

CHAPTER 1

INTRODUCTION

Sikh Religion – A Divine Revelation

The latest World religion is the Sikh religion. It was founded in the 15th century by Guru Nanak Dev, who had been sent as a Prophet by God, the Almighty with His Divine Message of Truth, Name of God and pious deeds for the entire humanity, to uplift and protect it. It is thus a religion of the present age, capable of solving the problems of the modern age. Max Arthur Macauliffe, author of the prestigious book – *The Sikh Religion*, published by the Oxford University, London in 1909, has stated, with reference to the authentic writings of Bhai Gurdas, the first scholar of Sikhism, who had the honour to scribe *Guru Granth Sahib*, then *Adi Granth*, under the direct supervision of Guru Arjan Dev, fifth guru at page 192:

"There was no Guru or religious guide and without one the people were pushing one another to their destruction. Sin prevailed throughout the creation. Pure religion was weeping day and night and finally began to disappear from men's gaze beneath the earth. She was weighed down by human transgressions. In lowly attitude, she appealed to God for a guide. God, observing men's anguish and hearing their piteous cries, conferred supernatural attributes on Guru Nanak. He bestowed on him the super wealth of the Name and humility and sent him into the world to relieve its sufferings. When Guru Nanak contemplated the world, he everywhere saw spiritual darkness and heard the cry of pain. He endured the greatest privations and travelled to different countries in order to regenerate the human race. He pointed out to men the straight way that there was but one God, the Primal and the omnipresent. He restored the three legs which religion had lost and reduced to one, the four castes of Hindus."

In the world of religions, the belief in the God, the Almighty sends a prophet in the human garb with His message of truth to protect and enlighten the humanity and who makes the Divine proclamations needed at that time for the uplift of the mankind. In the west, Ibrahim is considered to be the earliest Prophet from the Jewish nation, followed by several successors of that tribe, till Moses came forth, who scribed the Divine Teachings in *Torah*, the scripture of Judaism, professing to be the direct proclamations from God. About two thousand years back, Jesus Christ, proffered himself to be the Prophet and Son of God, and that he was explaining the Divine

message of the earlier Prophets like Moses and Ibrahim and not the creation of a new faith, but Christianity founded by him eclipsed Judaism. In fact, Judaism introduced the concept of monotheism, the belief in one God and that served as the foundation for Christianity and Islam. The Bible, the New Testament relating to Jesus Christ became the scripture of Christianity; over one third of world's population is follower of Christianity.

About five hundred years after the foundation of Christianity, Hazrat Mohammed of Arabia proclaimed himself to be the Prophet of Islam by not challenging the previous Prophets up to Christ; rather confirming their teachings by professing that there can be no one equal to or partner of God, the Almighty. Islam became a new religion with Hazrat Mohammed of Arabia as its Prophet and also the last Prophet as alleged. Less than one third of world's population is now a follower of Islam, mostly in the Middle east, the Arabic countries. 'The Quran' is the holy scripture of this religion.

In the east the traditional religion is of Hinduism, mostly spread over in India with over one sixth of the world's population as its followers. There is no specific Prophet of this religion, but it believes in numerous gods and goddesses: the first three being Brahma, Vishnu, and Shiva and the incarnations of God like Ram Chandra, and Shri Krishna, the kings of Ayodhya and Mathura respectively, also being the heroes of "Ramayan" and "Mahabharat" respectively. The scriptures of Hinduism like Vedas, Shastras and Puranas, are attributed to Rishis and Munis, the religious personalities of Hinduism. Superstitions and myths surround this religion more than any other.

About two thousand five hundred years back, in India Buddhism was founded by Mahatma Buddha with its eightfold principles and its three pillars of morality, meditation and wisdom to be acted upon simultaneously in all actions and activities of life without the elaboration of the pious relationship of man and God. Though it got into conflict with Hinduism, after having once become the State religion of India in times of Ashoka, but it spread in the adjoining hilly areas of Tibet and other countries like Japan and is one of the five main world religions. Sikhism is also amongst the main five world religions. To introduce Sikhism in the words of the eminent scholars of world religions and history:

"The Sikh faith is the universal religion for the present space age. The Sikh religion is truly the answer to the problems of modern age. The older faiths were good in their day but that day is now past and we are living in the dispensation of Guru Nanak. The other religions contain Truth but Sikhism contains the fullness of Truth. It is the faith of new age. It is the *summum bonum* for the modern man. It completely supplants and fulfills all the former dispensation of older religions."

(H L Bradshaw, a Christian priest and scholar of world religions of USA : *Sikhism, Sikh Review*, Calcutta)

"It would be difficult to point to a religion of greater originality or to a more comprehensive ethical system than Sikh religion. The Sikh scriptures contain sublime truths, the study of which cannot but elevate the reader spiritually, morally and socially. There is not the tinge of sectarianism in them. They teach the highest and purest principles that serve to bind man to man and inspire the believer with an ambition to serve his fellow men, to sacrifice all and to die for their sake. The

Sikh religion compared to other religions presents no mysteries and embraces an ethical system, such as has never been excelled if indeed it has never been equalled. It offers few points of attack than any other theological system."

(Max Arthur Macauliffe, author of a prestigious book *The Sikh Religion*, published by Oxford University, England in 1909 and who served in Punjab as a Divisional judge and resigned to scribe this book, he thoroughly studied the Sikh religion there for over twenty years.)

"I have studied the scriptures of other great religions but I do not find elsewhere the same power of appeal to the heart and mind as I find in *Guru Granth Sahib*. They are compact in spite of their length and are a revelation of the vast reach of human heart varying from the most noble concept of God to the recognition and indeed the insistence upon the practical needs of the human body."

(Pearl S. Buck, The American Nobel Prize Winner, Vol. 1, p. XIV of Translation of *Guru Granth Sahib* by Dr. Gopal Singh)

"In the coming religious debate, the Sikh religion and its scripture *Adi Granth* will have something of special value to say to the rest of the world."

(Prof. Arnold Toynbee, the eminent American scholar of world history; UNESCO selections from *Sacred Writings of Sikhs*, Foreword p. 10)

"Guru Nanak saved Sikhs from those blunders in which Indian society had been indulging for centuries and he instructed the Sikhs for the remembrance of God and truthful character and in this manner he founded the religion simple, clear-cut, independent and beyond the false rituals and rites. It was on these basic principles that Guru Gobind Singh formed such a nation which elevated everyone politically and religiously after doing away with class system."

(J.D. Cunningham, an eminent British historian author of *History of the Sikhs*, London 1849, who remained in Punjab for over eight years in British political employment and studied Sikh religion and witnessed Anglo-Sikh wars.)

"Sikhism, indeed itself revealed something of what in the last analysis Religion is. It is an independent and conspicuous order of its own. The world today needs its message of peace and love."

(John Clark Archer, eminent scholar of religions; *Hinduism and Buddhism*, London, p. 267)

"Sikhism is a wholly new, original and genuinely monotheistic religion. It is an independent religion. It is the only living faith that gives the healing outlook of life."

(Edward Britten Court, the eminent scholar of religions; Foreword, *The Sikh Way of Life* by Ranbir Singh, p. 10)

"Guru Nanak had brought a practical religion. Guru Nanak had understood the basic knowledge which had not been understood by other reformers only that religion can survive which teaches practical way of life (as Sikhism) and not that how to flee from the worldly affairs."

(C.H. Payne, the eminent scholar of religions; *A Short History of the Sikhs*.)

Prof. Puran Singh, eminent scholar of Sikhism, remarked in *Spirit of the Sikhs*, "Cunningham and others, who have written on the Sikh people, have seen a new nation of men in India, who were welded together by the genius of the Guru into a spiritual brotherhood. In the whole of India, the Sikh nation is the brightest spot still which has an inexhaustible will to die for the love of its ideals. Guru Gobind Singh cut the moorings of this nation from the racial past and a nation wholly modern in spirit and mind sprang up out of Guru's mind with a highly inspiring and most deeply reactive

traditions and history of its own. Their inheritance from the Guru is of spontaneous practice of self sacrifice, love for all creations and practice of goodness. It was a nation that was set on voyaging into the oceans of its future. The Hindu and of the Muslim past was abolished for the Sikh. They did successfully cut themselves off from all the past systems of thought and life. I am neither Hindu nor Muslim, said the Sikh. Guru Gobind Singh exactly like Guru Nanak almost in the same phrase dismisses all the so called religions and creeds of India as blind superstitions. The Gurus liberated the men from the slavery of the Devas and Vedas. This makes the whole Sikh history a unique spirit of man, embodied in noble action."

The eminent Sikh scholar of the 16th century who scribed the *Guru Granth Sahib* under the direction and supervision of Guru Arjan Dev, the fifth Sikh Guru, is Bhai Gurdas, who gives an eyewitness account of the Sikh movement. His own writings are considered to be the key to understand Sikhism. He describes the Sikhs :

"The Sikhs through concentrated contemplation of Holy Word realize the presence of God. They attain the final stage of spirituality; they become sober, mature and conscientious. They become truthful and fearless."

(Var 3.4)

"They spontaneously surrender to the will of God."

(Var 3.13)

"They understand their real self."

(Var 3.20)

"They become God inspired and use sweet words. Whatever they utter is prompted by Divine Love."

(Var 6.18)

"They live in their homes, undisturbed by worldly evils and seek best virtues; they live in the world inspired by noble thoughts like one liberated in spirit."

(Var 6.15)

"They give up lust, anger, enmity, greed, worldly attachment and pride. They acquire the virtues of truth, contentment, compassion and dutifulness and practice remembrance of the Holy Name, charity and purity."

(Var 11.3)

"They make a living through honest labour and give the charity and though respected but do not think highly of themselves."

(Var 28.15)

Sikh religion is a Divine revelation for the entire mankind with its message of truth, Name of God and pious deeds. It is the latest religion for the present space age and answers to the problems of the modern man. It satisfies the scientific and juristic minds of today, being without any myths and superstitions in which man had been made to indulge by some previous faiths and systems. It is a religion of comprehensive moral and ethical values to elevate the man spiritually, morally and

socially. Its aim is to convert the self centered mind to God, tuned by Name of God in the mind and to transfer the control of the mind from the narrow egoistic tendencies to higher consciousness to be activated for all the socio-political affairs during one's life and to finally unite the individual soul with the supreme soul, Creator of the entire creation. The doctrines, ideology and religious practices leading to a truthful way of life of the Sikh religion are so impressive that every scholar of the world religions whosoever got the occasion to study it paid high tributes to the Sikh religion.

The Name of God is the nucleus of the Sikh religion. It has to be imbued in the human mind. The Name burns egoism, eliminates vices and cultivates virtues leading to a truthful way of living. One and the only one God, the Almighty is to be worshipped, who is the Creator of the entire creation, its sustainer and destroyer. It is the light of God which shines in everyone. The will of God prevails everywhere and everyone has to submit to it and live in accordance with it. There is no one beyond that Divine will. The concept of God is to be unborn, formless and self-illuminated. The entire humanity is of one race, being created by the same Creator without any distinction or discriminations. Selfless service of humanity is the natural outcome. The religions which advocate numerous gods and goddesses and incarnations of God, the class, caste and creed discriminations violating the equality of humanity, useless rites and rituals and which do not reach or preach the Name of God have been rejected in Sikhism. Sikh religion is now one of the five main world religions.

The Sikh religion is an independent and separate religion like other religions of the world with its own distinct ideology, doctrines and religious practices. There were mainly two religions in India when Sikh religion was founded in Punjab-North India in 15th century. One was the traditional Hindu religion with its allied groups while the other was Islam which had been brought by the Muslim invaders who started invading India a few centuries earlier. Both of these religions were conflicting and hostile to each other. Guru Nanak Dev, founder of Sikhism, proclaimed in the very beginning that "There is no Hindu and there is no Musalman." The hostilities of those religions were condemned, since everyone is the creation of the same Creator. God of the Hindus is the same as that of the Muslims. Everyone has the same soul, light of the same God, that shines in all. Everyone has to reach the same destination to unite with God, the Creator; then why the disputes and hostilities, even if paths are different? In Sikhism, the harmonious co-existence and understanding of all religions was preached with due respect to each.

The love between man and God and the love between man and man was advocated in Sikhism with equality and dignity for each individual with a sense of selfless service to humanity. Great stress was laid on the responsibility to society. Injustice was not to be tolerated; not only against one's own self but against all others who were victims of injustice. Basic human rights were to be ensured not only for one's own self but for everyone else. Livelihood was to be earned by hard labour and by honest means and had to be shared with the needy. Truth was to be above

everything, but higher still, was the truthful living. Egoism and vices were to be eliminated by the continual presence of God in one's mind. While the virtues were to be inculcated, the main virtues being truthfulness, righteousness, kindness, mercy, forgiveness, sincerity, good and pious deeds, pure intent of mind, faith in God, service of humanity, God's admiration, surrender to God's will etc. The narrow egoistic tendencies of mind were to be converted to God tuned of higher consciousness and activated in all the socio-political spheres. These are the dictums of Sikhism.

The initiation of the *Amrit* of the double-edged sword to become a Sikh was prescribed by Guru Gobind Singh, the tenth Sikh Guru, making the Sikhs to be the Singhs (men), and Kauris (women). The order of the Khalsa, with the possession of five Sikh emblems were to be mandatory for all Sikhs to which there could be no exemption. The appearance of the Sikhs became conspicuous and distinct from others even to a blurred eye even from a distance. This *Guru Granth Sahib* was ordained to be the eternal Guru of the Sikhs in perpetuity by him, as was the Khalsa, the commonwealth of the Sikhs to take their collective decisions under its guidance. The Sikhs became a separate nation with all the ingredients of a nation. They challenged the Mughal empire for their freedom and sovereignty to which the rest of Indians had submitted. After a prolonged struggle of about a century the Sikhs wiped out the Mughals and Afghan invaders. They set up their own Sikh empire in the entire north of India with its borders adjoining Afghanistan on one side and China on the other. The Sikh army was one of the best in the world. Sikhs remained devoted to their religion and followed the Sikh dictums with commitment.

In the Sikh Rule, justice was ensured to everyone. The basic fundamental human rights were ensured to everyone. The freedom of worship and religion was ensured to everyone, which had been crushed under the Mughal regime by force. There was no discrimination on the basis of religion, caste or creed. In fact, in Sikhism, the religion and politics are inseparable and rather the higher moral and ethical values inculcated from the teachings of Sikh religion are to reflect in all socio-political affairs. The elimination of egoism and other vices, inculcating the virtues according to Sikhism methodology by imbuing the mind with the Name of God, leading to Truthful living are to be cultivated throughout one's span of life in all the spheres as the acquiring of Divine knowledge and virtues is not the end of it. The practical life in all the aspects must reflect the virtuous and pious deeds.

The Name of God is the nucleus of Sikhism which saves man from all ills. Guru Nanak discarded all the religious rites and rituals, prevalent in the systems of that time proclaiming that nothing is equal to the Name of God:

"The more one readeth and writeth, the more is one tormented;
The more one wandereth on pilgrimages, the more one babbleth;
The more religious garbs man weareth, the more discomfort he causeth his body;
Bear, O my soul, the result of thine own acts;
He who eateth not corn, hath lost the relish of life;

Men suffer much pain through their attachment to mammon.
 They who wear not clothes suffer terribly, day and night;
 Man ruineth himself by perpetual silence. How can he who sleepeth in ignorance be awakened without a Guru.
 Even though man go barefooted, he must still suffer for his own acts.
 If a man eat filth and put ashes on his head, the blind fool looseth respect; without the Name, he obtaineth no abiding place.
 The ignorant man who dwelleth in the wilderness and at burial grounds and cremation grounds, knoweth not God and shall afterwards regret.
 He, who meeteth the True Guru and fixeth God's Name in his heart, obtaineth comfort; Nanak, he on whom God looketh with favour obtaineth Him.
 He becometh free from hopes and fears and destroyeth his pride by means of the words."
 (*Asa di Var*, Pauri 8, Salok 1)

And

"They who have meditated on God as the truest of the true, have done real worship and are contented. They have refrained from evil done good deeds and practised honesty."
 (*Asa di Var*, Pauri 7)

And

"God Almighty watches the merits and demerits of everyone;
 According to their own acts (good and bad) men shall be nearer or farther from God;
 They who have pondered on God's Name and departed after the completion of their toil; shall have their countenances made bright.
 O Nanak, so many shall be emancipated in company with them."
 (SGGS, p. 8)

Virtuous Deeds Emphasized

Guru Nanak laid a great emphasis on the virtuous deeds and truthful living.
 "Where the deeds are virtuous there is the perfect understanding."
 (SGGS, p. 25)

And

"If clothes be stained with blood, the garments get polluted;
 Who suck the blood of human beings, how can their mind be pure."
 (SGGS, p. 140)

And

"By becoming pious, God is realized. Like this His worth is evaluated."
 (SGGS, p. 420)

And

"They who practise truth, contentment and love, obtain the virtues of God's name."
 (SGGS, p. 422)

And

"Vanish evils from the mind, God the True one, shall grant Truth."

(SGGS, p. 422)

And

"Renouncing lust, wrath, deceit and moral sins, clasp the True Name of God in the heart; When the currents of Ego, Avarice and Greed shall die away, the man unites with God who is merciful to the weak."

(SGGS, p. 436)

And

"Truth is above everything, but higher still is Truthful living."

Present Age Needed New Universal Religion for Divine Guidance to Mankind

Guru Nanak Dev, founder of Sikh religion came to this world in 1469 AD at village Talwandi in Punjab in North India, which is now in Pakistan after the 1947 partition of India. The Sikh religion was founded only five centuries back and is the latest religion of the world. It is a universal and originally revealed religion with the Divine message of truth, Name of God and pious deeds for the present age in which there is a dominance of falsehood and the burning desires of materialism. At that time in the 15th century the religious, political, social and economic set up had sunk to the lowest ebb. The fake religious leaders and also the cruel autocratic rulers were exploiting the innocent masses. It was a situation requiring a prophet and a new universal religion to uplift and enlighten the mankind.

Hinduism with all its allied faiths and systems was the main traditional religion in India, while Islam had been brought into India by the Muslim foreign invaders, who started invading India from 8th century onwards. They tried to enforce Islam upon Hindus by the threat of tortures, which created hatred and prejudice in the minds of Hindu society against Islam. The fundamentals and doctrines of Islam were neither taught by Muslims nor learnt by Hindus. So it proved to be of no help or any guidance in the religious sphere of India. The Muslim invaders by their aggressive brutal acts, misrepresented Islam to be altogether based upon violence and violation of all basic human rights and values. Although Islam itself means peace and submission to the will of God and is based upon the oneness of God and equality of mankind without caste and creed systems. The religious preachers of Islam, Qazis and Mullas toed the line of Muslim rulers and invaders to misrepresent the Muslim law to the extent of saying that God has created Hindus to be the slaves of Muslims and that the Prophet had ordained that if Hindus do not accept Islam then they should be tortured and put to death and their properties confiscated. What a false interpretation !

Christianity professing the worship of one and only one God and brotherhood of mankind with the emphasis on Jesus Christ as redeemer and protector of humanity had, no doubt, spread all over the West, but it was not known in the East till the 18th century. In the 15th century this religion also faced great turmoil. Exploitation of innocent masses for monetary considerations had erupted among the Christian priests and certificates of heaven were even issued. Letters of pardons of sins were also issued by the Pope. John Wycliffs, a Catholic priest and translator of Bible in English, who was professor in theology at Oxford, in 14th century raised his voice against corruption and irreligious practices, asserting that to rebel against the erring Pope is to obey Christ. There was thus rebellion against the so called corrupt Church regime but to no effect. Martin Luther King, a German professor of biblical studies had written 95 theses on disputations for clarification of the power of indulgence to challenge the authenticity of the Roman Church as to point out the abuses and excesses regarding the role of Papal indulgences. He was excommunicated by the Pope in 1521 instead of the desired reformation to end corrupt practices. Thus a new group of Protestants in Christianity came into existence that separated from the old Catholic Church. It is just to show that there was turbulence everywhere in 15th century when Sikh religion was founded.

Hinduism, the traditional religion of India was a victim of its own amalgamation of different and contradictory faiths and systems with separate principles, practices, rituals and rites and the division of its people on basis of creed and caste discriminations. All the systems in confrontation with one another were united under one label, which ensured the supremacy of the Vedas and the Brahmins, but which ultimately resulted in the disintegration and demoralization of Hindu society making it incapable of resisting the foreign Muslim aggressors.

On the one hand there was the Vedantic theory as contained in the four Vedas and Shastras. This was coupled with the Simritis of their sage Mannu which provided supremacy to Brahmins and gave untouchability to Shudras, and thus divided the society into four castes – Brahmins, Kshatriyas, Vaish and Shudras, alongwith the religious dictum of Mannu that if this division of mankind is interfered with, Dharma itself would stand polluted. This irreligious act, was done in the Name of religion by dividing the Hindu society and it attempted to cover the discriminatory practices by indulging the innocent masses in useless rites and rituals and other false religious practices. The worship of numerous gods and goddesses and incarnations of God in different systems as one chooses is the characteristic of the group of this category.

On the other hand, there was the Epic of Mahabharata, the hero of which is Sri Krishna, King of Mathura. He gave a philosophic sermon to Arjuna, in the battlefield of Kurukshetra, when he was driving the chariot to take part in the battle on the side of Pandavas, who were in his relations as is contained in *Gita* – the scripture of Hindus. Lord Krishna is considered as an incarnation of God in Hinduism and is worshipped by his devotees in their own way. The other Epic was that of *Ramayana*, the hero

of which is Ram Chandra, King of Ayodhya, who was at war with Ravana, King of Lanka. As Ravana had abducted his wife Sita, so Rama was attempting to rescue her. He is also considered to be the incarnation of God and is worshipped by his devotees in their own way.

There was also the Yogic cult, with an altogether different ideology and practices with their own symbolic distinctions. They practised meditation in groups, in seclusion in forests and mountains, far away from the maddening crowds of humanity, bothering no social responsibility to society and discarding the householders' life though living on the alms begged from the householders. They were divided in twelve sects. They suffered from egoism and claimed to have acquired an occult with supernatural powers.

There were several other groups, those of *Bairagis*, *Udasis* and *Sadhus*, worshipping their own gods and goddesses in their own ways. They also depended upon the alms of the householders, without themselves doing any hard labour to earn their livelihood and were beyond any social responsibility.

Though all these groups and systems were brought under the domain of Hinduism, they followed their own different routines, rites and rituals. The overall impact of the contradictions in the religious systems – caste and creed discriminations, unconditional non violence theories, escape from social and political responsibility and stress on individualistic and selfish interests. All these factors brought total disintegration, demoralization, and sense of fear and cowardliness in Hindu society to such an extent that it became incapable of resisting the foreign Muslim invaders, who took big advantage of it. Had the religious system been compact and uniform, believing in the fatherhood of one and only one God and brotherhood of mankind without caste and creed distinctions and not have discriminations, the people could have remained united and the invaders would not have dared to invade India. Neither the Hindu society would have faced such humiliations and brutalities and nor would have the Mughals ruled over India.

Muslim invaders boasted that they could invade India whenever they liked, put to death millions of Hindus, burn to ashes thousands of their temples and make Hindu womenfolk their slaves by taking them away to their countries alongwith the looted wealth, without any resistance from such a large population of Hindu society. Though it appears to be incredible but it is a historical fact that the total number of armed forces accompanying the Muslim invaders on such occasions, several times, were hardly in hundreds, but still millions of Hindus did not resist them. If such a huge population of Hindus had jointly blown one breath, the tiny forces of invaders could be blown away. But their divisions and demoralization stood in the way. Sikander Lodhi, Feroze Shah Tuglak, Bakhtyar Khilji, Amir Taimur, Shahal-ud-din Ghazna, Qutab-ud-din Aibak, Ala-ud-din Khilzi are in the list of the foreign Muslim invaders, whom Hindus could not confront against.

In the 15th century, the Mughal tyrant Babur, invaded India and committed

indescribable cruelties and brutalities on the Hindu population. He established his rule in India which the Hindus could not challenge due to their demoralization and sense of non-resistance to invaders for several centuries. Hindus were forcibly converted to Islam, under the threat of the sword. Their religious leaders could not resist it as they were not prepared to make their supreme sacrifices. Indeed they had lost their religious spirit and were engaged in useless rites and rituals to exploit the innocent masses and had an empty hold on them for their monetary considerations. The politicians themselves submitted to these tyrant invaders. They had no courage or will to face their force with force to resist their cruel aggressions. The general public had no avenue to stop their onslaught. The Hindu womenfolk were the worst victims in such a situation.

Just prior to the foundation of Sikh religion in 15th century there was turmoil in religious and political affairs in the East and in the West as well. In India, Muslim invaders and Islamic preachers were aggressive, unjust and brutal, violating all human rights and values of Hindus. The Hindu religion and political leaders were demoralized having disintegrated and demoralized the entire Hindu society by exploiting it for centuries for their monetary considerations and having involved them in useless rites and rituals, and discriminations based on caste and creed systems. Exploitation of innocent masses was everywhere; there being no one to protect them and to provide them Divine guidance.

In fact, the human mind had virtually forgotten its Creator. There was ill-will amongst mankind, instead of goodwill; hatred, instead of love; falsehood, instead of truth; darkness instead of light; egoism, instead of humility; selfishness, instead of selflessness. In a way, the sense of selfless service to mankind had vanished. The feeling of brotherhood of mankind had withered away. Instead of the worship of one God, there were numerous gods and goddesses to be worshipped in Idolatry. There was no Divine guide to enlighten mankind.

In the words of Bhai Gurdas, eminent Sikh scholar of 16th century:

"Disappointing state of affairs was in the world and the entire universe was ensuing in human ego. Some persons were worshipping stones, while some cremation grounds; fraud of black magic increased the human anger; numerous faiths and systems were being setup after the strife among individuals. Truth was pushed to the corner; the Brahmins and Mullas were quarreling among themselves without any purpose; Everybody was putting forth his own faith; everywhere sinful acts were being committed."

(Var 1-7, 1-18)

Bhai Gurdas further stated Guru Nanak to be a Prophet:

"The mankind had cried and shrieked to its Creator to send a Prophet to enlighten and protect them in this Dark age. God, the Almighty, sent Guru Nanak with His message of truth and Name for the entire mankind to uplift them."

Guru Nanak founded the Sikh Religion, the latest religion of the World to spread

the message of Divine truth and the Name of God for the redemption of mankind in this present age and to solve the problems of the modern man.

Dr. Muhammed Iqbal, the eminent Muslim scholar and philosopher commented :

"After ages, the house of false Gods was illuminated again and the light of God again radiated in the house of man. Then arose in Punjab, the call for oneness of the spirit; and the ideal man, Guru Nanak awakened India from its world of dreams."

H.L. Bradshaw of USA, the eminent Christian missionary scholar remarked :

"The older faiths were good in their day, but that day is now past and we are living in the dispensation of Guru Nanak. The other religions contain truth but Sikhism contains the fullness of truth."

(Sikhism, Sikh Review, Calcutta).

Foundation and Making of Sikh Religion

Guru Nanak Dev, founder of Sikh religion, was deputed by God, the Almighty, as a Prophet to enlighten and protect the disturbed mankind with his message of Truth, the Name of God and pious deeds in the present age. The foundation of the Sikh religion for a universal Divine knowledge for the entire mankind was laid down by him. Under the direct communion with God, the Supreme Being, Guru Nanak, saw in his Divine vision, which he proclaimed in his Divine hymns :

"The entire world burning with worldly desires and darkness everywhere; the rulers being like the ferocious tigers who were embarrassing the public; the rulers had their officials like mad dogs and were acting as butchers; righteousness having flown to wings; there being pitch darkness of falsehood everywhere and no hope for the light of truth to come again in the world; Qazis, the Muslim preachers being corrupt; Brahmins, the Hindu priests sucking the blood of the helpless; Yogis, the leaders of the Yogic cult knowing not the path of God and these three misguiding the masses and responsible for the miseries of the public at large. Greed, Sin, Falsehood and lust, having become dominant in the social set up; as virtues having no place in it; while the public devoid of any Divine knowledge and moral strength, satisfying the official greed with bribe, the carrion."

Guru Nanak declared that "He is neither Hindu nor Musalman." Allah of the Muslims and Aulakh of the Hindus is the same God, one Creator of the entire creation. The same light, the soul, the inner conscious is the light of only one God, shining in everyone, who are all made of the same five elements. God is the creator, sustainer and destroyer of all the human beings, who is one and only one. All the souls are to unite with Him. Then why the dispute over the different paths, leading to the same goal? Guru Nanak advocated meditation in the Name of the one and only one God (formless, unborn, and self-illuminated), discarding the theory of Hinduism of numerous gods and goddesses and the incarnations of God. Revealing the Divine message of Name of God, truthful living and doing pious deeds and following practical ways of truthful living, and condemning the useless rites and rituals as the handiwork of fake religious leaders to exploit the innocent masses.

Guru Nanak remained on missionary tours for more than twenty years, covering the distance of more than twenty thousand miles, not only from one corner to the other in India, but also in several adjoining countries to spread his revelation of Truth and the Name of God to the entire humanity. He visited all the centres of Hinduism, Buddhism, and Jainism, Yogic cult, Islam and other faiths and systems, prevalent at that time holding the discussion with the then religious leaders of those faiths and preaching his own Divine message, who submitted to Him and His Divine enlightenment. Hundreds of thousands of persons became his followers, named as Sikhs, which means pupils and learners of Divine knowledge as it is not complete till one's soul unites with God, the Almighty.

Guru Nanak spent the last twenty years of his life at his village Kartarpur, preaching the Sikh religion and exhibiting its practical, truthful living in the Sikh way of life, to meditate in the Name of God, to earn by hard labour and by honest means and then sharing one's earnings with the needy, performing the daily routine of serving the holy congregations with community meals and performing co-operative farming and treating everyone equally without any distinctions and discriminations on the basis of caste, creed or any other ground whatsoever. Fatherhood of God and brotherhood of mankind were the dictums of Guru Nanak. Hundreds of thousands of devotees visited him to get his blessings and the Divine knowledge. He compiled his Divine compositions as revealed by God through Him for entire mankind.

Bhai Mardana, a Muslim, who used to play the Rebab, while singing the divine hymns in praise of God by the Guru and Bhai Bala, a Hindu Jat, his attendant, were his childhood friends who mostly accompanied him, which itself exhibits that Guru Nanak did not discriminate between Hindus or Muslims, as he believed not in these nomenclatures. Everyone who came in contact with Guru Nanak's Godly personality was convinced that he was a Prophet deputed by God to enlighten and protect the mankind with His Divine message.

Rightly remarked; the eminent C.H. Payne in *A Short History of the Sikhs* :

"Guru Nanak had brought a practical religion. Guru Nanak had understood the basic knowledge which had not been understood by other reformers. Only that religion can survive which teaches practical way of life and not that how to flee from the worldly affairs."

And the British Historian J.D. Cunningham writes in *History of the Sikhs* :

"Guru Nanak saved Sikhs from those blunders in which Indian society had been indulging for centuries. He instructed the Sikhs for the remembrance of God and truthful character and in this manner, he founded the religion; simpler, clear cut, independent and beyond the false rituals and rites."

And, the luminent scholar, Khuda Mohammed proclaimed :

"Buddha attained Buddhahood, while Guru Nanak was born Buddha."

In similar vein, another eminent scholar, Mirza Ghulam Ahmed remarked :

"Guru Nanak was at a higher place than the other prophets of the world."

Guru Nanak Dev, appointed his successor Guru Angad Dev as the second Sikh Guru. Eight other Sikh Gurus succeeded one after the other, having been appointed by each of their predecessors to directly guide the Sikhs. Guru Gobind Singh, the tenth Sikh Guru before his heavenly departure in 1708, ordained the Sikhs to accept *Guru Granth Sahib* as the perpetual eternal Guru, being the living spirit of all the Sikh Gurus and the embodiment of Divine word, as revealed through them by God, the Almighty for the entire humanity.

Guru Angad Dev, the second Sikh Guru made Khadur Sahib, in Amritsar District of Punjab, the central place of preaching, where he resided. He spread the message of Guru Nanak as entrusted to him. He also developed the Punjabi language in which the Divine Hymns of Sikh Gurus were written. He appointed Guru Amar Dass as his successor.

Guru Amar Dass, made Goindwal as the centre of his activities, situated at the bank of River Beas in Amritsar District. He established twenty two Sikh centres, called *Manjis*, throughout India to spread the teachings of Sikh religion. He made Langar, the community Kitchen effective to partake the meals, sitting in the same row. He made it obligatory to first take the meals, so as to make everyone feel equal in status without any discrimination on any ground whatsoever. These instructions were so strictly implemented that Mughal Emperor Akbar, who came to meet the Guru, had to comply with it. It was an effective step to remove inequality in mankind which had been crushed by Hinduism by dividing the society on caste and creed systems. He appointed Guru Ram Dass, his son-in-law, as his successor to be the fourth Sikh Guru.

Guru Ram Dass, the fourth Sikh Guru made Amritsar his central place and developed that town. He got the *Amrit Sarovar* dug which is now the attraction of the world. He spread the teachings of Sikhism far and wide. His divine guidance for the daily routine of Sikhs is followed till now and will stand followed by Sikhs in all times to get up early in the morning and meditate on the Name of God. It requires taking bath early in the morning that cleanses the mind, to sing the hymns of Sikh Gurus' *Bani* and practice through out the day consciously to live in the presence of God and constantly to remember God and to meditate in the Name of God and make others also to do so. He appointed his son, Guru Arjan Dev as the fifth Sikh Guru.

Guru Arjan Dev constructed the Sanctum Sanctorum, Harimandar Sahib in the middle of *Amrit Sarovar* at Amritsar, later on called the Golden Temple when Sikhs plated it with gold. Guru Arjan Dev compiled *Guru Granth Sahib*, containing the Divine Hymns of all the five Sikh Gurus, besides the Divine Hymns of 30 saints and Bhagats of other religions. He installed the *Guru Granth Sahib* in Harimandar Sahib; wherein the singing of the Divine Hymns is performed from early hours of the morning to late at night. Thousands of devotees come there daily to pay their obeisance to get peace

of mind. The fanatic Muslim emperor Jahangir instigated by some Mullas close to him and his Hindu Minister Chandu, could not tolerate the widespread following of the Guru and that he himself recorded in his biography :

"Either this Divine Guru be converted to Islam or get away with, because besides the Hindus, Muslims were also going to his fold."

Guru Arjan Dev outrightly rejected his dictat and voluntarily gave his supreme sacrifice for the basic human right of freedom of religion. He was martyred in June 1606. It was the first martyrdom for the freedom of religion in Sikhism which was followed by numerous martyrdoms by Sikhs for the basic human right of freedom of religion. Guru Arjan Dev appointed his son Guru Hargobind as the Sixth Sikh Guru.

Guru Hargobind, wore two *Kirpans* of *Miri* and *Piri* – symbols of worldly and spiritual leadership. He constructed Akal Takhat in front of Harimandar Sahib. The height of which was more than the Mughal Takht of Delhi exhibiting the sovereignty of the Sikhs. He raised the Army of Sikhs to meet the Mughal force with force which had become necessary after the martyrdom of Guru Arjan Dev – the exponent of peace as the Mughals had come out to crush the freedom of religion by force. The hoisting of Sikh flag and beating of *Nagaras* was started for the same cause of Sikh sovereignty. The message to the Mughal rule was clear that Sikhs would not submit to the Mughal rule or their interference in their religion. Jahangir, the Mughal emperor reversed his policy as he did not want to come into armed conflict with Sikhs. He apologized to Guru Hargobind and sought forgiveness for the martyrdom of his father for which he placed the blame on Chandu, his Hindu Minister, and handed him over to Sikhs. There was no conflict between Mughals and Sikhs during his life span. But after his son, Shahjahan became the Mughal emperor, four battles took place between Sikh forces and Mughal army in which Sikhs remained victorious. Guru Hargobind appointed his grandson Guru Har Rai as seventh Sikh Guru.

Guru Har Rai kept Kiratpur, his centre place, which is sub mountainous to Shivalik Hills. He maintained the Sikh army in accordance with the directions of Guru Hargobind. But there was no armed conflict between Sikhs and Mughals during his life span. He had the time to preach Sikhism peacefully. He appointed his son Guru Harkrishan as the eighth Sikh Guru.

Guru Harkrishan was of young age of five years only. He went to Delhi at the request of the emperor, but refused to meet Aurangzeb, the Mughal emperor. He followed the advice of his predecessor who had advised him not to meet Aurangzeb if ever called by him as he was cruel to the people and denied their basic rights. He left for his heavenly abode at the age of 8 years. So his span was very short. He had given the indication that Guru Teg Bahadur would succeed him as the Ninth Sikh Guru. He was the son of Guru Hargobind.

Guru Teg Bahadur shifted his headquarters to Anandpur Sahib, a few miles away from Kiratpur. He remained on his missionary tours for several years throughout India

preaching the Sikh religion. A deputation of 500 Kashmiri Pandits came to Anandpur Sahib for his Divine guidance and protection that Hindus were being forced at the point of sword to convert to Islam under the orders of Mughal emperor, Aurangzeb. They had no other authority to approach. Guru Teg Bahadur gave his supreme sacrifice voluntarily at Delhi as he felt that without it the right of freedom of religion could not be protected. It is an unparalleled sacrifice in the world history that the head of a religion gave his supreme sacrifice for the freedom of another religion despite the fact that he was against the ideology, doctrines, rites and rituals of that religion. It was so done by the Guru to safeguard the basic human right of freedom of religion. He appointed his son Guru Gobind Singh as the tenth Sikh Guru.

Guru Gobind Singh made Anandpur Sahib as the central place of Sikhism. He organized the Sikh army to meet the Mughals with force.

Guru Gobind Singh declared that he would preach the religion of truth and destroy the wicked and protect the saints, and secure the basic human rights particularly the right to freedom of religion. Guru Gobind Singh brought about the completion of putting Sikh ideology into practice. He created Khalsa with the baptism of Amrit of the double-edged sword and gave a distinct identity and code of conduct on the Baisakhi day of 1699 making it obligatory for the Sikhs to have the five emblems – uncut hair, bracelet of steel, comb, short dhoti up to knees and sword (all these symbols known as five Ks—*Kesh*, *Kara*, *Kanga*, *Kachha*, and *Kirpan*) and not to commit four violations: not to cut hair on any part of the body, not to consume tobacco, not to eat *Kutha* meat, not to commit adultery. The first five beloved ones (*Panj Pyaras*) were chosen, who were ready to offer their heads for any supreme sacrifice. Such initiation was provided for entering into Sikh religion, turning the Sikhs into *Singhs* and *Kaurs* (lions and lionesses) and saint soldiers. Such a brave spirit and commitment was infused in the Sikhs so as to challenge the Mughals to uphold the basic human rights and particularly the right to freedom of religion, which the Mughals were out to crush. Sikhs defeated the Mughal Army in several battlefields in such a short time. Miss Jean Culler, an eminent British scholar rightly commented : "The five symbols had held the Sikhs in united Brotherhood. They serve to make a Sikh and act as a Sikh. They endow them with a courage to accomplish facts which otherwise would be impossible for an average man. To make a long story short, the five symbols have a psychological bearing on the men who wear them. They are a manifestation of Guru, the eternal."

The distinguished British scholar Sir Charles Eliot, commented :

"Guru Gobind Singh's ordinances were successful in creating the Sikh nation."

(*Hinduism and Buddhism*, p.267)

A Muslim Sufi poet of Punjab, Bulle Shah commented :

"Had Guru Gobind Singh not been on the scene, all the Hindus would have been circumcised and converted to Islam."

Sikhs uprooted the Mughals and the Afghans and established their own Sovereign Sikh state in the entire North India with which even the British empire had to compromise after occupation of the rest of India for non-interference in Sikh territories.

Guru Gobind Singh ordained the Sikhs, just before he left for his heavenly abode in October 1708 to henceforth treat the Guru Granth Sahib as the eternal Sikh Guru in perpetuity. The Khalsa were Sikhs turned Singhs with Amrit of the double-edged sword, who strictly adhered to the Sikh code of conduct and they were to be the commonwealth of the Sikhs while taking divine guidance from the *Guru Granth Sahib*.

Rightly commented the eminent British historian and author of *The Sikh Religion*, M.A. Macauliffe :

"*Guru Granth Sahib* contains sublime truths, the study of which cannot but elevate the reader spiritually, morally and socially. There is not the tinge of sectarianism in them. They teach the highest and purest principles that serve the believer with an ambition to serve his fellow men to sacrifice all and to die for their sake."

Pearl S. Buck, the American scholar and Nobel Prize winner, states :

"I have studied the scriptures of the other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find in *Guru Granth Sahib*. They are compact in spite of their length and are a revelation of the vast reach of human heart varying from the noble concept of God to the recognition and indeed the insistence upon the practical needs of the human body. There is something modern about these scriptures."

Political, Social and Economic Aspects

The preambles of the constitutions of the advanced civilized countries of today provide security to all of its citizens in the sphere of justice, political, social and economic liberty of faith and worship, equality of status and dignity of individuals. All these fundamental rights of humanity were advocated by Sikh religion as far back as five hundred years, when there was autocratic rule of the Mughals in India and autocratic rulers in other countries of the world. All the fundamental rights were not only put forth ceremoniously in Sikhism but their implementation was also assured by the supreme sacrifices of some of the Gurus, the excellent heroism by some of them on battlefields and the heroism shown by thousands of their followers in many other situations.

In Sikhism, politics was made subordinate to religion but inseparable from it, so that higher values, morals and ethics inculcated from the religion could reflect in politics. Politics was no more the game of scoundrels. Social responsibility to society was emphasized in Sikhism with selfless service to the mankind, lacking in most of the previous faiths and systems, which considered salvation to be an individualistic goal and involvement in the world's affairs to be a hindrance to spiritual efforts. They had a negative attitude towards life and considered this world to be a place of suffering

and illusion. In Sikhism, justice (religious, political, social and economic) is not to be secured for the one's own self but for all others who were victims of injustice. The implementation of basic human rights are not to be assured for our own self but for entire humanity since it was part of one creation. The exploitation of the poor innocent masses with the power of wealth and aggression and the violation of the rights of others is forbidden. Sikhism believes in democracy, government of the people, by the people and for the people; the administrators to be the servants of the people; to be guided by higher values of life and equality and dignity of individuals. Sikhism surpasses modern socialism as it makes it obligatory for every one to earn with his hard labour, by honest means according to his capability and share his earnings with the needy.

Rightly commented, Prof. Arnold Toynbee, eminent scholar of *World History of the U.S.A.* :

"The Sikh movement was forerunner of Lenin's socialism by about 200 years on ethical grounds."

Rightly commented J.D. Cunningham, eminent British Historian, author of *History of the Sikhs* :

"It was reserved for Guru Nanak to perceive the true principles of reform and to lay those broad foundations, which enabled his successor, Guru Gobind Singh to fire the minds of his countrymen with a new nationality to give practical effect to the doctrine that the lowest is equal to the highest in race as in creed, in political rights as in religious hopes."

Aurobindo Ghosh, the Indian eminent scholar commented aptly :

"The Sikh Khalsa was an astonishingly original and novel creation, a democratic institution."

Post Ten Sikh Gurus' Period

The principles of Sikhism were meant to secure justice (Religious, Political, Social and Economic) for one and all, and particularly for those, who were victims of injustice on account of denial of the basic human rights, particularly the right of freedom of religion for everyone. In order to uphold the dignity and equality of every individual, the Sikhs remained in conflict with the Mughal rulers who were determined to violate these human rights by force. In fact, the Sikhs remained in conflict with every unjust power and authority as they could not tolerate injustice in any form, and this trait is fundamental among Sikhs till date.

In September 1708, the Bairagi turned Singh, Gurbakhash Singh generally known as Banda Singh Bahadur, along with five Sikhs came from Nander to Punjab with the blessings of Guru Gobind Singh, to settle scores with the tyrant Mughal Governor of Sirhind and other guilty officials who had bricked alive the two minor sons of Guru Gobind Singh, and to wipe out the cruel and tyrant Mughal rule in Punjab. They stayed for a few months at Village Saheri near Delhi and organized the Sikh army there. The

Sikhs then left for Sirhind, occupying territories on the way ousting the Mughal officials. In May, 1710, a fierce battle took place between the Sikhs and Mughals outside Sirhind. The Sikhs defeated the Mughal army and occupied Sirhind. The Governor of Sirhind, Wazir Khan, was arrested and mercilessly killed. Other guilty persons were also awarded similar punishment. Sucha Nand, a Hindu Minister who instigated the Governor by saying that sons of a cobra should not be left alive, was also punished and killed.

The Sikh flag was flown over Sirhind. Bhai Binod Singh was appointed Governor of Sirhind. Sikhs occupied the territories up to Lahore in Punjab and established Sikh rule. Mughal currency was replaced by Sikh currency in the name of Guru Nanak. In December 1715 Banda Singh Bahadur alongwith the Sikh warriors were arrested and were executed at Delhi. None of them agreed to change his religion. Such ups and downs came in Sikh struggle which was prolonged for about a century. Ultimately the Sikhs uprooted the Mughals and the Afghan invaders established their own rule. By 1768 the Sikhs occupied the Punjab under their confederacies which had been set up under the supervision of Akal Takhat. Mughals and Pathans did not dare to enter their areas.

In 1799, the Sikhs established their own independent sovereign state by unifying the confederacies under the leadership of Maharaja Ranjit Singh and then occupied the entire Punjab by ousting the principalities which were under Muslim rulers with allegiance to Afghanistan. The Sikh empire consisted of a very vast area of North India, spread over from river Sutlej upto the boundary of Afghanistan on one side and to the boundary of China on the other side. The Sikh empire was exemplary in its secular structure. All the basic human rights were restored, with full freedom of religion. Justice (religious, political, social and economic) was assured for everyone. So powerful was the Sikh state that the British, who had established their rule in the rest of India, did not dare to enter it for fear of coming into conflict with the Sikh state. Rather they entered in to a treaty with it, not to interfere in each others' area. Ranjit Singh, who became Maharaja of the Sikh state in 1799, died in 1839. After his death, his dynasty was finished under the conspiracies of the British with Brahmin and Dogra brothers, whom Ranjit Singh had brought at the helm of civil administration and who were not committed to Sikh state. In 1849, British government took over the territories of the Sikh state, completing their occupation of entire India. The British empire remained in power from 1849-1947. The British dealt with Sikhs by shrewdly employing 30% of them in the Army, by giving them the fertile lands now left in Pakistan, as they already had their lands to the eastern side and by constructing canals for the river waters for the irrigation purposes, and by not interfering in their religious affairs. The Sikhs started the Singh Sabha movement to educate the Sikhs to make them adhere to the strict Sikh code of conduct, to follow the true traditions of their religion and to negate the conspiracies of the Brahmanical agents and Christian missionaries against their own religion. This movement remained active from

1873-1920 and the Sikhs were awakened to the outside dangers to their religion. Sikh Gurdwaras, Sikh educational institutions – Khalsa schools and colleges were set up throughout Punjab. Sikh journals and newspapers were started to advocate the cause of Sikhism.

In 1920-1925, Akali movement came into existence in which the Sikh Mahants were thrown out. They had been managing the Sikh Gurdwaras and had made their positions hereditary and were indulging in anti-Sikh practices, having been exploited by the Brahmanical fanatics and British agents. The Sikh Gurdwara Act 1925 was framed at the instance of the British government which could not afford to remain in conflict with Sikhs. This act was for the management of Sikh Gurdwaras by the elected representatives of Sikhs. Since then, the elected Sikh members of SGPC (Shiromani Gurdwara Parbandhak Committee) have been managing Sikh Gurdwaras. From 1926-1947, Sikhs remained active in political affairs through their representative body, the Shiromani Akali Dal, and took part in the Indian freedom movement for which they made more sacrifices than the entire Indian population.

The Indian Congress leaders of Freedom Movement – Mahatma Gandhi, Jawahar Lal Nehru and others, made political promises to the Sikhs in this period to give them their homeland in the Punjab area with autonomous powers and constitutional guarantees. The Sikh leaders, relying upon those promises and assurances, rejected the offers of the British government and the Muslim league and insisted upon the freedom of India without partition to create Pakistan. In 1947, the British created Pakistan, a separate country for Muslims, on the basis of their being in majority Muslim population and granted freedom to India.

After achievement of freedom on August 15, 1947, the story of Sikhs in their own Indian Republic is woeful and below expectations. The Indian leaders betrayed the Sikhs and refused to implement the promises and assurances given to them to set up an autonomous Sikh state in India. On the contrary the Sikhs were mistrusted and discriminated against at every level. The Punjab state was excluded even from the reorganization of Indian states on linguistic basis with the fear that Sikhs would form majority in that state. The Sikhs carried on their peaceful agitation for over 16 years from 1950-1966 for the creation of a reorganized state by courting arrests in thousands and the demand was ultimately conceded in 1966. But in the reorganization process, grave discriminations were made against Sikhs and Punjab. Even the Capital of Punjab was made a union territory under the Indian government. The management of River waters and Dams was taken away from Punjab. Later on, River waters of Punjab were distributed amongst other states of Haryana, Rajasthan, Delhi and J&K who had no right over those waters in accordance with Riparian laws. The Prime Minister at that time, Indira Gandhi, awarded these river waters unilaterally, in violation of Riparian laws, as if to worsen the economic condition of Sikhs who were mainly agriculturists and owners of lands of Punjab. Sikhs were again forced to carry on a peaceful agitation from 1966 against these injustices but their just demands were not conceded as if the Indian government wanted them to continually remain in conflict.

The Sikhs continued the *Dharm Yudh Morcha* from May 1982-1984, in which about 400000 Sikhs courted arrest and several hundreds were killed.

In the first week of June 1984, the Indian government with Indira Gandhi as the Prime Minister, attacked the holy shrines of Sikhs with the help of the Indian Army, demolished the Akal Takhat killing thousands of Sikhs in the so called Operation Blue Star. Sikh youth were made special targets and were tortured and murdered arbitrarily throughout Punjab.

On October 31, 1984 Indira Gandhi was murdered by her two Sikh bodyguards. Her son who became the Prime Minister, got thousands of Sikhs massacred throughout India (from October 31–November 4) burning alive most of them and their houses and business establishments. Even the Sikh Gurdwaras were burnt to ashes without any justification. No action was taken against the offenders of such heinous crimes and it was to be hoping against hope that justice would be done.

Persecution of Sikhs and particularly Sikh youth continued upto 1996. Sikh militants also tried to take revenge against the guilty police officials. They carried on the demand for Khalistan, a separate Sikh state, as Sikhs realised the danger to their security in the Indian Republic. The demands contained in 1973 Anandpur Sahib Resolution of Akali Dal was for more powers with Defence, Foreign Affairs, Communication and Currency remaining in the hands of the Indian government and for removing the injustices of the reorganization. These were not even given due consideration by Indian government.

In 1997, Akali Dal formed the government in Punjab defeating Congress. It restored peace in Punjab and stopped the practice of excesses on Sikh faith and brought the police under civil administration as in previous governments of Congress party and the President's rule, Punjab had been made the police state to commit excesses on Sikhs especially, Sikh youths. However the political demands of Akali Dal were not conceded though Akali Dal was a partner at the Centre with B.J.P. The struggle of Sikhs for their political rights is still continuing. Though Punjab and Sikhs appear to be calm outwardly, but inwardly their sentiments are quite explosive and are capable of ignition with a little provocation until Sikh problems are solved and their rights are justly restored to them to their satisfaction.

Machiavellian Politics against Sikhs

The hostile attitude of Indian government and its leaders in the last half a century against Sikhs reflects the Machiavellian and Chankya politics in the garb of secularism, which sanctions deceitful and fraudulent planning in the name of state unity. It permits deceptive politics to deal with minorities :

- i) The minority should not be allowed to become majority in any state of the country.
- ii) If it so becomes, then it should not be allowed to set up its government in that state.

- iii) If it sets up its government, it should be of the puppets of the central government.

It was due to the obvious reasons that Sikhs could not form a majority in Punjab to secure independent political power and the promises for an autonomous Sikh state and reorganization of Punjab on linguistic basis were refused and no Akali Government which refused to be the puppets of Central government was allowed to function in Punjab.

Regarding the religion of the majority, the Chankya and Machiavellian politics provides first assimilation, if not possible, then elimination. Therefore the propaganda that Sikhism is a part of Hinduism and Sikhs are a sect of Hindus is an exercise in this direction, though a futile one.

Sikhs Spreading throughout the World

The main political and religious events of Sikhs relate to their homeland Punjab as Sikhism was founded and developed under the direct divine guidance of the Sikh Gurus. Their initiation was made with Amrit of the double-edged sword to enter Sikhism to turn them to Singhs and Kauras was provided there. They have been in continuous struggle to wipe out the Mughals and Afghan invaders and thereby leading to the formation of their independent sovereign Sikh state. They had to wage numerous wars against the British. The Singh Sabha and Akali movements were started to awaken the Sikhs to understand and realise their identity to follow the real tenets of Sikhism for reformation. They succeeded in ousting the Mahants and taking the central Sikh Gurdwaras under their control. The struggle of Sikhs is still continuous against the government to achieve their political power and against the unjust excesses on Sikhs that take place time to time and the Sikhs, despite being in majority, are not allowed to exercise their democratic rights and powers besides unjust interference in their religious affairs as well.

However, Sikhs are now spread throughout the world by means of migration to other countries. There would hardly be any big town in the world where Sikhs are not residing and where there are no Sikh Gurdwaras. About three-million Sikhs are now living in foreign lands and in all the states of India outside Punjab. Being in minority they have no political dominance at those places, but they have made their presence felt almost everywhere. In India, two Sikh Takhts (prominent historical places) are situated, one at Patna in Bihar and the second at Nander Hazur Sahib in Maharashtra. The Sikhs outside Punjab and abroad are very well placed in all the upper vocations of life and they are equally dedicated to their religion. On account of the 1984 attacks against Sikhs and Sikh shrines under direct instigation of the Congress led governments and not accounting for the culprits involved in heinous crimes against humanity, the Sikhs feel insecure in all the states other than Punjab. There is no feeling of insecurity in any of the countries outside India. In the powerful

countries of America, England and Canada, their number has crossed over a million. All the Sikhs have allegiance to their homeland, Punjab and show keen interest in Punjab and all the Sikh affairs as related to them, one and all.

Sikhism—Separate, Original, Revealed Religion

The brief introductory description of *Religion and History of the Sikhs* manifests that Sikh religion is a separate religion, just like any other religion of the world with its own distinct doctrines, ideology and religious practices. Sikh religion is a revealed religion that emphasises the name of God, truthful living and doing pious deeds. Its own independent doctrines conveyed to the mankind by the Almighty through Sikh Gurus. According to an eminent scholar, the Sikh religion is based on universal code of conduct that satisfies the needs of the modern age. Max Arthur Macauliffe, the author of *The Sikh Religion*, puts forth his opinion thus :

"The illustrious author of the" *Vie-de-Jesus* asks whether great originality will again arise or the world be content to follow the paths opened by the daring creator of ancient ages. Now, there is here presented a religion totally unaffected by Semitic or Christian influences. Based on the concept of unity of God, it rejected Hindu formulations and adopted an independent ethical system, rituals and standards which were totally opposed to the theological beliefs of Guru Nanak's age and country. As we shall see hereafter, it would be difficult to point to a religion of greater originality or to a more comprehensive ethical system."

Another noted scholar of religions, Duncan Green has in *Gospel of Guru Granth Sahib* at page xxxvii :

"Sikhism is no disguised Hindu sect but an independent revelation of the one truth of all sects; it is no variant of Muslim teachings save in that it too proclaims the love of God and need for men to hold Him always in their heart. It too is a distinct religion like the other great religions of the world. It seems certain that those views (as contained in *Guru Granth Sahib*) welled up from the depths of inspiration in their own heart (Sikh Gurus) and owed little or nothing to what they received from others, either through books and through their words."

All the other eminent scholars of Sikh religion have recorded such views as also remarked by Dorothy Field, the British scholar in *The Religion of the Sikhs*, London 1914, p. 34 :

"Sikhism is a new separate religion and not the reformed sect of Hinduism."

The British scholar, Edward Britten Court in the Foreword of *The Sikh way of life* by Ranbir Singh at page 10 remarks :

"Sikhism is a wholly new, original and genuinely monotheistic religion. It is an independent religion. It is the only living faith that gives the healing outlook of life."

Edward Geoffrey Parrinder of *World Religions* remarks at page 251 :

"It is totally to be rejected that Sikhism is a mixture of Hinduism and Islam."

John Clark Archer in *Hinduism and Buddhism*, London remarks on Page 267 :

"Sikhism indeed itself reveals something of what in the last analysis religion is. It is an independent and conspicuous order of its own. The world needs its message of peace and love."

Lepel Griffin remarks in *The Rajas of Punjab* on page 338 :

"Sikhism has altogether a new code and the Sikhs had abandoned the Hindu faith."

The British historian, J.D. Cunningham in *History of the Sikhs*, London 1849 asserts :

"Sikhs are wholly different from other Indians in religious faith and worldly aspirations."

Qazi Noor Mohammed who came to India in 1764 with Ahmad Shah Abdali remarked thus :

"Sikhs have a separate religion of their own. Religiously they are separate from Hindus as Guru Nanak founded a distinct religion."

Sikhs : A Separate Nation

It is also obvious that Sikhs form a separate nation, satisfying and having all the ingredients of a nation. Sikhs have their separate religion, separate scriptures, separate religious practices, separate initiation procedures to enter their religion, in fact altogether different from all other religions. This is evident in the taking of Amrit of the double-edged sword, having separate identity and keeping hair uncut, wearing turbans upon heads and Kirpans on their bodies and making them distinct conspicuous from all others. They have a separate culture, separate rites and rituals, separate customs and personal law. Sikhs had their own independent Sovereign Sikh empire in a very vast area of North India for about a century over which they ruled upto the boundaries of Afghanistan on the one side and China on the other side. So powerful was their rule that even the British after occupying the rest of India entered into an agreement with them not to interfere in to the territories of each other. During the struggle, of Sikhs against Mughal rule, the adjoining Hindu states had sided with Mughals and remained in battles against Sikhs. After uprooting Mughals and Afghans in a prolonged struggle, Sikhs established their own independent sovereign Sikh rule over the vast area which remained under their occupation for a long period.

The eminent Sikh scholar, Prof. Puran Singh, author of *Spirit of the Sikh* in chapter "The Sikh People" has asserted the Sikhs to be a nation :

"Guru Gobind Singh cut the moorings of Sikh nation from its racial past and a nation wholly modern

in spirit and mind sprang up out of Guru's mind, with a highly inspiring and most deeply reactive tradition and history of its own.

It was a nation that was set on voyaging into the oceans of its future. The Hindu or the Muslim past was abolished for the Sikh.

The Sikhs thus successfully, cut themselves off from all the past systems of thought and life. "I am neither Muslim nor Hindu nor Jain, nor Jew, nor Gentile. I am the man with no caste. no separate colour. My life is love. My vision is of the worlds of souls. My religion is the person of the Guru. My tendency is Godward," said the Sikh.

Rightly remarks the eminent British historian J.D. Cunningham, in his book *History of the Sikhs*, London 1849 :

"Sikhs are wholly different from other Indians in religious faith and worldly aspirations. Guru Gobind Singh formed such a Nation which elevated everyone, politically and religiously after doing away with class system."

Sir Charles Eliot rightly remarks in his book, *Hinduism and Buddhism*, London, 1921 Vol. II, Page 267 :

"Sikh Religion is a Religion of special interest to mankind; since it has created not only political society but also customs so distinct that those who profess it rank in common esteem as a separate race. Guru Gobind Singh's ordinances were successful in creating a nation."

Dorothy Field in her book *The Religion of the Sikhs*, London, 1914, page 34-35, rightly remarks :

"Of no other religion (than Sikh Religion) it can be said, that it had made a nation in so short a time."

The Russian official newspaper, *Prevada* commented :

"In this world, there are two communities, who possess all the ingredients of being a Nation. These are Jews and the Sikhs."

"The Jews have got their Homeland, but the Sikhs have no land, home of their own so far."
(*Autobiography of Master Tara Singh*, p. 197)

Shiromani Gurudwara Parbandhak Committee, (SGPC) and Shiromani Akali Dal the Sikh representative bodies – Religious and Political respectively passed the resolutions that Sikhs are a nation.

On March 25, 1981, SGPC passed the unanimous resolution :

"Sikhs are a Nation."

On May 11, 1981, Akali Dal passed the unanimous resolution :

"Sikhs are a Nation."

On March 15, 1981, Sikh Education Conference, demanded and resolved :

"Association Status for Sikhs in United Nations Organization (UNO)"

It is thus obvious that Sikhs are undoubtedly a separate Nation.

It is equally evident from the brief references to Sikhs and Sikhism that Sikhs are a separate Nation; Sikhs have a separate religion; Sikhs have a separate history; Sikhs have a separate quest of justice; Sikhs have separate ambitions for higher values, spiritual, ethical and moral. Separatism of Sikhs does not mean to profess a separate God, but it is for the Unity of God for the entire humanity, to meditate upon His Name alone and to live under His submission. This separatism of Sikhs is not to separate the mankind on the basis of caste and creed systems but to maintain the unity and equality of the entire mankind as the same brotherhood. This separatism of Sikhs is not to separate the mankind on a way of life but it is to ensure the way of truthful living for the entire mankind with selfless service to humanity as one's social responsibility to the humanity. The separate quest of justice of Sikhs is not to seek separate justice for themselves alone but to seek justice (Religious, political, social and economic) for every human being who is the victim of injustice anywhere. The separate ambition for higher values in spiritual, ethical, moral, and all other spheres is not for Sikhs alone but for the entire mankind so as to clear the clouds of suspicions in humanity in all the spheres and maintain human dignity and peace in the disturbed world.

Misrepresentations against Sikhism

Some misrepresentations have been made against Sikhs and Sikhism. These can be divided into three categories :

- I. By some immature writers who had no study of Sikhism.
- II. By some Christian missionaries, Muslims and Hindu biased writers in the garb of scholars.
- III. By some Hindu fundamentalists with false assertions that Sikhs are part of Hinduism.
 - I. In the first category there are three self-contradictory stray remarks :
 - a. Sikhism is a mixture of Hinduism and Islam.
 - b. Sikhism is an offshoot of Islam.
 - c. Sikhism is an offshoot of Hinduism.

None of these writers is in the list of religious scholars and none of them had written any book with detailed reasons. They made such remarks after reading some articles by those, who had no study of the Sikh religion, and were ignorant about exact knowledge of Sikh religion. Even none of them was a scholar of Sikhism or of any other religion. These remarks have long been rejected by the Sikhs and scholars of Sikh religion. Now all the scholars of Sikh religion concede that Sikhism is an

independent and original revelation. It has nothing to do with any other religion. Nirmal Kumar Jain, an eminent scholar, rightly remarks :

"Those who consider Sikh religion as an offshoot of Islam are as mistaken as those who think it to be an offshoot of Hinduism. Like any other religion, Sikhism is born of direct revelation."

(*Sikh Religion and Philosophy*, p. 1)

Edward Geoffrey Parrinder, an eminent scholar of religions, rightly remarks :

"It is totally to be rejected that Sikhism is a mixture of Hinduism and Islam."

(*World Religions*, p. 251).

John Clark Archer, a British scholar rightly remarks :

"Sikhism indeed itself reveals something of what in the last analysis religion is. It is an independent and conspicuous order of its own. The world today needs its message of peace and love. Sikhs may stand as symbols and examples of all who search for God and Truth."

(*The Sikhs' in Relation to Hinduism, Muslims and Christians*, page 1)

Dishonest Misrepresentations

Misrepresentations by Some Christian Missionaries

The names of Earnest Trumpp, a German Christian missionary of 19th century and of W.H. Macleod of 20th century are very pertinent in this category to have made the dishonest misrepresentations and the interpretations, as to the well stabilized and admitted historical events and traditions of Sikhism on the basic and fundamental aspects. Dr. Macleod has even gone to the extent of creating doubts and controversies, as to the same spirit of Guru Nanak in all the Sikh Gurus; the Divine Hymns of Sikh Gurus to be the revealed word of God; creation of Khalsa by Guru Gobind Singh on Baisakhi 1699 and making the five Sikh Emblems obligatory for Sikhs; Guru Gobind Singh's ordinance to Sikhs to accept *Guru Granth Sahib* as eternal Sikh Guru; that there is no direct evidence to prove it, by totally going out of the way of an honest historian, obviously to indulge in dishonest misrepresentations.

The anti Sikh views of these Christian missionaries in the garb of scholarly aptitude on mere conjectures were rejected by many Sikh scholars since they were not in a position to understand deeply the Sikh religion, nor being conversant with the language in which Sikh scriptures have been written and neither being familiar with Sikh way of life.

Earnest Trumpp was a German Christian Missionary and was engaged by Indian office of British to translate *Guru Granth Sahib*. No Sikh scholar came forward to assist him as they found him motivated against Sikhism and had an insulting attitude towards Sikh Gurus. In his own words :

"The Brahmins, who alone would have had the necessary erudition to lend me a helping hand, never had design to pay any attention to *Guru Granth Sahib*, owing to the animosity which formerly existed between the Sikhs and Hindu community."

Louis Henry Jordan, a scholar of religions, remarks in his book *The Comparative Religions* :

"Dr. Trumpp, beyond all questions, was but meagerly equipped for his task. His knowledge of English was very imperfect as his knowledge of the various dialects, which he set."

M.A. Macauliffe, an eminent British scholar, author of *The Sikh Religion* remarks :

"Dr. Trumpp's work was highly inaccurate and unidiomatic and further more gave mortal offence to the Sikhs by the odium theologian introduced to it. Whenever he saw opportunity of defaming the Gurus, the sacred books, the religion of the Sikhs, he eagerly awaited of it. One of the main objects of the present work is to endeavour to make some reparation to Sikhs."

The writings of Dr. Trumpp were outrightly rejected by the Sikhs and scholars of Sikhism long ago.

Dr. W.H. McLeod, another Christian missionary and ex-teacher of Baring Union Christian College, Batala had been active with his group of North America for the last over four decades to concoct false and imaginary theories to create confusion and controversy over some well established historical facts and traditions of Sikhism in the garb of a historian. The eminent American scholars of Sikh religion themselves disapproved it in clear terms. The eminent Prof. Noel King of *History and Comparative Religions* in the University of California, Santa Cruz, has remarked :

"How McLeod more often than not introduces utterly vulgar and street gossips and cheap jokes against Sikhs."

(*Critical Scholarship and Sikhism*, p. 51)

Dr. James Lewis, an eminent professor of comparative religions, remarked about McLeod and his group :

"Their category of analysis tend inevitably to distort as much as they reveal."

(*Western Studies of Sikhism*, p. 45)

In fact, another scholar had also remarked :

"McLeod's book *Evolution of Sikh Community* should have been correctly named, interpreting the theme and purpose of the book as *Devolution and Disintegration of Sikh Panth*, so that his courage should have been appreciated by Sikhs."

Trumpp and McLeod were challenged by the Sikh scholars, portraying them to be dishonest writers with imaginary concoctions and fabrications of some historical facts of Sikh history. Suffice it to quote the eminent Sikh scholar Dr. Tarlochan Singh :

"These Christian missionaries, scholars (Dr. Trumpp and Dr. McLeod) have concentrated their energies and exhausted all their tricks of their brand of historical methodology and of distorting truths by presenting utterly false and unsubstantiated exposition and analysis of Sikh history and doctrines. These cynical critics aim at hurting the Sikhs and Sikhism by imparting their religion

what is strongly criticised in its scriptures. Who ever comes to know about the truth of Sikh doctrines and history would not touch even such books with the pair of tongs in the times to come."

And

"The attempts to wipe out the history and glorious achievements of Sikhs by mere propaganda and malicious campaign, is an exercise in which Mughals failed, the Afghans failed, the British imperialism failed; and a glaring ignominious failure is writ large on the forehead of those who have been trying to wipe out them in the recent years."

(Earnest Trumpp and W.H. McLeod as scholars of *Sikh History, Religion and Culture*. p. 289)

Dr. McLeod was active in North America for several years and some of other scholars became a part of his group who had no access to other books in contradiction to his views, besides a few immature scholars in Sikh garb, anxious to get the Ph.D. degrees under his guidance, but at the risk of ill repute among their own people. However in his recent book, *Sikhism of 1997*, Dr. McLeod has practically withdrawn the criticism against Sikhs to undo the wrong earlier committed. It is better to be late than never.

Most of the European writers including Malcolm and Cunningham of the 19th century who though employed in the British army in India and Punjab, made misrepresentation of the important events of Sikh history. They misinterpreted the events relating to Divine Sikh Gurus particularly the martyrdoms of the 5th and 9th Sikh Gurus. They did not take the trouble to themselves verify the realities which were available from the direct knowledge of the Sikhs themselves. The Sikh religion was not so old at that time and knowledge was easily available to be utilised by the writers if they were to proclaim themselves as historians. It goes to the credit of the British historians Max Arthur Macauliffe who resigned from the senior post of Divisional Judge in Punjab to do research for several years in Punjab in order to author his prestigious book, *The Sikh religion* published by Oxford University London in 1909 AD, therein falsifying the earlier false misrepresentations of Sikh Religion and history by the earlier writers.

Some Muslim Writers' Misrepresentations

Some Muslim writers who had sympathy with the Mughals, being their co-religionists made up false and imaginary stories in order to tone down their crimes against humanity and the barbarous acts to crush the freedom of religion and all basic human rights. They did not spare even the Divine Sikh Gurus so that they could undermine the martyrdoms of fifth and ninth Sikh gurus who sacrificed themselves to uphold the freedom of religion and other human values. The heroism of sixth and tenth Gurus for the same sacred case of humanity was given false twists in a futile exercise to defend Mughal tyranny which was taken to be totally indefensible. They ultimately stood exposed with their false assertions as is evident in *Siyar-ul-Mutaakherin* and *Dabista-i-Mazahib* etc. This has been so acknowledged by British

writers like Malcolm, although some European writers including Malcolm himself were misled by such false versions having no deep study of Sikh history :

"These (historical events of Sikhs and their Gurus) are related by the Mohammdan authors who detract from all the pretensions of this enemy of their faith and name"

(Lt Col Malcolm, *Sketch of Sikhs*, 1812, p. 54)

On page 34, Malcolm also admits to state that European writers erred in stating Sikh historical events :

"Several historical accounts of the Sikhs, particularly that published by Major Browne, which is generally drawn from authentic sources, appear to be in error with regard to the period at which this race first took arms, which the last author states to have occurred, under Guru Gobind Singh. But several Sikh authors of great respectability and information agree in ascribing to the efforts of Hargobind, the son of Arjan, this great change in Sikh commonwealth."

Malcolm having realized that the historical facts as to a religion recorded by violent enemies and bigoted persecution misrepresents their characters and detracts from all their merits and pretensions, conclude on page 5 of his book and rightly so :

"In every research into the general history of mankind, it is of the most essential importance to hear what a nation has to say of itself and the knowledge obtained from such sources has a value independent of its historical utility."

Max Arthur Macauliffe, the author of the prestigious book, *The Sikh Religion* on page 392, Vol. IV remarked :

"The Mohammdan author of the *Siyar-ul-Mutaakherin* gave utterly incompatible with the whole tenor of Guru Teg Bahadur's life and writings and cannot be accepted as even an approach to history. The *Siyar-ul-Mutaakherin* contains many obvious mis-statements regarding the other Gurus also."

Khushwant Singh in his book, *A History of the Sikhs*, Vol. I, p. 70, writes :

"Ghulam Hussain is also wrong about the place of execution. Teg Bahadur was executed in Delhi and not in Gawalior as stated in the *Siyar-ul-Mutaakherin*". This Muslim chronicler's scanty reference to Sikhs is full of inaccuracies and biased to the extent of being abusive."

And

"Cunningham and Trumpp have based their versions on *Siyar-ul-Mutaakherin* written by Ghulam Hussain over one hundred years after the events." (being totally inaccurate and biased against Sikhs) Even Malcolm relied upon such false stories in his book *Sketch of Sikhs*.

Regarding Muhsin Fani's *Dabistan-i-Mazahib*, rightly remarked by Khushwant Singh in *A History of the Sikhs*, Vol. I, p. 63

"It is unfortunately wrong about some of the important dates and the sequence of events."

These writers had gone to the extent of giving totally false versions made of

stories, against the Divine Sikh Gurus." In *Dabistan-i-Mazahib*, it was falsely stated that after Jahangir's death, Har Gobind entered the service of Shah Jahan'. (pages 273-74), despite the fact that the great Guru fought four battles against Shah Jahan's army. At the same time, stating in *Dabistan-i-Mazahib*. that Shah Jahan's father Jahangir sent the Guru to jail for twelve years to extort from him the fine imposed on Arjan Mal, his father. In *Dabistan-i-Mazahib*, the version of imposition of fine upon Guru Arjan sending him to jail in default of the payment of the fine and torturing him to death is without any basis. It is contradicted by Jahangir in *Tuzke-Jahangir* that the fifth Guru was martyred, because in addition to Hindus, Muslims also were embracing the Sikh religion under his spiritual Guruship which needed to be immediately stopped. The martyrdom of fifth Guru for the sake of freedom of religion was thus intentionally undermined by concocting such mode of stories. The Emperor Jahangir had also clearly, stated that first the Guru should be brought in Islamic fold, if he refuses then done away with." The Guru outrightly refused the offer; so he was tortured to death for sake of religion.

In *Siyar-ul-Mutaakherin*, Ghulam Hussain had made up an altogether false story regarding the martyrdom of Guru Teg Bahadur that "Teg Bahadur took money from Hindus and Hafiz Ahmed from Mussalmans. Both of them took to the practice of levying forcible executions and moved about in the land of Punjab". He was declared offender and arrested and sentenced to death at Gwalior. In fact as admitted by the British scholar M.A. Macauliffe and all other scholars of Sikhism besides the Sikh scholars, the great Guru had given his voluntary martyrdom for the freedom of religion, and to protect the forcible conversion of Hindus to Islam, when five hundred Kashmiri pundits sought his protection. The great Guru himself went to Delhi to dissuade the Mughal Emperor, Aurangzeb from committing such grave violation of basic human fundamental right. He was offered "whatever he desired in this world" if converted to Islam to which the Guru outrightly refused stating that "he had come to give his martyrdom without which such forced conversion will not stop." It stands so proved by the Divine Hymns in this respect of the tenth Guru Gobind Singh that "Guru Teg Bahadur gave his supreme sacrifice for the sake of freedom of religion, unparalleled in the world history."

The false and imaginary stories by such dishonest writers proved to be exercises in futility and were outrightly rejected by one and all. But those writers did bring a bad name to the profession of scholars and historians, under the garb of which they were operating. Not only this, some other Muslim writers had also given false versions.

According to *Ibaratnama* of Ali-ud-Din, "the emperor Aurangzeb called Guru Teg Bahadur to Delhi on a complaint lodged by Ram Rai and asked the Guru to show a miracle. On his refusal to do so, he was beheaded." What a ridiculous and false version on the face of it!

In *Tawarikh-e-Punjab*, Buta Shah states "The Guru was called to Delhi by the emperor Aurangzeb on a representation of some Amirs as well as Ram Rai." It is

doubtful as who were those Amirs and what was their cause of action and how was the emperor under their obligation to make such a horrible blunder. Nothing is explained as why such a false and ridiculous story was made up.

Several Sikh adversaries took undue advantage of the Sikhs having been too involved in their struggle against their freedom and sovereignty and not having devoted time to an accurate recording of their history. They recorded their historical events falsely for their own purpose. What Sikhs said about themselves had to be accepted.

Some Hindu Writers' Misrepresentations

Some Hindu writers made false assertions and misrepresentations against Sikh religion and Sikh history. Brahminical brain was behind it as the Brahmins feared that Sikhism had exposed their wrong notions of superiority condemning this prejudices of caste and creed. Whereas sikhism had made proclamations of brotherhood of mankind and equality of all while the Vedas were discarded to be neither reaching nor preaching the reality of God, the Almighty. The Sikh religion also discarded their numerous gods, goddesses and incarnations of God and other worship of Idols. Initially the writers with undisclosed identities took Hindu legends, translations of some Puranas in praise of goddess Durga and other Hindu incarnations and obscene tales of wiles of women were attributed to Guru Gobind Singh to be made a part of *Dasam Granth*, along with the interpolations of the genuine Divine Hymns of the Guru. Although this was a dangerous design, easily distinguished from the Divine thought of the Guru and of the *Guru Granth Sahib*, as it was in total contradiction to it. Later on some books on Sikhism like *Gur Bilas Patshahi Chhevin* were written by writers of undisclosed identity and were full of tainted and made up stories. In the 19th century, the writers of the caliber of Swami Dayanand, founder of Arya Samaj, in his book *Satayarth Parkash*, directly criticized the founder of Sikhism, Guru Nanak, on altogether baseless whims undermining his status as prophet in the zeal to advocate the supremacy of the Vedas. Some writers also went to the extent of describing the Sikh Gurus as the worshippers of Rama and Krishna, the Hindu incarnations of Vishnu, on basis of these names finding place in their Divine hymns. They did not know that these referred to God, the Almighty as Rahim and Allah of Islam also as names being prevalent with the masses. They totally overlooked that Ram Chandra and Hare Krishna of Hinduism have been outrightly rejected as incarnation of God in Sikhism. Also they did not take into account that the divine hymns of Guru Arjan Dev clearly say that though God is called by different names, His real name is Truth. The concept of God in Sikhism is one and only one formless, unborn and self illuminated.

All such writings which are in total contradiction to Sikhism, now stand exposed falsified. It is not difficult to analyze their correctness in the light of the source of Sikh religion – *Guru Granth Sahib*. Any writing which is in contradiction to the divine thought as contained in *Guru Granth Sahib*, is obviously anti-Sikh and can never be

acceptable to Sikhs as being the word of any Sikh Guru or even of any True Sikh. All the attempts of Sikh adversaries in this regard thus proved futile exercises. Still some motivated writers had indulged in misrepresentations of some events of Sikh history and some aspects of Sikh religion, though outrightly rejected by the Sikhs and the bonafide scholars of Sikhism.

The misrepresentations against Sikh religion and history are even now openly made in the school textbooks published by NCERT – a publication authority recognized by the government of India – not sparing even divine Sikh gurus. It is an attempt to rewrite the Indian History to be Hindu tainted by giving false twists to real historical events. Such attributions are made to Sikh historical events and Sikh gurus that were totally condemned and discarded in the Divine teachings of the Sikh Gurus and in Sikh doctrine. For instance, in recent History books in schools syllabus, "Guru Nanak has been alleged to have renounced the world" and "Guru Gobind Singh to have worshiped Durga goddess," in total contradiction to their divine thought. Guru Arjan Dev's martyrdom for the freedom of religion, and Guru Teg Bahadur's voluntary martyrdom for the sake of freedom of religion to protect Hindus when they sought his protection from forcible conversion to Islam is unparalleled in world history. But there has been an attempt to undermine with false allegations and accusations against Guru Arjan that "he was supporting a gang of robbers" and against Guru Teg Bahadur that "he rebelled against the Mughal army."

It does not mean that all the Christian missionaries and all the Muslim and Hindu writers made misrepresentations against Sikhism. Only a few of them can be accused in this regard. There are many Christians, Muslims and Hindu scholars who paid high tributes to Sikh religion. H.L. Bradshaw was a Christian priest of USA who commented "Sikhism to be a religion of the present age, capable to solve the problems of the modern man and being fullness of truth," Besides so many other scholars like Prof. Toynbee, Max Arthur Macauliffe and John Clark Archer who remarked that "World today needs the message of Love and peace of Sikhism". J.D. Cunningham and C.H. Payne who recorded that "Guru Nanak has understood the basic knowledge which had not been understood by other reformers." Similarly, there are several Muslim scholars who have paid high tributes to Sikhism like, Khuda Mohammed and Mirza Ghulam Ahmed who recorded that "Guru Nanak was a born Buddha who attained Buddha-hood", and "Guru Nanak was at a higher place than the other prophets of the world." Most of the Hindu scholars of 20th century and historians like Sita Ram Kohli, Gokal Chand Narang, and Nirmal Kumar Jain paid high tributes to Sikhism that "it is an independent revelation like all other world religions."

Misrepresentations of some Historical events of some religious dictums and of some makers of a religion in the garb of scholarship, can never be appreciated by anyone in a civilized society, whatever the motivations might be. These can serve no purpose to a religion, the fundamentalist elements of which indulge in such underhand means. World history is witness to the fact that instead of causing any damage to the

religion, the makers, instigators and conspirators of such false misrepresentations themselves got defamed apart from creating the contempt of their own religion. Every religion is judged on the basis of its own merits and no body can belittle it on false assertions and neither can assimilate or eliminate that religion. Tyrannical Mughal emperors like Aurangzeb or his ancestors, who wanted only one religion, Islam, by eliminating Hinduism and Sikhism are treated with contempt and hatred by their even co-religionists, while Hinduism and Sikhism had flourished. Similar is the position of Christianity and Islam which became the top religion of the world, while the tyrants who tried to scuttle them have no traces left of them.

Could any writer, undermine the supreme sacrifices of fifth and ninth Sikh gurus for the sake of freedom of religion and basic human rights, by making false representations against them or by defending the Mughal tyrants for their criminal excesses ? The answer is obviously in the negative. The world today and all its eminent scholars of whatever religious affinity bow their heads to the martyrdoms of these great divine Gurus in the cause of humanity. Could any body be convinced for the misrepresentations against the Sikh Gurus and their Divine teachings and of Sikh historical events by a few writers ? The answer is in the negative here also. On the contrary such writers are spoken and written with contempt by all, irrespective of their beliefs, and their writings are outrightly rejected. Similarly, the history of a country, of a nation, of a religion, can not be rewritten to be tainted to suit the purpose of a specific cultural agenda. If it could be so, then the world would have only the history of the mighty powers, but it is not so.

Sikhism: Not a Part of Hinduism

The third category consists of some Hindu fundamentalists and their communal groups like the Arya Samaj, RSS and their allied groups who made false assertions and motivated misrepresentations that Sikhism is a part of Hinduism and Sikhs are a sect of Hindus. They are always enthusiastic to depict all the religions in India as part of Hinduism and all the nations as sect of Hindus. Their false assertions have been noticed by Sikh scholars of Sikh religion and condemned.

Max Arthur Macauliffe, author of the prestigious book *The Sikh Religion* published in 1909 by Oxford University London denounced this Hindu attitude at page XXIII of his preface :

"A movement to declare the Sikhs as Hindus in direct opposition to the teachings of the Gurus is widespread and of long duration."

Such a wrong attitude of some Hindu fundamentalists has rather proved counter productive as instead of mutual regard and coexistence, it sometimes created a rift between Hindus and Sikhs. It provoked the Sikhs to prove their propaganda as false with declarations that Sikhism is not part of Hinduism and Sikhs are not a sect of

Hindus. Sikhism being a distinct and separate religion like all the religions of the world, Sikhs are a separate nation. Sikhism now is in the list of first five religions of the world.

Some Hindu fundamentalists, led by the crafty Brahmanical cult, had raised a hue and cry against Buddhism, which had received state recognition in India in the times of Ashoka. That Buddhism is a part of Hinduism, although on main aspects they are in confrontation with each other. Hindus even declared Gautam Buddha, founder of Buddhism, to be an incarnation of God in Hinduism like its other twenty two incarnations of God. Violence was also committed on Buddhists and their Matths (centres) which went unchallenged because of their unconditional dictum of non-violence. Despite all this, Buddhism is one of the five main world religions. Such unethical attempts are always an exercise in futility and are irreligious. These Hindu communalists have not learnt any lesson from the past.

In the 19th century, Dayanand founder of Arya Samaj came to Punjab to propagate that Sikhs are part of Hindus but it had its reverse effect. A Sikh scholar of eminence, Bhai Kahan Singh, published a book titled as *Sikhs are not Hindus (Hum Hindu Nahin)* containing the divine references from *Guru Granth Sahib* with other relevant convincing material in support of it, exposing the false contention of Arya Samaj and its leaders. Giani Ditt Singh, another eminent Sikh scholar along with other prominent Sikh personalities, challenged Daya Nand and his group to either openly debate their untenable stand or stop such a malicious propaganda that the Sikhs would never tolerate. Daya Nand and his group failed to establish their false standard and became inactive in this regard. While Daya Nand left Punjab never to return as Sikhs unitedly rejected and exposed his stand.

In the 20th century, RSS, an organization of fundamentalist Hindus, its other groups and some of their leaders repented the same already rejected and exposed false stand of Sikhism being a part of Hinduism and Sikhs being a sect of Hindus, but they became silent when Sikhs reacted to it. Sikhs would certainly appreciate it if such Hindus adopted Sikhism and followed its code of conduct instead of alleging that Sikhism is a part of Hinduism. None of such persons has come to Sikh fold and rather they are allergic to it. These people forget that for the co-existence of the religions and for the freedom of religions, Sikhs made supreme sacrifices for the protection of Hinduism from the clutches of Mughals to whom they had submitted under force.

Everyone who has studied Sikh religion deeply, immediately comes to the conclusion that Sikh religion is a separate religion and not part of Hinduism as practically all the basic aspects of Sikhism and Hinduism are different and even contradictory. The doctrines, ideology, religious practices and way of life of these religions are distinct.

Sikhism totally rejects the concept of God of Hinduism. Sikhism rejects the gods, goddesses and incarnations of gods of Hinduism and their idolatry. In Sikhism there is one and only one God (Formless, Unborn and Self-illuminated) who is the creator of the entire creation, its sustainer and destroyer, whose name should only be

meditated and imbued in one's mind to purify it and get emancipation.

Sikhism outrightly rejects the caste and creeds and other discriminations between man and man, which exists in Hinduism, and advocates equality and individual dignity of human race.

Sikhism rejects all the religious scriptures of Hinduism (Vedas, Puranas and Shastras etc.) that these neither reach nor preach the reality of God but only speak of the qualities of Maya-Materialism, leading the man to blind deeds and not to emancipation in the fourth stage of grace of God.

Sikhism totally rejects all the outward symbolism of Hinduism—its sacred thread, frontal mark, cutting the hair of the body etc. and prescribes its own procedure to become and act as a Sikh by taking Amrit of the double-edged sword and wearing its own symbolism of five emblems—short wear, steel bracelets on the wrist, comb, unshorn hair and Kirpan. These emblems with a turban on the head provide a distinct identity to Sikhs, which is visible from far even to the blurred eye.

Sikhism totally rejects all the rites and rituals to customary traditions of Hinduism—the pilgrimages to Hindu holy places, the ritual baths in some rivers, giving the gracious feasts, making burnt offerings, performing penance and worship enduring bodily pains and self tortures, yogic *asanaas* and futile exercises and many more practices of Hinduism to wipe out sins and achieve salvation. Sikhism presents its own distinct divine thought of "the Name of God and obedience to will of God to wipe out the impurities of mind which take place in the mind itself and not make any futile outside exercises. How can Sikh religion be termed as part of Hinduism'?

The false misrepresentations against Sikhs and Sikhism can be of no avail, being merely futile exercises. These are neither in the interest of the makers nor of their religion and country. These are totally counter productive and against the harmonious co-existence of religions with due regard to each religion. These create communal strife instead of secular tendencies. No such assertions can deprive a religion and a nation of their status of separate identity. At the most such a wrong attitude creates unpleasantness in the people of a country instead of total unity, which proves as an obstacle to the development of unity and integrity of the country. In the most powerful countries of the world, the reason which makes them super powers is the unity of the people, without any sense of domination by the majority over minorities and rather total freedom for every religion and its due regard and acceptance (Religious or Political). India, boasts to be the biggest democracy in the world but is still lagging behind due to the communal strife among its own people. The Hindu fundamentalist thought is mainly responsible for it. The sooner it is abolished, the better.

Misrepresentation by Sikhs Themselves

— No Classifications and Categories in Sikhism

— Sikh Initiation of Amrit is Mandatory for all Sikhs

Infact, there are no classification categories in Sikhism like *Amritdhari* Sikhs, *Kesdhari* Sikhs and *Sehajdhari* Sikhs. These are the self made creations of Sikh adversaries. Either one is a Sikh or not. To be a Sikh, clear cut requirements have been laid down in Sikh religion—"one who believes in Sikh Gurus, *Guru Granth Sahib* and their teachings, initiated with *Amrit* of the double-edged sword, strictly adheres to Sikh code of conduct, and has no belief in any other religion is a member of Sikh Religion." All the religions of the world prescribe initiation to enter their religion and so does the Sikh Religion. One is to become and act as a Sikh. The motivation behind the classifications in Sikhism, is to dilute the Sikh code of conduct and its separate identity, so as to be easily assimilated. Some Sikhs who are from traditional Sikh families, but don't come in the strict Sikh discipline and its code of conduct, start proclaiming that Sikh initiation and code of conduct is only external form and so without it they are still Sikhs; a total misconception and misrepresentation of Sikhs and of Sikh families of themselves.

Some persons who do not at all follow the Sikh code of conduct and Sikh initiation from generations, do not keep their hair unshorn and even have never converted to Singh name and look like Hindus in all respects. They also term themselves as *Sehajdhari* Sikhs, and claim themselves to believe in Sikh Gurus and *Guru Granth Sahib*, without ever becoming and acting as real Sikhs. They say that slowly and steadily they would adopt the Sikh code of conduct but none of their ancestors for the last three centuries took the Sikh initiation and adopted the Sikh code of conduct. They, thus merely portray themselves as aspirants to become Sikhs. There is a lot of difference between being a mere aspirant and becoming truly as a Sikh. They are welcome to get Sikh initiation and to adopt Sikh code of conduct, but till they do so they cannot define themselves as Sikhs with the adornment of the word (*Sehajdhari*), not known to Sikhism. There is no *Sehajdhari* Hindu, Muslim or Christian. Why such exception to Sikhs? The mere belief in Sikh Gurus and their teachings cannot be sufficient to give one the status of a Sikh, as to become a Sikh. Sikh initiation is a must and Sikh code of conduct is mandatory. It is also essential for those who are traditional Sikh families.

Every Sikh, should consider all these aspects from the Sikh point of view, and not as per his discretion or convenience. If he cannot take Sikh initiation and adopt the Sikh code of conduct he should not misrepresent these mandatory requirements and falsely assert that these are not obligatory. He should rather admit that due to his shortcomings, he can not be up to the required standards and the obligations of Sikh religion. He should make efforts to take to the Sikh initiation and adopt the Sikh

code of conduct. It is a great disservice to Sikh religion if the Sikh initiation and Sikh code of conduct is made a matter of controversy by those who portray themselves to be the followers of Sikh religion. It may even amount to blasphemy. By such utterances, which violate the very Sikh identity and the uniform Sikh code of conduct, they serve the purpose of those who desire the assimilation of Sikh religion in Hinduism, as the Sikh initiation and code of conduct stands as a rock in the way. The untenable and obviously wrong arguments that Sikh initiation and Sikh code of conduct are not contained in *Guru Granth Sahib* and as such not mandatory, must be stopped. That exhibits utter lack of understanding of Sikh historical perspectives.

The requirements to become and act as a Sikh are to be taken from the entire development and completion of Sikh religion, during the Sikh Gurus' periods as all the Sikh Gurus had the same divine spirit as of Guru Nanak, founder of Sikh religion, by understanding the real historical perspectives as the dictums of Guru Gobind Singh, tenth Sikh Guru, and his ordinances have provided. The complete final phase for Sikh initiation, Sikh emblems and Sikh code of Conduct, which was essential for Sikh Religion, as there was to be no further living Guru to guide the Sikhs. *Guru Granth Sahib*, the Divine embodiment and spirit of Sikh Gurus was ordained by Guru Gobind Singh to be the eternal Guru of Sikhs in perpetuity. The Sikh commonwealth was given the uniform initiation – emblems and Sikh code of conduct and separate Sikh identity prescribing the clear cut procedure. It cannot be bifurcated or distorted. It is one complete form for every member of Sikh Religion. To separate it from Guru Nanak— founder of Sikhism – and other Sikh Gurus that it is not contained in *Guru Granth Sahib* is a total misconception. The final phase of completion of Sikh religion by Guru Gobind Singh and his injunctions are a necessary part of Sikh religion, to be mandatory for Sikhs. If anyone defies it or disobeys it, he cannot be a Sikh.

Some confusion is being created as to the initiation of Sikhism, of the Amrit of double-edged sword and its five Sikh emblems, that these never were in force before Guru Gobind Singh. Tenth Sikh Guru and his ordinances in that regard and that Khalsa on Baisakhi day of 1699 was created as an armed force to challenge the armed forces of the Mughal tyrants is a total misconception and ignorance of Sikh history. Guru Gobind Singh had completed the last phase of development of Sikhism in accordance with the Sikh dictums of the previous Sikh Gurus, prescribing the Sikh initiation and its procedure and Sikh code of conduct and also ordained the Sikhs to accept *Guru Granth Sahib* as the perpetual eternal Guru of Sikhs. He had the authority to do it and his commandments are mandatory for the Sikhs. There was nothing new or in contradiction to the divine thought of the founder of Sikhism and his successors. The sanctity of hair on human body was practised by all the Sikh Gurus who kept it unshorn, to obey the God's will. The Kirpan was worn by the Sikh Guru, Guru Gobind Singh himself (and before him by Guru Hargobind), and had taken the Sikh initiation. How can those be called Sikhs who disobey the Sikh dictum and defy the Sikh code of conduct' ?

Guru Nanak Dev in the very beginning of *Japuji Sahib* at page 1 of *Guru Granth Sahib* proclaimed :

"To remain under the will of God, is ordained from the very beginning."

And

"Every one is to be under the will of God, and not one is outside it."

No doubt is left at all in this respect that God's will has to prevail and everyone has to follow it. The hair on the body are in accordance with the will of God and the appearance of the human body is to be kept intact if one is to live in the will of God. The God's will is defied when we cut hair and refuse to keep it intact. How can so called Sikhs call themselves to have faith in the teachings of Guru Nanak and the Sikhism ? All the Sikhs of Guru Nanak and other Gurus, kept their hair unshorn to live in God's will and following teachings of Sikh Gurus. Guru Arjan Dev had proclaimed in his divine hymns that "to keep the body's appearance intact and turban on the head is commendable." i.e. to keep the hair on the body unshorn.

Guru Nanak Dev, founder of Sikhism had proclaimed that 'word of God is his Guru and his conscience who follows it is true disciple.' The divine hymns as contained in *Guru Granth Sahib* is the word of God. The tenth Sikh Guru ordained *Guru Granth Sahib* as the eternal Sikh Guru.'

Every world religion has got its own norms and proceedings to be initiated into that religion and only those who follow that discipline become the members of that religion. Sikhism is not an exception. It is rather more strict and disciplined. By mere believing in Sikh ideology, by mere attending the Sikh Gurdwaras and by mere reciting the Sikh Divine hymns, one does not become a Sikh until and unless he takes the Sikh initiation and strictly adheres to its code of conduct. Any body might be a Hindu, Christian or Muslim is welcome to attend Sikh Gurdwara to recite Sikh Divine hymns and believe in Sikh ideology but does not become Sikh without initiation and without Sikh code of conduct.

It is a historical fact that Guru Gobind Singh directed the Sikhs to attend 1699 Baisakhi congregation at Anandpur Sahib with the specific exhortation that they should come with long hair and beards unshorn. Historian Ganda Singh quotes the *Hukamnama* in this regard in short *History of Sikhs* at p.69:

"The Sikhs should come to me wearing long hair. Once a man becomes a Sikh, he should never shave himself. He should receive baptism of sword."

Sikhs, prior to it were not clean shaven and rather they kept the hairs intact under the dictum of the Sikh Gurus. Guru Nanak Dev had given directions to Mardana to never cut his hair if he was to be his companion, though he was a Muslim. Twenty thousand Sikhs who took Amrit of the double-edged sword on Baisakhi 1699 were having unshorn hair. Thus a person who does not follow this Sikh dictum to keep

shorn hair can not be called a Sikh of the Guru, or merely by the addendum of the word a *Sehajdhari* to dilute the Sikh code of conduct.

Every male Sikh was given the last name as *Singh* while the female as *Kaur* (lion and lioness) after Amrit of the double-edged sword. Guru Gobind Singh himself took Amrit from the *Panj Pyaras* and changed his name to *Singh*. How anyone without obeying this code of conduct and Sikh initiation can be entitled to call himself a Sikh or with the addendum of *Sehajdhari* word, how can anyone affix the name *Singh* without following the proper procedure of Sikh initiation with his name? The Sikh initiation and Sikh code of conduct as prescribed by Guru Gobind Singh was the last phase towards becoming a Sikh. No one can disobey and defy it, if he is to become and act as a Sikh.

It is a part of the Sikh daily prayer—Ardas, to seek the special favour and blessings of Waheguru for uncut hair. How can it be violated by any Sikh by cutting his hairs?

The clean shaven has to explain time and again to the outsiders that he is a Sikh, though he does not look like. Why, thus, to profess a lie with words and not have appearance and deeds?

Guru Gobind Singh issued the edict, *Hukamnama*, to Sikhs on *Jeth 26*, 1756 (June 1699) within two months of Baisakhi 1699 when Sikh initiation and Sikh code of conduct was provided to the Sikhs:

"He alone is a Sikh who lives in the Sikh code of conduct. All the Sikhs must take Amrit of the double-edged sword from Panj Pyaras, keep intact the *keshas*, hair of the body which are my stamp; keep the *kachha*, *kirpan* always, keep the steel bracelet on the wrist and keep the *Kangha* to clean the hair twice."

There was no exemption to any Sikh from Sikh initiation and Sikh code of conduct prescribed by the Guru. There was no classification or category of *Sehajdhari* Sikhs. Then from where is this unwarranted classification being introduced in Sikhism to disobey the mandatory injunction of Sikh religion?

Guru Gobind Singh, in his divine Hymns, further clarified:

"Know these five K's to be the emblems of Sikhism. Under no condition one can be exempted from them. Sword, Bracelet, Drawer, Comb, these four and without uncut hair the fifth. All other emblems are meaningless."

(Nishan-e-Sikh, *Dasam Granth*, Sarbloh)

"Sikh code of conduct is dearer to me than the Sikh"

And

"I will provide the recognition and strength to Sikhs till they maintain their separate distinctive identity."

Nobody could have any authority even the Sikh commonwealth, to change or alter, the dictums of Guru Gobind Singh and the Sikh initiation and Sikh code of conduct prescribed therein.

If a person believes in Sikh religion and Sikh Gurus he must become and act as a Sikh by taking the Sikh initiation, the Amrit of double-edged sword and maintain the Sikh code of Conduct as above referred to *Bana* and *Bani* are must for a Sikh. No one can be exempted from these requirements. It was due to this code of conduct that Sikhs remained in high spirits in the most adverse times with devotion to their Gurus and brotherhood.

Rightly remarks, Prof Puran Singh, the eminent scholar of Sikhism:

"It is very strange that when a Sikh is baptized, he feels a new life come to him as if the Guru still lives and sends, in one glance, a wave of life and inspiration."

(*Spirit of the Sikh*, Vol. II, Part II)

Miss Jecus Cullar, the eminent British scholar, remarks :

"Eliminate your symbols, my dear *Singhs*, and watch the Khalsa crumble. Take off the turban, shave the beard, cut the hair, throw aside the *Kara*, I can tell you truthfully, the result would be embarrassing as well as disastrous. These five symbols had held the Sikhs in united brotherhood. They serve to make a Sikh act as a Sikh. They endow him with a courage to accomplish feats which otherwise would be impossible for an average man. To make a long story short, the five symbols have a psychological bearing on the man who wears them. They are manifestation of the Guru, the eternal."

It is a fact that as long as the Sikhs lived in discipline with code of conduct of Sikhism, honesty and devotion, they were always victorious. They wiped out the Mughals, Afghans and established their own Sovereign Sikh state in the struggle that prolonged for about a century. The conspiracies of the powers, however mighty those be against them, are bound to fail. The real danger to Sikhs is only from their own inner self. All the Sikhs must remain committed to Sikh code of conduct and Sikh way of life and to ensure such a living for their future generations. Sikhs should not misrepresent the Sikhs and Sikhism differently, outwardly and inwardly. If they remain in Sikh code of conduct, their religion is the surest guarantee for their high spirits and higher moral and ethical values.

Sikhs can never afford to ignore the divine proclamation of Guru Gobind Singh :

"I would bless and provide the strength to the Sikhs till they maintain their separate distinctive identity. But when they indulge in the Brahmanical rites and rituals, I will have no confidence in them."

And

"A Sikh who observes strictly Sikh code of conduct is dearer to me."

And

"As long as Sikhs preserve tiger's exterior, their enemies shall fear them and they shall be victorious. I have made them real tigers and not merely in the garb of the tiger. If they revert to previous condition, then it would be worst for them as there will be no hope for their amendments".

(Macauliffe, *The Sikh Religion*, Vol. V, p. 101)

Thus, Sikhs must live in Sikh code of conduct outwardly and inwardly. (*Bana* and *Bani*) with their separate and distinct identity as prescribed by Guru Gobind Singh. They must justify the suffix of the word 'Singh' to their names by becoming 'Singh' with Amrit of double-edged sword and keeping five Sikh emblems. There is no discretion in it. The Guru will provide strength to them in every respect.

The Sikh code of conduct includes both outward and inward conduct in order to become Sikhs. Also, he must be regular in the Sikh daily routine of the recitation of the Divine compositions of Sikh Gurus as prescribed and on the meditation on Name of God as to imbue it in one's mind continuously feeling the presence of God at all the times. He must willingly act to eliminate the vices and inculcate the virtues in order to lead a truthful life as a Sikh with the desire of selfless service to humanity and to convert the narrow egoistic tendencies to God-turned higher consciousness. Sikhism is very strict in meticulous observance of the Sikh code of conduct.

Sometimes a very misconceived argument is put forth by some of the Sikhs who have not initiated themselves into Sikhism that several persons having been initiated and possessing five Sikh emblems indulge in acts not sanctioned by Sikh way of life, and so in comparison they are better Sikhs than those corrupt Sikhs as they at least try to acquire the Sikh values. Initiation of Sikhism and the possession of five Sikh emblems to become a Sikh is the first step to be taken to observe the Sikh code of conduct in that respect. It can be of no excuse for not being initiated and not observing Sikh code of conduct, if some one else who is an initiated Sikh is a defaulter on any ground whatsoever. At the most, the defaulter can be said to be not proving himself as a true Sikh and he may be persuaded to reform himself so as to exhibit in reality his Sikh way of life. It depends upon person to person that after Sikh initiation how committed he remains and at what higher level he reaches to inculcate the higher values of Sikh way of life. Everyone must try to attain the highest stage.

Some persons have the misconception that perhaps one must be ready for the supreme sacrifice to be eligible for the initiation of Amrit of double-edged sword or that he should be adjudged to be capable for imparting Amrit on the assumption that five beloved ones (*Panj Pyaras*) were tested by the tenth Sikh Guru to be ready for the supreme sacrifice. They forget that these five Sikhs were to be made the Sikh leaders to be ready for their supreme sacrifices for the Sikh cause, while twenty thousands of Sikhs, present there were imparted the Amrit under the new initiation procedure prescribed, on that very day and within a week, eighty thousand Sikhs got the initiation of *Amrit*. They were not tested to be ready for their supreme sacrifice, nor adjudged to be fit for the initiation. It was made obligatory for every Sikh to be initiated by taking *Amrit* of double-edged sword. Sikhs are even otherwise required to be ready for the supreme sacrifice for the Sikh cause and their determination is more strengthened after their initiation with Amrit. They become more disciplined and devoted to the Sikh cause by coming within the ambit of the strict Sikh code of conduct after initiation. The five Sikh emblems always remind them to be dutiful and sincere

to Sikh way of life and to be ready for any supreme sacrifice, if need be, to the Sikh cause and to secure justice (political and religious) for the mankind.

Guru Nanak, the founder of Sikhism, had made it clear in the very beginning that Sikhs must be prepared to sacrifice their lives for their faith and righteousness :

"If you yearn to play the game of love with me, carry your head on your palm in humble dedication; then enter the path of my faith. If on this path you wish to tread, and then hesitate not to sacrifice your head."

(*Guru Granth Sahib*, p. 1412)

Thus initiation of *Amrit* of double-edged sword is mandatory to become a Sikh. Some writers have very mistakenly confused the Sikh initiation of *Amrit* by referring to a few Divine hymns of Sikh Gurus as contained in *Guru Granth Sahib*, out of the context that only the name of 'God' is the 'Amrit' and nothing else. There is no dispute over this divine truth as proclaimed by Sikh Gurus. But that has nothing to do with the Sikh initiation of *Amrit* of the double-edged sword. The *Amrit* of Name of God is in a different context to the *Amrit* that means the most valuable and precious object-immortal as to its literal meaning. The name of God is proclaimed to be *Amrit* and nothing equal to it as it is by the continued meditation in the name of God that man feels the presence of God always burns the ego, eliminates the vices and cultivates virtues to live in Sikh way of Truthful living under the God's will. The initiation of *Amrit* of double-edged sword to become Sikh is also invaluable and precious than other ceremonies. It also leads to name of God which is the prime condition of this Sikh initiation to continually be in the spirit of God.

Sikhs, who have not been initiated and do not follow the Sikh code of conduct strictly, have to be given the credit on their part, to have never gone to any other religion and rather have remained attached to the Sikh religion from within, particularly in the countries out of India, to have set up Sikh Gurdwaras in the areas of their residence, conducting the holy Sikh congregation there in accordance with the provisions of Sikh code of conduct without any violation to the honour and respect of *Guru Granth Sahib*. They cannot even tolerate it if someone terms them not to be Sikhs in the strict sense without Sikh initiation or if they are not named as Singhs even. That shows the spirit of Sikhism. They should be treated with sympathy and not contempt by the initiated practising Sikhs. They should be politely persuaded to take the Sikh initiation and follow the Sikh code of conduct, so that their spirit is further elevated to be truly called as Sikhs without any shadow of doubt by everyone and they are never misrepresented and nor they misrepresent themselves as Sikhs in the true sense.

Specially duty bound are the Sikh leaders (political and religious) who strictly adhere to the Sikh initiation and Sikh code of conduct, both outwardly and inwardly. They must be the role models for the entire Sikh nation. They must live in Sikh way of life in truthful living in every respect. Sikhism outrightly rejects corruption and

corrupt means. If any such Sikh leader violates this basic dictum of Sikhism, he would obviously bring a bad name to Sikhism itself, besides ill-reputing himself. Selfless service to Sikh Panth is also one of the dictums of Sikhism. If a Sikh leader exhibits his own selfish and vested interests, then he also will defame Sikhism, besides himself. The higher moral and ethical values of Sikh religion must be reflected in all their activities, be it the socio, political, and religious spheres. For the Sikh leaders must be an example in Sikhism. If they violate such Sikh dictums, they also misrepresent themselves and Sikh religion and are liable to be condemned in Sikh history.

The younger Sikh generation must be educated about the Sikh religion and Sikh history to enable them to live the Sikh way of life. They must be made to feel proud of Sikhism of which the eminent world scholars feel proud of. The Sikhs must be told about their high tributes to Sikh religion as a religion of the present age, capable of solving the problems of the modern age. H.L. Bradshaw, the American scholar of the world religion has gone to the extent that the older faiths were good in their day but that day is past and we are living in the dispensation of Guru Nanak. While John Clark Archer, the British scholar said that "the world today needs the message of peace and love of Sikhs." Sikhs must live in the Sikh code of conduct and convey the message of their religion to the rest of the world.

Misrepresentations to be Corrected

The elements inimical to Sikhs led by some of the Brahmanical cult who wore Sikhism as exploitative of the innocent masses and of creating divisions in the mankind on the basis of caste and creed, started from the very beginning to misrepresent the Sikh religion and Sikh historical traditions by making altogether false assertions. It is still continuing. Imaginary stories were concocted and written down by some stray poets in several books in contradiction to the established Sikh traditions. Some of the compositions relating to Hindu legends and in praise thereof, including the translations of some portions of some Purans including the *Markandey Puran* in praise of goddess Durga, besides the obscene writings like *Viles of Women*, etc., got written from some Hindu poets and were falsely attributed to even Guru Gobind Singh, the tenth Sikh Guru, which were in total contradiction to the divine thoughts of the great Guru and of Sikhism. Gods and goddesses and incarnations of God, have been outrightly rejected in Sikhism, wherein the concept of God is one and only one, unborn and self illuminated, whose light shines in everyone. Such objectionable anti-Sikh compositions were interpolated and mixed up in the genuine Divine compositions of the tenth Guru to project it to be *Sri Dasam Guru Granth*, ultimately in comparison to *Sri Guru Granth Sahib* which was ordained by the tenth Guru to be the perpetual eternal Guru of Sikhs.

Sikhs were in conflict with the Mughal rule and constantly in guerilla warfare and so it became easy to create, make misrepresentations and interpolations. Initially the British administration, after the annexation of Sikh empire, also extended its hidden support to the falsification of Sikh traditions and historical events. Most of

such fabricated books were kept hidden in the beginning to escape the notice of the Sikhs. Sikhs were propagated as a sect of Hindus and Sikhism to be a part of Hinduism on altogether false assertions in order to assimilate it. In the last quarter of 18th century, Arya Samaj and its leader Daya Nand became active with such a false propaganda, but Sikhs jointly rebutted them. Daya Nand left Punjab after a few months. But still some literature came into existence, though kept secret.

First of all some immature writers without a deep study of Sikh religion and history made stray remarks that Sikhism is an offshoot of Islam, some said that Sikhism is an offshoot of Hinduism, while some others said that Sikhism is a mixture of Hinduism and Islam. However eminent scholars who did a deep study of Sikhism rejected these views by holding that Sikhism is a separate and independent world religion like the other world religions. Now Sikh religion is in the list of five main world religions.

Some Christian missionaries like Trumpp and McLeod made false and dishonest misrepresentations against Sikh religion on crucial historical perspectives. Those were also rejected by eminent scholars of Sikh religion. Later on McLeod mostly withdrew his controversial and unwarranted misrepresentations, but it became a trait in North America where his group remained active for a few decades inclusive of a few Ph.D. degree seekers in Sikh garb and other writings with the correct approach were not available to the new scholars of Sikhism.

Some Muslim writers, who had the sympathy with their co-religionist tyrants of the Mughal empire played down the real historical facts but they also could never be successful in damaging the great religion of the Sikhs, even with their falsities. But some other writers, including European and Western scholars did quote them and were adversely affected particularly when they had no other books available to contradict and falsify those writers. A British writer, author of *Sketch of Sikhs* Malcolm, 1812 on page 54 remarked :

"These (historical events of Sikhs and their Gurus) are related by the Mohammdan authors who detract from all the pretensions of this enemy of their faith and name."

But still Malcolm made misrepresentations against Sikh historical perspectives on several aspects perhaps influenced by some other writers who gave wrong facts against Sikhs.

As regards the misrepresentations made by Ghulam Hussain in *Siyar-ul-Mutaakherin*, Max Arthur Macauliffe, author of his prestigious book *The Sikh Religion* remarks :

"The Mohammdan author of the *Siyar-ul-Mutaakherin* gave the utterly incompatible version with the whole tenor of Guru Teg Bahadur's life and writings and can not be accepted as even an approach to History. The *Siyar-ul-Mutaakherin* contains many obvious misstatements regarding the other Gurus also."

Regarding Muhsin Fani's *Dabistan-i-Mazahib*, Khushwant Singh records in *A History of the Sikhs* page 63 :

"It is unfortunately wrong even about some of the important dates and the sequence of events."

Similarly in *Ibaratnama* of Ali-ud-Din, in *Twari-khe-Punjab* of Buta Shah and several other writings misrepresentations have been made against Sikh historical events.

Some Hindu writers also did not lag behind in making false assertions and misrepresentations against Sikh Religion and history, particularly under the instigation of some Brahmanical agents. Even interpolations were made in the Divine writings of the tenth Guru in *Dasam Granth* in praise of Hindu legends obviously against his divine thoughts of Sikhism.

In *Gur Bilas Patshahi Chhevin* written by Sohan without giving his identity, representations were made deceitfully using the name of the Sikh Martyr Mani Singh in an attempt to create superstitions and myths rejected outrightly in Sikhism. Several writers have been misled by it.

Arya Samaj leader Swami Daya Nand made misrepresentations and false assertion in his book *Satyarth Parkash* even against Guru Nanak, founder of Sikhism in an attempt to hold high superiority of Vedas. Attempts were made by him and his aides and other Hindu fundamentalists that Sikhism is a part of Hinduism. Several writers made altogether false and untenable assertions. In their zeal, they misrepresented the references to the names of some Hindu incarnations in the Granth Sahib and claimed that Sikh Gurus followed them, as their names are mentioned in Divine Sikh Hymns. Notwithstanding the fact that such references are also made to Muslims names of God, such as Allah, Rahim etc. In Sikhism it has been very clearly clarified that 'Truth' is the only name of God though a person may call Him by different names. Several other misrepresentations against Sikhism have been made with imaginary theories.

What to say of such spurious material, even now false and fabricated accounts of some Sikh traditions and historical facts are being given in school books published by NCERT/a government sponsored authority to publish those books as the text books for school students. Even the Sikh Divine Gurus have not been spared from the concocted false misrepresentations. Dr. Naval Viyogi, an eminent historian and scholar who is working on a research project entitled *History of the Indigenous People of India* stated in his press statement, as published in *The Tribune*, November 3, 2003 :

"Modern historians are distorting history according to the Brahmanical thoughts."

The worst sufferers are the Sikhs in this regard.

It is a matter of great concern that Sikhs as a whole nation have not taken notice of such misrepresentation seriously. What to say of exposing and falsifying them and stopping such conspiratorial attempts against their religion and history, a few individual efforts can never be sufficient. The Sikhs can save themselves and their

religion from such onslaughts which are of far reaching consequences, only if they become aware and their leaders are competent to understand such conspiracies and take immediate necessary action to falsify all such misrepresentations with honesty of purpose as action should have been taken to nip the evil in the bud.

The Sikhs, first of all, have to identify all the misrepresentations and fabrications and false assertions, which have been made up till now, as most of them have not come to light as yet. Though these are being made from the very inception of the Sikh Religion in order to distract their religion, history and established traditions. The Sikh scholars of capability and integrity have to be entrusted this duty.

After all these misrepresentations have been identified, then these should be falsified on the basis of facts and reality one by one. It can be done by those scholars of Sikhism. The unanimous corrections of the wrongs done in the past to Sikh religion, history and traditions have to be ensured leaving no scope for any further conspiracies.

After it is so done, then the publications have to be made in order to apprise all of the Sikhs and others of the facts so that they too outrightly reject the previous misrepresentations and fabrications. It would serve as a warning for the future to those who were involved in falsifications of Sikh records. The legal action available against the wrongdoers may also be resorted to.

SGPC should take the responsibility and to take such action in coordination with Delhi Gurdwara Management Committee and other Sikhs and Sikh organizations. These two statutory bodies are duty bound in this respect which has the vast financial and other resources at their command. Their inaction in this matter up till now is condemnable appreciation besides that of the other Sikh leaders who claim to represent the Sikhs in the religious or political arena. No more laxity is tolerable in such a matter of far reaching consequences to Sikhs and the Sikh religion.

Dasam Granth Interpolations

Only a few Divine compositions of Guru Gobind Singh are contained in *Dasam Granth*, while the bulk of it is the compositions of some Hindu poets, relating to Hindu legends, incarnations and mythical stories which are on the face of it in contradiction to the Divine thoughts of Guru Gobind Singh and that of *Guru Granth Sahib*. Most of those contain the names of the Hindu poets to have been translated from Markanday and *Bhagwat Purans* and interpolated these into the text of *Dasam Granth*. Eminent scholars of Sikh religion have so concluded with convincing reasons. Even the eminent scholar and author of *World Religions* Edward Geoffery Parrinder of USA at page 259 of his book took no time to come to the conclusion :

"The *Dasam Granth* is an eighteenth century collection of miscellaneous works attributed to Guru Gobind Singh. The attribution appears to be accurate in the case of a few compositions but the bulk of the collection consisting of Hindu legends and tales of the *viles of women* cannot possibly have been his work."

There is no dispute that the Divine compositions of Guru Gobind Singh contained in *Dasam Granth* are : *Jap Sahib*, *Akal Ustat*, *Shabad Hazare*, *Khalsa Mehma*, *Teti Sawayas* and *Zafarnama*. But all the other compositions can never be of the great Guru. In fact in some of those compositions the names of Hindu poets have been written several times that these are their compositions. *Chaubis Avtar*, is the compositions of Syam poet including that of Sri Ram Chandra and Sri Krishna, which are recorded to be the translation of *Bhagwat Puran Chandi Charitar*, Vol. XII, and *Chandi di War* are recorded to be the translations of *Markanday Puran*. *Tiria Pakhyan*, the *Viles of Women* is recorded to be the composition of Ram and Syam poets. The *Hikayats* in Persian are also the works of some Muslim poets in Persian language dealing with the typical stories. All these compositions are in total contradiction to the Divine thought of Guru Gobind Singh who had totally rejected all the gods and goddesses of Hindus and their stone worship as Idolatory in his *Shabad Hazare*, *Teti Sawayas* and all other Divine compositions.

Poets, Syam and Ram are included in the list of 52 poets, at the Darbar of Guru Gobind Singh, the first at serial no. 13, and the second at no. 49. These poets are admittedly proved to be the authors of these compositions. They appear to be the devotees of goddess Durga as they have sought her blessings to write these compositions. The interpolations of their writings in *Dasam Granth* is thus obvious. Admittedly Guru Gobind Singh had not compiled any *Dasam Granth* and neither was so compiled in his life time. It is alleged to have been compiled after a decade but there is no evidence worth accepting as to who did it and where are these original compositions. Sikhs had disputed it from the very beginning but due to their struggles against the state powers they could not finally resolve the dispute. It is a sin to deny the real divine compositions of the great Guru to be not his, but it is more sin to attribute the compositions of other poets to him. The Sikhs must settle this dispute which stands already delayed.

Sikhs to Preach Sikhism and to Discharge their Duty to Bring it to the Notice of World

Most of the scholars of Sikh religion particularly of the west have expressed their genuine grievance against Sikhs that they have not made available the Sikh scriptures and the history in the main world languages and that the publications in English and Punjabi languages are also quite insufficient. They have blamed the Sikhs for not having discharged their duty which they owe to mankind to bring Sikhism to its notice as the religion of the present age.

In fact the accusation against the Sikhs is justified. However, first of all, Sikhs remained occupied in the struggle for freedom of religion and other basic human rights against the autocratic Mughal rule which had crushed all these human rights and values by force of gun committing all the brutalities. This struggle was prolonged for

about a century when the Sikhs wiped out the Mughal and Afghan invaders and established their own sovereign Sikh state. In that state also Sikhs remained occupied in battles against the principalities that had allegiance to Afghans to free the entire area of Punjab, their homeland. Then the Sikhs remained occupied with the Britishers who after usurpation of the rest of India were engaged in conspiracies against Sikhs to usurp the Sikh state. Thereafter, Sikhs had to oust the Mahants who had made themselves the heirarchical priests of the Sikh religious places and were involved in anti Sikh practices at those holy places under the instigation of British administration and Brahmanical agents. Thereafter the Sikhs were engaged in freedom movement of India and took a leading part. Unfortunately Sikhs had to carry on the struggle in the Republic of India for their rights when the Indian government made them the victims of betrayal, discrimination and persecution. However, this does not absolve the Sikhs from the liability and their duty to bring the universality of the Sikh religion to the notice of the world.

Sikh religion has now spread through out the world. There would be hardly any big town and city in the world where Sikhs are not residing and have not constructed their Gurdwara. In the twenty first century the Sikhs must discharge the onerous duty which they certainly owe to the mankind in the world.

The Sikhs first of all themselves have to understand their religion with earnestness and strictly adhere to the code of conduct of Sikhism to become and act as true Sikhs. Then they have to ensure such compliance by their younger generation by teaching them Sikh Religion, Sikh history and Punjabi language in which Sikh scriptures are written to enable them to live in Sikh way of life. It is then only that they can send the message of Sikhism to the world by publishing the Sikh scriptures and history in world languages to discharge their duty to the mankind under the blessings of God, the Almighty.

It is the right and appropriate time for this purpose as world peace stands disturbed; moral and ethical values stand ignored; religion conflicts stand widened; material entanglements stand increased and selflessness stands overpowered by selfishness. The Divine light of Sikhism has the potentiality to set these wrongs right. Teachings of Sikhism is very relevant for the present disturbed era for maintaining world peace.

Sikhism is the practical way of life to overpower the evils of the day and to lead a truthful living. The meditations in the name of God (one and the only one), the Creator of the entire creation as to be included in one's mind and the total submission to His will and commandments, while doing the pious deeds is the way of life in Sikhism. There is no scope for miracles and mysteries in Sikhism. This kind of focus leads man direct to his goal without involving in verbose theorizing and useless rites and rituals. It provides the Divine knowledge of one's own self and of the creator and his creation.

Sikhism teaches love between man and God; love between man and man to earn

livelihood with one's hard labour with honest means and share with the needy; selfless service to humanity, equality and dignity of every human being.

Sikhism provides Divine knowledge of the same Divine light which shines in all of the same matter which forms all, and of the same soul which resides in all, and unites with the creator and then to help others to attain that aim.

Sikhism elevates mankind spiritually, morally and socially with its comprehensive ethical system. Sikhism indeed is sure to uplift the mankind, so as to overpower the evils of the present era with its message of truth, name of God and pious deeds and to establish peace in the world. The message of love and peace of Sikhism to the world is to be conveyed by Sikhs alone.

Sikhism is now spread all over the world. Sikhs should have a single world Sikh leadership for their unity and welfare, as they face the same problems everywhere. They should ensure the teaching of their religion to their younger generation and observance of Sikh code of conduct to live in the Sikh way of life. Sikhs should bring the Sikh religion to the notice of the world and discharge their duty which they owe to the world in this regard as several eminent scholars of Sikh religion particularly of the west have blamed them for not discharging this pious duty on their part. The Divine message of Sikhism of truth, the Name of God and pious deeds leading to love and peace is to be conveyed to the world which is needed today as remarked by the eminent British Scholar, Johan Arch Clark which can only be so done by Sikhs. The higher moral and ethical values enshrined in Sikhism help in conversion of the human mind with narrow egoistic tendencies to God tuned of higher conscious as taught in Sikhism. This is needed today to give the right direction to all socio-political activities in the world.

SGPC Amritsar and Delhi Gurdwara Management Committee manage most of the Sikh historical Gurdwaras and have vast financial resources. They must deal with these Sikh problems and undertake preaching of Sikh religion seriously and with honesty of purpose and lead the other managements of Sikh Gurdwaras and Sikh organizations by rising above the petty party factions. Sikh saints who are spread over widely and other Sikh preachers must be involved seriously in a missionary spirit to propagate Sikh religion and to bring all the Sikhs within the Sikh code of conduct, rising above the monetary considerations. The Sikh leaders, who claim to represent the Sikhs on political side must also be duty bound to preach Sikh religion and become the role model for Sikhs by their honest and Sikh way of life with selfless service to Sikh Panth and to the humanity at large.

If all the Sikhs are brought within the Sikh Code of conduct, it is only then that the younger Sikh generation can be motivated to come under Sikh Code of conduct, by making them proud to be Sikhs and imparting knowledge of Sikh Religion and history. The Sikh scholars have to be made Sikh oriented with committed Sikh teachers and managements to fulfil the aim for which these educational institutions have been set up. In the countries out side India, the Gurdwaras should be utilized for the Sunday

Gurdwara schools to educate the Sikh youth in Sikh history and Punjabi language in which Sikh scriptures have been written as in their regular schools no such education is available. The disputes over the managements should be totally avoided in the Sikh Gurdwaras, as these give a wrong signal to the Sikh youth besides creating the petty party factions in Sikhs. It is for the Sikhs to peacefully preach their religion with honesty of purpose.

World Sikh Representative Body

Sikhs should have a world Sikh representative body, it being the need of the day in accordance with the basic Sikh concept of 'Guru Panth and Guru Granth' being referred to as Sarbat Khalsa in Sikh history to discuss and decide all the Panthic issues. For sometime Akali Dal remained the representative Sikh party but in the recent past it has become the Punjab Regional party with Hindus and Muslims as its members also, in the name of giving it a secular image simply to contest the parliamentary and legislative assembly elections, as a legal requirement or the election laws of Indian republic. In fact the Sikhs have spread all over the world and they demand their involvement in the decision making process for the Sikh affairs. The Sikhs should elect or select their representatives world over for the Supreme Panthic body. SGPC, Delhi Gurdwara Management Committee and the Management Committees of Takhts Patna Sahib and Hazur Sahib. The statutory bodies should be elected by Sikhs, and other traditional Sikh bodies may nominate their representatives on this body. The countries out of India may be divided in 6-7 zones on the basis of Sikh population to nominate their representatives of Gurdwara management bodies in those zones. They may be the electorate, being elected by the Sikhs besides of such Sikh organizations. A Commission may be set up to finalize the procedural matters for this purpose after consultation with Sikhs, the world over.

Such a world Sikh representative Sikh body may consist of 100 persons known for their honesty, integrity, capability and sincerity to Sikh cause with some distinguished Sikhs known for their services to Sikhs and Sikh Religion. It may hold its meetings at Akal Takhat Amritsar to discuss and decide the Sikh issues and pass the *Gurmatta*, to be acceptable to all the Sikhs. It should nominate the Jathedar of Akal Takhat to be its spokesman to ensure compliance of the decisions taken. It should frame rules and regulations for the qualification and service conditions of the Jathedar of Akal Takhat and those of other Takhts. The supremacy of Akal Takhat can be maintained in this manner. The control of Jathedar Akal Takhat by SGPC and of other Takhts by their management committees alone, has already brought these Sikh institutions under controversy and eroded their supremacy. The decisions taken by these Jathedars have been openly challenged on the ground that only Panth, through its representatives can take such decisions under a *Gurmatta*, in accordance with the Divine guidance of *Guru Granth Sahib*. So far no Sikh has challenged the authority

of Akal Takhat, but the challenges to the Jathedar and the decisions taken by the Jathedars of Takhats are because their being under the thumb of their management committees with no security to their tenure and having no jurisdiction to take independent Panthic decisions. This challenge automatically becomes irrelevant if the decisions are taken by the world Sikh representative body as Sarbat Khalsa. The Sikhs themselves are to sort it out to set up their representative body which will solve most of the problems of Sikhs all over the world.