are as follows:

Verses Collecting

By first of all, the ideology of Guru Nanak Dev and Guru Angad Dev preached to the people. He considered it necessary to convey his true words to them so he Collect and store it.²⁰³ He collected the Bani of Guru Nanak and Guru Angad Dev and his devotees. he also called the innovater who began the collection of hymns now known as Mohan Pothi..²⁰⁴ Guru Amar Dashimself was fully aware of the recitation of Kachhi Bani by the opponents and the adulteration of the Sach Bani by the opponents.. Guru has specifically mentioned the true and raw Bani in his Bani.²⁰⁵ Guru writes about Sachi Bani: -

ਆਵਹੁ. Beloved Sikhs, testify to the True Word of the Shabad.

(Sri Guru Granth Sahib, Page 920)

Elimination of Caste and Creed

To eliminate the difference of caste and high or low , Guru Nanak put many efforts and preached the People. Guru Angad made a firm stand with great diligence.²⁰⁶ Guru Amardas carried forward that mission and he said:

(Aad Granth, Raag BhairA., Page no.1128)

ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ॥

Guru Amar Das took one step to eradicate these social evils .In his Sangat anyone can come to Sangat without any discrimination. There was not any discrimination made on the basis of High or Low caste.²⁰⁷ When the emperor Akbar of that time came to see Guru , he also sat in the first pangat, tasted the Langer and then visited the Guru. Baoli water made by Guru Amar Das at Goindwal for fodder was also shared by everyone²⁰⁸ Guru Amar Das also erase the illusion of caste in Caste marriages.²⁰⁹

²⁰¹ . Latif, *History of the Punjab*, p 250.

²⁰² . Satbir Singh, *Our History (Part-I)*, New Book Company, Jalandhar, 2018, p187.

²⁰³ . Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, pp. 18-19

²⁰⁴ . Ratan Singh Jaggi, *Guru Granth Vishwakos (Part-I)*, Punjabi University, Patiala, 2002, p122.

²⁰⁵ . Satbir Singh, *Parbatu Meranu (Life of Guru Amar Das)*, New Book Company, Jalandhar, 2007, p132.

²⁰⁶ . Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, p78

²⁰⁷ . Satbir Singh, *Parbatu Meranu (Life of Guru Amar Das)*, New Book Company, Jalandhar, 2007, p127

²⁰⁸ . Satbir Singh, *Our History (Part-I)*, New Book Company, Jalandhar, 2018, pp. 187-88.

²⁰⁹ Piara Singh Padam., *Brief Sikh History (1469-1699 AD)*, Singh Brothers, Amritsar, 2006, pp. 29-30.

Guru married his daughters without any caste consideration. Bibi Dani married to Bhai Rama whose family situation was very simple and similarly Bibi Bhani married to Bhai Jetha who used to make a living by selling Ghungania (Channa). It was a revolutionary step of Guru Amar Das to do such a thing in the casteist society of that time.²¹⁰ Guru Amar Das broken the wall of high or low caste in the Society.

Respect of Women

Among the social evils, one such evil was not to give women equal rights with men . From ancient times the woman has been subject to the man. From the beginning women in society have been considered as object of Lust, Maya, Baghni and Dasi .²¹¹ the condition of women in society became more worsened. New Problems and hurdles aroused in the society. there was no respect for women. Sikh Tradition not only aroused the voice against all such mal practices but also gave a respectable Position to Women in the Society, equal to Men.²¹² This is how it is described in Mahima Prakash Is: -

Dhar Bastar Suet Mukh Come on.

Let no doubt bring shame to your mind.

Opposing the Practice of Sati

At that time, there was one another famous malpractice, among women to burn themselves along with their husbands with their husbands funeral pyre was known as Known as Sati Pratha. At that time, women were considered just as an illusion which should be finished with their husband, otherwise they will pollute the society.

Guru Amardas sent his hukamnama from place to place to end this ritual so that no woman should be allowed to be Sati. Guru was the first reformer to stop this wolf ritual completely. Although widow marriage was forbidden in the Sastras, Guru Amar Das realized that even if a woman escaped being sati, her life would be turned into hell.²¹³ After the death of her husband, very few women lived a contented life. Guru Amar Das allowed the widow to marry and got the women out of this hell. According to Forster's travelogue, it was Guru Nanak who gave permission for widow marriage but Guru Amar Das put it into practice At that time, the woman who gave birth to the girl child was considered unlucky and the birth of the girl child was considered a bad woman for the family and a burden on the family.. Guru opposed this atrocity²¹⁴: -

(Aad Granth Salok Varan and additional, P. 1413)

²¹⁰. Dalip Singh , *Guru Amar Das*, Punjabi University, Patiala, 1990, p.89

²¹¹. Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, pp. 23-24.

²¹². Satbir Singh, *Ours History (Part-I)*, New Book Company, Jalandhar, 2018, p192.

²¹³. Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, p52

²¹⁴. Dalip Singh , *Guru Amar Das*, Punjabi University, Patiala, 1990, p56

Opposition to Superfluous Customs

Guru Amar Das taught the people through Bani to strengthen the society mentally and broke the shackles of bondage imposed by the priesthood.. All the opponents had to bow before the personality of Guru Amar Das and the roots of falsehood were shaken.. Rituals at the time of death were very serious .People Of The village like Pattal, Diwa, Kirya Karam, Pitar, Saradh etc. Believes in the rituals and forget God ²¹⁵Guru Amar Das declared these rites of death meaningless, and made the remembrance of God's name the ideal of Gurmat. Sikhs abolished the meangless rituals.²¹⁶ Baba Sundar 's Ramkali Raag ‘ Through Guru Amar Das's message is as follows: - Similarly, Guru Amar Das Ordered that On happy occasions like birth and marriage except for superfluous rituals, only the text of Anand Sahib will be read. In the time of Guru , Brahmins used to complicate marriage ceremonies and lure by more donations.. They often fall into such temptations, sometimes unworthy relationships were also forged and due to these greeds of the Brahmins the poor people had to go into debt.²¹⁷ Guru Amar Das opposed these greedy and hard hearted Brahmins: In Guru Amar Das's contemporary society, where materialistic interests and superstitions prevailed, people were greatly influenced by apostasy.. Depression Though Guru Angad Dev had challenged the wisdom but in the time of Guru Amar Das the practice of Udasi was more influential. Guru Amar Das, on the basis of the words of Guru Nanak saved the Sikhs from sadness and renunciation. Guru Amar Das said: -

Live ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੈ ਵਰਤੈ ਤਿਉ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸੁ॥

(Aad Granth Sahib, Page no 949)

Guru Amar Das explained that Guru Nanak Dev took us out of the society. He has been taught to live a high life while living in the society.²¹⁸ Baoli constructed at Goindwal by Guru Amar Das gave new direction to Society .He constructed Baoli at Goindwal Sahib having eighty – Four Steps and made it a Sikh Pilgrimage centre for the first time in the history of Sikhism. He made a meditation centre there.

Like Guru Nanak Dev and Guru Angad Dev , Guru Amar Das also strongly opposed drugs for the creation of a healthy society. With drugs, a person's mental balance is not maintained properly and he becomes insane. Intoxication is a social evil that forms a wall in

²¹⁵. Roop Singh, *Jyoti Pragas (Life Philosophy) Sri Guru Angad Dev , Sri Guru Amar Das , Sri Guru Ram Das*, Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, p401.

²¹⁶. Satbir Singh, *Parbatu Meranu (Life of Guru Amar Das)*, New Book Company, Jalandhar, 2007, p 143.

²¹⁷. Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, p59.

²¹⁸. Satbir Singh, *Parbatu Meranu (Life of Guru Amar Das)*, New Book Company, Jalandhar, 2007, p 125.

the development of society. It is very important to avoid this.²¹⁹ The Guru opposes this evil and says:

Man Filled to the brim I. ॥

ਜਿਤੁ ਪੀਤੈ ਮਤ ਦੂਰਿ ਹੋਈ. Berlu In the wind I ॥

ਖਸਮਹੁ ਧਕੇ ਖਾਈ॥

ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਾਹ ਮਿਲੈ ਸਜਾਈ॥

False liquor Radish Peachਈ ਜੇ ਕਾ ਪਾਰ ਵਸਾਈ॥

O Nanak, have mercy, get the true wine, meet the True Guru who has come.

(Aad Granth Sahib, page no 554)

Due to the efforts of Guru Amardas , people got political as well as Economic benefits in soceity. when Akbar had come to Lahore ,Guru paid land tax to Akbar for one. Akbar was wonderstruck to see a unique and rare type of radiance, glow, penetrating beauty on the face of the very aged Guru. With the overwhelming glow on the radiant face of the Guru, astonished Akbar respectfully asked a simple question from the esteemed Guru. He said , The best of ‘ HAKIMS’ accompany me wherever i go and they assist in the preparation of my food with the best of tonics and nutritions. I am not even half the age as yours. What food do you take with which your face glows? Guru replied , O Emperor, i take the simple food which you have taken in the common kitchen Langer.He was impressed with the glory of Guru Amar Das. The Emperor then signed a grant of the villages in Bibi Bhani’s name. Guru gave the Emperor a Saropa. The Emperor went away highly pleased. Baba Budha was appointed to manage the villages granted by the Emperor. The produce from the said villages was used for the good of all the People.

Guru Ram Das

After Guru Amar Das, Guru Ram Das became the next Guru of the Sikhs. Guru Ram Das ‘s childhood name was Bhai Jetha. He was born on 24 September 1534 AD. at Sodhi Haridas, a resident of Lime Market Lahore (Pakistan) in the womb of Mata Daya Kaur .²²⁰ Ramdas wasa very handsome and obedient boy and his parents were poor and used to make a living by selling pigeons.. When Bhai Jetha was of seven years then his parents had passed away. Later Ramdas was brought by his grandmother Nanke to Basarke village.

²¹⁹. Dalip Singh, *Guru Amar Das*, Punjabi University, Patiala, 1990, pp. 28-29.

²²⁰. Piara Singh Padam, *Brief Sikh History*, Singh Brothers, Amritsar, 2006, p.21

Due to Poverty he started earning money at an early age.²²¹ Guru Amar Das who was a devotee of Guru Angad Dev at that time, one day came to his village Basarke with Ramdas 's elderly grandmother to mourn the death of his son-in-law, then Amardas gave a lot of love to Bhai Jetha.²²²

On the orders of Angad Dev , Bhai Amar Das visited to Goindwaland then Settled in 1546 AD. Bhai Jetha also starts visits to Guru Amar Das with their grandmother. He visited to Khadur Sahib at Guru Angad Dev' place.²²³ Ramdas was very pious since childhood and donor.Guru Angad Dev in 1552 AD.handed over the throne to Guru Amar Das and now he permanently settled in Goindwal.²²⁴ He performed the sangat and service of Guru Amar Das at Goindwal with great sincerity and tolerance.Bhai Jetha also joined Guru Amar Das in their meditation and put alot of efforts in service of him . Guru Amar Das impressed by his devotional service and true devotion, and he became one of Guru Amar Das's closest servants.²²⁵ Bhai Jetha had all the qualities and also he had the great mind. Guru Amar Das was also watching Bhai Jetha since childhood. Guru Amar Das gave his Daughter to Bhai Jetha. He was married to Bibi Bhani.²²⁶ They have three sons Prithi Chand,Mahadev And Arjan Dev. Even after the marriage, Bhai Jetha remained with the Guru and served him day and night with great devotion. He was the part of every decesion of Guru Amar Das during GuruShip. They starts the construction work of the Baoli with full body and mind .²²⁷ Akbar was against to Guru Amar Das because some opponents registered a complaint to Akbar but when Bhai Jetha visited to court of Akbar he got impressed by sweet sensation.²²⁸ After seeing the increase number of devotees, Guru Amar Das wants to build a new work place and as per the orders of Guru Amar Das,Bhai Jetha starts worked diligently in the construction of this new town..²²⁹ In this way Bhai Jetha was always devoted to Guru Amar Das.

Guru Amar Das praised the qualities of Bhai Jetha 's Service and he appointed him the next Guru of Sikhism. After the demise of Guru Amar Das, Guru Ram Das left Goindwal with his family in the sameyear and came to 'Guru ka Chakk (Amritsar)'.

²²¹ . Kartar Singh,*Sikh History*,Shiromani Gurudwara Parbandhak Committee, Amritsar, 2003, p171.

²²² . Gobind Singh Mansukhani, *Guru Ram Das (Life, Bani and Philosophy)*, Lok Sahit Prakasan, Amritsar, 1997. P90

²²³ . Himmat Singh Sodhi, *Guru Ram Das (Life and Works)*, Punjabi University, Patiala, 1995. P90

²²⁴ . Gobind Singh Mansukhani, *Guru Ram Das (Life, Bani and Philosophy)*, Lok Sahit Prakasan, Amritsar, 1997. P65

²²⁵ . Sukhdial Singh, *History of Punjab (1469-1708)*, Punjabi University, Patiala, 2012, p.90

²²⁶ . Sohan Singh Sheetal,, *Gur Itihas (Ten Patsahis)*, Lahore Book Snake, Ludhiana, 2011, p86

²²⁷ . Piara Singh Padam, *Brief Sikh History*, Singh Brothers, Amritsar, 2006, p23

²²⁸ . Sohan Singh Sheetal, *Gur Itihas (Ten Patsahis)*, Lahore Book Snake, Ludhiana, 2011, p45.

²²⁹ . Satbir Singh,Our history,New Book Company,Jalandhar, 2018, pp.196-97.

Now Guru Ram Das focused his attention on establishing this town.²³⁰ He died in 1577 AD. 500 people of Tungh village brought the land and established their houses here (Guru ka Chakk).²³¹ Guru starts 52 Kinds of occupations He settled the people so that all kinds of handicrafts and arts could flourish in this town.²³² Due to the efforts of Guru , this town became the center of trade. Guru established a common town with people of all religions and sects.²³³ In 1577 AD ,he starts the construction of Sarovar in the town. Soon the town was settled, and ' it was called the' Ramdasपुरa' later it changed to Amritsar .The name of this town is derived from the name of Sarovar 'Amritsar' became popular.²³⁴

Now in Ramdasपुरa ,Sikh sangats starts gather there and langar starts for Sangat, as used to be at Kartpur, Khadur Sahib and Goindwal. The number of Sikhs got increased ,and need of money increased for the construction of the Sarover .²³⁵ So Guru Ram Das started an organization called Masand. Its Preachers of Sikhism spread far and wide . He expanded the Manji Organization for clerical appointments and donation collects to theologically and economically support the Sikh movement.

Guru Ram Das started preaching Sikhism with great enthusiasm and sent missionaries to different parts of the country.²³⁶ Everyone Come to see the Guru's personality and ideology. The glory of Guru was increasing day by day.

One day Baba Sri Chand , son of Guru Nanak Dev himself came to Amritsar to visit Guru Ram Das. Before that Baba Sri Chand was Opposed to Guru Angad Dev and Guru Amar Das But Guru Ram Das 's glory brought him to Amritsar.On the arrival of Baba Sri Chand, he was revered as the son of Guru. Baba Chand listened the kirtan and was very happy Baba Chand had heard a lot about Guru Ram Das and his humble nature. When Guru Ramdas heard about the arrival of Baba Sri Chand, he rose and himself went to receive . When Baba Sri Chand first set his eyes on Guru Ram Das he was amazed at the strong resemblance that the Guru bore to his father. Guru Ram Das welcomed him heartily and invited him to his house, which Baba Sri Chand willingly accepted.²³⁷

²³⁰ . Satbir Singh, Our history, New Book Company, Jalandhar, 2018, p202.

²³¹ . Creator Singh, Sikh History, Shiromani Gurdwara Management Committee, Amritsar, 2003, p176.

²³² . Piara Singh Padam, Brief Sikh History, Singh Brothers, Amritsar, 2006, p121

²³³ . Sukhdial Singh, History of Punjab (1469-1708), Punjabi University, Patiala, 2012, p50

²³⁴ . Roop Singh, Jyoti Pragas (Life Philosophy) Shri Guru Angad Dev ,Guru Amar Das , *Sri Guru Ram Das* , Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, p473.

²³⁵ . Kartar Singh, *Sikh History*, Shiromani Gurudwara Parbandhak Committee, Amritsar, 2003, p178

²³⁶ . Roop Singh , *Jyoti Pragas (Life Philosophy) Sri Guru Angad Dev , Sri Guru Amar Das , Sri Guru Ram Das* , Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, p596.

²³⁷ . Max Arthur McAuliffe, *Sikh History (First-Second Part)*, Lahore Book Snake, Ludhiana, 2014, p. 313

As they sat talking, Baba pointed towards Guru Ram Das 's long beard and asked why he had a long, flowing beard. The Guru replied with all humility that his long beard was to wipe the feet of holy men like Baba Sri Chand. By hearing this, Baba was not embarrassed, but realised the greatness of the Guru. When the Guru actually got down to wipe Baba's feet his beard he got up and embraced the Guru. He then told Guru Ram Das that he now realised the wisdom of his father's choice and admitted that humility and devotion had made him realise why he was overlooked by his father. On that day, Baba Sri Chand lost all his grievances against his father and became a better Sikh due to Guru Ram Das. When Baba Sri Chand asked for leave, Guru Ram Das bade him Farewell with great respect.

Guru Ram Das had fond of music. Guru composed eleven new Ragas and wrote his own Bani.²³⁸ Guru Ram Das , like the first Guru, had increased the importance of Bani in the minds of the people so that they could continue this movement by believing in Sikh Bani.. The Guru says:

Satguru ki bani sat sat kari jaanhu gursikhhu har karta aapi mahu kadhaaye ||

(ਵਾਰ ਗੋੜੀ ਮਹਲਾ , Page 5)

The society was engaged in superstitions and evil rituals . They all were engaged in the high or low caste.²³⁹ Guru Ram Das was the only one to compete with these Kuritis 'Bani is the Guru'. Guru collected the Bani from his younger son and handed over to Arjan Dev.²⁴⁰

Guru Ram Das made an important contribution to further consolidating many of the practices practiced by Guru Amar Das. Guru composed four lavas in Suhi Raag to be recited at the wedding of Gursikhs. A total of 907 hymns, that are incorporated in the Aad Granth. He abolished the Caste System.

During his time , Guru Ram Das Guided the society where many innovations worked there of the previous, he made them stronger. Guru Ram Das too, had very effectively maintained the langar system and the sangat-pangat in order to eradicate caste and caste discrimination.

²³⁸. Roop Singh, *Jyoti Pragas (Life Philosophy) Sri Guru Angad Dev , Sri Guru Amar Das , Sri Guru Ram Das* , Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, p595.

²³⁹. Himmat Singh Sodhi, *Guru Ram Das (Life and Works)*, Punjabi University, Patiala, 1995. P89.

²⁴⁰. Roop Singh, *Jyoti Pragas (Life Philosophy) Sri Guru Angad Dev , Sri Guru Amar Das , Sri Guru Ram Das* , Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, p. 596.

Gurupromised to go to the shrines stated on that peace of mind that Akal Purakh Naam is in Simran. Like Guru Nanak, Guru Ram Das also spoke about women's rights and he promoted the widow marriage.²⁴¹ Guru Ram Das not only carried the Panth forward with great zeal, but also pointed out the obstacles that had led the Panth on this path.²⁴² The Guru states as follows:-

Which By the world Family Friend brother Dis The mind merges with me and all its own. The day of victory does not come to them **ਤਿਤੁ ਦਿਨਿ** Nearby Dukasall

(Sri Guru Granth Sahib), Page 860)

Guru Ram Das 's Guru Kaal is not very long but still the deeds done by Guru in these seven years, were very important for religion. Guru Ram Das , during his seven years of rule of human provided a collection of Bani to highlight religious doctrines and Sikhism.²⁴³ Guru Ram Das was very humble and Kind. He brought many changes in the Soceity. Guru did many valuable works for the development of Sikhism and by establishing Amritsar, the whole of India became one Unique Place in terms of Pilgrimage due to its glory.²⁴⁴ Guru Ram Das 's eldest son Prithi was very arrogant, greedy and worldly-minded, often quarreling with the Guruover family and property matters.²⁴⁵ The words of the Guru also show this: -

What a mess Be with the Father.

You are the three hundred jhagarat sins.

(Guru Granth Sahib, Page no.1200)

Mahadev, the second son of Guru Ram Das, was a master of saint nature. Guru Ram Das gave birth to his third son with infinite qualities of (Guru) Arjan Dev dedication, humility and service. He appointed his own son, Guru Arjan as his successor, and unlike te four Gurus who were not related through descent, the fifth through tenth Sikh Gurus were the direct descendantsof Ram Das.²⁴⁶

²⁴¹ . <http://www.sikhhistory.in>

²⁴² . Roop Singh, *Jyoti Pragas (Life Philosophy) Sri Guru Angad Dev , Sri Guru Amar Das , Sri Guru Ram Das , Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, p430.*

²⁴³ . Roop Singh, *Jyoti Pragas (Life Philosophy) Sri Guru Angad Dev , Sri Guru Amar Das , Sri Guru Ram Das , Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, Pt. 509.*

²⁴⁴ . Roop Singh, *Jyoti Pragas (Life Philosophy) Sri Guru Angad Dev , Sri Guru Amar Das , Sri Guru Ram Das , Dharam Prachar Committee (Shiromani Gurudwara Parbandhak Committee), Amritsar, 2016, Pt. 438-39.*

²⁴⁵ . Kartar Singh, *Sikh History*, Shiromani Gurudwara Parbandhak Committee, Amritsar, 2003, p. 183.

²⁴⁶ Ratan Singh *Jaggi, Sikh Panth Vishwakos (Part-II)*, Gur Ratan Publishers. Patiala, 2005, p. 1523

Guru Arjan Dev

Guru Ram Das 's son Guru Arjan Dev became the fifth Guru of the Sikhs. He was born on April 15 1563 AD. in Goindwal to Bibi Bhani .Guru Arjan Dev spent eleven years of his childhood in his grandfather's house in Goindwal.²⁴⁷ Guru Amar Das , the third Guru was his grandfather. He started living in Goindwal as per the permission of Guru Angad Dev . Guru Arjan was born in a Sikh environment and he had been receiving all kinds of religious and spiritual education since childhood.²⁴⁸ Bhatt Kalhasahar writes: -

'Recognize Gurmat Brahamu on Janmat || '

(Sri Guru Granth Sahib, page 1407)

Guru Arjan was very humble and obedient from his childhood. The seriousness of Guru AmarDas himself given the distinctive talent and sense of service.²⁴⁹

He was the grand Son of Guru Amar DAS and he learned many things from him as he starts learning Bani and Gurmukhi in childhood through the help of Guru Amar Das. He got many qualities from Guru Amar Das and Guru Ram Das. Prithi Chand the eldest brother was ambitious and of a blemish nature, Mahadev, the second brother had no interest in worldly affairs. Arjan Dev was obedient, sensitive devoted in his players to God, a Scholarly Poet and Youth with Serene and Pious nature.

Guru After the demise of Amardas , he visited Guru Ka Chakk (Amritsar) with his father. At that time many construction works were going on and he served in these works with great devotion.²⁵⁰ He married to Ganga Devi, daughter of Krishna Chand of Mau village in 1579 AD. Hargobind (Sixth Guru) was born in the house of Ganga Devi .²⁵¹ Arjan Dev who have loved Akal Purakh and Bani since childhood was himself Obedience, Guru Ram Das decided to make him successor for Guruship. Aran Dev was appointed as the fifth Guru at Goindwal on 1 September 1581 AD at the age of 18.²⁵²

²⁴⁷. Satbir Singh, *Partakh Hari (Biography of Guru Arjan Dev)*, New Book Company, Jalandhar, 2009,p.177

²⁴⁸. Mohinder Kaur Gill, *Guru Arjan Dev (Life and Bani)*, Punjabi University, Patiala, 2009, p13

²⁴⁹. Ratan Singh Jaggi, *Guru Granth Vishwakos (Part-I)*, Punjabi University, Patiala, 2002, p71.

²⁵⁰. Ratan Singh Jaggi, *Guru Granth Vishwakos (Part-I)*, Ratan Singh Jaggi, Punjabi University, Patiala, 2002,p74

²⁵¹. Kartar Singh,Sikh History, Shiromani Gurudwara Parbandhak Committee, Amritsar, 2003, p188

²⁵². Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p216.

Guru Ram Das took a Promise from him while giving him throne of Fifth Guru. The promise was -

All ਸਹਾਰਹਿ ਗੁਰਤਾ ਭਾਰ॥

ਅਜਰ ਜਰਹਿਗੋ, Not arrogance.

Guru Arjan's Guruship was not without controversy. He was most opposed by his elder brother Prithi Chand. Prithi Chand was kind of arrogant and greedy. As the eldest son of Guru Ram Das, he called himself the fifth Guru of the Sikhs and began to seduce the Sikh community.²⁵³ Guru Arjan Dev gave all his domestic Property to his brothers. Prithi Chand would loot the offerings brought by the Sikh devotees on the way to disrupt the Guru's work.²⁵⁴ At this time Bhai Gurdas who had been preaching Sikhism since the time of Guru Ram Das, when he knew about the new Guru, he came to Ramdaspur (Amritsar). When Bhai Gurdas found out about the conspiracies of Prithi Chand against Guru, he took other prominent Sikhs with him.- He exposed the conspiracies of Prithi Chand among Sikhism. Guru Arjan carried forward the works of Guru Ram Das and focused on the development of Guru Ka Chak. He starts the Development of Ramdaspur as now called the Amritsar. People from different areas start coming in Ramdaspur for living a good life. Guru Arjan Dev directed the construction of this special town as the lights started flashing in Amritsar.²⁵⁵ Guru Arjan says:

Anoop Ramdaspur densely populated॥

(Sri Guru Granth Sahib, *Funhe Mahla 5, page 1326*)

Guru Arjan laid the foundation stone of Harmandir Sahib in the middle of Amrit Sarovar in 1589 AD with the idea of establishing a central shrine. He invited a Mian Mir, a Muslim saint from Lahore to lay the foundation stone of the Harmandir Sahib.

The doors on all four sides of the building signified its acceptance of all the four castes and every religion.²⁵⁶ After this great work, Guru Arjan went to preach in the surrounding areas. Due to the lack of preaching of Sikhism in many places in Punjab at that time, the preaching of Muslims and especially Sakhi Sarvars was on the rise.. Guru Arjan Dev stopped the propaganda of Sarvariya near his center. The poetic revelations of Guru Arjan are of the greatest aesthetic calibre.

²⁵³ Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p. 96.

²⁵⁴ Teja Singh and Ganda Singh, *Sikh History*, Punjabi University, Patiala, 2006, p.65.

²⁵⁵ Mohinder Kaur Gill, *Guru Arjan Dev (Life and Bani)*, Punjabi University, Patiala, 2009, p.10.

²⁵⁶ Ratan Singh Jaggi, *Guru Granth Vishwakos (Part-I)*, Punjabi University, Patiala, 2002, p71.

Guru Sahib established Dharamsala for the physically challenged people and that were treated there.²⁵⁷ similarly, Guru Arjan Dev in 1594 AD. founded Kartarpur Nagar and at the same time his son Hargobind was born in his house. Guru Arjan in the joy of the birth of a son, built wells on the banks of the Beas River which called the 'Hargobindpur' Town.²⁵⁸

The condition of the people in Lahore was deplorable due to the famine, People were dying of hunger and disease. Guru Arjan Dev also reached Lahore and helped the needy people. At the same time Guru had built a Baoli at Dabbi Bazaar of Lahore. The Guru reached Goindwal from Lahore via various places²⁵⁹. The preparation of the Holy Book is the most valuable achievement of Guru Arjan Dev. The book is now placed in the Harmandir Sahib called the Guru Granth Sahib. More than half of the Guru Granth Sahib is constituted of his holy renderings. On June 16, 1606 AD, the Mughal emperor Jahangir ordered that Guru Arjan Dev, the fifth Sikh Guru be tortured and sentenced to death after the Guru had refused to stop preaching his message of God as started by Guru Nanak Dev.²⁶⁰

The Guru was made to sit on a burning hot sheet while boiling hot sand was poured over his body. After enduring five days of unrelenting torture, Guru Arjan Dev was taken for a bath in a river, never to be seen again. He was the First Martyr of Sikh religion.

²⁵⁷. Sukhdial Singh, *History of Punjab*, Punjabi University, Patiala, 2012, p101.

²⁵⁸. Teja Singh and Ganda Singh, *Sikh History*, Punjabi University, Patiala, 2006, p28.

²⁵⁹. Satbir Singh, *Our History*, New Book Company, Jalandhar, 2018, p223.

²⁶⁰. Piara Singh Padam, *Our Guru*, Singh Brothers, Amritsar, 2012, p61.

CHAPTER-4

A NEW CONCEPT AGAINST EXPLOITATION IN SOCIETY:

MIRI-PIRI

The life, martyrdom and legacy of Guru Arjan Dev entered modern historiography more than two hundred years ago. The received wisdom on the subject can be our starting point. Over a century and a half ago, a British historian of the Sikhs observed that Guru Arjan had understood the wide import of the teachings of Guru Nanak which were applicable to every state of life and to every condition of society. Relevant for this view was the development of the obscure hamlet of Ramdaspur with its little pool into a populous city as the great place of pilgrimage of the Sikh people. Adding the best known or the most suitable compositions of some other religious reformers of the few preceding centuries to the writings of his predecessors, Guru Arjan declared the compilation to be pre-eminently the Granth to give the rules of religious and moral conduct to his followers, with the assurance that it was far more valuable than the known scriptures. Thirdly, Guru Arjan reduced the customary offerings of his followers to a systematic tithe. Since the Sikhs were found in every city, the Guru's agents were spread all over the country to receive their contributions and to deliver them to the Guru in person at an annual assembly, The Sikhs became accustomed to a regular government. Guru Arjan appeared to have become important enough to be sought as a political supporter. Guru Arjan was born at Goindwal in 1563 AD. He was the youngest son of Bhai Jetha (later Guru Ram Das) and Bibi Bhani. It is said that there was unusual rejoicing at his birth. It surprised not a few since the new-born was only the third son of the Guru's daughter, whereas his two sons Mohan and Mohri had also been married and not much notice had ever been taken when they had their children. Guru Amar Das was extremely fond of Arjan who as a child was always hovering around him. It is said that once when the Guru was having his siesta in the afternoon, young Arjan quietly slipped into his room and woke him up²⁶¹. Nobody ever disturbed the Guru during his afternoon nap since he got up very early in the morning for his meditation and prayers. The attendant was nervous and ran to pick up the child from the Guru's chamber. The Guru forbade him and observed- *Eh mera dohta bani da bohta hovega*--this grandson of mine will cruise the people across the ocean of life. As predicted, when the time came for Guru Ram Das to retire, Arjan was ordained the next Guru.

However, Prithi Chand, Guru Arjan's eldest brother, did not accept him as his father's

²⁶¹ Max Weber, *The Sociology of Religion*, Beacon Publishers, Germany, 1922, p-4

successor. On the passing away of Guru Ram Das, according to a custom prevalent among the Khattris of the time when Mohri invested Guru Arjan with the turban, Prithi Chand objected to it vehemently. As the eldest son of Guru Ram Das, he maintained, that it was he who ought to have been offered the turban. When Guru Arjan came to know of it, he lost no time in presenting the turban to him. Not only this, he also left Goindwal for his new township to avoid any further irritation. But Prithi Chand was not reconciled. He started intriguing and conspiring against the Guru. Guru Arjan didn't take much notice of him; he was busy completing the holy tanks of *Santokhsar* and *Amritsar* and other jobs left unfinished by Guru Ram Das. It is said that while the excavation at *Santokhsar* was in progress, the diggers chanced upon a tiny hut in which they found a yogi squatting in deep contemplation. He was brought out immediately and given a massage. After a little while, he regained consciousness and was delighted to meet Guru Arjan. He said that ages ago he had pleased his guru who had blessed him and said, you will meet Guru Arjan in the Kaliyug and attain deliverance at his hand." He had been in meditation ever since then. Santokhsar was completed in 1588. Guru Arjan now devoted his attention to the completion of Amritsar, the tank of nectar. He had the foundation-stone of Harmandir--later known as the Golden Temple also laid. The Sikhs desired that it should be the tallest building in the town. The Guru, however, thought otherwise. He reminded his followers that there was no virtue like humility. The temple was, therefore, built on as low an elevation as possible. He also decided to have the new temple open on all four sides. Anyone could enter it from any side²⁶². No one might be discriminated against. For laying the foundation stone of the temple, the Guru invited Mian Mir, a Muslim divine from Lahore. With the resources and dedication of the Sikhs, construction of the holy tank and the temple made rapid progress. Prithi Chand continued to pester the Guru. He, therefore, decided to leave Amritsar and go out on an extensive tour in various towns of the Puniab. He visited Khadur ,Sarhali;, Bhaini, Khanpur, Taran Taran, Lahore, and several other places. During his tour, he laid the foundation stone of Kartarpur, a new township near Jullundur. He had also a well, called Ganga Sagar, dug in the town. It is said, J' man called Baisakhi came to see the Guru while on his way to Hardwar which he visited every year on pilgrimage. The Guru told him that taking bath with the water of the well recently dug in the town could also clean him if he cared. The water anywhere comes from the same source Baisakhi would not listen to it. He had been going to Hardwar annually for several years and he didn't want to miss the pilgrimage that year. The Guru kept quiet. However, after some months when the pilgrim returned, he complained that the day he was leaving Hardwar his

²⁶² *Ibid*,p-45

pilgrim's vessel was lost in the Ganges so that he couldn't bring the holy water for the Guru. At this, it is said, the Guru walked up to the new well and pulled out Baisakhi's vessel that had slipped from his hands and had been lost in the Ganga. Baisakhi was astonished to see the vessel, his name etched on it. He realized the true meaning of pilgrimage. Guru Arjan returned to Amritsar after several months. Prithi Chand was still bitter and the Guru was at a loss to know, how to appease him. Arjan had no son. Prithi Chand hoped that his own son Mehrban would have a chance to succeed as guru. But disappointment was in store for him here also. Finding his wife keen to have a child, Guru Arjan asked her to go to Bhai Budha for his blessing. Bhai Budha was revered by the Sikhs and the Guru alike. It was a tremendous expression of humility on the part of the Guru to send his wife to ask the blessing of a Sikh but she must do as she was advised. Accompanied by her attendants, she went in a procession to Bhai Budha who lived in a jungle out-side the town. It is said, Bhai Budha didn't approve of all the fanfare. Far from blessing the Guru's wife, he didn't even touch the delicacies she had brought as an offering to him. She was utterly disappointed. When the Guru came to know of it, he told her to go again with simple food cooked with her own hands and with the humility of a devotee. The next day she did accordingly. Bhai Budha was delighted to partake of her simple fare and, while crushing the onion with his fist said, "The son that you will have will crush the enemies the way I have crushed the onion. He will be a great sportsman, fond of hunting; he will ride royal horses and wear two swords. He will possess both spiritual and temporal powers"²⁶³. Prithi Chand in the meanwhile cultivated Sulhi Khan, a revenue officer of the Mughal court, and instigated him to raid Amritsar on the pretext of collecting tax dues. Guru Arjan's wife was expecting a baby now. He, therefore, retired to a village close by, leaving Amritsar to Prithi Chand to settle accounts with Sulhi Khan. During his stay at Wadali, Guru Arjan found that due to scarcity of water, the people of the village were put to a great deal of inconvenience. He had a huge well dug up with the voluntary help of the Sikhs. It was large enough to accommodate six Persian wheels. The place has since come to be known as Chhehrata- the town of six Persian wheels. It was at Wadali that a son was born to Guru Arjan, in 1595. There was great rejoicing in Amritsar at the happy event. To commemorate Bhai Budha's blessings, a fair is held every year in the forest where he used to live. Childless women who come to participate in the congregation held on the occasion of

²⁶³ Wirfred Cantwell Smith, *The Crystallization of Religious Communities in Mughal India*, Mouton Publishers, New York, 1981, p. 60

the fair are believed to be blessed with children. The more the Sikhs rejoiced on the birth of Hargovind- that was the name of the child--the unhappy did Prithi Chand get. Even his wife Karmo lost her peace of mind. The only hope left to them was to have the new-born killed somehow. Accordingly, they took an old family nurse into confidence and promising her a rich reward, sent her to Wadali. She had her nipples Seared with poison. Obviously she was looking for an opportunity to suckle the new-born and poison him to death. However, the moment this woman took the child in her lap, she fainted. The poison applied on her nipples seemed to have affected her. The Guru had her immediately attended to and her life was saved. When she came to her senses, she confessed her guilt. Prithi Chand was still undeterred. After some time, he got a snake-charmer to release a poisonous serpent in Guru Arjan's courtyard where the child normally played. The toddler, it is said, picked up the snake and started playing with it. Devotees came from distant places to Amritsar to pay their homage to the Guru and, not finding him there, were greatly disappointed. The Sikhs of the town, therefore, came to the Guru in a deputation and persuaded him to return to the holy city ignoring what Prithi Chand continued to do.²⁶⁴

After a while Hargobind was stricken with a severe attack of small pox and Prithi Chand's hopes were revived. Prithi Chand was sure that the child would not survive. But Hargobind recovered from the malady, once again disappointing his uncle. The only hope for Karmo's son to succeed Guru Arjan was the elimination of Hargobind, and Prithi Chand was persistent in his design. He now bribed a domestic servant in the Guru's household to poison the milk the child took. Once again Prithi Chand failed. The child refused to take the milk the servant offered. When the servant insisted, Hargobind took the bowl of milk and threw it away. It is said, a dog who tried to lap it up died instantly. The domestic servant was questioned and he confessed the truth. Guru Arjan was greatly distressed by his brother's misdeeds. Hargobind was fairly grown up now and his father sent him over to Bhai Budha so that he could be trained for the responsibilities he was destined to shoulder. Before long another serious situation developed in Guru Arjan's life. Reports came saying that Prithi Chand was composing his own hymns, and was passing them to the Sikhs visiting Amritsar as the compositions of Nanak, and other Sikh Gurus. If this was allowed to continue, Guru Arjan feared, it would be the undoing of the Sikh faith. He, therefore, decided to take immediate steps to stop this confusion. He sent his trusted Sikhs like Bhai Piara and others all over the country and went personally to Goindival, Khadur and Kartarpur and collected the authentic texts of the bani of the four Gurus, preceding him. Mohan, Datu and. Sati Chand were the three helped him most in this pursuit.

²⁶⁴ Niharranjan Ray, *The Sikh Gurus and the Sikh Society*, Munshiram Publications, New Delhi, p.54

He, then, had a special camp set up by the side of Ramsar tank and started compiling what subsequently came to be known as the Holy Granth. Consistent with the tradition of the Sikh faith, Guru Arjan had some of the spiritual verse of other Indian saints, both Hindus and Muslims, also collected and included in the compilation. The hymns were arranged under the specific musical measure or raga in which they were originally written by Guru after Guru-in chronological order. The composition of saints outside Sikhism figured after these. It is said that several poets or their admirers approached the Guru to have their verses included in the Holy Granth under compilation²⁶⁵. A few among these were Chhajju, Shah Husain and Pilu. But, it seems, their writings did not qualify for inclusion in the Holy Granth. Bhai Gurdas undertook to prepare the master copy of the compilation. He was also invited by the Guru to contribute his own verses for inclusion in the Holy Granth, but his modesty of a disciple would not permit it. The compilation of the Holy Granth was completed in 1604 AD. A large number of miracles are associated with Guru Arjan. It is said, a Sikh called Triloka who was employed in the army at Kabul once killed a female deer. The deer happened to be pregnant. It pained Triloka to find the two unborn young ones of the deer also die before his eyes. He pledged not to indulge in hunting any more. Not only this, rather than carry a proper sword, Triloka started donning a sword with a wooden blade. This was unheard of in the fighting forces of the day. Someone complained about it to his commandant, who came for a surprise check of Trilokas arms. Triloka remembered the Guru and prayed for his help in his hour of distress. To his delight when he pulled out the blade from the scabbard, it was shining like steel. Those who had complained against him were put to shame. Similarly, Katara, another Sikh from Kabul, happened to be in trouble. Someone wanting to do him harm had replaced his weights and complained to the authorities that he was using short weights. His premises were raided by the police for inspection. The innocent Sikh invoked the Guru's help in his hour of peril. It is said that at the same moment, Guru Arjan was made an offering of some coins at Amritsar. He held the weight of the coins for a while on the right hand palm and then on the left hand palm. He shifted the coins from one palm to the other again and again. When asked by the devotees why he did this, he told them about Katara who was in trouble in far-away Kabul involved in a false case, accusing him of using short weights and that was how he was vindicating his integrity. The next time the Sikhs visited Amritsar he corroborated every word that the Guru had told them. Chandu Shah, a Hindu banker of Delhi, who wielded a lot of influence at the Mughal court was looking for a suitable groom for his daughter. He was originally from the Punjab and

²⁶⁵ Max Weber, *The Sociology of Religion*, Beacon Publishers, Germany, 1922, p-56

was keen that it should be a Punjabi youth. His emissaries went all over the Punjab without finding an eligible match. Eventually on their way back they happened to visit Amritsar and saw Hargobind, the young son of Guru Arjan. Besides being handsome and healthy, he was to succeed his father. The agents hurried back to Delhi to inform Chandu Shah. He, however, had the ego of a spoilt rich man. He couldn't imagine giving his daughter in marriage to any one below his status. "At best, he lives on the offerings of his followers," he objected, she has no social or political position. A brick baked for a palace cannot be used for a gutter." The agents were silenced. The proposal was accordingly dropped. In the mean-while, the Sikhs of Delhi came to know of Chandu Shah's remarks and they conveyed them duly to the Guru. As it happened, the agents continued to search everywhere but they couldn't find a suitable hand for Chandu Shah's daughter²⁶⁶. The marriageable daughter became the source of grave anxiety to the mother. She couldn't wait any longer. Chandu Shah's wife felt that Hargobind was an excellent match for their daughter and that they should not have turned down the proposal. Before long Chandu Shah also realized his mistake and sending for the agents, asked them to finalize the proposal. The agents went to Amritsar. But the Guru who was aware of Chandu Shah's earlier remarks declined to accept the offer. He said that the daughter of a rich man like Chandu Shah will not fit into the house of a darvesh. Chandu Shah could not imagine that the hand of his daughter could be refused by any one. He was wild to see the proposal-gifts returned to him. In a fury of temper, he decided to avenge himself on the Guru for the indignity hurled on him. Soon an opportunity came his way. Prithi Chand, the Guru's eternal enemy complained to him that the Holy Granth compiled by the Guru had derogatory references to Muslim and Hindu prophets and saints. Chandu Shah lost no opportunity in bringing this fact to the notice of the King. Akbar ordered the Guru and the Holy Granth, to be brought to him.

Guru Arjan sent Bhai Budha and Bhai Gurdas to the Mughal court with a copy of the Holy Granth. When the Holy Book was opened, the first hymn that was read out was:

From clay and light God created the world.

The sky, the earth, trees and water are made by Him.

I have seen men pass away.

Forgetting God in avarice is like eating carrion.

²⁶⁶ J.S.Grewal, *Sikh Ideology, Polity and Social Order*, Manohar Publications, New Delhi, 1996, p-12

The way the evil spirits kill and devour the dead.
One must restrain oneself,
Hell is the punishment otherwise,
The miracle man, the riches, brothers, courtiers, kingdom and palaces
None will come to your rescue at the hour of departure,
When the messenger of death comes to carry you.
God the Pure knows what's in store for me
Nanak, my appeal of a slave is to you alone.

The Emperor heard it and he was fully satisfied. He had always looked upon the Sikh Gurus as social reformers and believers in the unity of God and the brotherhood of man. And all this was close to his heart. However, Chandu Shah who had considerable influence in the court was too wicked to be satisfied. He said that Bhai Gurdas who had read the hymn had done so from memory and had not read the text from the Holy Granth²⁶⁷. He, therefore, got one Sahib Dyal from the town and made him read for them another piece from a page of his own choice. The hymn read out this time was:

You don't see God who dwells in your heart,

And you carry about an idol around your neck.

A non-believer, you wander about churning water,

And you die harassed in delusion.

The idol you call God will drown with you.

The ungrateful sinner!

The boat will not ferry you across.

Says Nanak, I met the Guru who led me to God.

²⁶⁷ *Ibid*,p-13

The King was delighted to listen to the hymn. It was as nobly inspired as the earlier piece. Far from finding anything that could be construed as maligning anyone, he felt that the hymn inculcated love and devotion and strove to rid both the Hindus and the Muslims of communalism that was tearing them apart. Exactly this is what he wished to project through Din-i-Ilahi, a new religion he advocated. The King was happy to be acquainted with the highly inspiring volume compiled by the Guru. He bestowed robes of honor on Bhai Budha and Bhai Gurdas and sent one for the Guru along with numerous gifts. He also promised to pay his respects personally to the Guru when he visited Lahore next²⁶⁸. The Emperor kept his promise and came on pilgrimage to Amritsar. He was greatly impressed with the activities of the Guru. He made rich offerings and sought the Guru's blessings for the peace and welfare of his kingdom. At the Guru's intervention, the king exempted the region from land revenue as it had suffered a severe drought that year. When the cultivators came to know of it they were deeply grateful to the Guru. Unfortunately, a monarch of vision like Akbar did not live long. He was followed by his son Jahangir on the throne. Akbar had, however, nominated his grandson Khusro to succeed him. Jahangir was pleasure-loving. He was given to drinking. He left the administration of the kingdom to his Queen and his courtiers. While on his way to Kashmir, the Emperor summoned Guru Arjan to meet him in Lahore mainly at Chandu's instigation. When the Guru received the King's summons he knew what was in store for him. He called Hargobind and had him installed as the sixth Guru in the presence of prominent Sikhs. As usual Bhai Budha applied the tilak on Hargobind's forehead. The Guru, then, took leave of his Sikhs and bidding farewell to his beloved city of Amritsar, left for Lahore. The Emperor levied a fine of Rupees two lakhs and asked the Guru to revise the Holy Granth deleting all references to Islam and Hinduism figuring in it. The Guru told the King that his money was the sacred trust of the Sikh community and the hymns in the Holy Granth were a revelation in praise of God: no one dare alter them. The King was on his way to Kashmir. He was in a hurry and in no mood to involve himself in arguments. He asked Murtza Khan to deal with the Guru the way he considered best and proceeded on his journey. It was exactly the opportunity Chandu Shah was looking for. He approached Murtza Khan and poisoned his ears raging him to extract the fine levied by the King. The moment the Sikhs of Lahore came to know that the Guru had been put in prison for non-payment of the fine, they started collecting funds. When Guru Arjan heard of it, he forbade them to do so. He had done no wrong for which he should pay a fine. In the

²⁶⁸ W.H.Mcleod, *Guru Nanak and the Sikh Religion*, Calendron Press, London, 1968,p-121

meanwhile, the qazi gave his injunction ordering the Guru to be tortured to death, in case he didn't agree to expunge the so-called derogatory references to Islam and Hinduism in the Holy Granth. It is said, the Guru was made to sit on a red hot iron sheet. They poured burning hot sand on his body. He was given a dip in boiling water. As the Guru was being persecuted thus, Mian Mir, the Muslim divine of Lahore who had laid the foundation-stone of the Holy Temple at Amritsar, came and begged the Guru to allow him to use his mystic power to undo those who were responsible for the suffering inflicted upon him. The Guru heard Mian Mir and counselled patience. He told him that one must accept the will of God; not a leaf moves if God doesn't ordain it²⁶⁹. When Chandu's daughter-in-law heard about it, she bribed the jailor and came to the prison with sherbet and other delicacies to serve the Guru. The Guru declined to accept anything from Chandu's house but blessed the lady for her faith and devotion. The Guru was tortured for five long days. When the tyrants found him bearing all the agony with perfect equanimity, they became helpless. They were at a loss and didn't know what to do. At this the Guru asked for a bath in the River Ravi by the side of the Mughal fort in which he was imprisoned. Thousands of his followers watched the Guru walk to the river with tears in their eyes. His bare body glistened with blisters. There were blisters on his feet and he couldn't even walk properly. "Sweet is your will, O God; the gift of your Name alone I seek," said the Guru again and again. As he reached the river, he bade farewell to the bewailing multitude and walked into the water as serene and as calm as ever. It is said that it was the last glimpse his devotees had of the Guru. He never came out of the river²⁷⁰. The tide bore him in her longing lap and he was gone forever. Guru Arjan was only 43 years old at the time of his supreme sacrifice on 30 May 1606 AD. Thus a magnificent life was brutally cut short by the hands of tyranny. The way in which Guru Arjan gave his life for the values that he cherished is of tremendous significance. With his martyrdom the attitude of Sikhs to life changed. Emulating their Guru, they would readily give their lives for any cause dear to them whether it was a fight with the bigoted Mughals for the protection of their faith or the Britishers for the freedom of the country or even the Congress after Independence for the Punjabi speaking state. Guru Arjan's humility is almost unparalleled. There was no trace of self; he emphasized with actions that more important than the Guru were the Guru's Sikhs. What they decide in a congregation must hold good. Since the Delhi Sikhs did not want the Guru's son to be married to Chandu Shah's daughter because of his arrogance, the Guru respected their wishes even when his life

²⁶⁹ Niharranjan Ray, *The Sikh Gurus and the Sikh Society*, Munshiram Publications, New Delhi, p-65

²⁷⁰ *Ibid.*, p-66

was at stake. Guru Arjan has left a massive volume of 2218 hymns marked for their musicality and richness of imagery. They have continued to be popular with the Sikh musicians' generation after generation. He wrote in a simple, conversational language, reflecting the various stages of the spiritual journey of the human soul. His magnum opus, the Sukhmani--the Psalm of Peace, is a long poem ranking only next to the Japji of Guru Nanak in popularity with the devout. Though it doesn't form part of the essential set of five hymns enjoined upon the Sikhs to be recited every day, the Sukhmani is recited by a large number of devotees every morning and also at the hour of anxiety in the family. In Guru Arjan we have the culmination of all that Guru Nanak and the three Gurus following him stood for. They combined in themselves the best of Islam and Hinduism. Rather than alienating any one, they strove for mutual understanding. Venerated equally by the Muslim and the Hindus, they were peace-loving, devoted to meditation and prayers or service of their fellow-beings²⁷¹. In Sikhism we have only the universal truth. All rites, rituals, worship of gods and goddesses have been dispensed with. Sikhism comprises love of God and service of humanity only. The Sikh Guru's established places of worship called dharamsalas and promoted projects of general welfare like digging of wells, baolies and tanks. They set up new villages and townships. With a view to fighting social evils they encouraged common kitchens and community living. They were poets and music lovers. They patronized arts and artists. While Mardana, the rabab player was a constant companion of Guru Nanak, Satta and Balwand and a number of other professional musicians were attached to the Gurus following Nanak. They would have indeed been happy if they were left alone to pursue their mission of propagating the love of God and the love of man to the people of the world. But this was not to be. The rulers of the day became suspicious of their growing popularity and power. This unfortunate distrust was fed by petty jealousies and intrigues cropping up at every succession. While Guru Arjan represents the best in the way of life led and propagated by Guru Nanak, we also find him standing at the cross-roads, as it were. There were tensions brewing; the Sikhs were to face forces of reaction, and the bigotry and arrogance of rulers of the day. Guru Arjan's martyrdom precipitated the issues. It gave a new complexion to the shape of things in the Punjab and the Sikh polity, While Guru Arjan's non-violence and the way he made the supreme sacrifice reflects the best in Guru Nanak, the training he gave to his successor Hargobind was a signpost of the long-drawn out conflict that followed, culminating in a momentous turbulence during Guru Gobind Singh's life and times. To a student of Guru Arjan's life, the Guru's martyrdom was an inevitability. The forces of civil

²⁷¹ Avtar Singh, *Ethics of the Sikhs*, Manohar Publications, New Delhi, 1990,p-11

and hatred were relented/and the vents moved with calamitous inevitability. The Guru had attended 90 all his major assignments. The completion of the holy tank at the Amritsar, and the Harmandir known as the Golden Temple gave the Sikh community a sense of solidarity. The town which came up around the Holy Tank grew into a metropolis of the Sikhs all over the world²⁷². The Holy Granth not only preserved the Holy Word; it has served as a spiritual lighthouse ever since its compilation. In his not too long life of 43 years, Guru Arjan's achievements are monumental. He could accomplish all this maybe because he was groomed for his mission by his maternal grandfather and then by his own father. His predecessors Guru Angad, Guru Amar Das and Guru Ram Das did not have this advantage. Though a man of letters and a port of eminence, Guru Arjan was highly organized and practical. Since he undertook massive construction works, he set up brick kilns to bake bricks. With a view to making Amritsar a self-sufficient town, he invited skilled workers of all crafts to settle there. Traders from Kashmir and Kabul were encouraged, so that Amritsar became an important commercial center in the Punjab. A soldier once came to the Guru for spiritual advice. Guru Arjan told him that as long as he served in the army, he must remain loyal to the king and fight his enemies. A soldier's dharma is to live for peace and die fighting. Similarly, he was against the renunciation of the world. He said, it was like a soldier running away from the battle-field. One must live in the world and yet, as a lotus remains above water, remain above it. Guru Nanak had rejected the caste-system of the Hindus. "There is no higher caste, he said, «and there is no lower caste. It is one's deeds that determine whether one is good or bad, high or low."

Guru Arjan sought to abolish the distinction between the haves and the have-nots, the caste-system that permeated the economic field; those who labored and those who exploited them. He didn't attach any great importance to contemplative life if it had to be sustained on the sweat of the neighbor's brow. He advised that one must work and earn and share one's earning with others. The Hindu theory of karma upholds that what we are is of our own making. We suffer because of misdeeds committed in our previous life. So even the indignities and atrocities inflicted by the rulers were borne by the Hindus with stoic indifference.

Guru Arjan said that evil must be resisted. Even if one has to give one's life for it. He underlined the virtues of self-sacrifice. According to Guru Arjan, one must fight evil and injustice even if it means giving away one's life. Guru Arjan was highly practical in day-to-day conduct. Once

²⁷² Jagjit Singh, *Perspectives on Sikh Studies*, Guru Nanak Foundations, New Delhi, 1985, p-75

a village headman called Chuhar came to him for his blessings. He believed that the nature of his duties was such that he had to resort to falsehood. He was anxious to know how he was going to find his deliverance. The Guru asked him to maintain an account of his good and bad deeds and bring it over to him at the end of the month. When Chuhar came after a month, it was discovered that he had done hardly any good deed, whereas he had a large number of bad deeds to his credit. The Guru asked him to read them out and confess his sins in public. The next month his performance was better. It improved consistently in the following months, until the village headman had all the good deeds to his credit and not one bad deed²⁷³.

Accepting the Will of God, Guru Arjan gave up his life suffering inhuman atrocities. Yet the last message he sent to his son was to arm himself fully and prepare for the struggle ahead which was to be a long drawn-out war against tyranny.

The earlier Gurus adorned the temple; the reigning Guru moves from place to place.

Earlier the Kings came to pay homage to the Guru, today our forts are attacked by them."

-Bhai Gurdas

They made him sit on a red hot iron sheet. They pouted burning hot sand on his body. They gave him a dip in boiling hot water."

As serene and as calm as ever, he uttered these words:

Sweet is your Will, O God!

The gift of your Name alone I seek.

"Every inch of his body was burning with blisters. He suffered and he asked for a cold bath in the river close by. Thousands of devotees watched their Divine Master stagger to the river with helpless tears pouring from their eyes. He looked at them and said:

Sweet is your Will O God!

The gift of your Name alone I seek.

"As serene and as calm as ever, he stepped into the river. The tide came to greet him. And, he never emerged out of it. They waited and waited. The Master had gone. He was nowhere."

²⁷³ Harbans Kaur Saggu, *Guru Nanak and the Indian Society*, Deep Publications, New Delhi, 1992, p-54

People came and informed Guru Hargobind, men and women who had seen him with their own eyes, heard him with their own ears. This is how his revered father, the fifth incarnation of Guru Nanak, was brutally tortured to death. It steeled his heart, the youthful son Hargobind who had succeeded his father as the sixth Sikh Guru. It is said, when Bhai Budha, the grand old man of the Sikh brotherhood, brought him sil, the sacred headgear of renunciation that Guru Nanak wore and had been bequeathed to his successors one after another, Guru Hargobind put it aside respectfully and asked for a sword instead. Bhai Budha who had never handled a sword brought out one and put it on the wrong side. The Guru noticed it and asked for another. "I'll wear two swords," said the Guru, «a sword of shakti (power) and a sword of bhakti²⁷⁴. Guru Hargobind combined in him Piri (renunciation) and Miri (royalty). Henceforth the Guru's Sikhs were to carry arms and ride horses. It gave birth to a new concept of the soldier-saint. It seems one of the most absorbing passions of Guru Hargobind's life was to steel his Sikhs against tyranny and oppression. The Hindus had become so weak that they could not contemplate any kind of resistance to the rulers of the day. It was a strange irony of fate that of all the Mughal Kings, Guru Arjan's martyrdom took place during the regime of Jahangir, who was known as Jahangir the just. It is said, he had a bell with a chain hanging outside his palace; anyone denied justice could pull it and seek the King's intervention.

No more did the Sikhs believe in self-denial alone, they grew increasingly aware of the need for assertion also. No more self-abnegation and renunciation alone, they wielded arms and lived an active life. They wouldn't frighten anyone nor were they afraid of anybody. They reared horses, rode on them and racing and hunting became their pastimes. The Guru maintained a regular army with various cadres. The heroic youth joined him in large numbers irrespective of caste and creed. The Sikhs all over presented the Guru with best horses and finest weapons as their offerings. The Guru built forts and battlements, donned a royal aigrette and was known as Sacha Padshah- the True King. Bhai Budha did not quite understand this new way of life. Guru Hargobind reminded him that he himself had predicted the sort of career Hargobind had adopted. Didn't he say that he would smash the heads of the enemies? Bhai Gurdas, the poet too could not reconcile himself to the new way of life and there was an unfortunate misunderstanding for a while in his relations with the Master. The Guru, however, rose long before the day dawned and, after his bath in the holy tank, went into meditation. He joined his Sikhs for prayers both in the morning and in the evening. The rest of the day was devoted to parades and maneuvers, horse races and hunting. Bidhi Chand, Pirana, Paira and

²⁷⁴ David William, *The Combining of History*, Chicago press, London, 1994, p-59

Langha were some of his Sardars with a contingent of a hundred horsemen each offerings like any other ruler. The Guru sat on a throne and received visitors²⁷⁵.

All this was duly reported to the King by Chandu Shah who still had an unmarried daughter on his hands as a constant reminder of the indignity hurled at him. He was always poisoning the King's ears against Guru Hargobind. At last, in spite of Wazir Khan, a courtier advising him to the contrary, the King decided to summon the Guru to Delhi.

It is said that the moment Jehangir saw Guru Hargobind, he was completely won over by his youthful charm and holiness. Among other questions, the King asked the Guru which religion was better-Hinduism or Islam. In his reply, the Guru quoted Kabir:

God first created light

All men are born out of it.

The whole world came out of a single spark;

Who is good and who is bad?

The creator is in the creation

And the creation in the creator,

He is everywhere.

The clay is the same

The potter fashions various models.

There is nothing wrong with the clay or the potter.

God the true resides in all

Whatever happens is His doing.

He who surrenders to Him gets to know Him

He is His slave

²⁷⁵ J.R.Knott, *Discourses of Martyrdom in English Literature*, Cambridge Press, Cambridge,1992,p-100

God is invisible, He cannot be seen.

The Guru has granted me this sweet gift.

Says Kabir, my doubts are dispelled

I have seen the Pure with my own eyes.

The King was deeply impressed. He had also been told that the Guru was a great lover of sports. He invited Guru Hargobind to accompany him on a tiger hunt. The Guru accepted the invitation sadly. It also happened that during the chase, the King was attracted by a ferocious tiger. The sportsmen accompanying the royal Darts lost their nerve and their horses and elephants panicked! The bullets and arrows shot at the tiger missed the target and for a moment it appeared that the beast was going to pounce upon the monarch²⁷⁶. At this, Guru Hargobind rushed his horse and pulling out his sword he engaged the tiger single-handed. The next moment, the tiger lay slain on the ground. The King was full of gratitude. He admired the way the Guru risked his life and the heroic fight he gave to save the King. The Emperor became so fond of the Guru that he invited him to accompany him wherever he went. The Guru's tent was always pitched next to the royal tent. Once while visiting Agra, the King happened to be relaxing under a tree. A poor grass cutter who had heard about the Guru's visit along with the King, came and making an offering of a two-paisa coin pleaded, "You are the True King. I am a poor sinner. Help me wash my sins and attain deliverance from the cycle of life and death." The monarch heard him and smiled. «The True King is in yonder tent," saying these words he directed the grass cutter to the Guru's camp. As the poor Sikh collected his coin and hurried to the Guru's tent, Jahangir realized that the True King indeed was one who gave eternal peace and deliverance. Chandu was extremely unhappy with this new turn of events²⁷⁷.

The Guru, however, had not so far mentioned to the King the grave injustice done to his father. He was, perhaps, looking for a suitable opportunity. While at Agra, the king was taken seriously ill. The court physicians tried their best but could not cure him. The King decided to consult his astrologers. It was a godsend for Chandu Shah. He conspired with the astrologers who told the King that his malady was due to an unfavorable conjunction of stars and that it could be remedied only if a holy man went to the Gwalior Fort and offered continuous prayers to the deity there. Who could be holier than Guru Hargobind, the King's new friend? It was, therefore,

²⁷⁶ *Ibid*,p-101

²⁷⁷ Jagjit Singh, *Perspectives on Sikh Studies*, Guru Nanak Foundations, New Delhi,1985,p.91

decided to request the Guru to go to Gwalior and undertake the penance on behalf of the King. The Guru was aware of Chandu's intrigue; he, however, readily agreed to the proposal and, accompanied by an escort of five lieutenants, he left for the Gwalior Fort. The Guru's Sikhs both at Delhi and Amritsar were unhappy to hear about it. On the other hand, the princes detained in the fort were mightily pleased to have the great Guru with them for their company. Guru Hargobind found that the princes lived in deplorable conditions. He had their living conditions improved and invited them to join him for prayers both in the morning and in the evening. In the meanwhile, Chandu wrote to Hari Das, the governor of the fort asking him to poison the Guru somehow. He must be avenged for the indignity he had suffered owing to the Guru's refusal to accept the hand of his daughter. Evidently, Chandu was not aware that the governor was an ardent devotee of the Guru. Hari Das brought the letter and placed it before the Guru.

Several months had gone by and there was no news from Delhi. It was learnt that the King had fully recovered from his ailment and yet he had no thought of inviting the Guru back. Hari Das who was aware of Chandu's influence at the Mughal court couldn't take the initiative in the matter. Then a stage came when the Guru started feeling as if he were also a captive like the other princes detained in the Fort.

In the meanwhile, the Guru was visited by Bhai Budha at the head of a sangat from Amritsar. They remonstrated with the Guru for ignoring them for so long. The entire household and the pilgrims who came from far and near missed him badly. The Guru assured them that he would join them shortly. They should in the meanwhile, continue to take care of his horses and feed them well in green pastures. Soon thereafter Wazir Khan, a great admirer of the Guru in Jahangir's court, had an opportunity to mention to the King how the Guru continued to be confined in the Gwalior Fort. Now that the monarch had fully recovered, it was only proper that the Guru was invited back to Delhi and duly honored. But the Guru would not leave the fort unless the princes detained in the Fort were also released. The King could not agree to it. They were either political prisoners or had been detained for committing default in the payment of large sums of tribute due from them. Wazir Khan reminded the King that he owed his recovery from the malignant malady to Guru Hargobind's prayers. It would be the height of ingratitude if he were denied this small favour. The monarch agreed and the Guru left the Fort.

along with all the 52 princes who had been languishing in the prison for years. A part of Gwalior Fort where the Guru stayed is still known as Bandi Chhor²⁷⁸.

When the king met Guru in Delhi to thank him for his intervention, the first thing the Guru told him was that there was no such thing as an unfavorable conjunction of planets. It was his good deeds that saved him and that he should continue to have faith in God.

The Guru also acquainted the King about Chandu's villainy, how he had intrigued and an innocent soul was tortured to death in his name. Then how he wrote to Hari Das to have Guru Hargobind poisoned while at Gwalior Fort. It seemed the King was already aware of Chandu Shah's perfidy. He lost his temper and in a fit of fury, handed Chandu over to the Guru to avenge the murder of his father. Bhai Bidhi Chand and Bhai Jetha who were accompanying the Guru took immediate charge of Chandu Shah. His hands were tied with his own turban and he was paraded in the streets of Delhi as a perpetrator of the most heinous crime. It is said that the people hurled abuse at him and spat on his face. He was pelted with filth and rubbish. They would have done him to death but for the Guru's intervention. He wished to carry Chandu Shah to Lahore so that the people of Lahore could see his plight.

When the King heard so about the Guru's desire to return home, he suggested that he might delay his departure for a few days so that they could travel together. The King wished to spend the summer in Kashmir that year. During their journey, Guru Hargobind's tent was invariably next to the King's. It is said Nur Jehan, the queen, took a fancy to the Guru and visited him with her confidants a couple of times. She was said to be the most charming beauty of her time²⁷⁹.

The Guru told her that the real charm of a woman was her virtue and her devotion to her husband. Nur Jahan was enchanted to hear the Guru's words and cherished his memory for long.

The royal party decided to visit Goindwal and Amritsar on their way to Lahore. At Amritsar Nur Jahan called on the Guru's mother who recited to her Guru Nanak's verses:

She adorns her husband's house

If she is the beloved of her husband,

²⁷⁸ Ganda Singh, *Guru Arjan's Martyrdom*, Dhingra Press, Lahore, 1996,p-132

²⁷⁹ *Ibid*,p.133

If she utters false words

She is no use.

She who utters false words is no use indeed.

Nor can she ever see the lover

She is false, forgotten by her husband

An abandoned soul

Her night passes in separation.

During his visit to Amritsar as the Guru's guest, Jahangir asked the Guru, "You are a handsome youth and among your devotees there are charming young women; how do you control your passions?" The Guru, was amused to hear it. He replied to monarch in a parable²⁸⁰.

There was a king who was given to lust and sex. Once he came across a man of God and asked his help. How could he control his passions? The holy man looked at him and said, "You have just eight days more to live. You may spend them remembering God or in sin, the choice is yours." The king heard it and became panicky. He prayed day and night and fed the poor and the needy. Not for a moment did he think of lust or sin. The emperor realized that for those who remembered death it was difficult for them to commit sin. The Guru then quoted Guru Nanak:

The fish forgot the net

In the vast brackish ocean.

Extremely intelligent and charming though

She became careless

And paid for her deeds.

Death is inevitable!

Suhi-I

²⁸⁰ Chetan Singh, *Region and Empire: Punjab in 17th century*, Oxford Publications, New Delhi, 1991, p-109

Before he left, the Emperor invited the Guru to visit him at Lahore as his guest. After staying at Amritsar for a few days more Guru Hargobind followed the King more, because he had to dispose of Chandu Shah. Crying day and night Chandu had almost become blind. He was reduced to a mere skeleton, worrying about the fate in store for him. At Lahore, he was taken around the streets daily when the people hurled abuse at him and beat him with shoes and slippers²⁸¹. Then one day when he was being paraded in the street, a grain parcher, who had seen Chandu torture the Guru with his own eyes, came rushing and hit him on his head with a pair of burning hot tongs. Chandu was knocked down. At this, the grain parcher gave him another blow fracturing his skull. Chandu died on the spot. Nobody wept for him. His dead body was then thrown into the River Ravi. When the Guru heard about it, he said, Chandu has suffered enough for his misdeeds, may God pardon his sins!" Chandu's death, however, did not solve Guru Hargobind's problems. Soon Chandu's son Karam Chand and Prithi's son Mehrban joined hands to malign the Guru. They went to meet Prince Khurram who later succeeded Jehangir as Shah Jehan and poisoned his ears. When the Guru heard about it, he tried to dissuade Mehrban but he would not see reason. While the Guru was still in Lahore, one of his devotees in Kabul hearing that the Guru was fond of horses, purchased for him a rare charger. It cost him a lakh of rupees. In order that the horse was not taken notice of on the way and stolen, he covered it in poor array and carried it along with a number of poor-breed horses. However, while crossing the river Attock, the local official noticed the élan of the horse and was fascinated. He must take possession of the horse for the King. But the Sikh would not part with him at any price. "It is for the Sacha Patshah- the True King, he said. Piqued at it the official sent word to the Mughal court and as soon as the Sikh entered Lahore with the horses, the prize horse was captured by the King's men. The Sikh came and told the Guru what had passed. And the Guru said. "The horse must come to him for whom he was intended.

It is said that the horse stopped eating in the royal stable. When the King tried to mount on him, he would not let him. Day after day they tried but the horse would neither eat nor allow anyone to touch him. It was feared that the horse may not survive. The State Qazi, who was consulted, was of opinion that if the holy script were read out to the horse, he would be cured of the malady. Accordingly, the King handed over the horse to the Qazi. While the Qazi was leading the horse to his house, he chanced to pass by the Guru's camp. The horse, who was on the verge of death, is said to have neighed as he saw the Guru's tent. It was interpreted as an appeal to the Guru to rescue him. The Guru came out and offered to purchase the horse. The

²⁸¹ Ganda Singh, *Guru Arjan's Martyrdom*, Dhingra Press, Lahore, 1996,p-149

Qazi was most happy to strike the deal at ten thousand rupees to be paid to him at the time of Diwali. The Qazi thought that the horse was not going to live long. But the horse suddenly turned a corner; he started eating and regaining his spirit. Before long, the Guru started mounting the horse in all his glory. The Qazi felt he had been cheated. He had sold a horse worth a lakh for a sum of mere ten thousand rupees. He started pestering the Guru for his dues long before Diwali. The Guru reminded him about their deal, but he refused to see reason. The argument was still going on when the Guru decided to return to Amritsar. As the Qazi came to know of it, he became panicky. He thought of making a complaint to the King²⁸².

Before he could do that, the Qazi had another shock. One of his daughters, who had not married, was a great devotee of Mian Mir, a divine of Lahore. She visited the dervish frequently and many times heard him praise Guru Hargobind. He would, at times, recite hymns composed by the Sikh Gurus which she had learnt by heart. Young and impetuous as she was, she started talking about the Guru fondly and recited the Sikh hymns with great reverence. The Qazi was wild with his daughter and, in a fit of temper, decided to put her to death. The girl's mother became nervous and informed not only the girl but her divine master, Mian Mir, also. Mian Mir advised the girl to escape to Amritsar and seek refuge with Guru Hargobind. The young girl came and knocked at the Guru's door. The Guru must give shelter to the shelterless. He had a special pavilion constructed for her where the girl started living. In due course, she became one of the most ardent devotees of the Guru and was called Kaulan- the lotus. A tank called Kaulsar was named after her. For a while, the Sikhs at Amritsar feared that instigated by the Qazi, the Emperor's forces would attack Amritsar to recover the prize horse and the Qazi's daughter. But nothing of the sort happened. Evidently the Mughal King did not wish to offend the Guru.

The Guru had been married for quite some time but he was still without a child. During a visit to Guru Nanak's shrine, he and his mother met Baba Sri Chand, Guru Nanak's son who had grown very old. The Guru's mother who was anxious to see a grandson before she breathed her last, asked for Sri Chand's blessings. The Guru's wife Bibi Damodari gave birth to a son in 1613 AD. The child was named Gurditta- gift of the Guru. It is said that he was the split image of Guru Nanak--the resemblance was so remarkable. Another son was born to the Guru in 1617 AD. He was called Suraj Mal. The next year, Guru Hargobind was blessed with his third son Har Rai. He was followed by Atul Rai in 1620 AD. In 1622 AD- was born Tegh Bahadur, the

²⁸² Mahima Parkash, *History of Jahangir*, Oxford Publications, New Delhi, 1996,p-78

fifth son. An old woman named Bhagbhari, who lived in Srinagar, made with her own hands a fine silk robe and longed to present it to the Guru. But the Guru was hundreds of miles away in the Punjab, how would he know about it? The devotee in Bhagbhari, however, was determined that the Guru must visit her to receive the gift. Her faith was not belied; before long she had the Guru visiting her. The first thing he came and asked for was the robe that she had made after years of labour, remembering the Guru every moment. On his way to Srinagar, Guru Hargobind spent a night with Kattu Shah, another devotee who had recently been converted²⁸³.

The Guru was highly pleased with him. Hearing that the divine master was visiting Kashmir, some of the Sikhs from an out-of-the-way village came to pay homage to him. They brought with them a pot of fragrant honey to offer it to the Guru. On their way, they happened to spend a night with Kattu Shah. Hearing that they were carrying special honey for the Guru, Kattu Shah asked them again and again to let him taste it. The Sikhs, who had collected the honey for their Guru, would not let Kattu Shah touch the pot, far from allowing him to taste it. When they arrived in Srinagar and made their offering to the Guru, it was discovered that the honey had started stinking, much to their embarrassment. The Guru told them that they should not have refused Kattu Shah--the Guru's Sikh to taste the honey on their way to Srinagar. During the Guru's visit to Srinagar, Bhagbhari who had grown very old, breathed her last. Her house was converted into a Gurdwara. It continues to be a popular place of pilgrimage. A young boy who had been orphaned and at a loss to know what to do saw a party of the Sikhs proceeding to Amritsar, to pay homage to the Guru. He joined the party as an attendant. He listened to the Guru's hymns and served the Sikhs day and night. It so happened that during their journey, the party of the Sikhs moved on while he was away to bring water. As the youth was hurrying to catch up with them, a Pathan saw him and made him carry his luggage. The Pathan was so pleased with the boy's work that he would not release him to enable him to join the party of the Sikhs. One day the youth met a Masand to whom he communicated his longing to meet the Guru. The Masand could not help him. The Muslims ruled the country and they could be savagely unreasonable if they chose to do so. The helpless youth pulled out a kauri from his pocket and, giving it to the Masand, requested him to take it to the Guru as an offering of a destitute Sikh. As the Pathan and the youth were going their way that very afternoon, they decided to rest a while under a tree which was close to an old well. After a little while, the Pathan walked up to the well and to the youth's bewilderment, the moment he stepped on the platform it gave way and the Pathan was buried in the debris. The youth didn't know who the

²⁸³ *Ibid*,p-80

Pathan was and where he belonged. When he untied the heavy bundle that he was made to carry all these days, he found that it contained jewelry and a thousand gold mohurs, rich clothes and several other costly articles. The youth decided to carry all these to the Guru as gifts²⁸⁴.

During his journey, he went at nightfall to a wayside house for shelter. The lady of the house welcomed the stranger. "My husband is away," she said, "I have the whole house to myself."

The woman thought she could deprive the youth of his belongings when he went to sleep. The youth, used to prayers and meditation would not go to bed till late in the night. The woman became impatient. She went to her lover next door and conspired with him to murder the stranger and loot his belongings. Entrusting the job to her paramour, the woman came and slept in her room. In the meanwhile her husband happened to return and finding a stranger sitting in meditation on the verandah took him in and made him comfortable in his bedroom. And he came and slept on the verandah without disturbing his wife who was fast asleep in her own bed. He had hardly gone to sleep when his wife's lover came and, not knowing what had happened in between, killed the husband whom he mistook for the traveller. The next morning the woman started wailing while the youth quickly left on his journey, grateful to his Guru for saving his life. Reaching Amritsar the youth offered the fortune to the Guru who smiled and returned it to the youth. "This is the reward of the kauri that you had sent me."

Then came the news that Jahangir had suddenly died in Kashmir²⁸⁵. A few weeks after the succession of Shah Jahan, it so transpired that the King and the Guru both happened to be out hunting in the same jungle. Shah Jahan had a rare white hawk presented to him by the King of Iran. Somehow the Guru's party caught hold of the hawk and would not return it. Besides when the King's men came to collect their hawk, the Sikhs gave them a severe beating and drove them away saying, "We will not return the hawk for the fear of anyone -even the king." Bhai Gurdas heard about it and observed:

The earlier Gurus sat in a temple

The reigning Guru wouldn't remain at one place.

The kings came to meet the earlier Gurus

The reigning Guru was sent to the king's fortress.

²⁸⁴ Freidmann, *Shaikh Ahmed Sirhindi*, Dixit Press, New Delhi, 1999,p-122

²⁸⁵ Kirpal Singh, *Perspectives on Sikh Gurus*, Manohar Publications, New Delhi, 1994,p-101

The Guru heard what Gurdas had to say and didn't seem to give much importance to it. It so happened that a party of Sikhs turned up late one evening from the far West. They had to be entertained but dinner had already been served. If the cooks prepared the meal afresh, it would be too late in the night. The Guru, therefore, thought of serving the visiting Sikhs with the sweets stored in a room for the marriage of his daughter for which preparations were in progress. But the key of the room was with the Guru's wife Damodari. She would not allow the sweets to be distributed to the visitors. When the Guru heard about it, he was unhappy. "My Sikhs are dearer to me than my life," he said. "If they can't be served the sweets the marriage party too will not partake of them. It turned out to be true. Before the wedding could take place, Amritsar was attacked by Mukhlis Khan under the orders of Shah Jahan who wished to punish the Guru and his Sikhs for holding up the royal hawk and beating the King's soldiers who had gone to retrieve it. The marriage preparations were interrupted and the Guru's household had to be evacuated to a safer place. Mukhlis Khan, who thought that he would get the King's hawk and the Guru's head by the evening, lost his entire force including renowned warriors such as Shams Khan, Syed Mohammed Ali and Didar Ali. He then plunged himself into the battle-field. The Guru asked his warriors to keep away. He wished to engage Mukhlis Khan single-handed. The Guru shot an arrow that killed Mukhlis Khan's horse. At this, Mukhlis challenged the Guru to leave his horse and fight a duel with him with sword and shield. The Guru dismounted from his horse and invited Mukhlis to strike his blow first. Mukhlis Khan aimed a blow which the Guru parried skilfully. Mukhlis Khan's next blow was also warded off by the Guru with his shield. At this, the Guru fell upon Mukhlis Khan saying, "You have tried twice and failed, it is now my turn," In the twinkling of an eye, he had severed his head from his body. Shah Jehan was furious to learn that the Imperial force under the command of a professional general had been completely wiped out by a dervish²⁸⁶. He decided to teach the Guru a lesson. He was, however, dissuaded by Wazir Khan who convinced the King that the Sikh Guru had no territorial designs. He neither frightened anyone nor was he afraid of anybody. He wished only to be left alone and pursue his religious and social activities undisturbed. After the conflict with Mukhlis Khan, the Guru shifted to Kartarpur where large numbers of Sikhs came to join him. He needed to replace those who had lost their lives in the fight and also augment the strength of his force since his relations with the Emperor continued to be strained. While still at Kartarpur, Guru Hargobind one day went out hunting and came

²⁸⁶Freidmann, *Shaikh Ahmed Sirhindi*, Dixit Press, New Delhi, 1999.p-136

across an enchanting spot on the banks of the River Beas, near the ancient village of Ruhela, belonging to the Gherar tribe. The Guru decided to found a new township called Hargobindpur there. Bhagwan Das, the headman of the Gherar tribe, was not happy, more because he knew that the Mughal emperor did not take kindly to the Guru and if he was friendly to him, the King might misunderstand. However, the people of the village were greatly excited; they placed their land at the disposal of the Guru and wished him to found the new township without delay. They thought that in this way they would have the Guru stay amidst them. Bhagwan Das was put out. He once tried to disturb the Guru's prayer meeting with derogatory remarks about him personally. The Sikhs lost their temper and in the scuffle that followed, they killed Bhagwan Das and threw his body into the river. At this, his son Ratan Chand went to Abdullah Khan, the subedar of Jullundur, and instigated him to take action against the Guru. Chandu's son Karam Chand also happened to be in Jullundur at the time. He too joined hands with Ratan Chand. Abdullah Khan felt that, since the Guru had already displeased the Emperor by resisting his force at Amritsar, it should be an excellent opportunity to win his favour if he could kill or capture the Guru for him. No sooner was the decision taken than Abdullah Khan's soldiers swooped down upon the Guru. They were led by noted fighters such as Bairam Khan, Mohammed Khan, Balwant Khan, Ali Baksh and the two sons of the Subedar, Nabi Baksh and Karim Baksh. The Subedar had a large contingent of soldiers as his personal bodyguard. Guru Hargobind gave charge of defence to Bhai Kalyana, Bhai Nano, Bhai Piraga, Bhai Mathura, Bhai Jagana, Bhai Shaktu and Bhai Paras Ram. Bhai Jati Mal and Bhai Molak were asked to support Bhai Bidhi Chand. The Guru inspired his men telling them that it was not a fight for territorial gains but for the preservation of their religion and their way of life. They must fight and destroy the aggressor. But it was not an easy task. While they were a mere handful, there were large hosts arrayed against them. However, they fought on the conviction that since everyone born must die one day, it is better to give up their lives in the service of the Guru; they would attain deliverance from life and death for ever and ever. And then, one after the other the Mughal soldiers started falling in the battle-field. Mohammed Khan was followed by Bairam Khan, Bhai Mathura engaged Bairam Khan to a hand-to-hand fight and beheaded him. Infuriated, Bairam Khan's soldiers made mince-meat of Bhai Mathura. Balwant Khan, supported by Ali Baksh, led a fresh attack. He was shot dead by Bhai Kalyana who was soon overpowered by Ali Baksh and killed with the Guru's name on his lips as he breathed his last. The Guru now deputed Bhai Nano to fight Ali Baksh. While Ali Baksh's matchlock missed the

target Bhai Nano's arrow pierced through his head and he fell down from his horse. However, Nano was soon overpowered and slain by Iman Baksh.²⁸⁷

At this Bhai Piraga plunged into the fray. He was supported by Bhai Jagna and Bhai Krishan. When they were slain, Bhai Bidhi Chand sought the Guru's permission to fight the enemy. The Sikhs under Bhai Bidhi Chand's command fought with such valour that the Mughal fore was routed completely and they started fleeing the battle-field. At this Abdulla Khan came forward along with Karam Chand, and Ratan Chand and his two sons. Seeing this the Guru threw himself into the fight and one after the other over-powered his enemies. The Subedar, his two sons and all his followers were killed in the fight and the Mughal soldiers fled the battle-field in an unprecedented manner.

The completion of Hargobindpur was resumed after this conflict. The Guru made sure that along with the Gurdwara a mosque was also constructed in the town. New horses were brought to replace those lost in the conflict. Of party of Masands visiting Kabul were bringing along with them Dilbagh and Gulbagh, two rare chargers, as gifts to the curl. These horses could cross a fiver without the rider getting wet. They were so swift that in a race their legs didn't seem to touch the ground. On their way to Amritsar, the horses were seized by the Mughal officials and made over to the Governor. Bhai Bidhi Chand, deeply hurt to hear about this incident; decided to retrieve the horses for the Guru²⁸⁸. This Sikh, before joining the Guru's army, had been a notorious highwayman. While he had been completely reformed after coming over to the Guru, the self-respecting and brave Sikh in him wished to restore the two horses to his Master. The Guru's Sikhs felt humiliated every time people came and talked about the beauty of the two horses and how they were prized by the Governor. Since the Mughal King continued to be hostile to the Sikhs and the horses could one day be pressed into a fight against the Guru and his devotees, it was decided to depute Bidhi Chand to capture the horses and bring them back to the Guru. Accordingly, Bidhi Chand left for Lahore and had himself recruited as a groom in the Governor's stable to look after the horses. The devotion and industry with which Bidhi Chand served his Guru's horses endeared him to Sondha Khan, the stable-keeper, and other officials of the fort. After he had gained their confidence, Bidhi Chand got the guards and the grooms dead drunk one evening. And he mounted Dilbagh and escaped from the Mughal Fort.

²⁸⁷ Mahima Parkash, *History of Jahangir*, Oxford Publications, New Delhi, 1996,p-99

²⁸⁸ Beni Parsad, *Studies in History: History of Jahangir*, Oxford University Press, London, 1994,p-111

The Governor sent his trackers all over the country but no clue could be found of the missing horse. While everybody among the Guru's confidants was happy to have Gulbagh restored, the horse seemed to miss his companion, Dilbagh. So Bidhi Chand was prepared to go and get Gulbagh. Bidhi Chand was sure, if blessed by the Guru, he would certainly succeed in his mission. This time Bidhi Chand went to Lahore in the guise of a magician. From the way Gulbagh greeted the magician and made friends with him, Sondha Khan and the rest felt that he was no ordinary miracle man. Bidhi Chand spent a few days in the royal stable on the pretext of reading mantras. Then finding an opportunity he made well his escape with Gulbagh, this time declaring that he was the Guru's Sikh and was carrying the companion horse to his Master to whom Dilbagh had already been restored. «I am no thief," announced Bhai Bidhi Chand at the top of his voice, "I came to claim what rightfully belongs to my Guru. Both the chargers are going to be with Guru Hargobind who, at present, is camping at a village called Bhai Rupa." When both the horses were presented to the Guru, he renamed them -Dilbagh as Jan Bhai and Gulbagh as Suhela. That the Mughal army would recover the horses and chastise the Sikhs was a foregone conclusion²⁸⁹. The Guru, therefore, at the instance of his Sardar Rai Jodh, withdrew deeper into the forest and camped near Nathan Tank with no other source of water for miles around. The Mughal army under Lal Beg found their whereabouts sooner than the Sikhs had imagined and launched a fierce attack. Lal Beg had his brother Qamar Beg and his two sons Qasim Beg and Shams Beg together with his nephew Kabuli Beg to support him. It is said Rai Jodh's wife would put some pearls in a tray and could read the movements of the Mughal forces with the help of the vibrations of the precious stones. While the Sikhs were only a few in number, the Imperial army had fighters of several nationalities including Ruhelas, Yusufzais, Balochs, Pathans, Ethiopians, besides soldiers of Indian origin. It was indeed an unequal fight but with the devotion and heroism of the Sikh sardars and soldiers, the Mughal forces suffered crippling losses. Qamar Beg was pierced by Rai Jodh's lance, Shams Beg was struck by Bidhi Chand with his mailed fist in a hand-to-hand fight and knocked down on the ground. Bidhi Chand then holding his enemy's two legs tore him apart into pieces. Qasim Beg was seized by Bhai Jetha by his leg and he dashed his head on the ground. Lal Beg and Kabul Beg were accounted for by the Guru with his own hands. The loss of life on the Guru's side was also not small. Bhai Jetha with twelve hundred soldiers and Gulbagh the famed horse died fighting. Among the wounded were Bhai Bidhi Chand, Rai Jodh and Jati Mal. The fighting lasted 18 hours. The white hawk of the Mughal Emperor was still with the Guru. Once while his son

²⁸⁹ *Ibid*,p-123

Gurditta went out hunting, the hawk fell into the hands of Asman Khan, the son-in-law of Painda Khan, one of the most pampered sardars of Guru Hargobind. Painda Khan was not only tall and handsome, but was also the strongest man in the Guru's army. The Guru was greatly fond of him and bestowed gifts on him every now and then. He had the best dress, the best horses and the best food to eat. It seemed, the treatment he received from the Guru had turned his head. He started feeling that he was perhaps, indispensable and that the Guru must have him fight the Mughal forces. It was, therefore, a great disappointment for him when the Guru did not invite him to participate in the Nathan Tank battle with the Imperial forces. After he had captured the prized hawk, rather than return it to the Guru, Asman Khan concealed the bird hoping to restore it to the King and receive a large estate as a reward. Not only this, Asman Khan also started donning the special dress and arms presented to Painda Khan by the Guru. The horse allotted to Painda Khan was always found to be with Asman Khan. When Asman Khan continued to maintain that he knew nothing about the hawk, the Guru sent for Painda Khan. He came in the ordinary dress of a common citizen rather than in the courtly costumes and armaments that he was used to wearing when he came to see the Master. The Guru asked him about the hawk and his dress of a sardar and the horse placed at his disposal. Rather than own his mistakes, Painda Khan persisted in making false statements. The Guru had the hawk recovered from Asman Khan and terminated Panda Khan's services and expelled him from the darbar. Painda Khan went to the Mughal court and offered to join the Imperial army against the Guru. Since he knew all the secrets of the Guru's forces, he received a warm welcome. Painda Khan's strength was legendary²⁹⁰. He, it is said, could fight an elephant and with the thumb could pulverise a coin. Painda Khan told the King that the Guru's army comprised the poor and the low caste, the diseased and the disabled; they were weavers and washer men, barbers and ballad-singers. It was decided to send a force under Kale Khan against the Guru. He was to be supported by Painda Khan, Anwar Khan, Qutab Khan and Asman Khan. When word came that the Guru was again being attacked by a massive Mughal army, Dhir Mal, the Guru's grandson, wrote in confidence to Panda Khan promising him his assistance. "If you come tonight," he said, you will find the Guru unprepared and the fort and the treasures will fall into your hands.'

When Painda Khan received the letter, the Mughals mounted the attack immediately. On the Guru's side, Bidhi Chand, Jati Mal, Lakhi and Rai Jodh ranged their troops on all four sides of Kartarpur. It was again a bloody fight with heavy carnage. It is said, Kale Khan's entire army

²⁹⁰ Thackston, *The Jahangirnama*, Manohar Publications, New Delhi, 1997, p-199

was wiped out in the first encounter. Kale Khan then introduced another contingent. It, too, met the same fate and the Pathans started retreating. At this an arrow shot by Bidhi Chand struck Anwar Khan in the forehead and he fell reeling to the ground.

The Sikh soldiers who were fighting for their Guru and their faith were given strict instructions that they must not fire at the fleeing forces; they must challenge the enemy and then only attack them. The Mughal commander taunted Panda Khan and his son-in-law Asman Khan who had assured them that they had only to launch an attack when all the treasures of the Guru would be theirs to loot. Provoked by this, Painda Khan led the next attack. In the meanwhile, Qutb Khan fired an arrow and wounded Bhai Lakhu, who fell to the ground. Qutb Khan descended upon him and severed his head with his sword. Bhai Lakhu's death boosted the morale of the Mughal forces. Panda Khan was supported by Kale Khan, Qutb Khan and Asman Khan. Seeing the enemy advance, the Guru deputed Bidhi Chand to engage Kale Khan; Baba Gurditta was to fight Asman Khan and the Guru himself decided to confront Panda Khan. The Guru was riding Dilbagh, the famous charger. Painda Khan advanced and in spite of the Guru asking him to heed reason and seek forgiveness for his misdeeds, he attacked the Guru once, twice. His first blow was aimed at the calf of the Guru's leg. The Guru moved his horse away- and skilfully avoided the blow. His second blow was also parried by the Guru with his shield. It was now the Guru's turn to attack and with frightening quickness, he struck Panda Khan with his two-edged scimitar and felled him to the ground mortally wounded. The Guru came down from his horse and taking his old protégé in his arms asked him to read the Kalma in the hour of his death.. but before he could open his lips painda khan was dead. It is said that the Guru was deeply moved by his death. He took out his shield and put it on his face to provide him shade from the sun²⁹¹.

The battle cost the Guru seven hundred of his brave soldiers, while the loss to the Mughal army was no less. Immediately after the Mughal forces withdrew the Guru, along with his family and close associates, left for Kiratpur. Budhan Shah, a Muslim divine, had been promised a visit by the Guru before his death. The Guru felt that Budhan Shah's end was near.

Another factor that probably prevailed on the Guru to retire to an out-of-the-way quiet town was his anxiety to avoid further blood-shed. However, Dhir Mal, one of the Guru's grandsons refused to accompany him. A spoilt Youngman, he was already in league with the Mughals and he thought that if he remained behind at Kartarpur, he could style himself as the Guru.

²⁹¹ J.R.Knott, *Discourses of Martyrdom in English Literature*, Cambridge Press, Cambridge,1992,p-151

More because the copy of the Holy Granth was in his possession and he would not part with it. The Guru did not take any notice of him. He had already proved himself to be a traitor and alienated himself from the Guru's grace.

At Kiratpur, the Guru maintained a small force of seven hundred horses, three hundred horse-men and sixty artillerymen by way of his personal bodyguards. It seems the Guru had taken the loss of his soldiers and sardars in wars one after the other to his heart. He was always found remembering them. He had yet not recovered from it, when the Guru's eldest son Bhai Gurditta passed away. Bhai Gurditta had gone out hunting when one of his companions happened to shoot a cow mistaking it to be a deer. The villagers were furious and they caught the offending hunter and would have killed him if Bhai Gurditta had not run to his rescue. Bhai Gurditta offered to compensate them but they would not listen to him. They must have their cow back alive. At this, Bhai Gurditta touched the cow with his cane and it is said she was reanimated. When the Guru heard about the incident, he was most unhappy. He sent for Bhai Gurditta and reprimanded him. How can anyone interfere with the ways of God? Bhai Gurditta took it to heart and retiring to Budhan Shah's shrine close by, he said his prayers and lying down with a sheet of cloth over him, he passed away, exactly the way Baba Atal, his brother, had given up his life²⁹². The Guru was deeply shocked at Bhai Gurditta's untimely death. It pained him more when in spite of his inviting Dhir Mal, his grandson to receive the traditional turban at the demise of his father, he refused to come to Kiratpur. Guru Hargobind kept his grandson Har Rai always in his company. Evidently, he was grooming him for the succession. He probably wished to bestow on his grandson what was due to Bhai Gurditta, the Guru's eldest son. Seeing this, his wife pleaded with the Guru that his sons Suraj Mal, Ani Rai and Tegh Bahadur should be considered first. While Suraj Mal and Ani Rai were not considered fit, as for Tegh Bahadur, Guru Hargobind observed, "He will become the Guru and will have a son who will fight the Turks in the cause of justice. His glory will spread far and wide. Then the Guru fixed a day for the formal consecration of Har Rai as Guru. He invited all his relatives and important Sikhs. In a grand gathering at Kiratpur he offered prayers and then holding Siar Bai by his hand seated him on Guru Nanak's seat: Bhai Budha's son, Bhai Bhana, applied the sacramental tilak and Guru Hargobind bowed before the Seventh Sikh Guru, offering him the ceremonial five paise, a coconut and flowers. A few days later, the Guru advised Tegh Bahadur to go to village Bakala in Amritsar district along with his mother and settle there. The Guru knew that his end was

²⁹² Hormise Nirmal Raj, *Evolution of the Sikh Faith, (The Historical Formation and Development of Sikhism under the Gurus)*, Unity Book publishers, New Delhi, 1987, p.101

close. He gave strict instructions to his family and the Sikhs not to mourn his passing. He desired that after he was gone, they should recite hymns from the Holy Granth. According to the author of *Dabistam-i-Mazahib*, it was a Sunday in 1645 the third of Muharram AH. 1055. He breathed his last after a stewardship of thirty-seven years and ten months. Guru Hargobind was a tall, handsome man of fine build and was given to active life. He was fond of hunting and never evaded fighting if he had to fight. He was a leader of his men and a hero on the battle-field. Like a true hero, he avoided aggression as far as possible but when he found himself faced with evil he struck heavily and a fighter for right causes, every time he came out with flying colors. But sensitive that he was, the bloodshed and the carnage on the battlefield made him unhappy. Advising his successor that he should keep only 2,200 mounted soldiers for his defense, he bemoaned the loss of many a fine soldier and sardar and died contemplating why wars could not be eliminated from the world, why sons like Dhir Mal misbehaved, why friends like Painda Khan went astray, why Prithi Chand and Chandu Shah refused to see reason²⁹³.

Guru Hargobind's greatest contribution is that he gave a new turn to the Sikh way of life. He turned saints into soldiers and yet remained a man of God. He believed that in the times he lived in, religion could not be separated from politics. Non-violence is cowardice if it is resorted to out of helplessness or fear. It is the brave and the heroic who can be non-violent. And when all other means are exhausted, there is always justification to resort to arms. Essentially a spiritual leader of a community hardly a hundred years old, he fought a number of battles with the imperial forces and every time vanquished his foes because the truth was always on his side. It was always a fight in self-defense and never a war of aggression. The new trend he gave to Sikh polity found its finest expression in his grandson Guru Gobind Singh, the tenth Guru of Sikhism. However in spite of his involvement in fighting and preparation for battles, Guru Hargobind paid a great deal of attention to social reform and the spiritual upliftment of his people. He one fold his Sikhs that they must read the scriptures with understanding. Everyone present said that he did so morning and evening. At this, the Guru observed, He who can recite the Japji with undivided devotion and understanding would have his wish fulfilled. It is said a Sikh by the name of Gopal volunteered to do so. He started reciting the Japji Sahib there and then. When he had nearly finished the text, the Guru prepared himself to offer him salvation for his feat because anything less than that would be inadequate for Gopal's piety. But as Gopal came to the last but one hymn his mind turned away from God and he told himself that if he be

²⁹³ *Ibid*,p-102

rewarded with a particular horse the Guru had received earlier in the morning, he would be most happy. The Guru could read his thoughts and sending for the horse presented it to him. But for his slip towards the close of the recital, he would have earned his release from the cycle of birth and death²⁹⁴.

Guru Hargobind detested miracle-making. He felt that it meant interfering with the ways of God. It is said, one of his sons Baba Atal had endeared himself to the Guru a great deal. Whenever he found time the Guru sent for him and enjoyed his company. Once it so happened that one of Baba Atal's playmates was bitten by a snake and died. But he owed him a turn in the game that they had been playing the previous evening. When Baba Atal went to invite his companion for the game the next morning, he found his family wailing over the death of the child. Baba Atal would not believe them and in all his innocence approached the dead body and said, "Mohan, get up, you owe me a turn in the game." It is said that the dead child opened his eyes at the call and walked off to play with his companion. When Guru Hargobind heard about it, he was distressed and sending for Baba Atal reprimanded him. "How can anyone interfere with the ways of God?" he asked. Baba Atal heard the reprimand and withdrew himself from the Guru's presence. Sitting by the side of the Kaulsar he said his prayers and gave his life for the life he had saved.

Guru Hargobind was a man of God given to contemplation. Equally great as a man of action, he fought injustice all his life and never for a moment compromised with evil on the plea that he was a holy man devoted to a life of meditation and prayer, more interested in the life to come.

²⁹⁴J.S Grewal, *The Khalsa, Sikh and Non-Sikh Perspectives*, Manohar Publishers, New Delhi, 2004,p-134

CHAPTER 5

A NEW ESTABLISHMENT FOR SOCIETY- KHALSA PANTH

The spread of the Sikhism is a unique historical event which has influenced the course of history of not only India but also to some extent of the world. The new Socio-Economic and political fabric conceived by the founding fathers of Sikhism during the period of Guruship continues to influence, guide, mold and move the Sikh society even today because the Guruship was bestowed by the last guru, Guru Gobind Singh on the holy Adi Granth and on the corporate body of the Sikhs community known as the Khalsa (panth). To understand the history of Sikhs, it is necessary to give a short description of the life and activities of the ten Gurus and provide a Historical setting to the Study. The Founders of Sikhism are known as Gurus. Nanak Dev was the First Guru and the Tenth and the last Guru of the Sikhs was the Guru Gobind Singh. By Guru Gobind Singh, the Guruship was conferred on the Guru Granth Sahib and the Panth Khalsa, the whole body of Baptized Sikhs.

The martyrdom of Guru Tegh Bahadur, the ninth Guru of Sikhs and pontification of his son, Guru Gobind Rai ushered in a new phase in the Sikh-Mughal relations.

At the time when Sikhism was born, India was in ruins, both politically and socially. The character of the people had sunk very low so low indeed that they could hardly distinguish between the life of slavery and that of self-respect. Many evils had crept into the religious and social life of the Hindus. The Sikh Gurus were determined to save it from disaster. So the first Sikh Guru Nanak Dev took it on himself to reform it, infuse new blood in it. And thus give it a fresh lease of life. Guru Gobind Singh the tenth Guru had completed the task.

The fifth guru of Sikhs, Guru Arjan Dev and the ninth Guru of the Sikhs, Guru Teg Bahadur laid down their lives just to show that human dignity was the most valued possession of man and that it must be maintained at all costs.

Guru Tegh Bahadur was the youngest son of Guru Hargobind Sahib, the sixth Guru. He was a saintly person and he spent the early years of his life in the seclusion of an underground cellar, meditating on the eternal problems of life and death. On the demise of the eighth GURU, Harkrishan, Gurudam passed on to him. So the call of duty forced him out his obscure retreat, but the path that lay before him was not the path strewn with roses. It was the thorny path of honour. He had to face dual opposition. On one side was the over bearing attitude of Mughal rulers and on the other was the jealousy of his near relation. Being essentially a man of peace

and goodwill, he chose to move away from this seat of intrigue and jealousy. He retired to the silent solitudes of the shivalik hills and there he founded, a city which he called Anandpur which means city of *BLISS*.

On the 15th of Maghar, samvat 1722 (1655 AD) Guru Teg Bahadur, left Anandpur on a long tour. He first visited Mulawal in the Patiala state. He was accompanied by his mother and wife. After visiting some places, he reached Talwandi Sabo, now known as Damdama Sahib. Wherever he went he was received with love and affection by the people, to whom he preached the true name of one God. Passing from kaithal, the Guru reached Kurukshetra on the occasion of a solar eclipse. He was received here, not only by large number of his followers but all the holy men gathered there.

The Guru in order to preach the name of God, then visited Agra, Itawa and Prayag. While the guru was resting at Prayag, his wife Gujari became pregnant to the great joy of his mother, who had been keenly wishing to have a grandson who would save the true religion. After a stay of six months the guru next proceeded to Banaras and Gaya.

At the latter place, the Brahmins met and explained to him the background of that famous place of pilgrimage but when he was asked to give money for certain ceremonies, the guru refused to oblige them and advised his followers to remain aloof from those greedy Brahmins.

The ninth Guru breached Patna which was a strong hold of Mohammedans at that time. many people including a large number of women and children visited him and his fame spread far and wide. He gave religious instructions to the people²⁹⁵. The Guru spent most of the time at Patna in prayers and meditation. He used to get up early in the morning before sunrise to worship.

The Guru then left his family at Patna as his wife was approaching confinement and could not bear the hardships of a long journey and proceeded towards Assam. Before leaving, the guru had a long conversation with his mother and wife. They were consoled and were told to bear the pangs of separation with fortitude, and spend the time cheerfully during his absence. It was the will of god that he should proceed to Assam to preach his name and he was obeying only his orders. The Guru's brother-in-law, kirpal chand was asked to look after the family carefully. Guru Tegh Bahadur and his encourage reached Dacca sometime in April or May 1670. The

²⁹⁵ Dr Tarlochan Singh, *Guru Teg Bahadur, prophet and Martyr*, Published by Sardar Gyan Singh, New Delhi, 1972, p 23.

people of Dacca gave him a royal reception. Messages were sent to all the sangats of Bengal to come to Dacca for the Darshans before he left for Puri. Guru Teg Bahadur was now planning to go to jagannath puri in Orissa via Calcutta. he wrote a letter to Bhai Dayal das asking him to send a few things and come and meet him before he left Dacca in September. He wrote a letter to Bhai dayal das asking him to send a few things and come and meet him before he left dacca in September. He wrote 'the guru will fulfill the desires of the whole sangar.we are leaving this place in the month of asvin [September-October] . I have written for goods worth seventy rupees for the camp equipage.

A month later, bhai dayal das came with a large sangat, and brought weith him all the things required by the guru. Guru teg bahadur received the happy new about the inspiring pranks of his son gobind das the sangat from syhet, chittagang, sondip and other places also came there to have the last darshans of the gury. A number of sangats arose in dacca . as late as 1840 a.d there were v12 sangats in dacca alone. Bhai natha was appointed the chief missionary of Bengal while bulakhi das was appointed the mesand of the decca region. People lodged serious complaint against bhai natha , saying that he used extremely bad language while addressing people, although , no one doubted his scholarship and eminence. Guru teg bahadur asked bhai natha whether this allegation was true . True to his habit, bhai natha said; who is the bastard , who says I use bad language while speaking. 'Everyone burst into laughter. Guru tegh bahadur asked the sangat not to be disturb by the harsh or even unpleasant language of bhai natha. He was a profound scholar and a great missionary concerned with the welfare of the people. He had done more for the poor and the suffering than anyone else. Besides, he was extremely selfless, and whole heartedly devoted to the guru's cause. On the way to Calcutta Guru teg bahadur compared at Patna, Chaudanga, Darsana, Banpur, Ranaghat, Madanpur, Kanchrapara, Naihati, Barrackpore and reached Calcutta which had already been visited by guru nanak when it consisted of only three small villages: chuttanatty, khalkutta and Gobind pur. Guru Tegh Bahadur moved on by stages to Jaleshwar, Rupsa, Balasare, cuttack,Bhubaneswar and reached puri sometime by November 1670 AD. Guru Nanak had visited puri about the year 1508AD. Guru Tegh Bahadur set up his camp close to the sea shore, where there is a shrine now badly maintained by a sadhu. During Guru Tegh Bahadur's stay a well was constructed and a free kitchen was opened for pilgrims of all faiths, castes and creeds. The pundits came to Guru Tegh Bahadur to discuss many theological problems and for clearing their doubts. The learned Guru gave a clear exposition of other systems of Indian thought as well as his own. He then explained to them Guru Nanak's approach to religion and society which discouraged the cult of becoming

sannyasins and going for begging food and articles of daily necessity to the doors of their disciples. If they were real sannyasins and saints they should never go to the houses of their disciples and dance and sing at their doors to beg their food and clothing²⁹⁶. Guru Tegh Bahadur received the news of the terrorism let loose by Aurangzeb to physically exterminate the Hindus and to destroy their temples. The original plan of Guru Tegh Bahadur was to complete a missionary tour of all those areas which Guru Nanak had visited down south. From jagannath puri he was planning to go to Madras and from there to Ceylon. The Sikh centres of these regions had maintained contacts with his predecessors and were now anxiously waiting for the visit of the ninth Guru. But Guru Tegh Bahadur had to cut short his tour to south India and rush back to patna. From jagannath puri he sent a letter post-haste to bulaki das; to send immediately to patna a palki (palanquin) for his son Gobind das, in which the child could be taken to the Punjab. After a stay of about a fortnight at puri, Guru Tegh Bahadur left for patna. On the way he halted at Midnapore, vishnupur, bankura and Gaya. At midnapore there survive the descendants of the family that maintained the temple, now destroyed by repeated floods in this area. The family has an old recension of Adi Granth written in beautiful old Punjabi. At vishnupur there exist a temple on the site where Guru Tegh Bahadur rested. The temple is named vah-Guru temple and the area is named Tapoban. The site of the temple was discovered in a miraculous way by a great yogi named moni baba Haribhajan swami in the middle of last century. The Moni Baba came from south India, where while he was performing yoga a mystic figure in his vision guided him to go vishnupur and preach the message of Guru Nanak at the site where Guru Tegh Bahadur once rested and delivered some sermons. Here the yogi came at the age of eighteen and not only built a beautiful temple which he named vah-Guru temple on the historic place where Guru Tegh Bahadur halted, but also wrote half a dozen interesting books on sikh theology in Bengali. The news of Guru Tegh Bahadur's return to patna after an absence of four years thrilled the people of patna great was the delight of Holy mother nanaki and Mata Gujari. Happiest of all was the four-year-old Gobind Das, who was to meet his father for the first Time. Guru tegh Bahadur had repeatedly sent messages from Bengal that no one should interfere with the likes and dislikes of Gobind dsa; and no one should interfere with the freedom of his new prophet of freedom. Gobind Das was now carried in a palki (palanquin) to meet Guru Tegh Bahadur while the prominent disciples led by Bhai Dayal Das followed him

²⁹⁶ *Ibid*,p.28.

chanting hymns from the Adi Granth. The place where Guru Gobind Singh first met his father has been preserved as a garden which originally belonged to the Nawab of Patna²⁹⁷.

Aurangzeb ascended the throne in the midst of a storm that now threatened to rip the Indian heavens asunder. But this external tempest of extreme fanaticism and intolerance was only a prelude to the whirlwind of bigoted passions, that were to blow in a perpetual fury, until his own miserable end stared in the face. The heavens shook with the terror created by Aurangzeb, An earthquake shook the country from east to west and fell towards the west, lighting up houses as with moonlight and then a sound like the rumbling of thunder was heard. Before Guru Tegh Bahadur left Patna there came an aged Sufi saint named Shah Bikh, or as he was popularly known Bikhhan Shah. He had met Guru Tegh Bahadur at Thanesar but now in his vision he saw that another prophet was born at Patna. He suddenly decided to go to Patna along with a number of his disciples. He left his Khanqah at Thaska in the Thanesar tehsil and went all the way on foot to Patna. He paid his homage to Guru Tegh Bahadur and then revered the four-year old Gobind Das. He had brought with him two pots of sweet one symbolising the Hindus and the other Muslims. He expected the child, Gobind to signify his mission by accepting only one of the pots. Gobind Das placed his hands on both of them and brought them together. Tears rolled down the eyes of Shah Bikhhan when the child prophet signified that he would stand by both. His disciples and the Sikhs standing close by were surprised at this spiritual dialogue of silent suggestions. Shah Bikhhan explained to everyone the question he had posed and the answer he had received. An excellent gilded paliki was brought from Dacca by Bulakhi Das, in which the child Gobind Das was to be taken to Punjab as swiftly as possible.

Guru Tegh Bahadur's family reach Anandpur. The sinister power of the sinister Zealot, Aurangzeb had changed the whole of his empire into a rigidly obedient machine and like the modern dictators of the totalitarian states he had started the annihilation and forced conversion of those who believed differently from him²⁹⁸.

Guru Tegh Bahadur was holding a darbar close to his residence at Anandpur, when Pundit Kirpa Ram the leaders of Brahmins came with his deputation representing the Brahmins of all schools and all centres, he handed to the Guru written appeals from eminent Brahmins who had been

²⁹⁷ Dr Rajpal Singh, *The Sikhs, their journey of five Hundred years*, publisher Bhavana books & prints, New Delhi, 2003, p34.

²⁹⁸ Tony Ballantyn, *Textures of the Sikh Past, New Historical perspectives*, Oxford university press, New Delhi 2007, p45.

thrown into prison Guru Tegh Bahadur deeply moved by the woeful tale of Brahmins. Kirpa Ram was in tears when he told the harrowing tales of torture and suffering, the Hindus in general and the Brahmins in particular, had to undergo if they refused to accept Islam.

A profound sorrow weighed on every heart as Guru Tegh Bahadur made preparations to leave for Delhi to meet the emperor. Everyone felt that the guru was leaving them to undertake a super human task for which he was prepared to stake his life. Guru Tegh Bahadur decided to confront the religious persecution of Kashmiri Hindus by the Mughal officials. He did that after appointing his son the successor- Guru, leaving his base of Makhawal. Guru Tegh Bahadur was kept in jail for four months in Sirhind then transferred to Delhi in November 1675 AD.

There he was asked to perform a miracle to prove his nearness to his God. The Guru questioned the idea that "occult powers were not a proof of one's nearness to God" after his refusal to perform a miracle, he was asked to convert to Islam. According to records, written by his son Guru Gobind Singh, the Guru had resisted persecution and had adopted and promised to protect Kashmiri Hindus. Tegh Bahadur summoned to Delhi by Aurangzeb on a pretext, but when he was asked to abandon his faith and convert to Islam, Guru Tegh Bahadur refused, and he and his associates were arrested. He was executed on 24 November 1675 AD in public in Delhi.

The all wise Guru had to mention the uniqueness and greatness of this Martyrdom, which has no parallel in history of man, for none other than Sri Guru Tegh Bahadur, has sacrificed his life for the freedom of beliefs of these in the religious systems other than his own. That too, the sacrifice of life was given for the freedom of worship of the Brahmins, who had ever been in the forefront giving severest opposition to the Guru's beliefs and ever working for the total destruction of Sikhism. It is the basic divine ordained right of each human to have freedom of belief and expression which was in jeopardy; and for the freedom of which the great Guru Tegh Bahadur laid down his life along with the Three Sikhs; on November 11, 1675 AD in Chandni Chowk, Delhi.

Those of our misguided brothers, who have made mockery of this Unique Martyrdom, depicting the Guru's death as the punishment for his alleged criminal act of armed insurgency against the State, without any historical evidence in support of their odd contention, should pause and introspect themselves as to where they are moving to. As stated earlier that Emperor Aurangzeb was not in Delhi during the period of the Guru's arrest and Martyrdom; he had left Delhi in April 1674 AD for Hassan Abdal, a place located about 500 miles north of Delhi, and stayed there till end of December 1675 AD. There was no meeting of the Guru with the

Emperor during this period. All those who narrate dialogue between the Guru and the Emperor is imaginary and has no basis. The Guru, however, when he was proceeding toward Patna for the second time during 1665 C.E. was arrested at Dhamdhan and was produced at the imperial court in Delhi for cross examination. At that time the Emperor ordered his execution, if he refused to accept Islam or to exhibit miracles. The Guru refused to oblige the Emperor. It was only Raja Ram Singh's successful intercession with the Emperor that the calamity was averted²⁹⁹.

There is another false story current about the escape of Bhai Gurditta and Bhai Uda from the prison. It is said that when Bhai Mati Das was killed, some of the other Sikh prisoners were so much frightened that they requested the Guru to help them in their escape. The Guru is said to have worked a miracle – their chains were broken, the doors of the prison opened automatically, and the Sikhs escaped. It is purely a concocted story³⁰⁰. All records shows that only three Sikhs were the Guru, they also got arrested and were martyred, having completely resigned to the will of God. It is also incorrectly said that the Guru helped in the escape some Sikhs, as he wanted to send through them a message to his son at Chak Nanaki. This makes no sense, as the Guru installed his son, Gobind Rai as the Tenth Guru on July 8 and he left Chak Nanaki for good with three Sikhs on July 11.

There are 57 Sloakas (stanzas) of Sri Guru Tegh Bahadur, at the end of Sri Guru Granth Sahib at pages 1426 - 29. Sloakas 53 and 54 are given below-

Man's prayer to God to save him from his material entanglement

Sloak 53

Man's power is shattered and he gets fettered. The situation arises when no hope is left for survival. Nanak says: O Lord, You are the Refuge of all. Save us, as you saved the Elephant", when it to seized by a crocodile on his prayer). The Gracious Lord answers the prayer. By His Grace man's power is restored, his hands are loosened and all the avenues become open to him. Nanak says: O Lord, everything is in your hands, now you be with us.

²⁹⁹ *Ibid*, p.51.

³⁰⁰ *Ibid*, p.60.

Sloak54

All the 57 Slokas are captioned as the authorship of Sri Gun Tegh Bahadur only in the Holy Book. Some writers wrongly ascribe Sloka 54 to the authorship of Sri Guru Gobind Singh. They state that while Sri Guru Tegh Bahadur was locked in a prison Delhi along with three Sikhs, before their martyrdom, the Guru is order to test the inherence of Guru Gobind Singh wrote to him Sloka 53, and the latter sent the reply in Sloka 54. Guru Teg Bahadur became Guru later on August 11, 1664, after demise of the 8th Guru Hari Krishan.

Guru Gobind Singh has mentioned about his father's fine journey toward East in his autobiography, "Bachitar Natak" under;

"Murpit poorab kias payaana, bhuant bhaant ke tirath naana

Tab hi jaat tribheni bhrio, pun dan karar bitaio.

Taheen parkaas hamaara bhayo, Patna shair bikha bhav lio"

Most of the writings of Guru Gobind Singh are of metaphorical nature and cannot be translated literally. While translating the Compositions of the Gurus it must be borne in mind as to what the basic Sikh Teachings are and in no case the translation should be in contradiction to the basic Sikh Teachings. Most writers have translated these verses as - "My father departed for the East, and bathed at the various places of pilgrimage. When he arrived at Tribeni, passed his days in doing meritorious works, such as giving alms. I was conceived there and born in Patna City. This is wholly incorrect. Performance of meritorious works as a religious duty makes one egocentric, which is greatly deprecated in Sikh Teachings. This is not the way to have union with God. The Gurus never went to pilgrim stations for taking bath in sacred waters to be one with God, this practice too has been condemned is a useless ritual. The word "Naana" here means varied types, not taking bath. The Guru has used words "Bhaant, Bhaant in Naana", all these words mean of varied types, the emphasis is it numerous types of pilgrim stations, he visited to impart Sikh Teachings to the people there. None of these words is laudable to give any sanctity. The charities too are of different types. Alma giving is not the only charity. Further, alms cannot be given every body. The Most Highest type of Charity practiced by se Gurus was Nam Dan, giving discourses on Love of God to even one they came across. This was the Real Wealth the Great Guru distributed, when he visited varied pilgrim station Gobind Rai, was born on Wednesday, December 18, 1661 AD. corresponding to Poh Sudi 7, 19 Poh,

1718 Bikrami, based on the records of Bhatt Vahi Poorbi, spent about first eight years of his life at Patna. As his father, (Guru Tegh Bahadur had to go back to Delhi and Punjab consequent on the demise of Guru Har Rai, the 7th Guru in 1661 AD and the stay there had become longer than expected, because certain new developments had taken place including his installation as the 9th Guru on August 11, 1664 AD, he could return to Patna by the end of May 1666 AD. Then the Guru undertook tour of Dhacca and he was in the neighborhood of Monghyr, when he had to accompany Raja Ram Singh to Assam, from where he could return and encamped near Patna in early 1670 AD. Thus child Gobind Rai, who was born on December 18, 1661, spent first eight years of his life at Patna. The Guru was making tireless efforts in serving and consoling the misery stricken people, due to the oppressive religious policies of Emperor Aurangzeb. The people in turn also loved him and his family members. Child Gobind Rai had become the favourite of the people, who were greatly fascinated by his charming personality and sharp intellect. When Gobind Rai was only three years old, he used to play with other children who would choose him as their leader. Invariably the children used to play games of similar nature. The people who witnessed them playing games, very much enjoyed the sight, particularly seeing Gobind Rai playing³⁰¹.

Gobind Rai started his education in Anandpur at school, where the head Priest of the Gurdwara was a zealous teacher and a very learned man his name was Munshi Sahib Chand. Chak Nanaki, later renamed Anandpur was founded by Guru Tegh Bahadur The Guru had the pluralistic concept of society, and thus invited people belonging to all religious denominations to settle there. Earlier Guru Ram Das and Guru Arjan Dev had raised the city of Amritsar, where the concept of pluralistic society was adopted. The Gurus gave all needed help to the people to settle in the newly towns raised by them.

During the time of Muslim rule, Persian was the State language and all had to learn it. Munshi Pir Mohammad Quazi, who had also settled at Anandpur, was deputed to teach Persian Language to Gobind Rai. Similar arrangements were made to teach Sanskrit and Hindi languages to the child. Gobind Rai was afforded an opportunity to learn several other languages too.

³⁰¹ J.S Grewall, *The Khalsa, Sikh and Non-Sikh perspectives*, Manohar publishers, New Delhi, 2004, p120.

Guru Tegh Bahadur observing that the child had an aptitude for manly sports also, engaged experts for his training in swordsmanship, riding, archery and hunting. He also learnt swimming in river Sutlej, flowing near Anandpur³⁰².

Political condition of India- The country was ruled by Emperor Aurangzeb, the big Muslim. The Guru was living at Anandpur, a town founded by Guru Tegh Bahadur in the satellite hilly state of Kehloor in the north western region of India, ruled by a Hindu bigoted Raja, Bhim Chand. Uprising of the Pathans in the North Western Frontier Province began in 1667 CE and lasted for more than a decade, the danger to the empire was very great. All the Pathans of Kandhar to Attak had raised the rebellion, which was led by those Pathan leaders, who had earlier served in the Mughal army in India. These rebels knew the organization, efficiency and tactics of the Mughals. In the middle of November 1673, Emperor Aurangzeb sent Sujat Khan and Raja Jaswant Singh with large enforcement. But the imperial army met with a disastrous set back in 1674 C.E. Emperor Aurangzeb then himself proceeded to Hassan Abdal (place between Rawalpindi and Attak) in June 1674 AD. He personally directed the operations from Hassan Abdal for a period of a year and a half, and came back to Delhi on March 27, 1676 AD. Guru Tegh Bahadur and three Sikhs were martyred at Delhi in November 1675 AD. Before coming to Delhi, Aurangzeb was able to establish the Mughal supremacy, but the trouble was not totally over. The peace was established as much due to diplomacy and intrigue, as to force and military tactics.

The Pathans of North Western Frontier have ever been a perpetual source of irritation to all Indian governments. These rebels have been kept at bay by the grant of presents, pensions, jagirs and so on.

The jats (peasants) of Mathura made periodic risings until the end of Aurangzeb's reign.

There was the continued rising of the pathans. Aurangzeb sent his elder son Muzzam with an expeditionary force to Afghanistan on October 15, 1676. Amir Khan, the ruler of Afghanistan cause differences among the various pathan tribes, the tribes thus disunited, gave some relief to Aurangzeb and the prince returned to Delhi on January 20, 1677. After some

³⁰² Tony Ballantyne, *Texture of the Sikh Past, New Historical perspectives*, oxford university press, New Delhi, 2007, p 65

time, there was again the insurrection of the pathans and this time Aurangzeb sent Maharaja jaswant singh of jodhpur to subdue the pathans³⁰³.

Jaswant Singh lost his only son, Jagat Singh there due to the unsuitable climatic conditions and later himself was killed in action on December 10, 1677 AD. When Aurangzeb learnt about the death of Maharaja Jaswant Singh and his son Jagat Singh, he decided to annex Marwar. He thus despatched Muslim military and police officers to Jodhpur. In order to put added pressure on Marwar, the emperor himself moved toward Ajmer on January 9, 1679. The imperial army captured Jodhpur on February 7, 1679 AD and demolished all places of Hindu worship there. He returned to Delhi on April 2, 1679 AD and immediately on his arrival issued an edict imposing the levy of Pilgrimage Tax (Jazia) on Hindus. A little later the throne of Marwar was sold to Indra Singh, the chieftain of Nagaur. The Mughal administrators and generals in occupation of the country were retained there.

A widowed queen of Maharaja Jaswant Singh gave birth to posthumous son, who was named Ajit Singh, The widowed queen and her son Ajit Singh were brought to Delhi. When the rights of Ajit Singh for the throne of Maewar were pleaded before Aurangzeb, he ordered that the child be transferred to the imperial harem with a promise to give him a grant and in vesture as Raja when he came of age. According to another account, the throne of Jodhpur was offered to Ajit Singh on the condition of his turning a Muslim. However, the Rajputs managed to take the widowed queen and Ajit Singh from Delhi to Marwar in July 1679 AD. Aurangzeb left Delhi for Ajmer for the second time in September 1679 AD. Prince Akbar, the youngest son of Aurangzeb brought fire and sword in Marwar and committed untold excess on Hindus By October of the same year, the Mughal supremacy was established in whole of Marwar. Prince Ajit Singh's widowed mother belonged to a notable family of Mewar, the neighbouring state of Marwar. Mewar's capital city was Udaipur. The widowed queen of Maharana Jaswani singh prayed to Maharaja Raj Singh of Udaipur to afford his protection to the child Prince Ajit Singh. Raj Singh realized that on the fall of Marwar state, the sovereignty of Mewar was also in peril. Demolition of Hindu places of worship and oppressions of Hindu places of worship and oppression of Hindus by the emperor was considered to be the common calamity over Mewar as well. Maharana Raj Singh, therefore, gave his consent to protect the rights of Ajit Singh. In November 1679 AD, Aurangzeb himself led the invasion of Mewar. Rajputs could not face the onslaughts of the Mughals in plains and retreated toward hills in the north. Udaipur, Chataur

³⁰³ *Ibid*, p.67.

and other towns fell in the hands of Mughal forces. Here also the victorious perpetuated the same tyrannical acts. The towns were pillaged and the temples pulled down. Anarchy and slaughter was let loose upon the doomed state. Aurangzeb kept Prince Akbar with a strong army at Mewar and himself returned to Ajmer in March 1680. No sooner did Aurangzeb leave Mewar, the Rajputs came down from the hills in the north and engaged the invading Mughal forces in fierce battles. The Mughals suffered heavily. The situation became unfavourable for the Mughals. Prince Akbar was greatly perturbed, who was leading the Mughal forces. Aurangzeb scolded and scoffed at the Prince on his failures and transferred him back to Marwar. The Mewar command was given to his other son Aazam. This took place in June 1680. Prince Akbar took post in Marwar and there also could not repress the Rathor bands that spread over the country. He was again reprimanded by his father on his failure. Smarting under the repeated censures from his father for the failure in war and seeing no means of defeating the Rajputs, Prince Akbar became an easy victim to the tempting invitation of the Rajputs to seize the Delhi throne with their help. The Rajputs told the Prince that his father's bigoted policy extirpating Hindus was threatening the stability of the Mughal empire, and urged him to seize the throne of Delhi from his father and restore the wise policy of his fore-fathers. The Prince made certain secret political agreements with the Rajputs. The Rajputs were confident that Akbar, when made emperor would stop all types of oppressive means against Hindus on their recommendations. They thus began dreaming of becoming the saviors of Hindus. Aurangzeb had only a small force at Ajmer and was slandersly protected when Prince Akbar raised revolt against him with the help of Rajputs. It is believed that if the Prince had immediately made an assault on Ajmer, he would have been successful to defeat his father. But the revolutionary forces waited for a fortnight. Aurangzeb quick to the sense of danger, got himself fully prepared to meet the challenge of the revolutionary forces. Although desertion of the Prince caused panic and confusion in the imperial camp, yet Aurangzeb proved equal to the occasion. He had recourse to duplicity and deceit to retrieve the situation. He wrote a false letter to Akbar, praising him for having so successfully carried out the Emperor's stratagem of burning all the Rajput fighters within his reach. In this letter he further instructed him to place these Rajputs in his van in the next morning's battle so that those could be easily crushed by the imperial forces and Akbar's own forces. The Emperor caused this letter to fall in the hands of Rajputs. Thus he came out successful in creating a wedge between the Prince and the Rajputs. What to say of becoming a king, the Prince could not even find shelter to save his life in Marwar. After some time, when the Rajputs understood the designs of Aurangzeb, they only

did this much for the Prince that they helped him to cross river Narbada to reach Raipur by passing through Khandesh Tract. Shambhuji, son of Shivaji, that time was the ruler of Raipur.

As a result of the revolt raised by Prince Akbar, the Mughal could not be thrown out of Mewar. Aurangzeb felt the danger. Aurangzeb also became less hostile toward Marwar state. Aurangzeb ruled India for about 50years, from 1657 to 1707 AD. The first 24 years from 1657 to 1681 AD, he spent in northern India and the remaining 26 years; from 1681 to 1707 AD, he spent

Southern India. He was incessantly engaged in waging wars against the southern states. Gobind rai was about 14years of age, when he became the guru. He settled at Anandpur, which formed a part of kehloor state, ruled by a Hindu raja. Emperor Aurangzeb had started the campaign of proselytization to Islam of all non- Muslims, as he wanted to turn the country as Dar-ul- Islam . Guru Tegh Bahadur had been considered as the check-mate or the stumbling block to the spread of Islamic faith. The policy of conversion of non- Muslims to Islamic faith had to be totally abandoned. Guru Gobind Rai was totally against to the Aurangzeb. The Sikhs starts military training under the guidance of Guru Gobind Rai. The Sikhs were very brave and they have guts for fight against the Enemies. This path is not so easy to tread.

The important Sikhs, who worked for the Sikh Organizations under the direction of the Guru Gobind Rai, at that time were:

1. Five cousin brothers of the Guru (sons of his aunt Bibi Viro, the eldest sister of Sri Guru Tegh Bahadur. They were - (a) Sango Shah (b) Jit Mal (c) Gopal Chand, Ganga Ram, Mahri Chand.
2. Two grand-sons of Baba Sooraj Mal (the elder brother to Sri Guru Tegh Bahadur). They were - (a) Gulab Rai (b) Sham Das.
3. The Guru's maternal uncle, Baba Kirpal Chand.
4. Daya Ram, a Brahmin by birth.
5. Nand Chand - A devoted up-right Masand.

A number of singers of repute and bards were engaged by the Guru for singing Guru's Compositions (Gurbani) from Sri Guru Granth Sahib³⁰⁴.

A man named Bhikhia (Har Jas), resident of Lahore, Kashatriya by caste, visited Anandpur to pay his homage to the Guru. He made an offer of his daughter, Jito, as a match for the Guru, to his mother, Mata Gujri. She after consulting her brother, Kirpal Chand and the Guru, gave her consent to Bhikhia. Bhikhia wanted the marriage to be solemnized at Lahore, but the Guru told him that Lahore will be created near Anandpur for the occasion. The nuptial ceremonies were completed in 1677 C.E. at a place about six miles north of Anandpur, where devotees from far and near assembled there. The Guru was at that time Sixteen years of age. (Sooraj Parkash - Rutl). Immediately after giving an account of the marriage of the Guru to Mata Jito Ji, Santokh Singh in Sooraj Parkash, has stated about the Guru's marriage to another girl named Sundari Macauliffe, in his book History of Sikhs, Volume V, in page 4 states "A learned Sikh informs us that Sundari, which means beautiful, applied to the heroines of Indian history was an epithet of Jito, and not a second wife of the Guru. The same learned Sikh thinks that Jito, who was generally known as Sundari did not die at Anandpur, but lived in Delhi, after the demise of Guru Gobind Singh." Late Dr Sahib Singh, Principal Shaheed Sikh Miss College, Amritsar, considers that the Guru had only one marriage and all the four sons were born to Jito who after her marriage was named Sundari. Re-naming of girls after their marriages very old custom in India Sikhs to have been following custom. We are of the confirmed view that the Guru had one marriage only³⁰⁵. The alleged second marriage is an erroneous belief, as jito and Sundari are the two names of a same person. Santokh Singh ,Sooraj Parkash has not given any details of the alleged second marriage, where it took place and who attended it.

There were many interesting facts about the ministry of Guru Gobind Rai. Firstly Association with holy and learned people, where God's eulogies are sung and knowledge about Him is shared, has been greatly stressed in Sikhism. Guru Gobind Rai, like his predecessors also laid great emphasis on the Holy Association. By meditating on God in Holy Association, it becomes easier to establish personal relationship with Him. Guru Gobind Rai regularly organized holding of Holy Association (Diwans) both in the morning and evening. Renowned musicians would come and sing the Guru's Compositions (Gurbani) and the Guru would also give spiritual discourses. He was also very fond of music, and attained mastery in playing at "Taos" (a string

³⁰⁴ Hormise Nirmal Raj, *Evolution of the Sikh Faith, (The Historical Formation and Development of Sikhism under the Gurus)*, Unity Book publishers, New Delhi, 1987, p 78.

³⁰⁵ *Ibid*, p 82.

musical instrument). He would also join in the hymn singing. As he himself had a deeper knowledge of music, the other musicians would sing the Divine Songs with a keen interest and greater skill.

The partaking of food from the common community kitchen by all sitting together, was the most effective step taken by Guru Nanak Dev to create a sense of equality and for demolition of caste and other types of prejudices and distinctions. In this holy association also, all people, without any distinctions could join the congregation and receive the sacred food or "Parsad" (prepared from wheat flour, sugar, butter and water). The food for the *'Langar and 'Parsad'* could be cooked and distributed by the volunteers irrespective of their castes and other distinctions. Guru Gobind Rai, who lived at Anandpur, located in a predominantly Hindu area, where Brahmanic brands of caste distinctions were rigidly observed, continued to practice and preach the way of life of equality. Equality of all mankind was vigorously preached, notwithstanding the strong opposition from the high caste Hindus. The guru never imposed his views on others and in turn never accepted any coercion from any quarter. In this context Guru Tegh Bahadur said; "Bhai kaahoo kau det neh neh bhai maant aan"(slok 16, page 1427, Adi granth). It means "not to cause any fear to any one, nor accept any fear from any quarter."

The Gurus repeatedly teach us to understand our real selves. It is the understanding of our own self that we can attain self-control and also love others. It is impossible to love God and our fellow people or govern ourselves, if we have no knowledge of our real self. If we do not know that we are a tale bearer or bad tempered or greedy, how could ever occur to us to curb our tongue or control our actions? Some of us think that we do not need improvement and that we are the splendid fellows. Guru Nanak says: "The ones, who have neither the wisdom, nor the experience and are completely without knowledge, such beings are ass like in real sense, who boast of themselves but are completely without any merit." (Sloak, p. 1311, Adi Guru Granth),

Those who have no knowledge of their self and unnecessarily boast, are the self-conceited persons. They are like stopped clocks thinking themselves perfect and not knowing their own faults they can never improve; they stay where they are and remain undeveloped. Our human body is like a machine, which can be operated by an expert engineer. If the engineer has a good knowledge of his machine, then he can control his engine properly. In the same way we must live and react in the vast world with the knowledge of the self that we have gained. When it is not possible for anyone to live effectively and properly, without the self-knowledge, then how else he can deal with the various problems that confront him?

Knowledge is most powerful and most humbling. The really Self- realized person is most humble. He realizes the vastness of the knowledge and infinity of the Creator, and the insignificance of his own existence. The Guru, therefore, gave us the Symbol of Sword (Kirpan) signifying tongue, which in turn signifies Speech, Knowledge, Wisdom and Intellect, and also the Symbol of Kara or Iron Bracelet, signifying infinity, as it has no beginning and no end both the symbols together signify, the Creator, who is All Wise, Infinite, Almighty yet loves Humility and without any limitations, thus does not take birth and come into limitations.

Man needs to be constantly educated; therefore, Guru Nanak Dev called his followers "Sikhs", seekers of knowledge. No one can live a balanced life without knowledge. Guru Gobind Rai was widely read and continued to apply himself to self-education even after becoming Guru. He wrote prolifically in Persian, Hindi, Oudhi, Brij Bhasha and Punjabi. Apart from his personal scholarship, he was also a great Admirer of literary men. He employed 52 poets of repute to further the education of Sikhs. The poets were provided with all necessities of life by the Guru. The poets were of many different creeds and castes, some were Muslims. A number of them were Sanskrit scholars, who also took up their abode in Anandpur after leaving their own villages due to the oppressive policies of the Mughals. They too, were maintained by the Guru

The names of the poets engaged by the Guru are given here under –

1. Udai Rai
2. Abo
3. Ishar Dass.
4. Sukhia
- 5.. Shyam Ali
6. Hans Raj
7. Ani Rai
8. Asa Singh
9. Sukhdev
10. Sudhama

11. Heer
12. Kabo
13. Amrit Rai
14. Alam
15. Sukha Singh
16. Sainapat
17. Hussain Ali
18. Kavlesh
19. Gurdas
20. Chanda
21. Divaram Singh
22. Nanoo
23. Nand Singh
24. Balabh
25. Khan Chand
26. Gunia
27. Gopal
28. Chandan
29. Jamal
30. Tehkan
31. Dhana Singh 32. Dhian Singh
33. Nischal Das 34. Nihal chand
35. Nand Lal

36. Pindi Das
37. Baloo
38. Bidhi Chand
40. Brikh
- 41, Brij Lal
42. Madan Singh 43. Madan Gir
- 44 Man Dass
45. Mala Singh
46. Ram
47. Raval
- 48.. Lakha
49. Buland
50. Mathura
51. Maloo
52. Mangal

On hearing that the Guru's Sikhs were to be trained in warfare, many youths began to gather at Anandpur. The custom of setting apart one tenth of one's income for charitable purposes of his free will was in vogue from the time of Guru Arjan Dev, the 5th Guru, Guru Arjan Dev by collection of tithes from Sikhs had served the people of Majha Tract and Lahore from starvation, when severe famine was raging from 1594 - 99 C.E. These offerings of the Sikhs were now to be partly utilized for purchase of horses, armaments and other defense preparations being made by the Guru³⁰⁶.

In all societies men have found it necessary to organize themselves and evolve rules to govern them. The essential elements of the Sikh Religious Society created by Guru Nanak Dev and

³⁰⁶J.S Grewal, *The Khalsa, Sikh and non-Sikh perspectives*, Manohar Publishers, New Delhi, 2004, p 94.

the Successor Nine Gurus were: (1) the people, (2) the Divine Knowledge preached by the Gurus, (3) the Gurus' personal examples of the situations they tackled and their guidance to the people, (4) Common core of belief to be observed, (5) The Holy Book was compiled, called Guru Granth Sahib in accordance with which the people were required to adopt their New Way of Life, (6) Local Sangats (Holy Associations) and Religious Centers were created to meet and discuss the questions concerning the New Faith, (7) The City of Amritsar was founded by Guru Ram Das, the Fourth Guru, whereas a Tank of Nectar (Amrit Sarovar) and Harimandir (Golden Temple) in the Centre of the Tank was built by Guru Arjan Dev, the 5th Guru, and Akal Takhat (The Throne of the Eternal One) - the Seat of Highest Sikh Religious Authority was raised by Guru Hargobind, the 6th Guru. The City of Amritsar ever since its creation became the highest Centre of the Sikh Faith, the Spiritual Capital of the Sikh World. All these steps were taken to make Sikhism the Eternal Living Faith Guru Nanak, the founder Guru, undertook wide tours within India and also the countries abroad to convey to the people his New Teachings. During these tours he felt the necessity of creating some sort of organizations by which his followers could continue to follow his teachings. He established 'Sangats' (Holy Associations) at various places he visited and made People his followers. Each Sangat was in the charge of a leader appointed by the Guru. After his long missionary journeys, Guru Nanak at Kartarpur. The Sikh missionary work was made more methodical by Guru Amar Das, the 3rd Guru. He established 22 dioceses in the country, each called a 'Manji' (cot), as the preacher used to sit on the cot while preaching³⁰⁷.

Guru Ram Das, the 4th Guru, created the 'Masand System, place of Manji System. As Sikhism was expanding far and wide, a need was felt by the Guru to keep liaison with Sikhs, and the offering made by them should be collected and regularly remitted centrally to the Guru. The Sikhs he chose for the purpose were given the title of Masands. The Sikhs selected for the job were trusted men of great integrity. They did valuable work and the funds received greatly facilitated the gigantic work of raising the city of Amritsar. But we observe that during the early ministry of Guru Arjan Dev, the fifth Guru, many of the Masands had gone totally corrupt and openly sided with Prithi Chand, the Guru's eldest brother, who was dead opposed to the Guru. Guru Arjan Dev in due course of time appointed other Sikhs for the job, as he needed some such organization for implementation of wider schemes for the rapid spread of Sikhism. The Guru modified the System and asked Masands to look after both the secular and spiritual

³⁰⁷ *Ibid*, p. 99.

affairs of the Sikhs. They were required to render receipts for the money received from the Sikhs and obtain receipts from the Guru to whom it was remitted.

The Masands, apart from performing their duties of collecting and remitting funds to the Guru, were also vigorous preachers. It was the Guru himself who used to initiate people to Sikh fold by Giving Pahul to them with Water Sanctified by God's Name. When the number of people desiring to become Sikhs increased considerably, the Musands were authorized to initiate them by Giving Pahul to them with Sanctified Water. The Masands served as the link between the Guru and the Sikhs. The system worked satisfactorily during the ministry of Guru Arjan, who was able to complete a number of gigantic projects to serve the cause of Sikhism.

Thereafter gradually decay in the Masands had set in, due to frequent handling of cash and other valuables. Man cannot overcome the temptations of his sensual desires and the money unless he takes the support of God. Hardly a day passed, when cases of mis appropriation of money by Masands was not brought to notice of the people and reported to Guru Gobind Rai. The Masands were, thus, given to a life of pleasure and indulgence³⁰⁸.

At Dehra Dun, the Guru had learnt all about the Masands of Baba Ram Rai. He heard the similar reports of the Masands in his own organization. It so happened that some mimics came to Anandpur in those days. The themes of play of the dramatists generally depict the most vital current problems in a humorous way saying 'just for fun'. At times these dramatists serve as the great reformers. The mimics at Anandpur enacted a drama exhibiting the ways of the Masands, which the Guru and the Sikhs saw it. It was a terrific sense-indulgence in wine and women, harshness toward the Sikhs, threatening to curse them on account of their love for the Guru. This had a great impact on the audience, The Guru became fully aware of the conduct of the Masands, and this event left an indelible impression on his mind. He declared the complete dissolution of the class of Masands and directed all the Sikhs to have nothing to do with them henceforth. The Guru totally abolished all types of priestly classes, as he foresaw Brahmanism creeping into Sikhism. In his Composition 33 Swaiyyas, the Guru has described the conduct of Masands³⁰⁹.

Guru Gobind Rai wrote his own short biography, *Bachitar Natak*, in early part of year 1699. He stated the object of his coming to this world as under -

³⁰⁸ Kharak Singh, *Turn of the century, Sikh concerns and Responses*, published by Singh Brothers, Amritsar, 2009, pp. 31-32

³⁰⁹ Surinder Singh Johar, *Guru Gobind Singh(A Biography)*, New Book Publishers, Jullundur, 1969,p 75.

"God thus spoke to me: I take you as My Begotten Son. I make you to go to world to establish the path of Righteousness. Establish the Path of Righteousness everywhere and restrain the people from doing evil deeds. (29)

I then stood up, clasped my hands, bowed my head replied: You're true Path shall be established, when vouchsafe assistance (30)

For this purpose, I have been sent by god. I then took birth and came into the world. As he spoke to me, so do I tell you all I bear no enmity to anyone. (31)

All who call me the Supreme Being, shall fall into the pit of hell. Recognize me as God's servant only. Have not the slightest doubt what I say (32)

I am the slave of the Supreme Being, and I have come to behold the wonders of the world. I tell the world, what God told me will not remain silent in saying the Truth through the fear of any mortal (33)

As God spoke to me so do I speak. I pay no regard to any one besides. I do not take to any religious garb. I sow the seeds of the Invisible. (34)

I am not a worshipper of stones (idols). Nor I take to any religious garb. I sing the Name of Infinite and attain union with Him. (35)

I do not wear matted hair on my scalp. Nor do I put on the catrings. I do not heed what others say, but listen to God alone What God told me I do it. (36)

I love God's Name, which helps me everywhere. I do not know of any other god, nor have I any other support. (37)

I meditate on the Name of Infinite and attain the Supreme light. I will never think of any other God, as I have no attraction for any other object. (38)

I am imbued with Your Name, O God. The other honors have no charm for me. I remember You, O Lord, and thus remove my endless agonies and sins. (39)

For this purpose I have come to this world. I have been sent by the Supreme Guru (God) for spread of Righteousness. 'Spread Righteousness everywhere and annihilate the evil doers.

Guru Nanak had appeared in Ten Human Forms to convey the Message God to the people of World. The Divine Message which was to be given, had been completed. The institution of the Guru Person was to be brought to an end. The Mission of the Guru as stated above was to be completed and after some time the Guru ship was the brought to an end. The aim of the Gurus had always been to establish the New Way of Life as taught by them permanently, not to be shaken under any conditions. Most important of all, the Guru had dissolved the Order of Masands totally, and there was an urgent need for introducing alternate mode of initiation to Sikhism. All Religious Systems have their respective Initiation Ceremony in which a novice takes a Pledge to be faithful in observance of the traits of the New System³¹⁰.

Guru Gobind Rai sent out letters to Sikhs living in all parts of India and also in the neighboring countries to visit him at Anandpur on the occasion of the Baisakhi festival which was to be held on March 28 - 29, 1699 AD, as he had the important Message to convey to them. In response of the Guru's call, a large number of Sikhs gathered together at Anandpur, well before the Baisakhi Day. A few days before the festival the Guru held a great feast.

This episode took place, a day before the Order of Khalsa was created (the Khalsa was then non-existent),. The Guru was a sacrifice to such people. Guru Gobind Rai now again enacted a psychological drama to infuse a new life in the Sikhs. It was the morning of March 29, 1699 AD, a day before the Baisakhi festival was to be celebrated. In response to the Guru's wishes, Sikhs from all parts of India had come to Anandpur in large number to celebrate the memorable Baisakhi Day. The gathering of the Sikhs on March 29, 1699 was held at Takhat Sri Kesh Garh Sahib. After the morning service, the Guru came to address the gathering. He drew out his Double Edged Sword and thundered: "I want Five Sikhs who would sacrifice their lives for the sake of Dharma and ready to offer their heads to me, here and now." There was then pin drop silence. The Guru repeated the Call again. The Old Chronicles mention that for some time the people were much awe-stricken and in confusion began to flee from there. The guru went on repeating his demand and at last five Sikhs came forth, one after the other, and offered themselves to the Guru. The five Sikhs in the order of their submission to the guru were- Daya Ram, sahib chand and mohkam chand³¹¹.

³¹⁰ *Ibid*,p 87.

³¹¹ Shiv Gajarani, *Guru GoBind Singh,(personality and vision)*, published by Vision & venture, Patiala, 2000, p.121.

Most of the old and modern writers have stated that the Gurus at the assemblage at Sri Kesh Garh Sahib on March 29, 1699 stood up with a naked sword in hand and thundered: "I want a Sikh who can offer his head to me, here and now. My Sword is thirsting for the head of one who had learnt the lesson of surrender to me. There was a hush in the whole congregation. The Gurus went on repeating the call till a Sikh from Lahore, Daya Ram, a Kshatriya came forward and offered himself to the Guru. The Guru took him into an enclosure (tent pitched there), and after slaughtering goat there, came back, his sword dripping with blood, his eyes redder and fiercer than before. Many in the congregation fled away in terror. The Guru then repeated his call, then another Sikh Dharam Das of Delhi answered his call. He too was taken to the enclosure, a blow and a thud was heard, a stream of blood rushed out another goat was slaughtered), the Guru came out with his sword dripping with fresh drawn blood. The Guru similarly repeated his call, till he got five Sikh volunteers for the sacrifice he wanted them to make.

Certain writers have stated that goats were not slaughtered, but the Sikhs were beheaded and later revived. Both of the above speculations are totally baseless, for the

Following reasons -

- (a) The belief that the Guru had tied five goats, and he killed them one by one with a single stroke, is on the face of it, not possible. At the killing of the first goat, the remaining goats would have bleated loudly, which could have been easily heard in the open ground, where the Guru was conducting the meeting. Overcome this difficulty, Dr. Hari Ram Gupta, in his book "History of Sikh Gurus" at page 183 states that in the enclosure, the Guru had kept a vessel containing goat's blood. He would dip the sword blade into the vessel to show that he had killed the Sikh. How could this device work out? Each time the Guru's coming out of the enclosure without any indication of any activity inside, would have surely created doubt in the mind of the people.
- (b) There are those who believe that the Guru actually beheaded the five Sikhs, and later revived them. This is against the basic tenets of Sikh Faith. Killing of any person on any count, except for self-defense, is immoral. Bringing back to life the dead ones is even more immoral, to exhibit oneself as the rival of God. The Gurus taught total obedience to His Will. Instances are there, where the Gurus refused to work miracles to save their lives. This possibility should be out-rightly rejected.

The only possibility, which should be considered as reasonable, has been stated by us. This account has also been given by Principal (Dr.) Sahib Singh of Shaheed Sikh Missionary College, Amritsar in his book on the Life of Guru Gobind Singh.

The Guru then explained to the Sikh gathering the significance of offering of one's head to the Guru. This phrase is also used in Sri Guru Granth Sahib - "Call from God to every one-

Pehla maran kabool jeewan ki chhad aas.

Hoh sabhana ki renkaa tau aao hamaare paas.1.

Sloak M.5, Raga Maru, page 1102.

God thus speaks to Man - Only then you can come near me, when you become the dust of every one's feet. First you have to rid yourself of Egoism and Attachment, and abandon yourself conceit and selfishness." He said that if the Sikhs wanted to live in freedom from the subjugation of the high caste people and the tyrant rulers, it would be necessary for them to maintain purity of character, rising above their selfishness. This was the true offering own self as a sacrifice and the conquest of one's self. The guru then reiterated the incident of seizure of the Mughal lady by the Sikhs and warned the Sikhs of these pitfalls. In this connection it may be stated that various authors are written most fascinating stories in describing this incident, which cannot be relied upon, as such stories conflict with the best Teachings of the Guru. The story that the Guru had pitched a tent nearby the assembly hall, where he had kept five goats, and that the Guru was taking each volunteer Sikh there and each time he was killing a goat instead and making the Sikh stay there alive, and then taking his sword dripping with blood to the assembly hall to demand the head of another Sikh, appears to be fabulous and untenable. The story of worship of goddess Durga is also imaginary, as the writers do not know what they are talking about in this connection please read this writer's thesis on Chandi Charitras. Equally is ridiculous is to state that the Guru made the stimulating appeal for offering of one's head in the name of country and nation. Such assertions are baseless, being parochial and idolatrous. The Guru preached Oneness of God and Oneness of His Creation, He being Himself manifest in all and everywhere. There was complete universality of vision and none appeared foreigner to the Guru. The only thing the Guru was stressing upon was self-realization, thus rising above one's selfishness to lead a moral life. Thus the Guru stood for Equality for all and worked for this end. Men of Special Interests opposed vehemently and made armed attacks on him, which he defended only for self-survival, invariably repulsing the aggressors, but never taking

possession of an inch of their territory. The Gurus never aggressed against any one, on any count whatsoever, neither for retaliation, nor taking revenge, nor for attaining political freedom to establish their own rule, and so on. To call the Guru as the nationalist, is to insult him. Nowhere in the Guru's writing have we found such prejudices. The Guru strongly deprecated all types of idol worship and prejudices of all types. He preached: "Maanas ki jaat aik hi pehchanbo – Recognize whole of humanity as of One Origin".

Baisakhi was to be celebrated next day. On the Guru's instructions, the Five Sikhs who had offered their heads presented themselves before the congregation assembled at Takhat Sri Kesh. Gurh Sahib after taking their bath and hair wash on the memorable Baisakhi Day. The Guru took the Five Sikhs aside, got a steel bowl and poured some water and sugar plums into it. He began stirring the contents of the bowl with his Double Edged Sword by reciting the Holy Compositions of Jap Ji of Guru Nanak, Jaap Sahib, Amrit Swaiyyas and Chaupai of himself, and Anand Sahib of Guru Amar Das, and thus prepared the Nectar (Amrit) for the Five Sikhs. Amrit was administered to each of the Five Sikhs by the Guru. A handful of Amrit was given for five times in the cupped hands of each Sikh to drink. After drinking Amrit each time the Sikh was required to utter: "The Khalsa is of Wondrous Lord, Victory is of Him."- Waheguru ji ka khalsa, Waheguru ji ki fateh. Few drops of Amrit were then sprinkled into the eyes of each Sikh for five times and each time the Sikh uttered: "The Khalsa is of the Wondrous Lord, Victory is of Him". The Guru then poured few drops of Amrit into the tress-knot of the hair of the scalp of each Sikh for five times, and the Sikh each time uttered: "The Khalsa is of the Wondrous Lord, Victory is of Him" The left over Amrit in the bowl was said to be sipped from the bowl by each of the Sikhs one after the other and the Sikhs were made to sip the Amrit again from the bowl in the reverse order, that is, the Sikh who earlier sipped Amrit from the bowl last of all, was made to sip first of all. This was to eliminate all caste distinctions in Sikhs. However, it cannot be said with certainty that the Guru asked the Sikhs to sip the left out Amrit from the bowl, each sipping a mouthful one after the other and again sipping in the reverse order. We are of the opinion that this part of the ceremony was later introduced by the Sikhs. When the Guru himself took Amrit he was all alone. This part of the ceremony needs to be modified, as in the present age of highly infectious diseases so common in people, such a practice may prove to be a great health hazard. In so far as obliteration of caste distinctions in Sikhs, the practice that follows of eating the Sacrament Food (Karah Parsad) from the same bowl at the end of the ceremony by all the participating Sikhs, should be considered enough

for the purpose³¹². The left over Amrit can be distributed among the Sikhs and received by them in their cupped hands. The Guru then addressed to the Five Sikhs and the congregation, which is recorded by the news-reporter as under "I wish you all to embrace one creed and follow one Path, rising above all differences of the religion as now practiced Let the Four Hindu caste who have different Dharmas laid down for them in Shastras, having institution of "Varanashram Dharama", abandon them altogether, and adopt the way of mutual help and cooperation and mix freely with one another. Do not follow the old Scriptures. Let none pay homage to the river Ganga, other places of pilgrimage, which are considered to be holy in the Hindu Religion, or worship Hindu deities, such as Rama, Krishna, Brahma, Vishnu, Shiva, Chandi, etc., but all should cherish faith in the Teaching of Guru Nanak and the successor Gurus. Let men of four castes receive my Baptism of the Double Edged Sword, eat out of the same vessel and feel no aloofness from or contempt for one another."

The Guru further said that henceforth the Sikhs would be called the "Khalsa" The Pure Ones. It also means as God's Own. He also changed the names of the Sikhs. The word "Singh" was to be suffixed with the name of each male Khalsa member and word "Kaur" with each female member of the Khalsa Brotherhood. The Guru conferred the title of "Beloved One" (Piyare) to the Five Sikhs and they were re-named as:

- (1) Bhai Daya Ram, Khatri by caste, from Lahore - as Bhai Daya Singh
- (2) Bhai Dharam Chand, a Jat of Rohtak (Haryana) - as Bhai Dharam Singh
- 3) Bhai Himat Rai, a Cook of Jhiwar Caste, from Jagannath Puri (Orissa State) - as Bhai Himat Singh
- (4) Bhai Sahib Chand, an Untouchable of Barber Caste, from Bider (Karnataka State) - Bhai Sahib Singh.
- (5) Bhai Mohkam Chand, a washerman of Dwarka (Gujarat State)- as Bhai Mohkam Singh.

The above mentioned Five Beloved Ones (Panj Piyaras), one was Khatri of high caste, one was Jat (a Vaish) and the remaining three were of low castes, Untouchables.

³¹² Shamsher Singh, *Life of Guru Gobind Singh*, Punjab Modern Academy of fine Arts, Amritsar, 2010, p21.

The Guru then declared the following Four Breaches of the Khalsa Conduct, indulgence in each of these, will render the Khalsa as the apostate. This is the core of the discipline. These are-

- (1) Cutting of Hair from any part of the body.
- (2) Use of Tobacco in any form.
- (3) Indulgence in sexual promiscuity, not confining the sexual Relationship with the marital partner only.
- (4) Eating of Sacrificial Meat, irrespective of the way an animal is cut or sacrificed - Kosher Meat, Halal Meat, Meat of Animals sacrificed in Hindu and other temples. This type of religious practice relates to performance of magical rites. This leads to apart from other abuses, divided loyalty to God.

The Guru then prescribed use of the following Four Articles, which are an aid to leading a clean, healthy and Spiritual life(These are of secondary importance, as parting with these articles or a while, one does not become an apostate) -

- (1) Comb, for proper maintenance of the hair of scalp. It is hygienic, if everyone uses his own comb only.
- (2) Short Breeches of Under-wear (kachhera). This also relates to personal hygiene.
- (3) Sword (Kirpan in miniature form) - Sword depicts the Supreme Authority of Almighty God. It also denotes Tongue, in turn speech, knowledge, reason, intellect etc, which virtues are vital for development personality
- (4) Iron Bangle (Kara) Round Bangle depicts infinity without any beginning and end Kara is made of iron, which is the cheapest metal, yet the strongest guru Gobind Singh in his Composition "Akal ustar" addresses God as "Sarv Loh", signifying God is almighty Yet with humblest, lost and forsaken ones He is called as "Garib ul Niwaz". Sword and kara together depict God as the All Wisdom, Disciplinarian, Infinitely Miglinien, so with the humblest and lowest (Garib ul Niwar). Double Edged Sword with Round Chakra is the insignia of the Khalsa and appears on the Sikh Flag also³¹³. The Basic Creed of Sikhism.

³¹³ J.S Grewal, *The Sikhs of the Punjab*, Cambridge university press, 1994, p, 201.

Guru Gobind Singh in his Composition "Bachitar Natale stated that God sent him to this world for the Creation of the Panth, and he did so during the last part of his life, just 9 year before his demise in 1708 C.E. Were the Sikhs cutting their hair before the Creation of the Order of Khalsa ? If so, how at the time of the Baptismal Ceremony the hair had grown to full length? The Sikhs had to have the hair wash before receiving Amrit. It is and that more than 20,000 Sikhs received Pahul on the Baisakhi Day itself. How combs, short breeches, kirpans (small swords) and iron bangles of different sizes in such a huge quantity were made available on that very day in a small town in those days, if these articles were not used earlier? It is emphatically stressed that this initiation ceremony was in no way an innovation, but reiteration of Sikhism as taught in Sri Guru Granth Sahib and practiced and preached by all the preceding Gurus.

The Guru advised the Khalsa to completely dis-associate with those who had broken off from the main stream of Sikhism, and were hostile to the Faith. These sects were, Minas, Dhirmalias, Ram Raias and Masands, who had fallen from the Moral principles. Also the Khalsa should have no social and matrimonial relations with smokers, who cut hair, who kill their daughters, idol worshippers, who worship cemeteries or cremation grounds.

Similarly, the Khalsa should have no relationship of any type with those who have defected from the main stream of Sikhism and have become followers of the modern splinter groups or the sects, who have their own living gurus).

The most moving scene of the ceremony was, when Guru Gobind Rai bowed and touched his fore-head to the feet of each of the Five Selected Khalsa. The Guru then asked the Five Beloved Ones with all humility to initiate him as a member of the Khalsa Brotherhood. The Five Beloved Ones and whole of the congregation assembled there were wonderstruck to see the Great Guru standing there with folded hands and making such a request.

It was the same scene enacted, when Great Guru Nanak Dev made his disciple Baba Lehna sit on the raised place and the Guru with folded hands bowed at the feet of his disciple and crowned him as the Successor Guru. Guru Nanak then re-named Baba Lehna as Guru Angad Dev. Guru Angad succeeded Guru Nanak Dev in September 1539. Now after the lapse of 160 years, the Tenth Nanak, Guru Gobind Rai enacted the same scene to crown his Five Beloved Disciples as the Successor Guru. Now the Khalsa Sikhs named Guru Khalsa³¹⁴.

³¹⁴ Kuwinder singh Bajwa, *Essays on the Punjab History*, published by common wealth publishers, New Delhi, 2009, p45.

Guru Gobind Singh received the Pahul of the Double Edged Sword from his Guru, the Five Beloved Ones, and bowed himself at their feet. The Guru then became the Sixth Member of the Khalsa Brotherhood. The Guru's name was then changed to Gobind Singh. It is therefore, said that the Tenth Master was the "Guru" and the "chela" or the Sikh, at the same time, Guru Gobind Singh was the Tenth Incarnation of Guru Nanak Dev. It was the same Light, the Same Way and the same Personality, only the physical form changed. Guru Gobind Singh, the tenth Nanak merged his light in the selected five beloved ones, as the successor guru. Guru Gobind Singh created the cumulative Guruship of the Five and hailed them as his very self and even his own master. The institution of cumulative Guruship of the five selected was for all times to come. Great emphasis is laid in Sikhism on the need of association with the holy persons for character formation, as God abides in the heart of his devotees. One can feel the manifestation of God in holy associations.

Importance

The creation of the Khalsa on the Baisakhi day of 1699 AD by Guru Gobind Singh is a very important event in the history of the Sikh movement. This development in the evolution of the Sikh community, rich in historical and theological significance, superimposed, rather it was the natural culmination of a process going on since Guru Nanak. The founder -Guru had envisioned a social structure distinct from and outside the existing Hindu and Muslim social systems. To realize this vision he appointed a successor (and this precedent was repeated nine successive times) after the latter had passed through the most rigorous of tests and given sufficient proof of his willing self- surrender. To become a member of this new social order implied treading the path of truthfulness: Guru Nanak had given a call to those desirous of treading this path to come forth voluntarily and be ready to lay down even their lives. Guru Gobind Singh repeated, in a different manner and in different circumstances though, the same call on that fateful day so as to create a nucleus of the envisioned ideal social structure. Guru Gobind Singh was, of course, awake to the fact that the continuity of ten spiritual preceptors, from Guru Nanak to Guru Gobind Singh, had given the Sikh movement the consistency and stamina required for its survival and success. At the same time he also realized that the institution of personal Guruship could not be made perpetual. Moreover, the movement nurtured by ten Gurus had by then developed an inherent mechanism for its survival and further progression. Guru Gobind Singh, therefore, decided quite early in his career to abolish the office of personal Guruship and just before his passing away conferred the Guruship on Guru Granth Sahib: the scripture or the

Word (shabad) contained therein, to be more precise, became the Guru- Eternal for the Sikhs. It is said that the Gurus' spirit stands merged in it. Even earlier, some of the Gurus had in their hymns referred to such a relationship between the Word and the Guru. At the time of installation of the Adi Granth in the Harimandar, soon after its compilation, Guru Arjan had indicated in no uncertain terms as to the importance of shabad, Guru and the sangat in the Sikh system. At the same time, the Guru wanted to set up another institution which could live forever and which could, in keeping with the Guru's preference for democratic values provide a collective leadership to the community for all times to come³¹⁵. This institution was, of course, to be guided by the shabad (Guru Gobind Sahib). The Guru's physical self is believed to be merged with the community that follows the command of the scripture. The Panj Piare, this was the nomenclature given to the new institution, represented the Guru and were equal to the Guru when they met together in the presence of the Guru Granth Sahib or acted in keeping with the latter's spirit. The proceedings of the Baisakhi day of 1699 AD and the significance of the event have been narrated variously by several Sikh chroniclers. Unfortunately, the contemporary sources among them are rather concise and they do not refer to many details. Among the later works, many fanciful details got entered along with the historical ones: the former varied in keeping with the author's own background. Some of them tried to offer their own rationale to the event and therefore invented some new details. It is time to look at it with the required objectivity and to endeavor sift fact from fiction. The institution of Panj Piare (lit. the Five Beloved Ones) forms the kernel of the Khalsa as created by Guru Gobind Singh. Invariably all the old chronicles and other sources agree that the Khalsa was created on the Baisakhi day of 1699 AD though there is a microscopic minority which mentions a different year. For example, Kuir Singh, *Gurbilas Patshahi 10*,¹ is of the view that the event took place in 1689. This is obviously wrong for the sole reason that the Khalsa was created after the Guru's return to Anandpur after his 3-year stay at Paonta Sahib and after the battle of Bhangani (1688) AD had been fought. Kuir Singh seems rather careless in the matter of dates and several other dates such as that of the Guru's demise also fail totally with the established Sikh tradition and the historical evidence. Rattan Singh Bhangu, *Prachin Panth Prakash*, gives the year 1695 AD. Sewa Singh, *Shahid Bilas*,¹ follows him in this respect. This view can also be easily rejected for two reasons: one, the Guru was not at Anandpur in 1695 AD. Second, the *Bachitra Natak* which deals with events till the Hussaini battle (1696) AD makes no reference to the creation

³¹⁵ Dr Rajpal Singh, *The Sikhs, their journey of five Hundred years*, Bhsvana Books & prints, New Delhi, 2003, p 73.

of Khalsa. The author seems to have given the year on hearsay as he also says that the Baisakhi that year fell on Wednesday: this is an apparent error as it actually Lai a contemporary and court-poet of Guru Gobind fell on Friday. This view is also rejected by Bhai Nand Singh. He wrote his "Rahitnama" in Mahgar 1752 AD Bikrami/November-December 1695 AD. The contents of this work suggest it to be a work of pre-Khalsa days. On the other hand, his "Tankhahnama" bears no date but obviously belongs to the post-Khalsa days. From his "Rahitnama" it is obvious that the creation of Khalsa- Panth took place after he had already completed this work, thus rejecting the view of Rattan Singh Bhangu and Sewa Singh. Kesar Singh Chhibbar', *Bansavalinama Dasan Patshahian Ka*, gives the year as 1754 AD Bikrami 1698, but we cannot rely on him since most of his dates are wrong. Interestingly, the *Gurpranali*', another work by Chhibbar, gives the year 1699. Before we take up an analysis of the proceedings of that day as given in different Sikh chronicles, it would also be pertinent to refer here to the story of devi worship, though only to reject it. A study of the Sikh thought and tradition would reject the story of devi worship outright. Sikhism is very specific and emphatic with regard to the unity of Ultimate Reality. According to Sikh thought, God never takes birth in human or any other form: He is beyond birth and death. Thus, the idea of Divine incarnation stands rejected. In Sikh thought all such deities are only enlightened beings, created by God. They are neither His equals nor Anointed by Him. They are only favored with His grace. Thus, in the Sikh system all gods and goddesses are the creation of the Supreme Being, Guru Gobind Singh in his *Bachitra Natak* proclaims that those who do good, noble deeds are gods.

The creation of the Khalsa by the Tenth Master has been a landmark not only in the history of the Sikhs but also of the mankind in general. It implied the inauguration of a community marked by a distinct outward appearance with long unshorn beard, hair of the head tied in a tidy knot and covered with neatly tied turban, sword dangling down their waist, etc. It was a brotherhood that believed in and worshipped only One Formless God, that was fully committed and dedicated to the Guru and his cause, that was free from all arid and effete rituals and superstitions, and that was virile and courageous enough to stand up to any oppression and injustice in social and political life. It was a community of the spiritually realized and socially conscious who aimed at the upliftment of others. They willingly strived and suffered for the realization of this Guru-inspired cause³¹⁶. They underwent selfless struggle and suffering so as to ameliorate the sufferings of others.

³¹⁶ *Ibid*, p 127.

The creation of Khalsa in 1699 AD was not abrupt decision by the Tenth Master, rather it was the culmination of a process initiated by Guru Nanak. Guru Nanak proclaimed truth and love as the highest goals of human life : the path of love was quite difficult to tread and he advised one desirous of taking this path to be prepared to lay down one's life. To him, truth was higher than anything else but truthful living. Truthfulness in one's societal behavior was higher than even Truth because the former was the only means to realize the latter. He wanted to uplift man both from within (spiritually) and without (socially) by transforming the existing social order, marked as it was by decadent orthodoxy and arid and effete rituals in religious life, moral degeneration and corruption in social life and subservience and passive resignation in face of political oppression and exploitation. Guru Nanak closely observed the prevalent scene and resolved to create a new social setup separate from and outside of the existing Hindu and Muslim social structures.

Guru Nanak made religion the basis of the ideal social structure of his vision. To him religion was both embedded in society and was the basis of society. The social values which formed the basis of such a set up were derived from his metaphysical thought as contained in his hymns which are now found included in the Guru Granth Sahib. The distinct and independent Sikh metaphysics produced a distinct social thought. According to this thought, all beings and even the entire manifest world are not only the creation of God but are also essentially one with Him. The latter premise (that every being and everything is, in essence, one with the Creator-Lord who despite this apparent manifest plurality retains His oneness) transforms this world we live in into a place where resides the Lord, which must not be renounced to realize God, rather which must be improved upon so that man realizes his own as well as of the manifest world's pristine nature. Implicitly, humans are also real: a human being is made up of body (which is a constituent of five perishable elements) and soul which is the real life-force of body. The latter divine in origin and essence, thus lending essential divinity to all human beings. Guru's advice is against renunciation of the world and torture of body and in favor of struggling and suffering to turn this world into sach khand or the Kingdom of God as the Christianity says.

In the creation of the Khalsa Guru Gobind Singh wanted to create a nucleus fully committed and dedicated to the Guru so that the work initiated by the Gurus could continue to be pursued with the same vigor once the institution of person-Guru ceased to exist. He wanted to select those who had completely surrendered themselves to the Guru and his cause. His call for such persons ready to offer their heads to the Guru aimed at the fulfilment of this objective. The Guru had made up his mind to abolish the institution of person-Guru. The Sikhs had by then

learnt to revere the Word as enshrined in their scripture: The Gurus' spirit lay embodied therein. The masand system had already failed to live up to the expectations of the Guru; rather the masands had stooped low to being corrupt and covetous, mean and manipulators, but Sikhs by and large remained true to the Gurus and their teachings. Many Sikhs of several generations coming from congregations set up by Guru Nanak during his four preaching odysseys undertaken throughout the length³¹⁷ and breadth of the country had become quite firm in their commitment. The Guru now wanted to test this commitment and create out of those who passed this test the nucleus of a brave, new community. Guru Nanak had travelled far and wide to personally spread his message among as large a variety as possible. He set up sangats wherever he went so that those who converted to his point of view could regularly meet together and reflect on Divine Name as he had advised them. Since the second and third Gurus could not travel outside what we broadly call central districts of undivided Punjab, the third Guru began a process of appointing preachers. He divided the entire region of his influence into twenty-two dioceses (manjis) and each diocese was put under the charge of a preacher called manjidar. The fourth Guru called them masands who were appointed wherever there was a Sikh sangat. By the time the fifth Guru took over, the masand system was at its best, but soon the schismatic minas with the help of the ruling authority won the masands to their side with the result that the sixth Guru mended fence with the Udasi School, thus making available a new class of preachers. Earlier Baba Sri Chand had called on Guru Ram Das and Guru Arjan. Now he called on Guru Hargobind with the request that he be allowed to appoint Baba Gurditta, the eldest son of Guru Hargobind and a family man unlike Sri Chand and his followers who were celibates, his successor. After the demise of Baba Sri Chand, Baba Gurditta led the Udasis which implied the Udasis' close liaison with the Sikh mainstream. Thereafter, the Sikh Gurus seem to have been indifferent towards the masand system and more inclined to streamline the Udasi Sampradaya. However, by the time Guru Gobind Singh notwithstanding their proximity to the Gurus the Udasis created Khalsa, it was apparent to the Guru that were more ascetic whereas the masands were corrupt and covetous. The former understood Guru Nanak's householder's life. On the other hand, most of the latter message well but they stopped short of supporting the Y had given up all claims to spirituality and concentrated all their energies on living a life of luxury and acquiring pelf and position through manipulation. Guru Gobind Singh realised that both of them failed to truly communicate the Guru's message to the Sikhs at large. At the

³¹⁷ Kharak Singh, *Turn of the century, Sikh concerns, and Responses*, Published by Singh Brothers, Amritsar, 2009, p 286.

same time, he was also aware of the fact that the Sikh community had by and large developed an inner mechanism to keep up the process of remembering, reciting, reflecting and living the Divine Name. Therefore, he resolved to formally put an end to the institution of masands who once acted as deputies/ representatives of the Guru. The Sikhs were now directly related with the Guru and God.

IMPACT -The impact of the transformation on Indian polity has been quite obvious. By the eighteenth century the Khalsa had not only weakened the Mughal imperial authority in Delhi but also put an end to the invasions from the northwest. By the turn of the century the Sikhs had set up several confederacies independent of any Mughal control. In 19th century, Maharaja Ranjit Singh established a large kingdom stretching from the Satluj in the South to Kashmir and Leh in the north and North West Frontier Province in the West. Their valour and chivalry were coupled with the sense of fearlessness of death and of righteousness of cause. The Khalsa defied death after having partaken the amrit. Their fight had to be ever for a righteous cause, they believe. The sword, one of the five k's prescribed for each member of the Khalsa Brotherhood, has almost invariably been referred to as Bhavani or Bhagauti in Guru Gobind Singh's compositions wherein the epithet is used not for the goddess by this name in Hindu mythology but as an attributive name of God. The constant proximity of Bhagauti had mystical impact on their psyche adding to their moral strength. The faith in the backing of the Guru and proximity of God turned them into valiant Soldiers. The creation of Khalsa not only transformed the entire community into a martial force but also produced among them a sense of unity so far unknown among Indians divided into different regions and religions.

The creation of the Khalsa-Panth, a vision, implied the creation of a nucleus around which was to develop this ideal in macrocosmic form. In other words, the Khalsa was expected to struggle, strive and suffer in the realisation of this social ideal whereas the spiritually enlightened from other traditions renounced the world and became indifferent to it. The Sikhs have since been known the most adventurous, chivalrous, hard-working and faithful the world over. Punjab, the homeland of the Sikhs where their faith was born and took roots, is today the most prosperous state in India owing mainly to the hard-working nature of the Sikh community. No doubt, the Sikhs today are more adventurous and hard-working, chivalrous and just than any other community, but all of them do not reach the heights of ideal man as perceived by the Guru. Many of them also suffer from certain human flaws like anybody else, but still they are more liberal and truthful, kind and compassionate, just and righteous. The reason is not far to seek.

One, there is always a difference between the ideal and reality. The ideal is ever unattained: the ideal will turn into a reality and not remain an ideal once it is attained³¹⁸.

³¹⁸ J.S Grewal, *The Khalsa, Sikh and non-Sikh perspectives*, Monohar publishers, New Delhi, 2004, p189.

CONCLUSION

In the light of this evidence, it is crystal clear that the study of Sikh History, its cultural activities and social structure has recently acquired an independent identity in the academic community. However numerically small, constituting only 2percent of India's population, the Sikhs have occupied an important lace in the subcontinent. The Sikhs are in fact a minority of a rather special kind in India. They make up a small group in the country as a whole, amounting to only about 1.9% of the total population far less than Muslims 11% and even the Christians 2.6% .But 80% of the Sikhs are concentrated in their homeland, the small state of Punjab which lies on the north-western border with Pakistan. The history of Sikhs has always been closely linked with that of the Punjab, the 'Land of the Five Rivers' traversed by the five great tributaries of the Indus, of which the present Indian state of Punjab forms a small part. The history of the Sikhs before Indian independence in 1947 falls into three main periods. During the age of the Gurus (1469-1708), the community was formed and led by a succession of ten living spiritual leaders, who established its central doctrines and institutions. The subsequent period (1708-1849) marks the age of Sikh history, during which the Sikh struggled, often at great odds, against both governors sent from Delhi and the Muslim rulers of Afghanistan who mounted repeated invasions of India. Eventually the Sikhs emerged supreme and established a powerful kingdom of their own in the Punjab. This in turn was conquered from the east by the British, during whose rule of the area (1840-1947), the Sikhs were forced into a reappraisal of their institutional identity, both as subjects of the colonial power and as a minority whose interest were challenged by those of the larger Muslim an Hindu community. In this dissertation, its first chapter elaborates the historical background of Punjab. It tells that the history of Punjab is many years old. We got the mention of Punjab even before the arrival of Aryans in India. The area of Punjab gets changed by different attacks. The shape of the Punjab destructed in 1947, on the time of partition of India. The Punjab divided into two parts in 1947.

Today, the west Punjab is situated in Pakistan. On that time west Punjab got districts like Sialkot, Lahore and mintmungri. The shape of Punjab resembled the triangle. In the north-western, Punjab is bounded with Himalayas which divides the Tibet. The north-western area connects the Punjab with Afghanistan and Baluchistan. There are small shivalik hills in westside of India. The Indus civilization took birth on the land of Punjab. The old name of the ancient text of hIndus called *Rigveda*. After the drought of Saraswati River and sind River, Punjab left with only five rivers. After this, in the stories of mahakava and Mahabharat, the *Panchnand* name has been mentioned. Aryans gave this name due to five rivers and the five

rivers on that time were *Satadarv (Satluj)* , *Viyasa (Beas)*, *Parsuni* or *Irawati (Ravi)**Chandarbhga* or *Askini (Chanab)* and *Vitasta (Jhelum)* .

The Punjab was called *Sapat Sindhu* which means seven Rivers. On that time, Punjab had seven rivers like *Sindh, Jhelum, Chanab, Ravi, Beas, Satluj* and *Saraswati*. With got this information from rivers of Punjab often corresponded to the eastern janapadas. After the aryaNs, greek's people described the five rivers in their own language. According to greeks, *Jehlum* called (hydespes) *Chenab*(acesines), *Ravi* (hydrotres) *Beas* (hyphosis). After the name given by aryaNs to Punjab the Panchnand, greek's gave the name potapotasium to Punjab. The meaning of potapotasium also took from the five rivers. There is not any specific research found about the name of Punjab. No one knows when and how the name of Punjab has been taken but it is said that the name of Punjab is old as the five rivers of Punjab. The word Punjab also used in 11th century (1030) by Alburuni in his book *Tehrik-eh-hind*, after that. The word Punjab used by Amir khusro in his poem on the death of son of badshah Balban, the Muhammad kahn (1285). In the 14th century a foreign visitor used Punjab word in his book and then the usage of this word increased by people. After the 14th century the word Punjab has been in the biography of sher shah suri's *Tarikh-eh-Suri*. After this, the word panchanand used at the time of Akbar. The book name was *Aayin-ne-Akbari* and it was written by Abul fazal. The Punjab word has made up by the combination of *punj+aab*. The *Panj* word has taken from the Punjabi language and *aab* from Persian which means the land of five rivers. . The geographical infrastructure always throws a lot of impacts on the history. The Punjab always compared with the open scissor so to know about the geographical infrastructure of Punjab we divided into three parts: Punjab is the important part of India which is situated in the north-western India. The Punjab has had numerous recorded invasions, starting with the rig Vedic tribes. Punjab is bounded by the Pakistan on the west, Jammu and Kashmir on the north, Himachal Pradesh on the northeast and Haryana and Rajasthan on the south. Most of the Punjab lies in a fertile, alluvial plain with many rivers and an extensive irrigation canal system. The soil characteristics are influenced to a limited extent by the topography, vegetation and parent rock. The variation in soil profile characteristics is much more pronounced because of the regional climatic differences, Punjab is divided into three district regions on the basis of soil types: southwestern, central and eastern. The geography and subtropical latitudinal location of Punjab lead to large variations in temperature from month to month. Punjab always experienced the different seasons apart from summers and winters, that type of weather exists in which people could not hot or cold. The weather helps to reduce the laziness of people of Punjab. There is huge importance of five

rivers in the geography of Punjab that's why it is compulsory to discuss about the five rivers of Punjab. Jhelum River is the second largest river on the basis of size. It is the westernmost of the five rivers of the Punjab region and passes through the Kashmir valley on the bank of river, a city named Jhelum located and the battle between Alexandra and Porras held in 327-326 B.C near Jhelum city, Jhelum river starts from Kashmir valley. The total length of Jhelum River in Kashmir valley is 408km. There are many small rivers met with each other between routes. The Jhelum River joins Chenab at the place name Tarim. On their bank many cities are established. Jhelum River joins the Sind River at a place which is located 100km from Multan.

Chenab is the second river of the land of Punjab. The river is formed by the confluence of two rivers, Chandra and Bhaga, at tandi, 8km southwest of kalong in the lahul and spiti district in the state of Himachal Pradesh.

In the beginning, there was a myth of the people of Punjab that Chenab river belongs to china so they starts call out it the river of china or china da aab so slowly-slowly it took the name Chenab. Chenab joins Jhelum almost 82km away from multan and a village called ram-nagar formed on the bank of the river Chenab.

In ancient time, Ravi River was known with the name of Irawati and parusani. The Ravi River is a trans-boundary river crossing northwestern India and eastern Pakistan. The Ravi River rises in the Bara bhangal, district kangra in Himachal Pradesh, India. The River drains a total catchment area of 14,442 sq. kilometers in India after flowing for a length of 720km. flowing westward, it is hemmed by pir panjal and dhavladhar ranges, forming a triangular zone. It divides the Punjab into two parts: the Beas River which flows between the Punjab and Himachal Pradesh is the smallest River in size among the five Rivers. The length of the Beas River is almost 464km which start from Rohtang and met with Satluj in Punjab. There are two famous stories about Beas River. It is said that the name of Beas has connected with viyas rishi in Hindu texts but it is not true. Actually, Beas flows from mountainous areas so their speed of water was very high and if any person fell down in Beas there will be no chance of his survival and that person declared the vyas so the name of River become the Beas. The Beas River marks the easternmost border of Alexander the great's conquests. It was one of the rivers which created the problems in Alexander's invasion of India. The Beas River rises 4,361 meters (14,308ft) above sea level on the southern face of rohtang pass in kullu. It traverses the mandi district and enters the kangra district at sandhol, 590meters above sea level. The Beas forms the boundary between Amritsar and Kapurthala. Finally the Beas joins the River Sutlej at the

south-western boundary of Kapurthala district of Punjab after a total course of 470km (290) m. Sutlej River is the one of the oldest river of Punjab. The Sutlej River was also known with the name of Hasudrus by Greeks. It is the easternmost tributary of the Indus River. Sutlej River flows from the Mansrover Lake. The source of the Sutlej is the west of the catchment area of the lake Rakshastal in Tibet as springs in an ephemeral stream. Many small rivers join the Sutlej River which is near about 100 due to which the river called the Sutlej. It has several major hydroelectric points, including the 1325MW Bhakra dam the 1000MW karcham wangtoo hydroelectric dam. The drainage basin is mainly in India's Himachal Pradesh, Punjab, Jammu and Kashmir and Haryana states.

The plains of Punjab has divided into different doabs. The doabs distributed the Punjab in natural way. The name of doab regions of Punjab is still famous as they were famous as they were famous at the time of Mughals. The Mughals has given the names to doab region. Like the area of Beas and Ravi called the Bari doab, Ravi and Chenab area known as Rachna doab, Chenab and Jhelum area called the Chaj doab and Sutlej and Beas's area known as Bisat doab. There are different cities established in these doabs and difference among the languages of these doabs also found there.

The four different doabs regions are found on the land of Punjab in which;Mansa, Bathinda, Moga, Muktsar, Ludhiana, Sangrur, Patiala and Ropar districts are the part of Malwa region. The language of Malwa region called the Malwai language.

Due to the water supply and fertile land of Punjab, people start living in Punjab since ancient time. In this chapter I have been given the circumstances of Punjab during the time period of Aryans in the Punjab. The new literature took the birth in Punjab. The Historical four Vedas has been written on the land of Punjab. These four vedas are Rig-Veda, Yajur-Veda, Sam-Veda and Athar-Veda. According to Amar Kosh, there are three Vedas, Rig-Veda, Yajur-Veda, and Sam-Veda and Atharved, the fourth Veda has written often long time. With the passage of time, many new thoughts took birth in the society. Some people had old thinking that connected with Vedas and some of were of new thinking due to which two religions took birth in society. The Jainism and Buddhism were the two religions. Jainism religion is the oldest religion. It was founded by Lord Rishabhanatha. Jain dharma traces its spiritual ideas and history through a succession of twenty-four Tirthankaras. The Budh religion formed by Mahatma Budh. These both religions brought many changes in the society. Many dynasties found by many Hindu and Mughal emperors in the India and they ruled over the many parts of Punjab and other states of

India. Many attacks took place by many attackers on Punjab because Punjab is the entrance of India. There were many social evils present in Punjab since the Indus Civilization. Many castes, sub-castes, religions took birth in the society. Many superstitions also took the birth in the society. In 15th century the caste system made its place in the society. Due to which the discrimination was starts on the basis of castes. Every religion had their own evils and rules for their people. The caste system, untouchability, sati system etc. evils were the part of the India's society. There was not any kind of unity and equality in the society. Many movements took birth in society for the condemnation of these evils but still, in the 15th century many evils established their feet in the society and then the Sikh religion took birth in Punjab. The first Guru of the Sikh religion was Guru Nanak Dev. Guru Nanak Dev and his successors give their contribution to terminating the social Evils in society. In the second chapter of dissertation, I have given the elaboration of birth of Sikh religion in the Punjab. In the 15th century when there were many social evils took birth in the society on that time the Sikhism was the only survivor for the society.

By the end of fifteenth century,Punjab had to face the problem of decentralised governance. It was divided into several parts and these parts were largely independent. Due to laxity of the central power, new attacks on a daily basis has made the condition of people in Punjab pitiable.Those were the times when Punjab was ruled byIslamic rulers. From the eleventh century onwards until the advent of Guru Nanaki.e. from fifteen to seventeen centuries, India remained a slave to the Islamic rulers. Although the Islamic rule itself went into change from time to time like-Ghaznavi in eleventh century, Ghori in twelfth centuryand other Islamic dynasties-Tughlaq Khilji or Lodhi, but the mistreatment of the Indian people did not change The condition of Hindus in Punjab during this time was undoubtedly mournful. At the time of Guru Nanak's birth, people in the society were only concerned aboutreligion and following its day to day rituals like- special eating and drinking habits, special bathing methods,wearing *ticka* on forehead, idol- worship and many other rituals were involved. Without the guidance of a true Guru, people were clueless at that time and were busy in fighting with each other.The Guru Nanak took birth on the crucial time and led the foundation of Sikhism in society. i have started my second chapter with the introduction of condition of the 15th century and the Bhakti movement. The bhakti movement played an vital role in the history . Many spiritual leaders and guides had taken the birth in the society and provide guidance to people. the name of few leaders of Bhakti movement are the Ramanand, Kabir, Tulsi Das, Nabha Das, Guru Nanak and Namdev. They contributed their lives to the society. Their teachings brought many changes in

.the society after the Bhakti movement , I have written the conditions of the society of punjab

The situation of Punjab at the time of Guru Nanak was very tumultuous. Guru Sahib's critique of society is presented in "Asa Ki Vaar". It reflects the social and political situation. We can divide them into three categories- Political situation, social conditions, religious conditions.

At the time of Guru Nanak India was in a period of political dictatorship. This was the time when India and Punjab were in control of Muslim rulers. Indian historians have divided the Muslim period into two parts, the first of which was the Sultanate period and the later was Mughal period. The contemporary kings of Guru Nanak were Pathans and Turks. From the eleventh century till the advent of Guru Nanak, India constantly remained a slave to the Islamic rulers. When Guru Nanak was born Bahlol Lodhi (1451-1498 AD), was the sultan of Delhi. He established the Afghan state first under the name of Lodhi dynasty. The Lodhis' reigned from 1451 to AD 1526 and remained in power for years 75. Bahlol Lodhi tried to take matters in hand but did not succeed. The reason being that the power of state depended on the *jagirdars*.

The subcontinent was divided into provinces. At the time of Guru Nanak, if the political situation was bad, then the social situation was either not better. Society was divided into two main classes on the basis of religion. There was a Muslim class who converted to Islam and another who converted to Hinduism. Further they were divided into different sects. First, the followers of Islam can be divided into upper class, religious class and common people. Theoretically there was no caste or class division in Islam, yet they were clearly categorized, on socio-economic grounds. The aristocracy, being the upper class of the Muslim community, enjoyed many privileges over the other classes. Domestic servants and slaves belonged to the lower classes. Whereas peasants, soldiers, merchants, scholars, writers were members of the administrative staff. Ulema, Sufis, Sayyids, Sheikhs, Peers, Fakirs, Qazis, Mulans, Imams etc belonged to the religious category. Sultan had the highest status in the society. The sultans of Delhi set before them the ideals of the Sassanid emperor of Iran. These rulers followed decent rules for birth, property, religion and gender. There were seven large families in Iran who held all the highest positions in the state, such as the revenue, the army, the home department and so on. No one from a lower class could get a government job or a higher position. A man from a lower family could not buy the property of a man from a higher family. A man from a lower family could not buy the property of a man from a higher family. In Sassanid society, peasants and women had no protection. The whole family was killed for one man's fault. The rights of the married woman were equal to rights of a slave in the home. They wanted to see ordinary people lying on their stomachs and bowing. They used to accumulate a lot of treasures like diamonds, jewels, gold, silver etc. so that they could continue showering favors on the people

as gifts according to their will .The sultans built high palaces to live in. In Hindus, there were discrimination based on the castes. there were mainly four castes took birth in the society. Hindu society is based on important institutions like castes ,According to this there are four main units and there are several castes in front of each unit. In the Middle Ages this institution reached its zenith.The origin of the caste system is believed to be from Brahma . According to a tradition, Brahman is born from the mouth of Brahma, Khatri from his arms, Vaish from his stomach and Shudras from his feet Vaish, which was third unit ,of the Hindu system has been .associated with trade, industry, agriculture and animal husbandry since time immemorial. The country's economy depended heavily on them. They were responsible for many of the tasks of .the Islamic state officials, which were at the local level.

The lowest and most oppressed section of Hinduism was the *shudra*. This category was always used for low jobs.In the Middle Ages, this class converted to Islam in large numbers.They did labour for the upper castes .Their condition was very bad . They were not allowed to read religious texts. Guru Sahib has described the classes involved in this distribution of letters as follows :

Jog Shabad Gyan Shabad Bed Shabad Brahmanah||

Khatri Shabad Soor Shabad Sudra Shabad Para

Kritah|| All words are one word if one knows||

Nanak is the servant of Ta, so give Niranjani|| 3 ||

If it was found out that *ashudar* had read Vedas, the Brahmins would complain to the king and get his tongue cut off.They were not allowed to go to the temples to fetch water from the wells.They could not touch the clothes of the upper castes . It was considered to be impious if a high caste man was touched by a *shudra*. Their condition is described as follows

Assuming you have lost something, then you have gained something|| ,O Nanak accept whatever you find|| 1 ||

ਚਾਕਰੁਲਗੈਚਾਕਰੀਜੇਚਲੈਖਸਮੈਭਾਈ॥ਹੁਰਮਤਿਤਿਸਨੇਅਗਲੀਓਹੁਵਜਹੁਭੀਦੂਖਾਈ॥

ਖਸਮੈਕਰੇਬਰਾਬਰੀਫਿਰਗੈਰਤੀਅੰਦਰਪਾਈ॥

The condition of women in this age was pitiable. A woman was confined within four walls of a Hindu household. But her domestic life was no longer comfortable either ,In such a situation . the woman had given up her core qualities of humility, simplicity and chastity. It became a routine to kill a newborn girl.The practice of veil was common among Hindus and Muslims in those days. Apart from that they were victims of rituals ,like child marriage and *sati*. She was

expected to give birth to a son. She had to live the life of an untouchable as a widow. When the society was surrounded by such type of evils and discrimination, then Sikhism came in the world as a survivor. The first Guru of Sikhs, Guru Nanak, took birth in the world. He was born on 15 April 1469 in a Khatri family. In this chapter I have described the birth and education of the Guru Nanak Dev in detail words. Guru Nanak Dev was the founder of Sikhism. He had no belief in the religion. According to him all the religions and castes were same. In the second chapter of my thesis, the life journey of Guru Nanak Dev is briefly written. Guru travelled in many areas of the world and preached to the people of the world. After completing his some travelling, Guru Nanak built a home for his family which was named as Kartarpur. This place was donated by Guru's disciple Karori Mall. The Guru and Mardana's family came and settled here. The place was named Kartarpur by the Guru himself. On this place, he spent some time with his family and after spending some time, he again started his journey. He was a saint in times of Bhakti movement, the fakirs who wore the Bana, He had taken off the Bana of domestic life. While staying in Kartarpur, Guru would sometimes visit the areas near Kartarpur so that the divine message could be conveyed to the people and they could be guided to the path of the true Akal Purakh. Now the Guru had become the leader of a new society. Here while living already Guru did agriculture. In the morning Sam came congregations with verses of recitation to do with, the Langar and other work would be involved in the work themselves. Guru spent most of his last days in Kartarpur. While living in Kartarpur, Guru chose Bhai Lehna Ji as his successor after many trials and named him Angad. Guru Nanak passed away soon after on 22 September 1539. At last I have ended my second chapter with the death of Guru Nanak Dev. After the Guru Nanak Dev, Bhai Lehna became the successor of Sikhism. Bhai Lehna named as Guru Angad Dev and he brought many changes in society which is essential to know for everybody so, in my third chapter of dissertation, I have thrown the light on the lives of Guru Nanak, Guru Angad Dev, Guru Amardas, Guru Ramdas, and Guru Arjun Dev. They all brought many changes in the society. People were engaged in many superstitions on that time. There were many evils which were ended by these Gurus and new systems were established by these Gurus. The Manji system, the Daswand System, the Sangat and Pangat system and many new systems were established by Gurus in the society. Guru Nanak Dev established the two organizations called Sangat and Pangat. By which human can feel free from castism, upper-lowers and feel unity in society. With the Sangat and Pangat Guru Sahib defeated the castism. Guru Nanak Dev considered serve as great way in Gurbani. At the time of Guru Nanak Dev Punjab was trapped in social and religious evils due to slavery since centuries. In society there were Hindu and Muslims. Muslim behaviour was very bad towards

Hindu. castiesm was on peak on that time. In society Muslim were dominated over others. At that time many supersitions were spread on the society. Guru Nanak Dev did many efforts to eradicate them with their birth, supersitions almost disappear and knowledge was spread. They chaned the condition of punjab's people. At that time when Guru Nanak was born there were many evils spread in society. In the social, political and religious areas ,there were lack of moral values. where Guru Nanak given us the knowledge about to attach with one God with this, he also told that ' Na Koi Hindu, Na Koi Muslim'. He want Human equality and goodwill so he created the Sangat and Pangat. This was an example of unity which was not found in the history of any religion of the world. At the time of Guru Nanak, the condition of women was very weak. Guru Nanak made efforts to improve it. He motivated the people to leave Sati .'Pratha. He said that women are who kyo Manda Akhiye Jit Jamhe Rajan Nanak's motivation run ahead by Bhai Lehna. After receiving the Guru Gaddi from Guru Nanak Dev he called Guru Angad Dev which means he was also a part of Guru Nanak Dev. Guru Angad Dev .appointed the Guru for an important work. He did mant works for the progress of sikh religion After Guru Nanak, He run the organisations like Sangat and pangat . He gave birth to Gurmukhi Lippi, and reserved the Bani of Guru Nanak Dev and create his own Bani also Guru Angad Dev run the Langar system in a good manner. The responsibility of Langar was given to Bibi Khivi. The Langar was run by the things which were given by Sikhs. The contribution of sikhs used in Langar for orphan and poor people. Guru Angad Dev wanted to made Sikhs strong with strong soul and he also wanted to made them physically fit. Guru's ideology was that strong mind lives in a strong body and powerful soul help to run both of them. Guru Angad Dev created the Akhada for wrestling. It gave different identity to Sikh religion. After Guru Angad Dev, the third guru of sikhs was Guru Amardas. The first name of Guru Amardas was Bhai Amru. He got Gur Gaddi from Guru Angad Dev. Guru Amardas's time was from 1552 to 1574. He also gives his alot of contribution to Sikhism. He reserved the Bani of first two Gurus and also wroye their own Bani. He wrote Anand Sahib which was the part of nitname of Sikhs. He established a central control for Sikh sangat. When any person provides information about Sikh religion then he execute a Manji and sat on it. so that controk known as Manji Pratha. This Manji system gives a different type of identity to sikhism. In the time of Guru Amardas there were so many evils that spread in Society. Sati Pratha was the most dangerous at that time. Guru Amardas was totally against to this pratha. He executed the many rituals in socciety. After Guru Amardas , Bhai Jetha came as the fourth Guru with the name of Guru Amardas. His time was very peaceful and happy. There was the rule of Akbar in the country . He had no believe in the religion and caste. Guru Ramdas was the King of great

intelligence. He built the holy Sarovar in the Golden Temple at Amritsar. He spread the teachings of previous Gurus in the society. After Guru Ramdas , the Fifth Guru was Guru Arjan Dev. He went on many tours to spread the Iospel of Guru Nanak Dev. He also buit the Baoli or an oblong well at the place in Lahore where his father was born. The Guru also dug a well which was worked by six persian wheels. The place called the chheharta.It was here that Hargobin Sahib the next Guru was born. So in the third chapter I have given the detail information of Gurus and his efforts to society for development. In the fourth Chapter, the martyrdom of Guru Arjan Dev describe in the dissertation. The Mughal Empror Jahangir ordered that Guru Arjan Dev, the fifth Guru be tortured and sentenced to death after the Guru had refused to stop preaching his message of God as started by Guru Nanak Dev. The Gur was made to sit on a burning hot sheet while boiling hot sand was poured over his body. After .enduring five days of unrelenting torture, Guru Arjan Dev was taken for a bath in the river After the Martydom of Guru Arjan Dev, sixth Guru Hargobind Sahib brought many changes in the society. He created the Miri and Piri , a unique principal in Sikhism.The adoption of term ' Miri and Piri' in Sikh tradition has been made to connote the temporal and tradition has been made to connote the tnporal and spiritual components of life; the materialist concept of human existence and the spiritual aspect of the human soul. By wearing the two Kirpans of .Miri and Piri has endowed on the Sikhs the importance of these two important aspects of life The term represents for the sikhs a basic principle which has influenced their thought process and has governed their social structure, political behaviour, communal organisation, leadership and politics.The concept of Miri and Piri were to misconstructured at th time, but were soon .validated when the sikhs had to fight four defensive battles in 1628, 11630, 1631, 1634 A.D against the aggressive Muslim imperial forces.Guru Hargobind built the Akal Takhat at Harmandir Sahib (GoldenTemple). He also constructed the many forts. He brought many changes in the society. He made Sikhs strong. He organized the military for battles against the Mughals. He created a great balance between religion and politics. In the last and final chapter of my dissertation, A new society created in sikhism has been briefly written. The concept of .Khalsa is very important in the Sikh religion. The martyrdom of Guru Tegh Bahadur , the ninth Guru of Sikhs and pontification of his son, Guru Gobind Rai ushered in a new phase in the Sikh-Mughal relations.

At the time when Sikhism was born, India was in ruins, both politically and socially. The character of the people had sunk very low so low indeed that they could hardly distinguish between the life of slavery and that of self-respect. Many evils had crept into the religions and

social life of the Hindus. The Sikh Gurus were determined to save it from disaster. So the first Sikh Guru Nanak Dev took it on himself to reform it, infuse new blood in it. And thus give it a fresh lease of life. Guru Gobind Singh the tenth Guru had completed the task.

The fifth guru of Sikhs, Guru Arjan Dev and the ninth Guru of the Sikhs, Guru Teg Bahadur laid down their lives just to show that human dignity was the most valued possession of man and that it must be maintained at all costs.

Guru Tegh Bahadur was the youngest son of Guru Hargobind sahib, the sixth Guru. He was a saintly person and he spent the early years of his life in the seclusion of an underground cellar, meditating on the eternal problems of life and death. On the demise of the eighth GURU, Shri Harkrishan, Gurudam passed on to him. So the call of duty forced him out his obscure retreat, but the path that lay before him was not the path strewn with roses. It was the thorny path of honor. He had to face dual opposition. On one side was the over bearing attitude of Mughal rulers and on the other was the jealousy of his near relation. Being essentially a man of peace and goodwill, he chose to move away from this seat of intrigue and jealousy. He retired to the silent solitudes of the shivalik hills and there he founded, a city which he called Anandpur which means city of *BLISS*. He sacrificed his life for the Hindu religion. Guru Tegh Bahadur was holding a darbar close to his residence at Anandpur, when pundit kirpa Ram the leaders of Brahmins came with his deputation representing the Brahmins of all schools and all centers, he handed to the Guru written appeals from eminent Brahmins who had been thrown into prison. Guru Tegh Bahadur deeply moved by the woeful tale of Brahmins. Kirpa Ram was in tears when he told the harrowing tales of torture and suffering, the Hindus in general and the Brahmins in particular, had to undergo if they refused to accept Islam.

A profound sorrow weighed on every heart as Guru Tegh Bahadur made preparations to leave for Delhi to meet the emperor. Everyone felt that the guru was leaving them to undertake a super human task for which he was prepared to stake his life. Guru Tegh Bahadur decided to confront the religious persecution of Kashmiri Hindus by the Mughal officials. He did that after appointing his son the successor- Guru, leaving his base of Makhawal. Guru Tegh Bahadur was kept in jail for four months in Sirhind then transferred to Delhi in November 1675.

There he was asked to perform a miracle to prove his nearness to his God. The Guru questioned the idea that "occult powers were not a proof of one's nearness to God" after his refusal to perform a miracle, he was asked to convert to Islam. According to records, written by his son Guru Gobind Singh, the Guru had resisted persecution and had adopted and promised to protect

Kashmiri Hindus. Tegh Bahadur summoned to Delhi by Aurangzeb on a pretext, but when he was asked to abandon his faith and convert to Islam, Guru Tegh Bahadur refused, and he and his associates were arrested. He was executed on 24 November 1675 in public in Delhi.

The all wise Guru had to mention the uniqueness and greatness of this Martyrdom, which has no parallel in history of man, for none other than Guru Tegh Bahadur, has sacrificed his life for the freedom of beliefs of these in the religious systems other than his own. That too, the sacrifice of life was given for the freedom of worship of the Brahmins, who had ever been in the forefront giving severest opposition to the Guru's beliefs and ever working for the total destruction of Sikhism. It is the basic divine ordained right of each human to have freedom of belief and expression which was in jeopardy; and for the freedom of which the great Guru Tegh Bahadur laid down his life along with the Three Sikhs; on November 11,1675 in Chandni Chowk, Delhi.

Those of our misguided brothers, who have made mockery of this Unique Martyrdom, depicting the Guru's death as the punishment for his alleged criminal act of armed insurgency against the State, without any historical evidence in support of their odd contention, should pause and introspect themselves as to wither they are moving to. As stated earlier that Emperor Aurangzeb was not in Delhi during the period of the Guru's arrest and Martyrdom; he had left Delhi in April 1674 for Hassan Abdal, a place located about 500 miles north of Delhi, and stayed there till end of December 1675. There was no meeting of the Guru with the Emperor during this period. All those who narrate dialogue between the Guru and the Emperor is imaginary and has no basis. The Guru, however, when he was proceeding toward Patna for the second time during 1665 C.E. was arrested at Dhamdhan and was produced at the imperial court in Delhi for cross examination. At that time the Emperor ordered his execution, if he refused to accept Islam or to exhibit miracles. The Guru refused to oblige the Emperor. It was only Raja Ram Singh's successful intercession with the Emperor that the calamity was averted.

There is another false story current about the escape of Bhai Gurditta and Bhai Uda from the prison. It is said that when Bhai Mati Das was killed, some of the other Sikh prisoners were so much frightened that they requested the Guru to help them in their escape. The Guru is said to have worked a miracle – their chains were broken, the doors of the prison opened automatically, and the Sikhs escaped. It is purely a concocted story. All records shows that only three Sikhs were the Guru, they also got arrested and were martyred, having completely resigned to the will of God. It is also incorrectly said that the Guru helped in the escape some Sikhs, as he

wanted to send through them a message to his son at Chak Nanaki. This makes no sense, as the Guru installed his son, Gobind Rai as the Tenth Guru on July 8 and he left Chak Nanaki for good with three Sikhs on July 11.

There are 57 Slokas (stanzas) of Sri Guru Tegh Bahadur, at the end of Sri Guru Granth Sahib at pages 1426 - 29. Slokas 53 and 54 are given below-

Man's prayer to God to save him from his material entanglement

Sloak 53

Man's power is shattered and he gets fettered. The situation arises when no hope is left for survival. Nanak says: O Lord, You are the Refuge of all. Save us, as you saved the Elephant", when it to seized by a crocodile on his prayer)

The Gracious Lord answers the prayer. By His Grace man's power is restored, his hands are loosened and all the avenues become open to him. Nanak says: O Lord, everything is in your hands, now you be with us.

Sloak54

All the 57 Slokas are captioned as the authorship of Sri Gun Tegh Bahadur only in the Holy Book. Some writers wrongly ascribe Sloka 54 to the authorship of Sri Guru Gobind Singh. They state that while Sri Guru Tegh Bahadur was locked in a prison Delhi along with three Sikhs, before their martyrdom, the Guru is order to test the inherence of Guru Gobind Singh wrote to him Sloka 53, and the latter sent the reply in Sloka 54. Guru Teg Bahadur became Guru later on August 11, 1664, after demise of the 8th Guru Hari Krishan.

Guru Gobind Singh has mentioned about his father's fine journey toward East in his autobiography, Bachitar Natak" under;

"Murpit poorab kias payaana, bhuant bhaant ke tirath naana

Tab hi jaat tribheni bhrio, pun dan karar bitaio.

Taheen parkaas hamaara bhayo, Patna shair bikha bhav lio"

Most of the writings of Guru Gobind Singh are of metaphorical nature and cannot be translated literally. While translating the Compositions of the Gurus it must be borne in mind as to what

the basic Sikh Teachings are and in no case the translation should be in contradiction to the basic Sikh Teachings. Most writers have translated these verses as - "My father departed for the East, and bathed at the various places of pilgrimage. When he arrived at Tribeni, passed his days in doing meritorious works, such as giving alms. I was conceived there and born in Patna City. This is wholly incorrect. Performance of meritorious works as a religious duty makes one egocentric, which is greatly deprecated in Sikh Teachings. After the death of Guru Tegh Bahadur, his son become Successor . Guru Gobind Singh was the tenth and last Guru of Sikhism. He organized Military organization in Sikhism. He was against to the Mughal emperor, Aurangzeb.

The Sikhs starts military training under the guidance of Guru Gobind Singh. The Sikhs were very brave and they have guts for fight against the Enemies. This path is not so easy to tread.

The important Sikhs which worked for the Sikh Organization under the direction of the Guru Gobind Rai, at the time, were:

1. Five cousin brothers of the Guru (sons of his aunt Bibi Viro, the eldest sister of Sri Guru Tegh Bahadur. They were - (a) Sango Shah (b) Jit Mal (c) Gopal Chand, Ganga Ram, Mahri Chand.
2. Two grand-sons of Baba Sooraj Mal (the elder brother to Sri Guru Tegh Bahadur). They were - (a) Gulab Rai (b) Sham Das.
3. The Guru's maternal uncle, Baba Kirpal Chand.
- 4 Daya Ram, a Brahmin by birth.
5. Nand Chand - A devoted up-right Masand.

A number of singers of repute and bards were engaged by theGuru for singing Guru's Compositions (Gurbani) from Sri Guru Granth Sahib.

On hearing that the Guru's Sikhs were to be trained in warfare, many youths began to gather at Anandpur. The custom of setting apart one tenth of one's income for charitable purposes of his free will was in vogue from the time of Guru Arjan Dev, the 5th Guru, Guru Arjan Dev by collection of tithes from Sikhs had served thepeople of Majha Tract and Lahore from starvation, when severefamine was raging from 1594 - 99 C.E. These offerings of the Sikhswere now to

be partly utilized for purchase of horses, armaments and other defense preparations being made by the Guru.

In all societies men have found it necessary to organize themselves and evolve rules to govern them. The essential elements of the Sikh Religious Society created by Guru Nanak Dev and the Successor Nine Gurus were: (1) the people, (2) the Divine Knowledge preached by the Gurus, (3) the Gurus' personal examples of the situations they tackled and their guidance to the people, (4) Common core of belief to be observed, (5) The Holy Book was compiled, called Guru Granth Sahib in accordance with which the people were required to adopt their New Way of Life, (6) Local Sangats (Holy Associations) and Religious Centers were created to meet and discuss the questions concerning the New Faith, (7) The City of Amritsar was founded by Guru Ram Das, the Fourth Guru, whereas a Tank of Nectar (Amrit Sarovar) and Harimandir (Golden Temple) in the center of the Tank was built by Guru Arjan Dev, the 5th Guru, and Akal Takhat (The Throne of the Eternal One) - the Seat of Highest Sikh Religious Authority was raised by Guru Hargobind, the 6th Guru. The City of Amritsar ever since its creation became the highest centre of the Sikh Faith, the Spiritual Capital of the Sikh World. All these steps were taken to make Sikhism the Eternal Living Faith. Guru Nanak, the founder Guru, undertook wide tours within India and also the countries abroad to convey to the people his New Teachings. During these tours he felt the necessity of creating some sort of organizations by which his followers could continue to follow his teachings. He established 'Sangats' (Holy Associations) at various places he visited and made People his followers. Each Sangat was in the charge of a leader appointed by the Guru. After his long missionary journeys, Guru Nanak at Kartarpur. The Sikh missionary work was made more methodical by Guru Amar Das, the 3rd Guru. He established 22 dioceses in the country, each called a 'Manji' (cot), as the preacher used to sit on the cot while preaching.

Guru Ram Das, the 4th Guru, created the 'Masand System, place of Manji System. As Sikhism was expanding far and wide, a need was felt by the Guru to keep liaison with Sikhs, and the offering made by them should be collected and regularly remitted centrally to the Guru. The Sikhs he chose for the purpose were given the title of Masands. The Sikhs selected for the job were trusted men of great integrity. They did valuable work and the funds received greatly facilitated the gigantic work of raising the city of Amritsar. But we observe that during the early ministry of Guru Arjan Dev, the fifth Guru, many of the Masands had gone totally corrupt and openly sided with Prithi Chand, the Guru's eldest brother, who was dead opposed to the Guru. Guru Arjan Dev in due course of time appointed other Sikhs for the job, as he needed

some such organization for implementation of wider schemes for the rapid spread of Sikhism. The Guru modified the System and asked Masands to look after both the secular and spiritual affairs of the Sikhs. They were required to render receipts for the money received from the Sikhs and obtain receipts from the Guru to whom it was remitted.

The Masands, apart from performing their duties of collecting and remitting funds to the Guru, were also vigorous preachers. It was the Guru himself who used to initiate people to Sikh fold by Giving Pahul to them with Water Sanctified by God's Name. When the number of people desiring to become Sikhs increased considerably, the Masands were authorized to initiate them by Giving Pahul to them with Sanctified Water. The Masands served as the link between the Guru and the Sikhs. The system worked satisfactorily during the ministry of Guru Arjan, who was able to complete a number of gigantic projects to serve the cause of Sikhism.

Thereafter gradually decay in the Masands had set in, due to frequent handling of cash and other valuables. Man cannot overcome the temptations of his sensual desires and the money unless he takes the support of God. Hardly a day passed, when cases of mis appropriation of money by Masands was not brought to notice of the people and reported to Guru Gobind Rai. The Masands were, thus, given to a life of pleasure and indulgence.

Guru Gobind Singh wrote his own short biography, Bachitar Natak, in early part of year 1699. He stated the object of his coming to this world as under -

"God thus spoke to me: I take you as My Begotten Son. I make you to go to world to establish the path of Righteousness. Establish the Path of Righteousness everywhere and restrain the people from doing evil deeds.(29)

I then stood up, clasped my hands, bowed my head replied: You're true Path shall be established, when vouchsafe assistance (30) Guru Gobind Singh founded the Khalsa Panth in different way. He wants trust worthy persons. Guru Gobind Rai sent out letters to Sikhs living in all parts of India and also in the neighboring countries to visit him at Anandpur on the occasion of the Baisakhi festival which was to be held on March 28 - 29. 1699, as he had the important Message to convey to them. In response of the Guru's call, a large number of Sikhs gathered together at Anandpur, well before the Baisakhi Day. A few days before the festival the Guru held a great feast.

This episode took place, a day before the Order of Khalsa was created (the Khalsa was then non-existent),. The Guru was a sacrifice to such people. Guru Gobind Rai now again enacted

a psychological drama to infuse a new life in the Sikhs. It was the morning of March 29, 1699, a day before the Baisakhi festival was to be celebrated. In response to the Guru's wishes, Sikhs from all parts of India had come to Anandpur in large number to celebrate the memorable Baisakhi Day. The gathering of the Sikhs on March 29, 1699 was held at Takhat Sri Kesh Garh Sahib. After the morning service, the Guru came to address the gathering. He drew out his Double Edged Sword and thundered: "I want Five Sikhs who would sacrifice their lives for the sake of Dharma and ready to offer their heads to me, here and now." There was then pin drop silence. The Guru repeated the Call again. The Old Chronicles mention that for some time the people were much awe-stricken and in confusion began to flee from there. The guru went on repeating his demand and at last five Sikhs came forth, one after the other, and offered themselves to the Guru. The five Sikhs in the order of their submission to the guru were- Daya Ram, Sahib Chand and Mohkam Chand.

Most of the old and modern writers have stated that the Gurus at the assemblage at Sri Kesh Garh Sahib on March 29, 1699 stood up with a naked sword in hand and thundered: "I want a Sikh who can offer his head to me, here and now. My Sword is thirsting for the head of one who had learnt the lesson of surrender to me. There was a hush in the whole congregation. The Gurus went on repeating the call till a Sikh from Lahore, Daya Ram, a Kshatriya came forward and offered himself to the Guru. The Guru took him into an enclosure (tent pitched there), and after slaughtering goat there, came back, his sword dripping with blood, his eyes redder and fiercer than before. Many in the congregation fled away in terror. The Guru then repeated his call, then another Sikh Dharam Das of Delhi answered his call. He too was taken to the enclosure, a blow and a thud was heard, a stream of blood rushed out another goat was slaughtered), the Guru came out with his sword dripping with fresh drawn blood. The Guru similarly repeated his call, till he got five Sikh volunteers for the sacrifice he wanted them to make. The Guru further said that henceforth the Sikhs would be called the "Khalsa" The Pure Ones. It also means as God's Own. He also changed the names of the Sikhs. The word "Singh" was to be suffixed with the name of each male Khalsa member and word "Kaur" with each female member of the Khalsa Brotherhood. The Guru conferred the title of "Beloved One" (Piyare) to the Five Sikhs and they were re-named as:

- (1) Bhai Daya Ram, Khatri by caste, from Lahore - as Bhai Daya Singh
- (2) Bhai Dharam Chand, a Jat of Rohtak (Haryana) - as Bhai Dharam Singh

(3) Bhai Himat Rai, a Cook of Jhiwar Caste, from Jagannath Puri (Orissa State) - as Bhai Himat Singh

(4) Bhai Sahib Chand, an Untouchable of Barber Caste, from Bider (Karnataka State) - Bhai Sahib Singh.

(5) Bhai Mohkam Chand, a washerman of Dwarka (Gujarat State)- as Bhai Mohkam Singh.

The above mentioned Five Beloved Ones (Panj Piyaras), one was Khatri of high caste, one was Jat (a Vaish) and the remaining three were of low castes, Untouchables.

The Guru then declared the following Four Breaches of the Khalsa Conduct, indulgence in each of these, will render the Khalsa as the apostate. This is the core of the discipline. These are-

(1) Cutting of Hair from any part of the body.

(2) Use of Tobacco in any form.

(3) Indulgence in sexual promiscuity, not confining the sexual Relationship with the marital partner only.

(4) Eating of Sacrificial Meat, irrespective of the way an animal is cut or sacrificed - Kosher Meat, Halal Meat, Meat of Animals sacrificed in Hindu and other temples. This type of religious practice relates to performance of magical rites. This leads to apart from other abuses, divided loyalty to God.

Before the creation of Khalsa, the name of Guru Gobind Singh was Guru Gobind Rai. Guru Gobind Singh received the Pahul of the Double Edged Sword from his Guru, the Five Beloved Ones, and bowed himself at their feet. The Guru then became the Sixth Member of the Khalsa Brotherhood. The creation of the Khalsa on the Baisakhi day of A.D. 1699 by Guru Gobind Singh is a very important event in the history of the Sikh movement. This development in the evolution of the Sikh community, rich in historical and theological significance, superimposed, rather it was the natural culmination of a process going on since Guru Nanak. The founder - Guru had envisioned a social structure distinct from and outside the existing Hindu and Muslim social systems. To realize this vision he appointed a successor (and this precedent was repeated nine successive times) after the latter had passed through the most rigorous of tests and given sufficient proof of his willing self- surrender. To become a member of this new social order

implied treading the path of truthfulness: Guru Nanak had given a call to those desirous of treading this path to come forth voluntarily and be ready to lay down even their lives. Guru Gobind Singh repeated, in a different manner and in different circumstances though, the same call on that fateful day so as to create a nucleus of the envisioned ideal social structure. The creation of the Khalsa by the Tenth Master has been a landmark not only in the history of the Sikhs but also of the mankind in general. In the creation of the Khalsa Guru Gobind Singh wanted to create a nucleus fully committed and dedicated to the Guru so that the work initiated by the Gurus could continue to be pursued with the same vigor once the institution of person-Guru ceased to exist. He wanted to select those who had completely surrendered themselves to the Guru and his cause. His call for such persons ready to offer their heads to the Guru aimed at the fulfilment of this objective. The impact of the transformation on Indian polity has been quite obvious. By the eighteenth century the Khalsa had not only weakened the Mughal imperial authority in Delhi but also put an end to the invasions from the northwest. By the turn of the century the Sikhs had set up several confederacies independent of any Mughal control. In 19th century, Maharaja Ranjit Singh established a large kingdom stretching from the Satluj in the South to Kashmir and Leh in the north and North West Frontier Province in the West. Their valour and chivalry were coupled with the sense of fearlessness of death and of righteousness of cause. The Khalsa defied death after having partaken the amrita. Their fight had to be ever for a righteous cause, they believe. The sword, one of the five k's prescribed for each member of the Khalsa Brotherhood, has almost invariably been referred to as Bhavani or Bhagauti in Guru Gobind Singh's compositions wherein the epithet is used not for the goddess by this name in Hindu mythology but as an attributive name of God. The constant proximity of Bhagauti had mystical impact on their psyche add in to their moral strength. The faith in the backing of the Guru and proximity of God turned them into valiant

Soldiers. The creation of Khalsa not only transformed the entire community into a martial force but also produced among them a sense of unity so far unknown among Indians divided into different regions and religions.

The creation of the Khalsa-Panth, a vision, implied the creation of a nucleus around which was to develop this ideal in macrocosmic form. In other words, the Khalsa was expected to struggle, strive and suffer in the realization of this social ideal whereas the spiritually enlightened from other traditions renounced the world and became indifferent to it. The Sikhs have since been known the most adventurous, chivalrous, hard-working and faithful the world over. Punjab, the homeland of the Sikhs where their faith was born and took roots, is today the most prosperous

state in India owing mainly to the hard- working nature of the Sikh community. No doubt, the Sikhs today are more adventurous and hard-working, chivalrous and just than any other community, but all of them do not reach the heights of ideal man as perceived by the Guru. Many of them also suffer from certain human flaws like anybody else, but still they are more liberal and truthful, kind and compassionate, just and righteous. The reason is not far to seek. One, there is always a difference between the ideal and reality. I have ended my thesis with the detail transformation of society after the creation of Khalsa . Many changes brought by the Ten Gurus in history of Sikhism. Many evils and superstitions ended by them in society.

**THE CONTRIBUTION OF SIKH GURUS TO ERADICATE
THE SOCIAL EVILS DURING MEDIEVAL PERIOD IN
PUNJAB**

A Thesis

*Submitted in Fulfillment of Requirements for the Award of
the degree of*

DOCTOR OF PHILOSOPHY

IN

HISTORY

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TALWANDI SABO (PUNJAB), INDIA

2023

CONCLUSION

In the light of this evidence, it is crystal clear that the study of Sikh History, its cultural activities and social structure has recently acquired an independent identity in the academic community. However numerically small, constituting only 2percent of India's population, the Sikhs have occupied an important lace in the subcontinent. The Sikhs are in fact a minority of a rather special kind in India. They make up a small group in the country as a whole, amounting to only about 1.9% of the total population far less than Muslims 11% and even the Christians 2.6% .But 80% of the Sikhs are concentrated in their homeland, the small state of Punjab which lies on the north-western border with Pakistan. The history of Sikhs has always been closely linked with that of the Punjab, the 'Land of the Five Rivers' traversed by the five great tributaries of the Indus, of which the present Indian state of Punjab forms a small part. The history of the Sikhs before Indian independence in 1947 falls into three main periods. During the age of the Gurus (1469-1708), the community was formed and led by a succession of ten living spiritual leaders, who established its central doctrines and institutions. The subsequent period (1708-1849) marks the age of Sikh history, during which the Sikh struggled, often at great odds, against both governors sent from Delhi and the Muslim rulers of Afghanistan who mounted repeated invasions of India. Eventually the Sikhs emerged supreme and established a powerful kingdom of their own in the Punjab. This in turn was conquered from the east by the British, during whose rule of the area (1840-1947), the Sikhs were forced into a reappraisal of their institutional identity, both as subjects of the colonial power and as a minority whose interest were challenged by those of the larger Muslim an Hindu community. In this dissertation, its first chapter elaborates the historical background of Punjab. It tells that the history of Punjab is many years old. We got the mention of Punjab even before the arrival of Aryans in India. The area of Punjab gets changed by different attacks. The shape of the Punjab destructed in 1947, on the time of partition of India. The Punjab divided into two parts in 1947.

Today, the west Punjab is situated in Pakistan. On that time west Punjab got districts like Sialkot, Lahore and mintmungri. The shape of Punjab resembled the triangle. In the north-western, Punjab is bounded with Himalayas which divides the Tibet. The north-western area connects the Punjab with Afghanistan and Baluchistan. There are small shivalik hills in westside of India. The Indus civilization took birth on the land of Punjab. The old name of the ancient text of hIndus called *Rigveda*. After the drought of Saraswati River and sind River, Punjab left with only five rivers. After this, in the stories of mahakava and Mahabharat, the *Panchnand* name has been mentioned. Aryans gave this name due to five rivers and the five

rivers on that time were *Satadarv (Satluj)* , *Viyasa (Beas)*, *Parsuni* or *Irawati (Ravi)**Chandarbhga* or *Askini (Chanab)* and *Vitasta (Jhelum)* .

The Punjab was called *Sapat Sindhu* which means seven Rivers. On that time, Punjab had seven rivers like *Sindh, Jhelum, Chanab, Ravi, Beas, Satluj* and *Saraswati*. With got this information from rivers of Punjab often corresponded to the eastern janapadas. After the aryaNs, greek's people described the five rivers in their own language. According to greeks, *Jehlum* called (hydespes) *Chenab*(acesines), *Ravi* (hydrotres) *Beas* (hyphosis). After the name given by aryaNs to Punjab the Panchnand, greek's gave the name potapotasium to Punjab. The meaning of potapotasium also took from the five rivers. There is not any specific research found about the name of Punjab. No one knows when and how the name of Punjab has been taken but it is said that the name of Punjab is old as the five rivers of Punjab. The word Punjab also used in 11th century (1030) by Alburuni in his book *Tehrik-eh-hind*, after that. The word Punjab used by Amir khusro in his poem on the death of son of badshah Balban, the Muhammad kahn (1285). In the 14th century a foreign visitor used Punjab word in his book and then the usage of this word increased by people. After the 14th century the word Punjab has been in the biography of sher shah suri's *Tarikh-eh-Suri*. After this, the word panchanand used at the time of Akbar. The book name was *Aayin-ne-Akbari* and it was written by Abul fazal. The Punjab word has made up by the combination of *punj+aab*. The *Panj* word has taken from the Punjabi language and *aab* from Persian which means the land of five rivers. . The geographical infrastructure always throws a lot of impacts on the history. The Punjab always compared with the open scissor so to know about the geographical infrastructure of Punjab we divided into three parts: Punjab is the important part of India which is situated in the north-western India. The Punjab has had numerous recorded invasions, starting with the rig Vedic tribes. Punjab is bounded by the Pakistan on the west, Jammu and Kashmir on the north, Himachal Pradesh on the northeast and Haryana and Rajasthan on the south. Most of the Punjab lies in a fertile, alluvial plain with many rivers and an extensive irrigation canal system. The soil characteristics are influenced to a limited extent by the topography, vegetation and parent rock. The variation in soil profile characteristics is much more pronounced because of the regional climatic differences, Punjab is divided into three district regions on the basis of soil types: southwestern, central and eastern. The geography and subtropical latitudinal location of Punjab lead to large variations in temperature from month to month. Punjab always experienced the different seasons apart from summers and winters, that type of weather exists in which people could not hot or cold. The weather helps to reduce the laziness of people of Punjab. There is huge importance of five

rivers in the geography of Punjab that's why it is compulsory to discuss about the five rivers of Punjab. Jhelum River is the second largest river on the basis of size. It is the westernmost of the five rivers of the Punjab region and passes through the Kashmir valley on the bank of river, a city named Jhelum located and the battle between Alexandra and Porras held in 327-326 B.C near Jhelum city, Jhelum river starts from Kashmir valley. The total length of Jhelum River in Kashmir valley is 408km. There are many small rivers met with each other between routes. The Jhelum River joins Chenab at the place name Tarim. On their bank many cities are established. Jhelum River joins the Sind River at a place which is located 100km from Multan.

Chenab is the second river of the land of Punjab. The river is formed by the confluence of two rivers, Chandra and Bhaga, at tandi, 8km southwest of kalong in the lahul and spiti district in the state of Himachal Pradesh.

In the beginning, there was a myth of the people of Punjab that Chenab river belongs to china so they starts call out it the river of china or china da aab so slowly-slowly it took the name Chenab. Chenab joins Jhelum almost 82km away from multan and a village called ram-nagar formed on the bank of the river Chenab.

In ancient time, Ravi River was known with the name of Irawati and parusani. The Ravi River is a trans-boundary river crossing northwestern India and eastern Pakistan. The Ravi River rises in the Bara bhangal, district kangra in Himachal Pradesh, India. The River drains a total catchment area of 14,442 sq. kilometers in India after flowing for a length of 720km. flowing westward, it is hemmed by pir panjal and dhavladhar ranges, forming a triangular zone. It divides the Punjab into two parts: the Beas River which flows between the Punjab and Himachal Pradesh is the smallest River in size among the five Rivers. The length of the Beas River is almost 464km which start from Rohtang and met with Satluj in Punjab. There are two famous stories about Beas River. It is said that the name of Beas has connected with viyas rishi in Hindu texts but it is not true. Actually, Beas flows from mountainous areas so their speed of water was very high and if any person fell down in Beas there will be no chance of his survival and that person declared the vyas so the name of River become the Beas. The Beas River marks the easternmost border of Alexander the great's conquests. It was one of the rivers which created the problems in Alexander's invasion of India. The Beas River rises 4,361 meters (14,308ft) above sea level on the southern face of rohtang pass in kullu. It traverses the mandi district and enters the kangra district at sandhol, 590meters above sea level. The Beas forms the boundary between Amritsar and Kapurthala. Finally the Beas joins the River Sutlej at the

south-western boundary of Kapurthala district of Punjab after a total course of 470km (290) m. Sutlej River is the one of the oldest river of Punjab. The Sutlej River was also known with the name of Hasudrus by Greeks. It is the easternmost tributary of the Indus River. Sutlej River flows from the Mansrover Lake. The source of the Sutlej is the west of the catchment area of the lake Rakshastal in Tibet as springs in an ephemeral stream. Many small rivers join the Sutlej River which is near about 100 due to which the river called the Sutlej. It has several major hydroelectric points, including the 1325MW Bhakra dam the 1000MW karcham wangtoo hydroelectric dam. The drainage basin is mainly in India's Himachal Pradesh, Punjab, Jammu and Kashmir and Haryana states.

The plains of Punjab has divided into different doabs. The doabs distributed the Punjab in natural way. The name of doab regions of Punjab is still famous as they were famous as they were famous at the time of Mughals. The Mughals has given the names to doab region. Like the area of Beas and Ravi called the Bari doab, Ravi and Chenab area known as Rachna doab, Chenab and Jhelum area called the Chaj doab and Sutlej and Beas's area known as Bisat doab. There are different cities established in these doabs and difference among the languages of these doabs also found there.

The four different doabs regions are found on the land of Punjab in which;Mansa, Bathinda, Moga, Muktsar, Ludhiana, Sangrur, Patiala and Ropar districts are the part of Malwa region. The language of Malwa region called the Malwai language.

Due to the water supply and fertile land of Punjab, people start living in Punjab since ancient time. In this chapter I have been given the circumstances of Punjab during the time period of Aryans in the Punjab. The new literature took the birth in Punjab. The Historical four Vedas has been written on the land of Punjab. These four vedas are Rig-Veda, Yajur-Veda, Sam-Veda and Athar-Veda. According to Amar Kosh, there are three Vedas, Rig-Veda, Yajur-Veda, and Sam-Veda and Atharved, the fourth Veda has written often long time. With the passage of time, many new thoughts took birth in the society. Some people had old thinking that connected with Vedas and some of were of new thinking due to which two religions took birth in society. The Jainism and Buddhism were the two religions. Jainism religion is the oldest religion. It was founded by Lord Rishabhanatha. Jain dharma traces its spiritual ideas and history through a succession of twenty-four Tirthankaras. The Budh religion formed by Mahatma Budh. These both religions brought many changes in the society. Many dynasties found by many Hindu and Mughal emperors in the India and they ruled over the many parts of Punjab and other states of

India. Many attacks took place by many attackers on Punjab because Punjab is the entrance of India. There were many social evils present in Punjab since the Indus Civilization. Many castes, sub-castes, religions took birth in the society. Many superstitions also took the birth in the society. In 15th century the caste system made its place in the society. Due to which the discrimination was starts on the basis of castes. Every religion had their own evils and rules for their people. The caste system, untouchability, sati system etc. evils were the part of the India's society. There was not any kind of unity and equality in the society. Many movements took birth in society for the condemnation of these evils but still, in the 15th century many evils established their feet in the society and then the Sikh religion took birth in Punjab. The first Guru of the Sikh religion was Guru Nanak Dev. Guru Nanak Dev and his successors give their contribution to terminating the social Evils in society. In the second chapter of dissertation, I have given the elaboration of birth of Sikh religion in the Punjab. In the 15th century when there were many social evils took birth in the society on that time the Sikhism was the only survivor for the society.

By the end of fifteenth century,Punjab had to face the problem of decentralised governance. It was divided into several parts and these parts were largely independent. Due to laxity of the central power, new attacks on a daily basis has made the condition of people in Punjab pitiable.Those were the times when Punjab was ruled byIslamic rulers. From the eleventh century onwards until the advent of Guru Nanaki.e. from fifteen to seventeen centuries, India remained a slave to the Islamic rulers. Although the Islamic rule itself went into change from time to time like-Ghaznavi in eleventh century, Ghori in twelfth centuryand other Islamic dynasties-Tughlaq Khilji or Lodhi, but the mistreatment of the Indian people did not change The condition of Hindus in Punjab during this time was undoubtedly mournful. At the time of Guru Nanak's birth, people in the society were only concerned aboutreligion and following its day to day rituals like- special eating and drinking habits, special bathing methods,wearing *ticka* on forehead, idol- worship and many other rituals were involved. Without the guidance of a true Guru, people were clueless at that time and were busy in fighting with each other.The Guru Nanak took birth on the crucial time and led the foundation of Sikhism in society. i have started my second chapter with the introduction of condition of the 15th century and the Bhakti movement. The bhakti movement played an vital role in the history . Many spiritual leaders and guides had taken the birth in the society and provide guidance to people. the name of few leaders of Bhakti movement are the Ramanand, Kabir, Tulsi Das, Nabha Das, Guru Nanak and Namdev. They contributed their lives to the society. Their teachings brought many changes in

.the society after the Bhakti movement , I have written the conditions of the society of punjab

The situation of Punjab at the time of Guru Nanak was very tumultuous. Guru Sahib's critique of society is presented in "Asa Ki Vaar". It reflects the social and political situation. We can divide them into three categories- Political situation, social conditions, religious conditions.

At the time of Guru Nanak India was in a period of political dictatorship. This was the time when India and Punjab were in control of Muslim rulers. Indian historians have divided the Muslim period into two parts, the first of which was the Sultanate period and the later was Mughal period. The contemporary kings of Guru Nanak were Pathans and Turks. From the eleventh century till the advent of Guru Nanak, India constantly remained a slave to the Islamic rulers. When Guru Nanak was born Bahlol Lodhi (1451-1498 AD), was the sultan of Delhi. He established the Afghan state first under the name of Lodhi dynasty. The Lodhis' reigned from 1451 to AD 1526 and remained in power for years 75. Bahlol Lodhi tried to take matters in hand but did not succeed. The reason being that the power of state depended on the *jagirdars*.

The subcontinent was divided into provinces. At the time of Guru Nanak, if the political situation was bad, then the social situation was either not better. Society was divided into two main classes on the basis of religion. There was a Muslim class who converted to Islam and another who converted to Hinduism. Further they were divided into different sects. First, the followers of Islam can be divided into upper class, religious class and common people. Theoretically there was no caste or class division in Islam, yet they were clearly categorized, on socio-economic grounds. The aristocracy, being the upper class of the Muslim community, enjoyed many privileges over the other classes. Domestic servants and slaves belonged to the lower classes. Whereas peasants, soldiers, merchants, scholars, writers were members of the administrative staff. Ulema, Sufis, Sayyids, Sheikhs, Peers, Fakirs, Qazis, Mulans, Imams etc belonged to the religious category. Sultan had the highest status in the society. The sultans of Delhi set before them the ideals of the Sassanid emperor of Iran. These rulers followed decent rules for birth, property, religion and gender. There were seven large families in Iran who held all the highest positions in the state, such as the revenue, the army, the home department and so on. No one from a lower class could get a government job or a higher position. A man from a lower family could not buy the property of a man from a higher family. A man from a lower family could not buy the property of a man from a higher family. In Sassanid society, peasants and women had no protection. The whole family was killed for one man's fault. The rights of the married woman were equal to rights of a slave in the home. They wanted to see ordinary people lying on their stomachs and bowing. They used to accumulate a lot of treasures like diamonds, jewels, gold, silver etc. so that they could continue showering favors on the people

as gifts according to their will .The sultans built high palaces to live in. In Hindus, there were discrimination based on the castes. there were mainly four castes took birth in the society. Hindu society is based on important institutions like castes ,According to this there are four main units and there are several castes in front of each unit. In the Middle Ages this institution reached its zenith.The origin of the caste system is believed to be from Brahma . According to a tradition, Brahman is born from the mouth of Brahma, Khatri from his arms, Vaish from his stomach and Shudras from his feet Vaish, which was third unit ,of the Hindu system has been .associated with trade, industry, agriculture and animal husbandry since time immemorial. The country's economy depended heavily on them. They were responsible for many of the tasks of .the Islamic state officials, which were at the local level.

The lowest and most oppressed section of Hinduism was the *shudra*. This category was always used for low jobs.In the Middle Ages, this class converted to Islam in large numbers.They did labour for the upper castes .Their condition was very bad . They were not allowed to read religious texts. Guru Sahib has described the classes involved in this distribution of letters as follows :

Jog Shabad Gyan Shabad Bed Shabad Brahmanah||

Khatri Shabad Soor Shabad Sudra Shabad Para

Kritah|| All words are one word if one knows||

Nanak is the servant of Ta, so give Niranjani|| 3 ||

If it was found out that *ashudar* had read Vedas, the Brahmins would complain to the king and get his tongue cut off.They were not allowed to go to the temples to fetch water from the wells.They could not touch the clothes of the upper castes . It was considered to be impious if a high caste man was touched by a *shudra*. Their condition is described as follows

Assuming you have lost something, then you have gained something|| ,O Nanak accept whatever you find|| 1 ||

ਚਾਕਰੁਲਗੈਚਾਕਰੀਜੇਚਲੈਖਸਮੈਭਾਈ॥ਹੁਰਮਤਿਤਿਸਨੇਅਗਲੀਓਹੁਵਜਹੁਭੀਦੂਖਾਈ॥

ਖਸਮੈਕਰੇਬਰਾਬਰੀਫਿਰਗੈਰਤੀਅੰਦਰਪਾਈ॥

The condition of women in this age was pitiable. A woman was confined within four walls of a Hindu household. But her domestic life was no longer comfortable either ,In such a situation . the woman had given up her core qualities of humility, simplicity and chastity. It became a routine to kill a newborn girl.The practice of veil was common among Hindus and Muslims in those days. Apart from that they were victims of rituals ,like child marriage and *sati*. She was

expected to give birth to a son. She had to live the life of an untouchable as a widow. When the society was surrounded by such type of evils and discrimination, then Sikhism came in the world as a survivor. The first Guru of Sikhs, Guru Nanak, took birth in the world. He was born on 15 April 1469 in a Khatri family. In this chapter I have described the birth and education of the Guru Nanak Dev in detail words. Guru Nanak Dev was the founder of Sikhism. He had no belief in the religion. According to him all the religions and castes were same. In the second chapter of my thesis, the life journey of Guru Nanak Dev is briefly written. Guru travelled in many areas of the world and preached to the people of the world. After completing his some travelling, Guru Nanak built a home for their family which was named as Kartarpur. This place was donated by Guru's disciple Karori Mall. The Guru and Mardana's family came and settled here. The place was named Kartarpur by the Guru himself. On this place, he spent some time with his family and after spending some time, he again started his journey. He was a saint in times of Bhakti movement, the fakirs who wore the Bana, He had taken off the Bana of domestic life. While staying in Kartarpur, Guru would sometimes visit the areas near Kartarpur so that the divine message could be conveyed to the people and they could be guided to the path of the true Akal Purakh. Now the Guru had become the leader of a new society. Here while living already Guru did agriculture. In the morning Sam came congregations with verses of recitation to do with, the Langar and other work would be involved in the work themselves. Guru spent most of his last days in Kartarpur. While living in Kartarpur, Guru chose Bhai Lehna Ji as his successor after many trials and named him Angad. Guru Nanak passed away soon after on 22 September. At last I have ended my second chapter with the death of Guru Nanak Dev. After the Guru Nanak Dev, Bhai Lehna became the successor of Sikhism. Bhai Lehna named as Guru Angad Dev and he brought many changes in society which is essential to know for everybody so, In my third chapter of dissertation, I have thrown the light on the lives of Guru Nanak, Guru Angad Dev, Guru Amardas, Guru Ramdas, and Guru Arjun Dev. They all brought many changes in the society. People were engaged in many superstitions on that time. There were many evils which were ended by these Gurus and new systems were established by these Gurus. The Manji system, the Daswand System, the Sangat and Pangat system and many new systems were established by Gurus in the society. Guru Nanak Dev established the two organizations called Sangat and Pangat. By which human can feel free from castism, upper-lowers and feel unity in society. With the Sangat and Pangat Guru Sahib defeated the castism. Guru Nanak Dev considered serve as great way in Gurbani. At the time of Guru Nanak Dev Punjab was trapped in social and religious evils due to slavery since centuries. In society there were Hindu and Muslims. Muslim behaviour was very bad towards

Hindu. castiesm was on peak on that time. In society Muslim were dominated over others. At that time many supersitions were spread on the society. Guru Nanak Dev did many efforts to eradicate them with their birth, supersitions almost disappear and knowledge was spread. They chaned the condition of punjab's people. At that time when Guru Nanak was born there were many evils spread in society. In the social, political and religious areas ,there were lack of moral values. where Guru Nanak given us the knowledge about to attach with one God with this, he also told that ' Na Koi Hindu, Na Koi Muslim'. He want Human equality and goodwill so he created the Sangat and Pangat. This was an example of unity which was not found in the history of any religion of the world. At the time of Guru Nanak, the condition of women was very weak. Guru Nanak made efforts to improve it. He motivated the people to leave Sati .'Pratha. He said that women are who kyo Manda Akhiye Jit Jamhe Rajan Nanak's motivation run ahead by Bhai Lehna. After receiving the Guru Gaddi from Guru Nanak Dev he called Guru Angad Dev which means he was also a part of Guru Nanak Dev. Guru Angad Dev .appointed the Guru for an important work. He did mant works for the progress of sikh religion After Guru Nanak, He run the organisations like Sangat and pangat . He gave birth to Gurmukhi Lippi, and reserved the Bani of Guru Nanak Dev and create his own Bani also Guru Angad Dev run the Langar system in a good manner. The responsibility of Langar was given to Bibi Khivi. The Langar was run by the things which were given by Sikhs. The contribution of sikhs used in Langar for orphan and poor people. Guru Angad Dev wanted to made Sikhs strong with strong soul and he also wanted to made them physically fit. Guru's ideology was that strong mind lives in a strong body and powerful soul help to run both of them. Guru Angad Dev created the Akhada for wrestling. It gave different identity to Sikh religion. After Guru Angad Dev, the third guru of sikhs was Guru Amardas. The first name of Guru Amardas was Bhai Amru. He got Gur Gaddi from Guru Angad Dev. Guru Amardas's time was from 1552 to 1574. He also gives his alot of contribution to Sikhism. He reserved the Bani of first two Gurus and also wroye their own Bani. He wrote Anand Sahib which was the part of nitname of Sikhs. He established a central control for Sikh sangat. When any person provides information about Sikh religion then he execute a Manji and sat on it. so that controk known as Manji Pratha. This Manji system gives a different type of identity to sikhism. In the time of Guru Amardas there were so many evils that spread in Society. Sati Pratha was the most dangerous at that time. Guru Amardas was totally against to this pratha. He executed the many rituals in socciety. After Guru Amardas , Bhai Jetha came as the fourth Guru with the name of Guru Amardas. His time was very peaceful and happy. There was the rule of Akbar in the country . He had no believe in the religion and caste. Guru Ramdas was the King of great

intelligence. He built the holy Sarovar in the Golden Temple at Amritsar. He spread the teachings of previous Gurus in the society. After Guru Ramdas , the Fifth Guru was Guru Arjan Dev. He went on many tours to spread the Iospel of Guru Nanak Dev. He also buit the Baoli or an oblong well at the place in Lahore where his father was born. The Guru also dug a well which was worked by six persian wheels. The place called the chheharta.It was here that Hargobin Sahib the next Guru was born. So in the third chapter I have given the detail information of Gurus and his efforts to society for development. In the fourth Chapter, the martyrdom of Guru Arjan Dev describe in the dissertation. The Mughal Empror Jahangir ordered that Guru Arjan Dev, the fifth Guru be tortured and sentenced to death after the Guru had refused to stop preaching his message of God as started by Guru Nanak Dev. The Gur was made to sit on a burning hot sheet while boiling hot sand was poured over his body. After .enduring five days of unrelenting torture, Guru Arjan Dev was taken for a bath in the river After the Martydom of Guru Arjan Dev, sixth Guru Hargobind Sahib brought many changes in the society. He created the Miri and Piri , a unique principal in Sikhism.The adoption of term ' Miri and Piri' in Sikh tradition has been made to connote the temporal and tradition has been made to connote the tmporal and spiritual components of life; the materialist concept of human existence and the spiritual aspect of the human soul. By wearing the two Kirpans of .Miri and Piri has endowed on the Sikhs the importance of these two important aspects of life The term represents for the sikhs a basic principle which has influenced their thought process and has governed their social structure, political behaviour, communal organisation, leadership and politics.The concept of Miri and Piri were to misconstructured at th time, but were soon .validated when the sikhs had to fight four defensive battles in 1628, 11630, 1631, 1634 A.D against the aggressive Muslim imperial forces.Guru Hargobind built the Akal Takhat at Harmandir Sahib (GoldenTemple). He also constructed the many forts. He brought many changes in the society. He made Sikhs strong. He organized the military for battles against the Mughals. He created a great balance between religion and politics. In the last and final chapter of my dissertation, A new society created in sikhism has been briefly written. The concept of .Khalsa is very important in the Sikh religion. The martyrdom of Guru Tegh Bahadur , the ninth Guru of Sikhs and pontification of his son, Guru Gobind Rai ushered in a new phase in the Sikh-Mughal relations.

At the time when Sikhism was born, India was in ruins, both politically and socially. The character of the people had sunk very low so low indeed that they could hardly distinguish between the life of slavery and that of self-respect. Many evils had crept into the religions and

social life of the Hindus. The Sikh Gurus were determined to save it from disaster. So the first Sikh Guru Nanak Dev took it on himself to reform it, infuse new blood in it. And thus give it a fresh lease of life. Guru Gobind Singh the tenth Guru had completed the task.

The fifth guru of Sikhs, Guru Arjan Dev and the ninth Guru of the Sikhs, Guru Teg Bahadur laid down their lives just to show that human dignity was the most valued possession of man and that it must be maintained at all costs.

Guru Tegh Bahadur was the youngest son of Guru Hargobind sahib, the sixth Guru. He was a saintly person and he spent the early years of his life in the seclusion of an underground cellar, meditating on the eternal problems of life and death. On the demise of the eighth GURU, Shri Harkrishan, Gurudam passed on to him. So the call of duty forced him out his obscure retreat, but the path that lay before him was not the path strewn with roses. It was the thorny path of honor. He had to face dual opposition. On one side was the over bearing attitude of Mughal rulers and on the other was the jealousy of his near relation. Being essentially a man of peace and goodwill, he chose to move away from this seat of intrigue and jealousy. He retired to the silent solitudes of the shivalik hills and there he founded, a city which he called Anandpur which means city of *BLISS*. He sacrificed his life for the Hindu religion. Guru Tegh Bahdur was holding a darbar close to his residence at Anandpur, when pundit kirpa Ram the leaders of Brahmins came with his deputation representing the Brahmins of all schools and all centers, he handed to the Guru written appeals from eminent Brahmins who had been thrown into prison. Guru Tegh Bahadur deeply moved by the woeful tale of Brahmins. Kirpa Ram was in tears when he told the harrowing tales of torture and suffering, the Hindus in general and the Brahmins in particular, had to undergo if they refused to accept Islam.

A profound sorrow weighed on every heart as Guru Tegh Bahadur made preparations to leave for Delhi to meet the emperor. Everyone felt that the guru was leaving them to undertake a super human task for which he was prepared to stake his life. Guru Tegh Bahadur decided to confront the religious persecution of Kashmiri Hindus by the Mughal officials. He did that after appointing his son the successor- Guru, leaving his base of Makhawal. Guru Tegh Bahadur was kept in jail for four months in Sirhind then transferred to Delhi in November 1675.

There he was asked to perform a miracle to prove his nearness to his God. The Guru questioned the idea that "occult powers were not a proof of one's nearness to God" after his refusal to perform a miracle, he was asked to convert to Islam. According to records, written by his son Guru Gobind Singh, the Guru had resisted persecution and had adopted and promised to protect

Kashmiri Hindus. Tegh Bahadur summoned to Delhi by Aurangzeb on a pretext, but when he was asked to abandon his faith and convert to Islam, Guru Tegh Bahadur refused, and he and his associates were arrested. He was executed on 24 November 1675 in public in Delhi.

The all wise Guru had to mention the uniqueness and greatness of this Martyrdom, which has no parallel in history of man, for none other than Guru Tegh Bahadur, has sacrificed his life for the freedom of beliefs of these in the religious systems other than his own. That too, the sacrifice of life was given for the freedom of worship of the Brahmins, who had ever been in the forefront giving severest opposition to the Guru's beliefs and ever working for the total destruction of Sikhism. It is the basic divine ordained right of each human to have freedom of belief and expression which was in jeopardy; and for the freedom of which the great Guru Tegh Bahadur laid down his life along with the Three Sikhs; on November 11,1675 in Chandni Chowk, Delhi.

Those of our misguided brothers, who have made mockery of this Unique Martyrdom, depicting the Guru's death as the punishment for his alleged criminal act of armed insurgency against the State, without any historical evidence in support of their odd contention, should pause and introspect themselves as to whither they are moving to. As stated earlier that Emperor Aurangzeb was not in Delhi during the period of the Guru's arrest and Martyrdom; he had left Delhi in April 1674 for Hassan Abdal, a place located about 500 miles north of Delhi, and stayed there till end of December 1675. There was no meeting of the Guru with the Emperor during this period. All those who narrate dialogue between the Guru and the Emperor is imaginary and has no basis. The Guru, however, when he was proceeding toward Patna for the second time during 1665 C.E. was arrested at Dhamdhan and was produced at the imperial court in Delhi for cross examination. At that time the Emperor ordered his execution, if he refused to accept Islam or to exhibit miracles. The Guru refused to oblige the Emperor. It was only Raja Ram Singh's successful intercession with the Emperor that the calamity was averted.

There is another false story current about the escape of Bhai Gurditta and Bhai Uda from the prison. It is said that when Bhai Mati Das was killed, some of the other Sikh prisoners were so much frightened that they requested the Guru to help them in their escape. The Guru is said to have worked a miracle – their chains were broken, the doors of the prison opened automatically, and the Sikhs escaped. It is purely a concocted story. All records shows that only three Sikhs were the Guru, they also got arrested and were martyred, having completely resigned to the will of God. It is also incorrectly said that the Guru helped in the escape some Sikhs, as he

wanted to send through them a message to his son at Chak Nanaki. This makes no sense, as the Guru installed his son, Gobind Rai as the Tenth Guru on July 8 and he left Chak Nanaki for good with three Sikhs on July 11.

There are 57 Slokas (stanzas) of Sri Guru Tegh Bahadur, at the end of Sri Guru Granth Sahib at pages 1426 - 29. Slokas 53 and 54 are given below-

Man's prayer to God to save him from his material entanglement

Sloak 53

Man's power is shattered and he gets fettered. The situation arises when no hope is left for survival. Nanak says: O Lord, You are the Refuge of all. Save us, as you saved the Elephant", when it to seized by a crocodile on his prayer)

The Gracious Lord answers the prayer. By His Grace man's power is restored, his hands are loosened and all the avenues become open to him. Nanak says: O Lord, everything is in your hands, now you be with us.

Sloak54

All the 57 Slokas are captioned as the authorship of Sri Gun Tegh Bahadur only in the Holy Book. Some writers wrongly ascribe Sloka 54 to the authorship of Sri Guru Gobind Singh. They state that while Sri Guru Tegh Bahadur was locked in a prison Delhi along with three Sikhs, before their martyrdom, the Guru is order to test the inherence of Guru Gobind Singh wrote to him Sloka 53, and the latter sent the reply in Sloka 54. Guru Teg Bahadur became Guru later on August 11, 1664, after demise of the 8th Guru Hari Krishan.

Guru Gobind Singh has mentioned about his father's fine journey toward East in his autobiography, "Bachitar Natak" under;

"Murpit poorab kias payaana, bhuant bhaant ke tirath naana

Tab hi jaat tribheni bhrio, pun dan karar bitaio.

Taheen parkaas hamaara bhayo, Patna shair bikha bhav lio"

Most of the writings of Guru Gobind Singh are of metaphorical nature and cannot be translated literally. While translating the Compositions of the Gurus it must be borne in mind as to what

the basic Sikh Teachings are and in no case the translation should be in contradiction to the basic Sikh Teachings. Most writers have translated these verses as - "My father departed for the East, and bathed at the various places of pilgrimage. When he arrived at Tribeni, passed his days in doing meritorious works, such as giving alms. I was conceived there and born in Patna City. This is wholly incorrect. Performance of meritorious works as a religious duty makes one egocentric, which is greatly deprecated in Sikh Teachings. After the death of Guru Tegh Bahadur, his son become Successor . Guru Gobind Singh was the tenth and last Guru of Sikhism. He organized Military organization in Sikhism. He was against to the Mughal emperor, Aurangzeb.

The Sikhs starts military training under the guidance of Guru Gobind Singh. The Sikhs were very brave and they have guts for fight against the Enemies. This path is not so easy to tread.

The important Sikhs which worked for the Sikh Organization under the direction of the Guru Gobind Rai, at the time, were:

1. Five cousin brothers of the Guru (sons of his aunt Bibi Viro, the eldest sister of Sri Guru Tegh Bahadur. They were - (a) Sango Shah (b) Jit Mal (c) Gopal Chand, Ganga Ram, Mahri Chand.
2. Two grand-sons of Baba Sooraj Mal (the elder brother to Sri Guru Tegh Bahadur). They were - (a) Gulab Rai (b) Sham Das.
3. The Guru's maternal uncle, Baba Kirpal Chand.
- 4 Daya Ram, a Brahmin by birth.
5. Nand Chand - A devoted up-right Masand.

A number of singers of repute and bards were engaged by the Guru for singing Guru's Compositions (Gurbani) from Sri Guru Granth Sahib.

On hearing that the Guru's Sikhs were to be trained in warfare, many youths began to gather at Anandpur. The custom of setting apart one tenth of one's income for charitable purposes of his free will was in vogue from the time of Guru Arjan Dev, the 5th Guru, Guru Arjan Dev by collection of tithes from Sikhs had served the people of Majha Tract and Lahore from starvation, when severe famine was raging from 1594 - 99 C.E. These offerings of the Sikhs were now to

be partly utilized for purchase of horses, armaments and other defense preparations being made by the Guru.

In all societies men have found it necessary to organize themselves and evolve rules to govern them. The essential elements of the Sikh Religious Society created by Guru Nanak Dev and the Successor Nine Gurus were: (1) the people, (2) the Divine Knowledge preached by the Gurus, (3) the Gurus' personal examples of the situations they tackled and their guidance to the people, (4) Common core of belief to be observed, (5) The Holy Book was compiled, called Guru Granth Sahib in accordance with which the people were required to adopt their New Way of Life, (6) Local Sangats (Holy Associations) and Religious Centers were created to meet and discuss the questions concerning the New Faith, (7) The City of Amritsar was founded by Guru Ram Das, the Fourth Guru, whereas a Tank of Nectar (Amrit Sarovar) and Harimandir (Golden Temple) in the center of the Tank was built by Guru Arjan Dev, the 5th Guru, and Akal Takhat (The Throne of the Eternal One) - the Seat of Highest Sikh Religious Authority was raised by Guru Hargobind, the 6th Guru. The City of Amritsar ever since its creation became the highest centre of the Sikh Faith, the Spiritual Capital of the Sikh World. All these steps were taken to make Sikhism the Eternal Living Faith. Guru Nanak, the founder Guru, undertook wide tours within India and also the countries abroad to convey to the people his New Teachings. During these tours he felt the necessity of creating some sort of organizations by which his followers could continue to follow his teachings. He established 'Sangats' (Holy Associations) at various places he visited and made People his followers. Each Sangat was in the charge of a leader appointed by the Guru. After his long missionary journeys, Guru Nanak at Kartarpur. The Sikh missionary work was made more methodical by Guru Amar Das, the 3rd Guru. He established 22 dioceses in the country, each called a 'Manji' (cot), as the preacher used to sit on the cot while preaching.

Guru Ram Das, the 4th Guru, created the 'Masand System, place of Manji System. As Sikhism was expanding far and wide, a need was felt by the Guru to keep liaison with Sikhs, and the offering made by them should be collected and regularly remitted centrally to the Guru. The Sikhs he chose for the purpose were given the title of Masands. The Sikhs selected for the job were trusted men of great integrity. They did valuable work and the funds received greatly facilitated the gigantic work of raising the city of Amritsar. But we observe that during the early ministry of Guru Arjan Dev, the fifth Guru, many of the Masands had gone totally corrupt and openly sided with Prithi Chand, the Guru's eldest brother, who was dead opposed to the Guru. Guru Arjan Dev in due course of time appointed other Sikhs for the job, as he needed

some such organization for implementation of wider schemes for the rapid spread of Sikhism. The Guru modified the System and asked Masands to look after both the secular and spiritual affairs of the Sikhs. They were required to render receipts for the money received from the Sikhs and obtain receipts from the Guru to whom it was remitted.

The Masands, apart from performing their duties of collecting and remitting funds to the Guru, were also vigorous preachers. It was the Guru himself who used to initiate people to Sikh fold by Giving Pahul to them with Water Sanctified by God's Name. When the number of people desiring to become Sikhs increased considerably, the Masands were authorized to initiate them by Giving Pahul to them with Sanctified Water. The Masands served as the link between the Guru and the Sikhs. The system worked satisfactorily during the ministry of Guru Arjan, who was able to complete a number of gigantic projects to serve the cause of Sikhism.

Thereafter gradually decay in the Masands had set in, due to frequent handling of cash and other valuables. Man cannot overcome the temptations of his sensual desires and the money unless he takes the support of God. Hardly a day passed, when cases of mis appropriation of money by Masands was not brought to notice of the people and reported to Guru Gobind Rai. The Masands were, thus, given to a life of pleasure and indulgence.

Guru Gobind Singh wrote his own short biography, Bachitar Natak, in early part of year 1699. He stated the object of his coming to this world as under -

"God thus spoke to me: I take you as My Begotten Son. I make you to go to world to establish the path of Righteousness. Establish the Path of Righteousness everywhere and restrain the people from doing evil deeds.(29)

I then stood up, clasped my hands, bowed my head replied: You're true Path shall be established, when vouchsafe assistance (30) Guru Gobind Singh founded the Khalsa Panth in different way. He wants trust worthy persons. Guru Gobind Rai sent out letters to Sikhs living in all parts of India and also in the neighboring countries to visit him at Anandpur on the occasion of the Baisakhi festival which was to be held on March 28 - 29. 1699, as he had the important Message to convey to them. In response of the Guru's call, a large number of Sikhs gathered together at Anandpur, well before the Baisakhi Day. A few days before the festival the Guru held a great feast.

This episode took place, a day before the Order of Khalsa was created (the Khalsa was then non-existent),. The Guru was a sacrifice to such people. Guru Gobind Rai now again enacted

a psychological drama to infuse a new life in the Sikhs. It was the morning of March 29, 1699, a day before the Baisakhi festival was to be celebrated. In response to the Guru's wishes, Sikhs from all parts of India had come to Anandpur in large number to celebrate the memorable Baisakhi Day. The gathering of the Sikhs on March 29, 1699 was held at Takhat Sri Kesh Garh Sahib. After the morning service, the Guru came to address the gathering. He drew out his Double Edged Sword and thundered: "I want Five Sikhs who would sacrifice their lives for the sake of Dharma and ready to offer their heads to me, here and now." There was then pin drop silence. The Guru repeated the Call again. The Old Chronicles mention that for some time the people were much awe-stricken and in confusion began to flee from there. The guru went on repeating his demand and at last five Sikhs came forth, one after the other, and offered themselves to the Guru. The five Sikhs in the order of their submission to the guru were- Daya Ram, Sahib Chand and Mohkam Chand.

Most of the old and modern writers have stated that the Gurus at the assemblage at Sri Kesh Garh Sahib on March 29, 1699 stood up with a naked sword in hand and thundered: "I want a Sikh who can offer his head to me, here and now. My Sword is thirsting for the head of one who had learnt the lesson of surrender to me. There was a hush in the whole congregation. The Gurus went on repeating the call till a Sikh from Lahore, Daya Ram, a Kshatriya came forward and offered himself to the Guru. The Guru took him into an enclosure (tent pitched there), and after slaughtering goat there, came back, his sword dripping with blood, his eyes redder and fiercer than before. Many in the congregation fled away in terror. The Guru then repeated his call, then another Sikh Dharam Das of Delhi answered his call. He too was taken to the enclosure, a blow and a thud was heard, a stream of blood rushed out another goat was slaughtered), the Guru came out with his sword dripping with fresh drawn blood. The Guru similarly repeated his call, till he got five Sikh volunteers for the sacrifice he wanted them to make. The Guru further said that henceforth the Sikhs would be called the "Khalsa" The Pure Ones. It also means as God's Own. He also changed the names of the Sikhs. The word "Singh" was to be suffixed with the name of each male Khalsa member and word "Kaur" with each female member of the Khalsa Brotherhood. The Guru conferred the title of "Beloved One" (Piyare) to the Five Sikhs and they were re-named as:

- (1) Bhai Daya Ram, Khatri by caste, from Lahore - as Bhai Daya Singh
- (2) Bhai Dharam Chand, a Jat of Rohtak (Haryana) - as Bhai Dharam Singh

(3) Bhai Himat Rai, a Cook of Jhiwar Caste, from Jagannath Puri (Orissa State) - as Bhai Himat Singh

(4) Bhai Sahib Chand, an Untouchable of Barber Caste, from Bider (Karnataka State) - Bhai Sahib Singh.

(5) Bhai Mohkam Chand, a washerman of Dwarka (Gujarat State)- as Bhai Mohkam Singh.

The above mentioned Five Beloved Ones (Panj Piyaras), one was Khatri of high caste, one was Jat (a Vaish) and the remaining three were of low castes, Untouchables.

The Guru then declared the following Four Breaches of the Khalsa Conduct, indulgence in each of these, will render the Khalsa as the apostate. This is the core of the discipline. These are-

(1) Cutting of Hair from any part of the body.

(2) Use of Tobacco in any form.

(3) Indulgence in sexual promiscuity, not confining the sexual Relationship with the marital partner only.

(4) Eating of Sacrificial Meat, irrespective of the way an animal is cut or sacrificed - Kosher Meat, Halal Meat, Meat of Animals sacrificed in Hindu and other temples. This type of religious practice relates to performance of magical rites. This leads to apart from other abuses, divided loyalty to God.

Before the creation of Khalsa, the name of Guru Gobind Singh was Guru Gobind Rai. Guru Gobind Singh received the Pahul of the Double Edged Sword from his Guru, the Five Beloved Ones, and bowed himself at their feet. The Guru then became the Sixth Member of the Khalsa Brotherhood. The creation of the Khalsa on the Baisakhi day of A.D. 1699 by Guru Gobind Singh is a very important event in the history of the Sikh movement. This development in the evolution of the Sikh community, rich in historical and theological significance, superimposed, rather it was the natural culmination of a process going on since Guru Nanak. The founder - Guru had envisioned a social structure distinct from and outside the existing Hindu and Muslim social systems. To realize this vision he appointed a successor (and this precedent was repeated nine successive times) after the latter had passed through the most rigorous of tests and given sufficient proof of his willing self- surrender. To become a member of this new social order

implied treading the path of truthfulness: Guru Nanak had given a call to those desirous of treading this path to come forth voluntarily and be ready to lay down even their lives. Guru Gobind Singh repeated, in a different manner and in different circumstances though, the same call on that fateful day so as to create a nucleus of the envisioned ideal social structure. The creation of the Khalsa by the Tenth Master has been a landmark not only in the history of the Sikhs but also of the mankind in general. In the creation of the Khalsa Guru Gobind Singh wanted to create a nucleus fully committed and dedicated to the Guru so that the work initiated by the Gurus could continue to be pursued with the same vigor once the institution of person-Guru ceased to exist. He wanted to select those who had completely surrendered themselves to the Guru and his cause. His call for such persons ready to offer their heads to the Guru aimed at the fulfilment of this objective. The impact of the transformation on Indian polity has been quite obvious. By the eighteenth century the Khalsa had not only weakened the Mughal imperial authority in Delhi but also put an end to the invasions from the northwest. By the turn of the century the Sikhs had set up several confederacies independent of any Mughal control. In 19th century, Maharaja Ranjit Singh established a large kingdom stretching from the Satluj in the South to Kashmir and Leh in the north and North West Frontier Province in the West. Their valour and chivalry were coupled with the sense of fearlessness of death and of righteousness of cause. The Khalsa defied death after having partaken the amrita. Their fight had to be ever for a righteous cause, they believe. The sword, one of the five k's prescribed for each member of the Khalsa Brotherhood, has almost invariably been referred to as Bhavani or Bhagauti in Guru Gobind Singh's compositions wherein the epithet is used not for the goddess by this name in Hindu mythology but as an attributive name of God. The constant proximity of Bhagauti had mystical impact on their psyche add in to their moral strength. The faith in the backing of the Guru and proximity of God turned them into valiant

Soldiers. The creation of Khalsa not only transformed the entire community into a martial force but also produced among them a sense of unity so far unknown among Indians divided into different regions and religions.

The creation of the Khalsa-Panth, a vision, implied the creation of a nucleus around which was to develop this ideal in macrocosmic form. In other words, the Khalsa was expected to struggle, strive and suffer in the realization of this social ideal whereas the spiritually enlightened from other traditions renounced the world and became indifferent to it. The Sikhs have since been known the most adventurous, chivalrous, hard-working and faithful the world over. Punjab, the homeland of the Sikhs where their faith was born and took roots, is today the most prosperous

state in India owing mainly to the hard- working nature of the Sikh community. No doubt, the Sikhs today are more adventurous and hard-working, chivalrous and just than any other community, but all of them do not reach the heights of ideal man as perceived by the Guru. Many of them also suffer from certain human flaws like anybody else, but still they are more liberal and truthful, kind and compassionate, just and righteous. The reason is not far to seek. One, there is always a difference between the ideal and reality. I have ended my thesis with the detail transformation of society after the creation of Khalsa . Many changes brought by the Ten Gurus in history of Sikhism. Many evils and superstitions ended by them in society.

ABSTRACT

It is said that history is a series of biography. The life of any famous person includes much of history of the period in which he lived. The society is called a group of people that are living together while following the customary rituals fixed on the land. In the society, people of different castes, religion, and different ethnicities support each other for the fulfilment of mutual needs. While living in a society, every person has to keep their life regulated so that it can be easy about other people to live in society. Therefore, the proposed subject will be an attempt to throw the light on the Society of Punjab and changes came with the passage of time. Apart, it also provides a comprehensive detail of Punjab and the changes brought by Sikh Gurus in the Society conceptualized by the author in the work. In order to resolve the contentious issues of Society and also identifying the author, have been taken up in the present study. The present study is strictly based on the issues that were faced by Society in history and the changes that brought by the Sikh Gurus in the Country.

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Fourth chapter is based on the new concept against exploitation in society: miri-piri. Over a century and a half ago, a British historian of the Sikhs observed that Guru Arjan had understood the wide import of the teachings of Guru Nanak which were applicable to every state of life and to every condition of society. The Sixth Guru of Sikhs, Guru Hargobind was a man of God given to contemplation. Equally great as a man of action, he fought injustice all his life and never for a moment compromised with evil on the plea that he was a holy man devoted to a life of meditation and prayer, more interested in the life to come.

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In sixth chapter the conclusion of the study of strictly based on facts and figures as yielded by the primary and contemporary sources.

Date.....

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ACKNOWLEDGEMENT

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I express my gratitude to a number of individuals. First of all, I am thankful to my research supervisor, Dr. Daljit Kaur Gill, Head, Department of History, Guru Kashi University, Talwandi Sabo for her constant guidance and sparing her valuable time whenever I required. I express my gratitude to Dr. Satnam Singh Jassal (Dean, UCBS&H) and Dr. Kanwaljit Singh (Dy Dean, Research) of Guru Kashi University, Talwandi Sabo for their supervision throughout the course of present work. I am indebted to these individuals and institutions for their cooperation.

Dr. Daljit Kaur Gill (Head, History Department, Guru Kashi University, Talwandi Sabo, Guru Kashi University, Talwandi Sabo) are also worth mentioning that helped me to improve the quality of my present work.

I express my gratitude to Dr. Harpinder Kaur under her guidance and motivations. I also thank Dr. Hardeep Kaur (Asstt. Prof.) Dr. Paramjeet Kaur (Asstt. Prof.), Guru Kashi University, Talwandi Sabo, Bathinda.

I am extremely grateful to my Family, my parents father S. Naib Singh, Mother Mohinder Kaur without whose blessings, love and sincerest support, it would have been difficult for me to complete the work.

I sincere gratitude to my Wife Mrs. Harpreet Kaur for supporting me spiritually throughout my life and my in-laws family. My Son Gursanjh Singh reminding me to take breaks and have fun when I have been stressed out.

Finally, I would like to thank God (Almighty) for letting through all the difficulties, due to his grace I could be able to accomplish my present Ph. D. Thesis.

Jagdeep Singh

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- Gill, Daljit Kaur, *Sukh Shrines from Sikh Historical Literature (Late 19th and early 20th Centuries)*, GNDU, Amritsar, 2013.

LIST OF PUBLICATION FROM THE THESIS

PAPER PUBLISHED IN JOURNLS

1. Jagdeep Singh and Dr. Daljit Kaur Gill, *Guru Nanak Dev and Origin of Sikhism in International Journal of Multidisciplinary* [Peer Reviewed Journal] e-ISSN:2455-3085, Impact Factor:6.377 [SJIF], Volume-6 Issue-6, Jun-2021.
2. Jagdeep Singh and Dr. Daljit Kaur Gill, *Khalsa Panth as a Unique Organization of Sikhs* in Journal of Scientific Computing An UGC-CARE Approved Group a Journal, ISSN NO:1524-2560, Impact Factor:6.1, Volume 10 Issue 7 2021.

**THE CONTRIBUTION OF SIKH GURUS TO ERADICATE
THE SOCIAL EVILS DURING MEDIEVAL PERIOD IN
PUNJAB**

A Thesis

*Submitted in Fulfillment of Requirements for the Award of
the degree of*

DOCTOR OF PHILOSOPHY

IN

HISTORY

BY

JAGDEEP SINGH

UNI. ROLL NO: A176821001

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DR. DALJIT KAUR GILL

HOD, DEPARTMENT OF HISTORY



UNIVERSITY COLLEGE OF BASIC SCIENCE & HUMANITIES

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TALWANDI SABO (PUNJAB), INDIA

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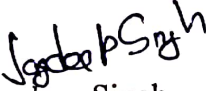
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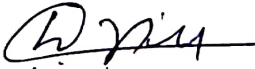
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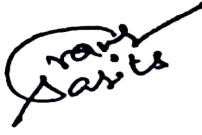
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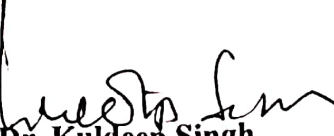

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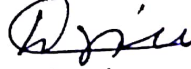
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The Ph.D Viva-voce examination of Mr. Jagdeep Singh has been held on 25.05.2023 and accepted for the award of Ph.D Degree.


Dr. Kuldeep Singh
(External Examiner)


DR (DALJIT KAUR GILL)
Dr. Daljit Kaur Gill
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ABSTRACT

It is said that history is a series of biography. The life of any famous person includes much of history of the period in which he lived. The society is called a group of people that are living together while following the customary rituals fixed on the land. In the society, people of different castes, religion, and different ethnicities support each other for the fulfilment of mutual needs. While living in a society, every person has to keep their life regulated so that it can be easy about other people to live in society. Therefore, the proposed subject will be an attempt to throw the light on the Society of Punjab and changes came with the passage of time. Apart, it also provides a comprehensive detail of Punjab and the changes brought by Sikh Gurus in the Society conceptualized by the author in the work. In order to resolve the contentious issues of Society and also identifying the author, have been taken up in the present study. The present study is strictly based on the issues that were faced by Society in history and the changes that brought by the Sikh Gurus in the Country.

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ACKNOWLEDGEMENT

Many people supported and helped me in the completion of this doctoral thesis. I would like to owe my sincere gratitude to all of them. In the course of this study, I have received considerable help from several libraries. Research work is impossible without a library. I am thankful to the Public Library, Sangrur, Bhai Gurdas Library, Amritsar, Govt. Ranbir College, Sangrur. Bhai Ganda Singh Library, Punjabi University, Patiala.

I express my gratitude to a number of individuals. First of all, I am thankful to my research supervisor, Dr. Daljit Kaur Gill, Head, Department of History, Guru Kashi University, Talwandi Sabo for her constant guidance and sparing her valuable time whenever I required. I express my gratitude to Dr. Satnam Singh Jassal (Dean, UCBS&H) and Dr. Kanwaljit Singh (Dy Dean, Research) of Guru Kashi University, Talwandi Sabo for their supervision throughout the course of present work. I am indebted to these individuals and institutions for their cooperation.

Dr. Daljit Kaur Gill (Head, History Department, Guru Kashi University, Talwandi Sabo, Guru Kashi University, Talwandi Sabo) are also worth mentioning that helped me to improve the quality of my present work.

I express my gratitude to Dr. Harpinder Kaur under her guidance and motivations. I also thank Dr. Hardeep Kaur (Asstt. Prof.) Dr. Paramjeet Kaur (Asstt. Prof.), Guru Kashi University, Talwandi Sabo, Bathinda.

I am extremely grateful to my Family, my parents father S. Naib Singh, Mother Mohinder Kaur without whose blessings, love and sincerest support, it would have been difficult for me to complete the work.

I sincere gratitude to my Wife Mrs. Harpreet Kaur for supporting me spiritually throughout my life and my in-laws family. My Son Gursanjh Singh reminding me to take breaks and have fun when I have been stressed out.

Finally, I would like to thank God (Almighty) for letting through all the difficulties, due to his grace I could be able to accomplish my present Ph. D. Thesis.

Jagdeep Singh

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LIST OF PUBLICATIONS FROM THE THESIS

PAPER PUBLISHED IN JOURNALS

1. Guru Nanak Dev and Origin of Sikhism in International Journal of Multidisciplinary [Peer Reviewed Journal] e-ISSN:2455-3085, Impact Factor:6.377 [SJIF], Volume-6 Issue-6, Jun-2021.
2. Khalsa Panth as a Unique Organization of Sikhs in Journal of Scientific Computing An UGC-CARE Approved Group a Journal, ISSN NO:1524-2560, Impact Factor:6.1, Volume 10 Issue 7 2021.

GLOSSARY

- Adi Granth : Literally 'Original Book. The Sikh scripture (same as Guru Granth Sahib)
- Ahil-i-Murad : Catering Class
- Ahil-i-Sadat: Intelligentsia
- Ahmad Shah : Mughal Emperor, 1748-54.
- Akal Takht : Literally Throne of the Timeless. Located on the premises of the Darbar Sahib, it became the temporal authority of the Guru. The place where communal decisions were announced.
- Akali : A staunch follower of Guru Gobind Singh, equated with the Nihang.
- Akbar : Mughal Emperor, 1556-1605.
- Alamgir II : Mughal Emperor, 1754-59.
- Amalguzar: A revenue collector, usually the head of a district or pargana.
- Amil: Under the Mughals, a revenue collector, but the term had more general application during the Sultanate.
- Amin : A revenue assessor, who decided the government's share of the produce of the land.
- Amir: A noble. A ruler.
- Amir-ul-Umra : The first among nobles.
- Amrit : Literally 'deathless'; the water of life taken at the khanda da pahul initiation ceremony.
- Anna : One-sixteenth part of rupee.
- Anuloma: Marriage in which a person of high caste married a girl of low caste.
- Anumarana (Angaman) : On the receipt of information about the death of her husband in distant land, the wife would burn herself along with some symbol of her husband.
- Arghun : A 36 barrel gun used by the Mughal and Afghan armies.
- Asa : A raga (q.v.); one of the sections of the Adi Granth.
- Asa di vaar : The most cherished and famous of all vars which consist of pauris (stanzas) and shloks (couplets), composed by Guru Nanak and sung in the morning gurdwaras
- Aurangzeb : Mughal Emperor, 1658-1707. Shah Alam I/
- Avatar : The incarnation of a deity; usually referred to in respect of Vishu.

- Baba : Literally Father/Grandfather'. A term of affection and respect for a wise elder.
- Babur : Mughal Emperor, 1526-30.
- Bahadur Shah I : : Mughal Emperor, 1707-12.
- Bahir : Camp; caravan.
- Baisakhi : The first day of the year in the Indian calendar.
- Bandai Khalsa : This is usually in the middle of April.
- Bani : "Utterances." "compositions" the composition recorded in the Adi Granth. The hymns of the Gurus are called Gurbani; those of the saints onbhagat's bani.
- Banjar: Barren land; cultivable waste; land fallen out of cultivation.
- Banjara: Itinerant traders employing thousands of pack oxen to transport soft, foodgrains, and other bulk commodities.
- Bar : Those who followed Banda Bahadur after the division of ranks following the death of Guru Gobind Singh
- Begum: Lady; title for married women.
- Bhai: Literally Brother', a title given to Sikhs with acknowledged learning and piety and sometimes to the leader of a congregation.
- Farrukhsiyar : Mughal Emperor, 1713-19.
- Gurmata: Resolution of the Guru'. The will of the guru expressed in a formal decision of a congregation of Sikhs.
- Gurmukhi: Literally From the mouth of the Guru', the script of the Punjabi language.
- Guru Amar Das: 1552-74.
- Guru Angad: 1539-52.
- Guru Arjan: 1581-1606.
- Guru Gobind Singh: 1675-1708.
- Guru Granth Sahib: Literally 'The honorable Guru in book form'. The honorific title of the Adi Granth.
- Guru Har Rai: 1644-61.
- Guru Hargobind: 1606-44.
- Guru Harkrishan; 1661-64.
- Guru Nanak: 1469-39.
- Guru Panth: Community of the Guru'. The doctrine of the authoritative presence of the eternal guru in the Sikh assembly.
- Guru Tegh Bahadur: 1664-75.

- Guru: "Guide/Preceptor. The title given to the ten teachers/guides of Sikhism and is now in the form of the Adi Granth.
- Gurudwara: The Sikh place of worship.
- Gurus: The following were the ten gurus of the Sikhs.
- Halwa: warm cooked sweetmeat.
- Harimandir Sahib: Literally 'Honourable Court'-the central gurudwara at Amritsar (see Darbar Sahib).
- Haumai: To be self-centred.
- Haveli: A mansion.
- Hola Mohalla: A Sikh festival following a day after Holi characterised by mock battles and other displays of martial ability,
- Holi: The Hindu and Sikh festival of colours.
- Hukamnama: Literally 'Decree' considered binding on all members of the Sikh community. Announced from the Akal Takht.
- Humayun : Mughal Emperor, 1530-56.
- Ibn-i-Shariat : Knowledge of Islamic religion.
- Imam: A leader of the Islamic community
- Inam: A gift or reward; particularly applied to lands which were granted rent free.
- Iqta: A piece of land given in the form of grant made by the sultans.
- Jagir : An assignment of land or land revenue or a fixed sum of money for services rendered or to be rendered to the State.
- Jagir: A piece of land given in the form of grant made by the Mughals. The holder of land under the jagir system was known as a Jagirdar.
- Jagirdar : The holder of a jagir.
- Jahandar Shah : Mughal Emperor, 1712-13.
- Jalandhar : The plains territory between the River Sutlej and River Beas. Doab/Doab
- Jama : A gown.
- Janam sakhi: ' Birth Story' traditional hagiographic narrative of Guru Nanak.
- Janma Sakhi : Birth Story'
- Jap : A work of 199 verses in Guru Gobind Singh's 'Dasam Granth'.
- Japji : 'repetition of God's name which is Guru Nanak's composition (with an epilogue by Guru Angad) and the most loved; occurring after the mool mantra and included in the early morning portion of nitnem.

- Jara : An arrangement in which a certain source of income was placed in charge of a person on condition of his paying a certain stipulated sum to the state.
- Jat : Pronounced as in gut the Sikh Jat.
- Jat: As in art refers to the Hindu Jats of Bharatpur, Haryana etc.
- Jatha : A military detachment commanded by a jathedar.
- Jathedar : A military detachment commanded by a jathedar. Literally "Commander"- the title of a leader of a Sikh band or grouping. The title is also applied to the custodians of the five historic gurdwaras and known as takhats.
- Jehangir : Mughal Emperor, 1605-27.
- Jihad : A righteous war against unbelievers.
- Jihad : Literally 'endeavour'-a holy war.
- Jital: A copper coin of the Delhi Sultanate.
- Jizya: Tax paid by Zimmis in a Muslim Society.
- Kacchaa : Half trousers.
- Kahars: Planquin-bearers; porters
- Kalal : A brewer by caste.
- Kamin: A village menial, literally inferior.
- Kangha : Small wooden comb, par of the five Ks.
- Kanungo: A revenue officer supervising the work of patwaris.
- Kara : An iron or steel ring worn by the Sikhs on their right hand (earlier as a guard for their sword arm/wrist).
- Karah Prasad : 'Sacramental food' prepared in a karah, a large shallow dish for boiling confections.
- Karewa: Chadar-Pauna.
- Karkhana: A royal factory or enterprise for producing commodities required by the state.
- Karma : The destiny of an individual on the basis of past/present deeds
- Katra : A section of a bazaar used for living purposes.
- Kesh : Uncut Hair
- Keshdhari : Some one who does not cut hair as opposed to Sehajdhari Sikh.
- Khalsa : Literally 'pure', 'owing allegiance to no intermediary. The brotherhood of Sikhs conforming to the instructions of Guru Gobind Singh and baptised by the khanda di pahul ceremony and who would dedicate themselves to God's victory on earth

for the purpose of sovereignty of the Khalsa. This order was instituted by Guru Gobind Singh in the Baisakhi of 1699, giving them a militant and highly visible identity.

- Khan: A Turkish title. Under the sultanate, it designated a particular rank in the military service.
- Khanda : Double edged sword.
- Khande di Pahul : The baptism ceremony in which a straight double- edged sword (kanda) is used to stir the mixture of sugar and water. See also Pahul.
- Khanqah: A house of mystics or Sufi Saints.
- Kharaj: originally, the tribute paid by conquered populations, but in India it came to mean simply the land tax, or the proportion of the produce claimed by the state.
- Kharif : Winter crop.
- Khatri: From Kshatriya, the important (warrior) caste in Punjab.
- Khillat : Robe of honour.
- Khutba : A sermon; An announcement made on Fridays in mosques regarding the ruler of the day.
- Kirpan : A short sword.
- Kirtan : Literally 'devotional singing
- Kirtan : The singing of hymns from the sacred scriptures of the Sikhs.
- Kos : A distance of about two miles or about three kilometers.
- Kot : A fort.
- Kotwal : A police officer in charge of a fort (sometimes for than or police station).
- Lakh : 100,000.
- Langar : 'community kitchen' organised in all gurudwara from which free food is served regardless of caste or creed. Community meal served to all regardless of caste.
- Lohri : A winter festival when bonfires are lit.
- Madrassa : Islamic religious school.
- Mahant : A title given to a priest. A custodian of a gurudwara, usually from the Nirmala and Udasi sect of Sikhs.
- Mahja or Manhja : Central Punjab; the land lying between the Rivers Beas/Sutlej and the River Ravi.
- Malik : Headman or leader of a tribe (western Punjab).
- Malwa : Territory between River Sutlej and River Ghaggar.
- Mansab : Literally 'office, position of rank under the Mughal system.

- Mansabdar : The holder of a rank under the Mughal system.
- Masand : deputy of the guru', authorised leader of a local congregation, excommunicated by Guru Gobind Singh.
- Mata : "mother', a title of respect to older women
- Maulwi/mullah/mufti : Muslim religious teacher.
- Mazar : Tomb of a Sufi saint.
- Miri : Temporal authority.
- Misl : Literally file; an armed group of the Sikh horsemen, part of the Khalsa, the Sikh Confederacy.
- Misdar : A secondary leader of a misl under a sardar.
- Mool Mantra : The 'root' mantra. This occurs at the beginning of the AdiGranth.
- Muhammad Shah : Mughal Emperor, 1719-48.
- Mukti : Liberation from transmigration (also moksha)
- Muqadam : A village headman.
- Nam : 'name' of God whose repetition is key to salvation.
- Nanak Panth : 'the way of Nanak, term used for the early Sikh community under Guru Nanak.
- Nawab : Literally 'vice-regent'; title used for provincial governors under the Mughals and used by some rulers who succeeded them.
- Nazim : An administrator; governor of a province.
- Nazrana : A ceremonial tribute from a dependant on a regular basis or on special occasions.
- Nirmala : Literally 'a pure one. A line of Sikh scholars originating under Guru Gobind Singh who sent them to Benaras to understand Hindu scriptures. Their interpretation of Sikh scripture has a strong Vedantic content.
- Nishan Sahib : Sikh (orange) pennant bearing khanda emblem of the Khalsa.
- Nitnem : the daily devotional discipline of all Sikhs Japji/ Jap/ Savayyas/ Ardas/ Rehras/Ardas/Kirtan.
- Omrah : Nobleman.
- Pahul : (See Khande di Pahul) The baptism ceremony introduced by Guru Gobind Singh in which a straight double-edged sword (khanda) is used to stir the mixture of sugar and water.
- Panchayat : A local assembly of representatives of a village or caste.

- Pandit : (Brahmin) Hindu priest.
- Panth : The Sikh community,
- Pargana : A district containing between 50-100 villages; the first administrative classification under the Mughals and Sikhs.
- Patwari : The village accountant.
- Pir : Muslim holy man.
- Piri : Spiritual authority.
- Qanungo : Hereditary keeper of revenue records at pargana or taalugalevels.
- Qaum : People, community, nation.
- Qazi : The Judicial officer who administered Islamic law.
- Rabab : A kind of violin with three strings.
- Rabi : Summer harvest.
- Rahit/Rehat : The Sikh code of conduct; discipline.
- Ra'is : A socially eminent and affluent person.
- Raj Karega Khalsa : Literally the Khalsa shall rule -said after the conclusion of the ardas. It became the norm sometime in the 18th century with the Khalsas greater self-confidence.
- Rakhi : One-fifth of produce taken in exchange for protection from both government officers (and also the Khalsa!).
- Rangeela : Colorful; a reference to the Emperor Bahadur Shah (1719-48).
- Samadhi : A memorial raised on a place of cremation.
- Sangat : 'congregation'-with its emphasis on community. Sikhism gave great importance to congregational worship.
- Sardar : Head of a misl.
- Sat Guru or Wahe Guru : Literally 'true guru', God.
- Sat Sri Akal : Literally 'true is the immortal one'; the usual greeting of Sikhs used as a triumphal shout and usually follows someone (a leader) saying bole so nihal.
- Sat: Literally truth or that which genuinely exist.
- Sati : Voluntary burning of a widow on her husband's funeral pyre.
- Sat-sangat : Literally true association or assembly'; used for a Sikh congregation.
- Sava lakh : Literally 125,000.
- Sehajdhari : A Sikh who is not baptised as a Khalsa and who does not observe the rahit.

- Seva : 'service of a voluntary nature, one of the key principles of Sikhism.
- Shah Alam II : Mughal Emperor, 1759-1806.
- Shah Jahan : Mughal Emperor, 1627-66.
- Shahid : Martyr.
- Shahid misl : A small misl with territory in the Malwa area. The misl of Deep Singh.
- Shastras : Ancient texts on religion- _Vedas, Puranas, etc.
- Shatruneel : See zamburak.
- Shivalik (hills) : Foothills of the Himalayas forming Punjab's north-eastern boundary.
- Sikh : Literally 'disciple' or 'learner' who follows Sikhism and believes in God, and the ten gurus and is baptised by the double edged sword.
- Sikh Gurus : See Gurus.
- Sufi : A mystical order of Islam.
- Sufis : Muslim mystics who tried to bridge the gap between Hindus and Muslims by their teaching that God has to be found within and followed activities which included giving free food and healing the sick.
- Taaluga : A revenue administrative unit similar to pargana.
- Takhat : Literally 'throne' one of the five major seats of authority of the Sikhs, located at Amritsar, Anandpur, Damdama (all in Punjab), Patna (Bihar), and Nanded (Maharashtra).
- Tat Khalsa : Those who followed Mata Sundari rather than Banda Bahadur following the death of Guru Gobind Singh.
- Thanadar : The commandant of a garrison or fort.
- Udasi : A renouncer, belonging to an order tracing its origin through Guru Nanak's son, Sri Chand.
- Ulama : The plural of alim, a person who possesses knowledge about Islamic theology and law.
- Vaak : Random reading from the Granth Sahib for giving guidance on a particular day; usually from the top left hand corner if a stanza starts there or else from the bottom right hand corner.
- Wahe Guru : see Sat Guru.
- Wazir : The equivalent of Prime Minister, next in power and importance to the King.
- Zafar Nama : Literally epistle of victory -Guru Gobind Singh's defiant letter to Emperor Aurangzeb.

- Zakatb: Charity for fellow Muslims institutionalised as tax collected by the state.
- Zamburak : Camel mounted field piece, the size of a double-musket, used by Abdali (also called shatrune).
- Zimmi : Non-Muslims who usually paid poll-tax (jaziya) for their protection.

INTRODUCTION

Proposed study has largely based on Primary sources particularly the writing of the contemporary writers Scholars both Muslim official and Indians and British official who were related to Sikh Darbar Directly or indirectly and also the writing of other contemporary writers. Names of a few of them have been cited in the bibliography the evidence will analyzed textually and contextually to make a meaningful, analytical, conceptual and a sound study an attempt is to be made to establish causal relationship among the various facts. Inter disciplinary approach with the help of politico-socio- economic which have not been so far explored will also remain its basis. Historical facts are to be grounded and their genesis be ascertained special care would be taken to check omission, distortions, fallacies, such a method would help to enrich the proposed work.

In the twenty-first century, religion is so alive. Gone are the notions of religion as something otherworldly and spiritual; its powerful impulse is witnessed in contemporary culture, politics and business. Understanding the modern world requires an understanding of the traditional world religions. Clearly, the domain of a few academic specialists is becoming an existential reality. This volume is an introduction to the north Indian tradition of Sikhism - currently the 'fifth-largest world religion'. It has three aims: to promote a multifaceted study of Sikhism in mainstream academic curriculum; to inform the general public about it; and to remind the Sikh community of its egalitarian foundations.

First aim is to show that the academic study of Sikhism should move beyond religious studies and engage with the broader humanities and social Sciences disciplines. Indeed, Sikhism has made great strides from the time that it was outwardly neglected in textbooks and classrooms. If it was mentioned, it would have been categorized incorrectly as a 'sect of Hinduism' or a 'sect of Islam', or a 'hybridization between Hinduism and Islam'. During my high school, college and even graduate school days in the USA, there were no courses offered on Sikhism. The situation is remarkably different today. Chairs are being endowed in Sikh studies at major American universities. Internationally, there is a steady flow of academic Books and journals. Book anthologies and Encyclopedias give solid textual space to Sikhism. Conferences on Sikh topics are being organized across the continents, stimulating further research. The energetic and innovative young generation of diaspora Sikhs is exploring new avenues for the understanding and transmission of their heritage.

History of European expansion and territorial invasion. The Portuguese had taken Goa, the Dutch were in Sri Lanka, the British were in Bengal and the French were in Pondicherry - all making their commercial incursions. The missionaries from different Christian denominations and countries were contacting the indigenous Hindus, Buddhists, Jains and Sikhs. From this religiously and culturally diverse landscape, the Sikh Guru implores that we engage with one another: *manas ki jat sabai ekai pahicanbo...ek hi sarup sabai ekai jot janbo* (Akal Ustat: 85 Recognize: humanity is the only caste...Know: we are all of the same body, the same light. There is an urgency in his tone as he voices the two imperatives "pahicanbo (recognize) and 'janho' (know). His people should know (janbo) that everybody has the same body (ek hi sarupsabai), and that they are formed of the same spiritual light (ekai jot). The Guru did not want his contemporaries to be afraid of one another; he did not want people with different colored eyes or complexions or accents. Merely to tolerate one another. Rather, he imposed a moral obligation that people must actively learn about others and recognize their fundamental humanity.

Indeed, an encounter with diversity brings a new understanding of others, as well as a renewed self-understanding. Dickinson's young protagonist, Nicky, who went to live with a group of Sikhs, soon learned about their customs and beliefs, and wished that the paranoid villagers around would also realize that the Sikhs were ordinary people like anybody else - 'bones and veins and muscles and fat.'³ In this book I want to provide an accessible account of the history, doctrine, ethics, rituals, practices and art of the Sikhs, so that unnecessary phobias of the unknown other are overcome, and genuine conversations and mutual understanding can take place. Just as Nicky reached out to the Sikhs, in our own multireligious, multiethnic and multicultural village, we can speak to each other across language, across the generations, across every difference of race and birth and breeding' (The Devil's Children: 181). My third aim is to recharge the Sikh community to live the liberating mode of existence intended by their Gurus. Beginning with the founder, the ten Sikh Gurus created a window of opportunity for men and women to break out of the imprisonment of age-old customs and taboos, but somehow their radical egalitarianism and broadmindedness has not been fully implemented. Patriarchal values dominate the interpretation of their message; and ancient feudal norms govern social behavior. The hallowed 'traditions' discarded by the Gurus are often ushered into Sikh praxis. Conventional codes, hierarchies and binaries fracture the enhanced personality envisioned by the Gurus. The empowering phenomenon of love at the core of Sikhism must not be suppressed into control or fear. The Gurus may not even have been aware of all the liberating implications

of their words and actions, but they set them in motion, and Sikh men and women in the twenty-first century must keep that momentum going. Hence Sikhism began with the birth of Guru Nanak in 1469 at Talwandi, a village in north India, which is now in Pakistan. There is not much factual documentation on the founder Guru, but in spite of the lack of this, Guru Nanak's biography is strongly imprinted in the collective memory of Sikhs. There are three vital sources for his life: the Janamsakhi narratives; the ballads of Bhai Gurdas; and the Sikh scripture. Together they provide a vibrant portrait of his life and teachings. For the more than 23 million Sikhs across the globe, Guru Nanak is the starting point of their heritage, as most begin their day by reciting his sublime poetry. Sikh homes and places of business display his images. Guru Nanak is typically represented as a haloed, white-bearded person wearing an outfit combining Hindu and Islamic styles; his eyes are wrapped in divine contemplation, and his right palm is imprinted with the symbol of the singular Divine, Ikk Oan Kar. This chapter turns to the three traditional literary sources for an understanding of the person of Guru Nanak.

Shortly after he passed away, Guru Nanak's followers wrote accounts of his birth and life. These are the first prose works in the Punjabi language, using the Gurmukhi script. They are called the Janamsakhi, from the Punjabi words *janam*, which means 'birth', and *sakhi*, which means 'story'. Through the years, they have been passed down in a variety of renditions such as the *Bala*, *Miharban*, *Adi* and *Puratan*. The dominant motif of the Janamsakhis is not chronological or geographical accuracy. As an eminent Sikh historian explains: 'These accounts were written by men of faith. They wrote for the faithful- of a theme, which had grown into their lives through the years as a real, vivid truth. The pattern of mythologizing is rooted in the Indian culture, and the Janamsakhi authors would have been familiar with ancient and medieval Indian literature, Narratives from epics like the *Ramayana* and the *Mahabharata*, and from the *Puranas*, have been told, remembered and retold for centuries. A mixture of mythology history, philosophy and geography, these texts narrate events which actually happened; thus, they are known in India as *Itihasa* (Sanskrit for 'history'). By the time that the Janamsakhis came into circulation, miraculous stories (*mu'jizat*) about Prophet Muhammad and about Muslim saints (*karamat*) had also become widespread in the Punjab through Sufi orders. The Janamsakhi writers were influenced by what was current in their milieu, and they took up the pattern in which great spiritual figures were understood and remembered.

Despite the personal loyalties and proclivities of their various authors, the Janamsakhis invariably underscore the importance and uniqueness of Guru Nanak's birth and life. In the

language of myth and allegory, they depict the divine dispensation of Nanak, his concern for kindness, social cohesiveness, and his stress on divine unity and the consequent unity of humanity. Some of the stories incorporate verses from Guru Nanak's works to illuminate his theological and ethical teachings in a biographical framework. The quick and vigorous style of the Janamsakhis lent itself easily to oral circulation, and they became very popular. They continue to be read and told by both the young and the old. At night in many Sikh households, parents and grandparents read them as bedtime stories to young children. They have also been painted and brightly illustrated. The Janamsakhis provide Sikhs with their first literary and visual introduction to their heritage, and continue to nurture them for the rest of their lives. The Janamsakhis are particularly significant in introducing the earliest women mentioned in Sikhism. They may not fully develop their individual characters, and reveal them only in so far as they are related to the Guru. Yet even in their rudimentary presentations, the authors highlight the subtle awareness that the women possess.

Guru Nanak brought to life a "Sikh" consciousness, which has continued to sustain the faith for the past five and a half century. His legacy is an enduring and integral part of daily life. Indeed, the Janamsakhis have enormous force as they continue to feed individual and collective identity of the community.

In Sikh scripture, we encounter the Guru directly. The Fifth Sikh Guru collected Guru Nanak's 974 compositions when he compiled the Guru Granth in 1604. Indeed, Guru Nanak's verse forms the model for the entire scripture, with his Jap being the opening hymn. In his extensive repertoire, Guru Nanak expresses his desire for the Infinite One. From his metaphysical poetry we gain a valuable insight into his personality. We get a feel for his self-understanding, and a perspective on the socio-political conditions of his period.

His Babur Vani compositions show that Guru Nanak lived in North-West India at the time of transition from the Afghan rule of Ibrahim Lodi to the Mughal rule of Babur (1483-1530). Guru Nanak's four hymns recorded in the Guru Granth (three in Rag Asa and the fourth in Rag Tilang) describe Babur's conquest of India as he comes down with his troops from Afghanistan. Guru Nanak's detailed and empathetic discourse is strong evidence of his geographical and temporal proximity to the events. These 'Babur Vani' compositions allude to Guru Nanak's multicultural period, in which the Hindu Puja and the Muslim Namaz took place side by side, and one in which Hindu women practiced sati and Muslim women observed the purdah.

Guru Nanak responds to this particular moment in Indian history demonstrates that he was distressed by the fate of the last of the Delhi Sultans. Guru Nanak's spirituality is firmly based in his socio-political reality.

Angad is Appointed Guru The founder Guru passing his succession to Guru Angad is also recorded in Sikh scripture. The composition of Satta and Balvand, two bards at the Sikh court, opens with praise of Guru Nanak as the initiator of a spiritual 'empire' (raj), a builder of a 'true'(sac) 'fort' (kot with strong foundations):

Nanak established his empire - Building his true fort on firm foundations; He placed the canopy on Lahina's head, as he praised the Divine, sipped ambrosia; He handed the strong sword made from the instruction of spiritual wisdom. The Guru bowed to his disciple During his own lifetime; He put the tikka While still alive. Now Lehna succeeded Nanak. He deserved it so it was the same light, it was the same manner, It was the body that was changed; The immaculate canopy waves over him, He has occupied the throne in the Guru's trade... (GG: 966-7) In political language and royal tropes, the bards depict Nanak as a decisive figure who appoints his disciple as his successor during his own lifetime. The visionary Guru is keenly aware of his legacy, and ensures a new leadership for his evolving community. The transference to the next Guru is powerfully choreographed. Guru Nanak places the canopy (the cultural marker of honor) on his successor's head, he puts the tikka (ceremonial mark, another cultural trope for respect) on his forehead, and he bows respectfully to him. Nanak performs these acts in the accompaniment of divine praise and drinking of ambrosial amrit - something he had done during his own revelatory experience in the River Bein. As noted above, Guru Nanak also passes the strong sword (kharag jor) to Guru Angad, a symbolic representation of the instruction of spiritual wisdom' (mat gur atam dev di). Later in Sikh history, one of the five symbols given by the Tenth Guru to his Sikhs is the sword. In consonance with Bhai Gurdas and the Janamsakhis (see Chapter VIII on Sikh art), this scriptural passage claims that Guru Nanak had made Lahina more than his successor: he had made him equal with himself. The poetic statements from Bhai Gurdas and the Guru Granth marvel as the First Guru is physically, intellectually and spiritually absorbed into the Second Self Identification Guru Nanak calls himself a poet (sairu/shair), which comes from the Arabic word for poetry (al-shi'r). S. H. Nasr traces its root meaning to consciousness and knowledge.¹⁵ Nanak's ideal of poetry is therefore very different from our word 'poetry', which means making. Rather than making or crafting, the poet Nanak is consumed by the intense awareness and love for the Divine: 'sasu masu sabhu jio tumara tu mai khara piara nanaku

sainu eva kahatu hai sace parvadgara - to you belong my breath, to you my flesh; says the poet Nanak, you the True One are my Beloved' (GG: 660). He frequently refers to himself as the Slave of the Divine. He admits: 'hau apahu bol na janadamai kahia sabhu hukmau jiu - I do not know how to speak, I utter what you command me to' (GG: 763). The Guru who revels in calling himself a poet acknowledges the Divine as the source of his voice, his sensibility and his vision. As we may recall from the Janamsakhi narrative, it was through his poetic medium that he passed his test, and was charged with Guruship. Therefore, in its sublime language, Guru Nanak joins his subtle metaphysics with his ethical ideals and esthetic technique. His divinely inspired utterances appear at speed and take on beautiful, artistic forms. They are not contingent on any linguistic, grammatical or conceptual laws, and yet with a natural momentum, they flow out in perfect alliteration and rhyme, in lyrical assonance and consonance. Instead of the elite languages of Arabic, Persian and Sanskrit, Guru Nanak uses the vernacular Punjabi as the medium of communication. His verses create fascinating geometric patterns, verbal arabesques and dynamic somersaults, and reach a wide audience. The revealed word is exquisitely artistic.

Further, on his succession, Guru Angad helped the Sikh community to grow and spread for 13 years. He is known to have collected the hymns of Guru Nanak into a volume, which marked the beginning of written literature in Punjabi. Like his predecessor, the Second Guru valued the esthetic and epistemological power of Divine poetry: 'ambrosial word reveals the essence of existence; it comes with knowledge and contemplation-amrit bani tat vakhani gian dhian vida (GG: 1243). The epilogue (shalok) to Guru Nanak's Jap, a popular item in Sikh liturgical prayers, is also attributed to Guru Angad, the most memorable scene depicts the entire universe with its countless species playing in the 'lap of day and night, the male and female nurses- divasrati dui dai daia khele sagal jagat (GG: 8). The various and complex creatures are freely and delightfully cradled on the maternal lap of night and day. Without rivalries or enmity, they are nestled together. The Jap hymn is a perfectly organic textual body: while Nanak's prologue with the Ikk Oan Kar directs readers towards the Infinite, Guru Angad's epilogue leaves them - humans and nature alike - playing happily together to the melodious movements of night and day. Guru Angad added his poetry to that of Guru Nanak's collection, and signed it with the name 'Nanak'. There are 62 couplets from the Second Guru in Sikh scripture.

After carrying on the office of Guru Nanak in Kartarpur, Guru Angad eventually moved to his native village of Khadur. His wife, Mata Khivi, is fondly remembered for her

liberal direction of langar. With Mata Khivi's generous supervision and her plentiful supply of kheer (rice pudding), the tradition became a real feast rather than just a symbolic meal. Their daughter, Bibi Amaro, played an important role in the continuation of Guru Nanak's spiritual legacy, because it was from her lips that Amar Das (an uncle of Bibi Amaro's husband) heard Nanak's captivating verse. When he expressed his wish to meet the Guru, Bibi Amaro escorted Amar Das enthusiastically to her father, Guru Angad, in her native village. Though Amar Das was much senior in age, he became a devoted follower of the Second Guru, and eventually succeeded him to the Guruship.

Guru Amar Das (Nanak 3) established the town of Goindwal, which helped the community to expand further. In order to reach distant congregations, he created a well-knit organization by setting up 22 seats of authority (called manjis, literally charpoi or cot). Pious Sikhs were appointed as leaders. They taught Guru Nanak's message, looked after the congregation in their jurisdiction, and transmitted the disciple's offerings to Goindwal. The Guru appointed women leaders as well. He paid special attention to the oppressed condition of women. The customs of purdah (veiling) and sati (dying on the funeral pyre of the husband) were denounced. During the traditional festivals of Baisakhi (spring) and Diwali (autumn), the congregations were encouraged to visit Goindwal, thus giving them a sense of developing their own 'Sikh' celebrations. Guru Amar Das had built a large well with 84 steps in Goindwal to provide drinking water for the residents, and for the Sikhs it began to serve as a special place associated with their compassionate Guru.

The Third Guru had great reverence for sacred poetry, and made important contributions to the codification of the canon. He collected the compositions of his predecessors and some of the saints of his time. His own verse is charged with profound beauty. In fact, all Sikh rites and ceremonies conclude with the congregation reciting together sections of his composition 'Anand' (meaning "bliss). 'Anand' has also been incorporated into the evening prayer, so at the end of the day Sikh men and women enter into its joyous expanse. Its opening stanza is:

anand bhaia meri mae satguru mai paia satgur ta paia sahaj seti man vajian vadhaian

My Mother! I am in bliss, for I have found my true Guru; my true Guru I found so easily, my mind rings with felicitations!

The Guru is in bliss as he has found the true enlightener within himself. Readers enter with him a sphere where there are no divisions, no defense mechanisms. Here is freedom; here

is ecstasy beautiful music wafts, and the mind reverberates with melodious rhythm There are 907 such lyrical hymns of Guru Amar Das included in the Guru Granth, which help us imagine total unity and experience polymorphous delights. Before he died in 1574, Guru Amar Das chose his daughter's husband as his successor. Guru Ram Das continued to compose sacred poetry and foster the self-consciousness of the community. He instituted simple ceremonies and rites for birth, marriage and death, which promoted a distinct identity for the Sikhs. His composition 'Lavan' now serve as the basis for the Sikh wedding ceremony. Lavan (circling) describes marriage as a rite of passage into deeper and deeper circles of existence. The journey begins with active work in the world and adoration of the Divine Name. The second verse describes the mind, which recognizes the singular One within all that is seen and heard The Divine is encountered everywhere and the 'unstruck sound (anahad sabad) is heard within the depths of the self. In the third circle, that feeling surges, and the self becomes fully absorbed in the Divine Love. As the fourth round commences, 'an din har liv lai night and day we contemplate the Divine', rapture takes over the entire self and unites the individual with the Infinite. Marriage is thus both literal and metaphorical. On the literal level it is a union of two people; and on the metaphorical level it is a union of the microcosm with the macrocosm. Fully in tune with the Divine, husband and wife begin to live sensuously in this world.

The Fourth Guru introduced the office of the Masand to the earlier Manji system. These Masands were community leaders who served as honored liaisons between the local congregations and the Guru in the center. They led the congregation in prayers, guided them doctrinally, and often led them to the Guru's presence. Guru Ram Das is remembered most notably for the founding of Amritsar, which was important for the development of Sikhism. The town was originally known as Ramdaspur, named after the Fourth Guru, and since it was located near the Delhi-Kabul trade route, it prospered quickly. Even during Guru Ram Das' time, it became the focal point for Sikhs to gather during the spring and autumn festivals. After the Guru Ramdas, his son Arjan became the successor of Guruship. The first 11 years of Guru Arjan's life were spent with his parents, Bibi Bhani and Guru Ram Das at the home of his maternal grandfather, Guru Amar Das, at Goindwal. In this town located on the imperial highway between Delhi and Lahore, young Arjan learnt several Gurmukhi from Bhai Buddha, Sanskrit from Pandits Keso and Gopal, and Persian from the local Muslim schools. He spent the next seven years in Ramdaspur and Lahore. In Ramdaspur, Guru Arjan received training in classical ragas from both resident and visiting musicians. He married Ganga Devi. In his young adulthood phase, he also spent time in Lahore, where he set up the morning and evening

patterns of Sikh worship among the congregations. He made the most of the vibrant atmosphere of Lahore by visiting Sufi centers and interacting with people of different faiths. In 1581, Guru Ram Das chose Arjan to succeed him as the Fifth Guru, which generated much hostility from Guru Arjan's eldest brother.

During his Guruship, Sikhism acquired strong scriptural, doctrinal and organizational foundations, and Sikh philanthropy and social commitment expanded beyond the welfare of the community. Guru Arjan initiated new construction projects and completed the building of sacred pools at Amritsar, Santokhsar and Ramsar, begun by his father. When a famine hit the Punjab, the Guru traveled from village to village, helping people to sink wells and undertake other works for the general good of the public. As a result, many more people were brought into the Sikh fold. Guru Arjan also established new Sikh centers and founded the new town of Taran Taran. He encouraged agriculture and trade, and organized a system of financial support for the Sikh religion. During this period, Sikhs traded in Afghanistan, Persia and Turkey.

The powerful Mughal Empire provided Guru Arjan's historical and political backdrop, and Emperor Akbar, with his liberal religious vision, was at the helm. The Muslim ruler brought people together for inter-religious discussions and produced a new 'Divine Faith' (Din-i-Ilahi). Interestingly, just when Persian was becoming the lingua franca of the Mughal administration, the regional language of Punjabi on the north-western periphery of the Indian peninsula was being crystallized by Guru Arjan. The Sikh Guru compiled the Granth, the first anthology in the Punjabi language, and to enshrine it, he constructed the Harmandir (the Golden Temple of modern times). During Emperor Akbar's tolerant regime, Guru Arjan articulated a distinct Sikh identity that was clearly different from Hinduism and Islam: 'I do not make the Hajj nor any Hindu pilgrimage, I serve the one and no other. I neither perform Hindu worship nor do I offer Muslim prayers, I have taken the formless One into my heart. I am neither Hindu nor Muslim' (GG: 1136). Guru Arjan's compilation of the Granth and building of the Harmandir (origin of the Golden Temple) were both vital elements in the construction of Sikh psyche and Sikh identity.

The spread of the Sikhism is a unique historical event which has influenced the course of history of not only India but also to some extent of the world. The new Socio-Economic and political fabric conceived by the founding fathers of Sikhism during the period of guruship continues to influence, guide, mould and move the Sikh society even today because the guruship was bestowed by the last guru, Guru Gobind Singh on the holy Adi Granth and on the corporate body of the Sikhs community known as the Khalsa (panth). To understand the history

of Sikhs, it is necessary to give a short description of the life and activities of the ten Gurus and provide a Historical setting to the Study. The Founders of Sikhism are known as Gurus. Nanak Dev was the First Guru and the Tenth and the last Guru of the Sikhs was the Guru Gobind Singh. By Guru Gobind Singh, the Guruship was conferred on the Guru Granth Sahib and the Panth Khalsa, the whole body of Baptised Sikhs.

The martyrdom of Guru Tegh Bahadur, the ninth Guru of Sikhs and pontification of his son, Guru Gobind Rai ushered in a new phase in the Sikh-Mughal relations.

At the time when Sikhism was born, India was in ruins, both politically and socially. The character of the people had sunk very low so low indeed that they could hardly distinguish between the life of slavery and that of self-respect. Many evils had crept into the religions and social life of the Hindus. The Sikh Gurus were determined to save it from disaster. So, the first Sikh Guru Nanak Dev took it on himself to reform it, infuse new blood in it. And thus give it a fresh lease of life. Guru Gobind Singh the tenth Guru had completed the task.

The fifth guru of Sikhs, Guru Arjan Dev and the ninth Guru of the Sikhs, Guru Teg Bahadur laid down their lives just to show that human dignity was the most valued possession of man and that it must be maintained at all costs. After the martyrdom of Guru Teg Bahadur, his son Guru Gobind Singh brought new reforms in Sikhism by established the Khalsa Panth in the Sikh religion. The creation of the Khalsa on the baisakhi day of A.D. 1699 by Guru Gobind Singh is a very important event in the history of the Sikh movement. This development in the evolution of the Sikh community, rich in historical and theological significance, superimposed, rather it was the natural culmination of a process going on since Guru Nanak. The founder - Guru had envisioned a social structure distinct from and outside the existing Hindu and Muslim social systems. To realize this vision, he appointed a successor (and this precedent was repeated nine successive times) after the latter had passed through the most rigorous of tests and given sufficient proof of his willing self-surrender. To become a member of this new social order implied treading the path of truthfulness: Guru Nanak had given a call to those desirous of treading this path to come forth voluntarily and be ready to lay down even their lives. Guru Gobind Singh repeated, in a different manner and in different circumstances though, the same call on that fateful day so as to create a nucleus of the envisioned ideal social structure. Guru Gobind Singh was, of course, aware to the fact that the continuity of ten spiritual preceptors, from Guru Nanak to Guru Gobind Singh, had given the Sikh movement the consistency and stamina required for its survival and success. At

the same time he also realized that the institution of personal Guruship could not be made perpetual. Moreover, the movement nurtured by ten Gurus had by then developed an inherent mechanism for its survival and further progression. Guru Gobind Singh, therefore, decided quite early in his career to abolish the office of personal Guruship and just before his passing away conferred the guruship on Guru Granth Sahib: the scripture or the Word (shabad) contained therein, to be more precise, became the Guru- Eternal for the Sikhs. It is said that the Gurus' spirit stands merged in it. Even earlier, some of the Gurus had in their hymns referred to such a relationship between the Word and the Guru. At the time of installation of the Adi Granth in the Harimandar, soon after its compilation, Guru Arjan had indicated in no uncertain terms as to the importance of shabad, Guru and the sangat in the Sikh system. At the same time, the Guru wanted to set up another institution which could live forever and which could, in keeping with the Guru's preference for democratic values provide a collective leadership to the community for all times to come. This institution was, of course, to be guided by the shabad (Guru Gobind Sahib). The Guru's physical self is believed to be merged with the community that follows the command of the scripture. The Panj Piare, this was the nomenclature given to the new institution, represented the Guru and were equal to the Guru when they met together in the presence of the Guru Granth Sahib or acted in keeping with the latter's spirit. The proceedings of the Baisakhi day of 1699 and the significance of the event have been narrated variously by several Sikh chroniclers. Unfortunately, the contemporary sources among them are rather concise and they do not refer to many details. Among the later works, many fanciful details got entered along with the historical ones: the former varied in keeping with the author's own background. Some of them tried to offer their own rationale to the event and therefore invented some new details. It is time to look at it with the required objectivity and to endeavor sift fact from fiction. The institution of Panj Piare (lit. the Five Beloved Ones) forms the kernel of the Khalsa as created by Guru Gobind Singh. Invariably all the old chronicles and other sources agree that the Khalsa was created on the Baisakhi day of 1699 though there is a microscopic minority which mentions a different year. For example, Kuir Singh, Gurbilas Patshahi 10,' is of the view that the event took place in 1689. This is obviously wrong for the sole reason that the Khalsa was created after the Guru's return to Anandpur after his 3-year stay at Paonta Sahib and after the battle of Bhangani (1688) had been fought. Kuir Singh seems rather careless in the matter of dates and several other dates such as that of the Guru's demise also fail totally with the established Sikh tradition and the historical evidence. Rattan Singh Bhangu, Prachin Panth Prakash, gives the year 1695. Sewa Singh, Shahid Bilas,' follows him in this respect. This view can also be easily rejected for two

reasons: one, the Guru was not at Anandpur in 1695. Second, the Bachitra Natak which deals with events till the Hussaini battle (1696) makes no reference to the creation of Khalsa. The author seems to have given the year on hearsay as he also says that the Baisakh that year fell on Wednesday: this is an apparent error as it actually fell on Friday. This view is also rejected by Bhai Nand Singh. He wrote his "Rahitnama" in Mahgar 1752 Bikrami/November-December 1695. The contents of this work suggest it to be a work of pre-Khalsa days. On the other hand, his "Tankhahnama" bears no date but obviously belongs to the post-Khalsa days. From his "Rahitnama" it is obvious that the creation of Khalsa- Panth took place after he had already completed this work, thus rejecting the view of Rattan Singh Bhangu and Sewa Singh. Kesar Singh Chhibbar', Bansavalinama Dasan Patshahian Ka, gives the year as 1754 Bikrami/ A.D. 1698, but we cannot rely on him since most of his dates are wrong. Interestingly, the Gurpranali', another work by Chhibbar, gives the year 1699. Before we take up an analysis of the proceedings of that day as given in different Sikh chronicles, it would also be pertinent to refer here to the story of devi worship, though only to reject it. A study of the Sikh thought and tradition would reject the story of devi worship outright. Sikhism is very specific and emphatic with regard to the unity of Ultimate Reality. According to Sikh thought, God never takes birth in human or any other form: He is beyond birth and death. Thus, the idea of Divine incarnation stands rejected. In Sikh thought all such deities are only enlightened beings, created by God. They are neither His equals nor Anointed by Him. They are only favored with His grace. Thus, in the Sikh system all gods and goddesses are the creation of the Supreme Being, Guru Gobind Singh in his Bachitra Natak proclaims that those who do good, noble deeds are gods.

The creation of the Khalsa by the Tenth Master has been a landmark not only in the history of the Sikhs but also of the mankind in general. It implied the inauguration of a community marked by a distinct outward appearance with long unshorn beard, hair of the head tied in a tidy knot and covered with neatly tied turban, sword dangling down their waist, etc. It was a brotherhood that believed in and worshipped only One Formless God, that was fully committed and dedicated to the Guru and his cause, that was free from all arid and effete rituals and superstitions, and that was virile and courageous enough to stand up to any oppression and injustice in social and political life. It was a community of the spiritually realized and socially conscious who aimed at the uplifted of others. They willingly strived and suffered for the realization of this Guru-inspired cause. They underwent selfless struggle and suffering so as to ameliorate the sufferings of others.

The creation of Khalsa in A.D. 1699 was not abrupt decision by the Tenth Master, rather it was the culmination of a process initiated by Guru Nanak. Guru Nanak proclaimed truth and love as the highest goals of human life: the path of love was quite difficult to tread and he advised one desirous of taking this path to be prepared to lay down one's life. To him, truth was higher than anything else but truthful living. Truthfulness in one's societal behavior was higher than even Truth because the former was the only means to realize the latter. He wanted to uplift man both from within (spiritually) and without (socially) by transforming the existing social order, marked as it was by decadent orthodoxy and arid and effete rituals in religious life, moral degeneration and corruption in social life and subservience and passive resignation in face of political oppression and exploitation. Guru Nanak closely observed the prevalent scene and resolved to create a new social setup separate from and outside of the existing Hindu and Muslim social structures.

Guru Nanak made religion the basis of the ideal social structure of his vision. To him religion was both embedded in society and was the basis of society. The social values which formed the basis of such a set up were derived from his metaphysical thought as contained in his hymns which are now found included in the Guru Granth Sahib. The distinct and independent Sikh metaphysics produced a distinct social thought. According to this thought, all beings and even the entire manifest world are not only the creation of God but are also essentially one with Him. The latter premise (that every being and everything is, in essence, one with the Creator-Lord who despite this apparent manifest plurality retains His oneness) transforms this world we live in into a place where resides the Lord, which must not be renounced to realize God, rather which must be improved upon so that man realizes his own as well as of the manifest world's pristine nature.

REVIWE OF LITERATURE

There are a number of reliable sources of the efforts made by the gurus for the social evils and their reforms during the time of the Sikh period. Which are written in different languages by different scholars.

1. **History of the Sikhs (vol-1 1469 -1839):** In this book, Khushwant Singh provides a detailed account of the religious, political, and social background that eventually brought about the formation of the Sikh religion during the fifteenth century, it outlines the development of Sikhism and the Punjab Monarchy. This volume is beginning with a description of the Sikh homeland, including its climate, available flora and fauna and

landscapes. From here the chapter turns to the founding of Sikhism by Gruru nanak, and development of Sikh religion through the exploits of his successors. Prominent gurus such as Arjun, Gond singh and Hargobind and their achievements and failures are presented.

2. **The Chaupa Singh's Rahit –Nama:** it is considered to be the earliest and longest Rahat – Nama on a Sikh Maryada in Punjabi and later translated and edited by W.H. Mcleod, as well as published at University of Otago Press,1987(New zealand). Its original and first copy were completed on 7th jeth, 1957 and appears under the name of Chaupa Singh does not seem to be the copy of the same. It would have produced between 1740 and 1765 AD. Chaupa Singh was a Chhiber Brahman by caste, therefore, his work is influenced by brahminical thoughts and rituals.
3. **Pracheen Panth Parkash:** This book was written by Rattan Singh Bhangu.He was the grandson of Sardar Mehtab Singh Mirankotia, who was killed by Massan Ranghar in the holy Sanctuary of Darbar Sahib to liberate it from sacrilege created by the marauders. He wrote his work at the instance of a british officer posted at Ludhiana and completed it in 1841. It is considered to be an authentic source of Sikh history After the Guru's periods of Sikh Gurus, it contains the history of the Sikhs from Guru Nanak Dev to the establishment of sovereign rule by Sikh Sardars between the rivers Attack to Yamuna In the late 18th century. Later, it was edited by Bhai Vir Singh, published at Wazir Hind Press, Amritsar in the year of 1914.
4. **Guru Bilas Patshahian Dus:** written by Koer Singh, which is considered that this book is to be written 43 years after the death of Guru Gobind Singh in 1751. He was contemporary of Kesar Singh Chhiber who wrote *Bansavalinama Dasam Patshahian ka*. It is product of the late 19th century during the time of Kuka Movement spearheaded by Baba Ram Singh as revealed by Dr. Parminder Singh in his research work of PH. D Degree that has been awarded to him in 2009, by the Guru Nanak Dev university, Amritsar.
5. **History of the Sikhs:** by Hari Ram Gupta: History of the Sikhs is a five volume series, dealing with all aspects- religious, philosophical, political, military, social, economic and cultural and contribution of Sikhism to world civilization, in particular to human rights, principles of liberty, equality and fraternity, as well as to the creed of democracy and secularism. The aim is to present a comprehensive view of the rise, growth and development of Sikh thought and action almost in every direction. It was published by Munshiram Manoharlal publishers.

6. **A History of the Sikhs:** Written by J.D Cunningham in English and published by Johan Murray Press, London in 1849. Later several reprints were published in India. He had the first hand information on the Sikhs as he spent many years in the Punjab and also an eye – witness to the Anglo-Sikhs War fought 1845-1846 AD. His work is considered to be one of the monumental work on the Sikhs ever written by a foreigner. It contains the history of the Sikhs from its origin to the first Anglo Sikh War, for its praise of the Sikhs and criticism of Lord Hardinges Punjab Policy in his work, he was removed from the political service.
7. **Guru Partap Suraj Granth:** written by Bhai Santokh Singh: He was a reputed Sikh poet and scholar, on invitation, He joined the service chief of erstwhile Kaithal state now a district headquarter in Haryana, As court poet of 1825, he completed the work during 1835 – 1843, It is a detailed work containing 51829 verses. It also contains the description of lives of last nine Sikh gurus and Banda Singh Bahadur who established first Sikh sovereign rule in 1710. It's is an fact a sequel to his own work Nanak Parkash completed in 1823 at Buria, now in Haryana, describing the life of Guru Nanak, first Sikh guru. It was edited by Bhai Vir Singh, during 1926-1935 and published at Wazir Hind Press, Amritsar.
8. **History of Punjab:** This book written by Dr. Sukhdiyal Singh. In this book, he has put a light on the works of the Sikh Gurus and their life. This book, Considered as a big source of important information about the society.
9. **Twarikh Guru Khalsa:** The author of this book is Giani Gian Singh ji. In this book, he has described the ways and deeds of Sikh Guru Sahiban as well as many social evils and that were eradication of their erasion by the Gurus It Contains information about Sri Guru Hargobind Sahib in It, There is a lot of information about holding two of the swords and fighting.
10. **The history of Sikhs:** in this book W.L.M Gregor has mentioned The detail about Punjab and sikh history of Guru Nanak Dev to Guru Gobind Singh. It also explains the relationship of the Sikhs with Mughals.

SCOPE

There were many social evils in society at the time of Sikh Gurus. Many efforts have been made by the gurus to reform. Studying of these efforts of Sikh Gurus is very helpful and important for the students of modern era, To overcome social evils, Guru Nanak Dev ji and other Gurus made great efforts and eliminated many social evils from society. The protests by the Gurus for social evils and their reforms are mentioned by various scholars in many reliable

books, those are written in different languages. Sikh history written by Macauliffe and the History of the Punjab written by Dr Sukhdiyal Singh provides valuable information. After studying the holy verses composed by the Sikh Gurus, Provide the information and Knowledge about many social evils of that time. Many reliable books on the lives of the Guru Sahiban provide important information to us. After studying all these books, we can provide Knowledge to the people of modern age in such a way that people can come awake. It is very important for the modern era so that people can get the right information about the true principle and contribution of Sikh religion to remove the social evils as well as to deal with these social evils.

NEED FOR STUDY

In the present era the people have deviated from the basic principles of society and religion, so it is very important to study the correctness of the Sikh Gurus during the medieval times to resolve and reform the social evils that present in the society. It is not easy for us to know about the social evils and the efforts made to improve them during the times of the Gurus. The main reason for this is that many of the symptoms associated with that time are not available. We have to study the primary resources carefully to obtain the correct data of that time. Because many authors have used myths alongside history as well as mythology. Many scholars have compiled many books about the period of Sikh Gurus and the life of Sikh Gurus. We need to get help from primary sources and reliable books to know the social evils of those times. The history of which is written during the period 1469 to 1708 can greatly increase our knowledge. This knowledge is very important for the society and people of our modern age so as to gain accurate knowledge of the social evils and the progress made by the Gurus for their improvement. Finding the right information about the misdeeds of medieval society and the efforts to the Gurus to improve them can prove to be a blessing for our society today.

OBJECTIVE

The main objectives of the present are as mentioned below:

1. To find the social evils in society during Medieval period and evils related to women.
2. To find the sources of knowledge about social evils of that time from Sikh history.
3. To know about the effects of social evil in society of that time.
4. To Getting information about the efforts made by Sikh gurus to overcome social evils.
5. To make people aware of these problems through the study of the social evils of those

time on a historical basis.

6. To Study How Khalsa *Panth establishde* to refine the social evil.
7. To Conclude the efforts of Gurus for social evils and aware the society.

PLAN OF WORK AND METHODOLOGY:

The purpose of our study is find reliable sources of the gains made by the Gurus for the social evils and their reforms during the times of the Gurus. What evidence the author provides on social and religious aspects in his work that would be verified with the evidence available in contemporary and secondary sources. If any discrepancy is found in description of information of the author would be given in the footnotes to be added beneath the same page. A glossary of the local and indigenous word used in the study would also be given separately for benefit of the persons who are not conversant with them.

TENTATIVE CHAPTERIZATION:

This study has been divided into five chapters for the sake of deep research.

CHAPTER 1

• Historical Background

First Chapter highlights of the historical background of 15th & 16th century which includes social, religious, political & economic condition of that time. Where various races which entered india were almost devoid of the memories of their motherland and got and fond of newly adopted country despite the fact that Punjab were devided amongst Hindu and Muslim aperpetual effort was make to unite them which gave way to a concept of live and let live.

CHAPTER 2

• Origin of Sikhism

In this Chapter explain about the Sikhism how this religion rise and spread all over the Punjab and how this religion refine the society in a peacefully manner. Sikhism emerged from the alliance of Hinduism and islam, when both religions were in contact since past 900 years. The path shown by saints for protection of human rights their a common path was given by Guru Nanak or followed by Guru Gobind Singh

CHAPTER 3

• Guru Angad, Guru Amar Das, Guru Ram Das And Guru Arjan Dev Under Social Reform

In this Chapter mentioned about the works of Gurus and their efforts against the social

evils. Some ralicies which are started by gurus like sangat, pangat, manji system, dasvand.

CHAPTER 4

• A new concept against exploitation in Society: Martyrdom and Miri- Piri.

Martyrdom of Guru Arjun how he was scarified their life for community. After the assassination of Guru Arjun. Guru Hargobind give a new unique principal of the Miri-Piri. It was possible to great a balance between religion & political. How this combination improve the society. The biggest achievement of Guru Sahib was in martyrdom which was do in the name of protection of human rights

CHAPTER 5

• A new establishment for society: Khalsa Panth.

In this chapter explain the creation of Khalsa was an independent manifestos and armed struggle against rampant oppression. That was the first time a struggle conceived concept was offered in the world and give the message for equality.