

Evolution of Autonomous Sikh Polity: The Early Phase

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“THERE WERE NOW SIKH centres all over India, Ceylon, Tibet and middle East. No founder of any religion had built such a vast organisation breaking all, Provincial, National, International and Cultural barriers during his life time,”¹ Guru Nanak was clear that the task which had been assigned to him by Akal Purakh could not be finished in one life time. The Sikhs were to have a permanent break with their past rituals and religious practices. His total philosophy had been written, but recitation and singing of *gurbani* was not enough. The successor Gurus were required to explain by personal example the discipline of Sikh religion according to *Gurbani*. His choosing a correct successor to whom he passed on the mantle of *guruship* is recorded in the Guru Granth Sahib “*Nanak Raj Chalaiya...*”²

“Nanak established the Kingdom of God and laid a very strong foundation of the fortress of truth. He placed the Lords’ canopy over Lehna’s (Guru Angad’s) head ... With the power of the sword of Gods’ wisdom completely changed his (Angad’s) life. Guru Nanak, while alive bowed down on the feet of his disciple. Lo! he appointed him as the Guru, while he was himself alive. With Guru Nanak’s blessings Lehna’s fame spread far and wide. For, the light was the same, only the body changed. Over his throne now waved God’s canopy and he sat there in doing what was ordained by his own Guru Nanak.”

Sarup Das, the author of *Mehma Parkash*³ writes an account of Guru Nanak passing on the *guruship* to Guru Angad. After installing him as the Guru he asked his sons and *sangat* to pay obeisance to Guru Angad. He gave him his bag containing all his writings and asked him to immediately proceed to **Khadur** and occupy the *Singhasan* (Throne) kept by him with Mai Bhirai and promised to visit him. When Guru Nanak visited him he found him meditating on the floor. When Guru Angad opened his eyes, Guru Nanak remonstrated as to why he was giving trouble to his body when he had asked him to sit composed on the throne. He reminded Guru Angad about his assignment to organize the *Panth*. Guru Nanak urged him to begin organisation of the *Panth* right away. Guru Angad immediately began by teaching the *Gurmukhi* alphabet. Sikhs were expected not only to memorise *Gurbani* but also write it. “He had copies made of Guru Nanak’s hymns and supplied one to each centre ... This step had far reaching results. It gave the Sikhs a written language distinct from the written language of the Hindus and the Mussalmans and thus fostered a sense of their being a separate people.”⁴ *Gurmukhi* knowing and *gurbani* writing individuals sought entry into the Sikh fold by partaking “*Charnamrit*” from the Guru. *Charnamrit* was the baptismal water prepared by dipping the Guru’s cleaned and washed big toe of the right foot in clean water kept in a clean vessel. Booklets or *Gutkas* as we the Sikhs call them containing written *bani* were the centre of reverence in the *dharamsals*. During the time of the 3rd Nanak, Guru Amar Das, these *Gutkas* or the nucleus of the Granth were enlarged by addition of *bani* of Guru Amar Das.⁵

It was adoption of the *Gurmukhi* characters which reminded those who employed them of their duty towards their Guru and constantly kept alive in their minds the consciousness that they were something distinct from the common mass of Hindus.⁶ As a corollary Sikhs became independent of Brahmins and gave up all rituals based on *Puranic* mythology.

Guru Angad also bypassed his sons and gave Amar Das, the mantle of Guruship, passing on the message of Guru Nanak that he had to further organise the *Panth*.⁷ Guru Amar Das took several steps to project the distinctness of Sikhs. He moved to Goindwal and got a *Baoli* constructed, a large deep well where water could be reached by descending 84 steps and this became the first pilgrim centre of the Sikhs. He appointed 22 *sangatias* to head 22 *Manjis* located in different parts of the country so that the Sikhs could gather there daily and specially on full moon day and new moon or *massya* day and get instructions from the local Sikh leaders. All of them would visit the Guru on *Maghi* in January, *Vaisakhi* in April and *Diwali* in November. Eating in the *Langar* was made compulsory and Emperor Akbar had to take food in *Langar* before meeting Guru Ji. Akbar was impressed with the institution of *Langar* where food was served to one and all and offered a *jagir* for the same. Guru Ji declined the offer saying the *Langar* was run only by contributions from Sikhs. Akbar then presented Guruji's daughter, *Bhani*, a marriage gift of 12 villages.⁸ Guru Amar Das asked *Jetha*, his son-in-law to proceed to the land given by Akbar and start building a new town and a big *sarovar* (pool).

After the demise of Guru Angad, *Baba Sri Chand*, the elder son of Guru Nanak and founder of the ascetic sect of *Udasis* became active and tried his best to attract the Sikhs into his fold. Guru Amar Das preached categorically that those who believe in *Udasis* had no place among the Sikhs of Guru Nanak. Running away from life like *Udasis* was against the creed of Sikhs.

Guru Amar Das composed his *Bani* "*Anand*" or song of Bliss and along with other hymns of *Gurbani*, this was sung at times of social functions of birth, marriages and deaths and at conclusion of daily morning and evening *Kirtan*. Thus under Guru Amar Das difference between a Hindu and a Sikh became pronounced and the Sikhs drifted away from orthodox Hindu Society.⁹ Not only *Sati* was prohibited, Guru Amar Das also abolished *Purdah* (Veil) which was practised by Hindu and Muslim women. The increasing popularity of Sikhism aroused the wrath and hostility of Brahmin and Khatri high caste Hindus who considered that the Hindus were going away from their ancient faith. They took a delegation to Akbar and made a strong complaint against Guru Amar Das. M.A. Macauliffe discusses in detail the episode at the end of which Akbar dismissed the charge.¹⁰ Bypassing his sons, Guru Amar Das passed on the guruship to his son-in-law *Jetha* who came to be known as *Ram Das*, the founder of *Amritsar* who impressed upon the Sikhs to offer prayer at the commencement of any work: "*Keeta Loriya Come Suher Peh Aakhiye...*"¹¹ "What ever work you desire to commence make a prayer to *Akal Purakh*. He shall accomplish your task. The true Guru bears testimony to it." In the extensive additions to *Gurbani*, *Guru Ram Das* wrote a hymn on the marriage Ceremony: "*Her Pehlari Lanv parviti...*"¹²

"By the first marriage ceremonial round, the Lord has impressed the duties of active worldly life. You utter the hymns of the Guru instead of *Vedas* of *Brahma* to hold fast to righteousness dispelling your sins...."

Growth of Sikh Power

Guru Ram Das considered his youngest son Arjun as the fittest person to hold the mantle of Guru Nanak. This event is recorded by Harbans Bhatt in Guru Granth Sahib.... "*Chhatar Singhasan Prithmi Guru Arjun Kau Dey aayo.*"¹³ "Guru Ram Das departed after handing over the Canopy and Throne of the World to Guru Arjun."

"This succession of Guru Arjun Dev changed the very character of Guruship and materially contributed to the growth of Sikh power for hence forward the Guru was looked upon by his disciples not only in the light of a spiritual guide, but also as a worldly Lord and a ruling Sovereign.¹⁴ The Sikhs started addressing Guru Arjun as *Sachcha Patshah* (True King). Guru Arjun completed the digging of pools of Santokhsar and Amritsar and in the centre of Amritsar or pool of nectar he constructed the central Sikh shrine of Darbar Sahib having a door in each of its four walls. The Darbar Sahib was open to people of all religions and castes coming from any direction. The *Masand* system, started by Guru Amar Das was extended and Guru Arjun made it obligatory for the Sikhs to contribute *Dasvandh* or one tenth part of their income to the treasury of the Gurus through these *Masands*. The most important work of Guru Arjun Dev was compilation of Adi Granth which included his own *bani* besides that of the previous four Gurus, fifteen *Bhagats* and Bards, Sundar, Satta and Balwand, eleven Bhattas (Chroniclers) arranged according to various musical measures or *Ragas*. When completed this *Pothi Sahib* was installed in Darbar Sahib in 1604. "These multifarious activities of Guru Arjun Dev and his style of living greatly increased the number of Sikhs."¹⁵ Dr. Gupta quotes extensively from Mohsin Fani a contemporary of Guru Arjun and Guru Hargobind.¹⁶ "In the time of Guru Arjun Mal, their (Sikhs) number became very large... He erected lofty buildings at Amritsar, wore rich clothes and kept fine horses and elephants and maintained body guards. In consequence... the Sikhs called him *Sachcha Padishah*." S.M. Latif also writes in the same vein. "He was the first of the Gurus, who laid aside the rosary and the garb of a *Fakir* and dressed himself in costly attire... He organised a system of taxation and appointed delegates for the purpose of collecting it from his followers throughout the country. Thus were the Sikhs accustomed to a regular system of government, gradually developed into a real power. To increase the common wealth, Arjun also sent his disciples to foreign countries for trade."¹⁷

Economic and Social Development of the Nation

All the Sikhs accepting the philosophy and creed of Nanak and joining the Various Dharamsalas and the *sangats* were developing into a closed knit community. The rising number of Sikhs and their monetary contributions were enriching the central treasury of the Gurus. It was this which enabled the Gurus to extend their activities beyond *Kirtan* and *Langar*. Recitation, exposition and living up to the dictates of Gurbani remained the central theme. Construction of new towns and shrines promoted greater economic activity beyond farming. Gurus encouraged the Sikhs to take on every possible trade and small industries in the new towns of Goindwal, Amritsar, Tarn Taran, Chheharta, Kartarpur (Jalandhar) and Sri Hargobind Pur. Hindus and Muslims were also welcome to settle in new towns where Sikhs were concentrated. Gurus wanted the Sikhs to become richer and contribute more to the central treasury. This also enabled Guru Arjun to hold Regal Darbars in the morning.

Demonstration of Sovereignty and Organisation of Army

“The Sikhs grew gradually to look upon Gurus as their actual Sovereigns... Guru Arjun laid aside the garb of a holy man and adopted the state of a grandee. He also traded on a great scale. He proved to have been a man of great originality as an organizer and in his time the Sikh Community increased quickly and spread far and wide...”¹⁸

There is no doubt that Guru Arjun Dev Ji knew that the rising power and glory of the new Panth was bound to invite the wrath of others including the Delhi throne. He took the necessary steps for the next phase of Guru Nanak's revolution. He asked Baba Buddha to organise imparting of military training including riding; astronomy, medicine and other sciences to Hargobind.^{19,20} If we contemplate all the events leading to his *Shahidi* then it is apparent that Guru Arjun Dev Ji had planned the events himself leading up to his martyrdom, a notable event in the history of the *Panth* and the country. After bearing inhuman tortures calmly, before entering the river Ravi, he sent a message to Guru Hargobind: “Let him sit fully armed on his throne and maintain an army to the best of his ability.”²¹

Eleven year old Hargobind had the spirit of Nanak and so could judge the situation following *Shahidi* of Guru Arjun. Only a year earlier a joint delegation of Hindus and Muslims had complained to Akbar that the *granth* contained remarks against Hindus and Muslims and did not contain any praise of Hindu Gods and Goddesses and that of Prophet Mohammed. Not only the Delhi throne but mobs of hostile Hindus and Muslims could easily destroy their Darbar Sahib and other pilgrim centres besides *Pothi Sahib* and its few copies enshrined in other Gurdwaras. Guru Hargobind asked Baba Buddha to adorn him with two swords, one of *Piri* and other of *Miri* after he had dressed himself in a royal dress with turban and plume. He commenced construction of Akal Takht (June 1606) himself taking assistance only from Bhai Gurdas and Baba Buddha. He asked for presentation of armaments and horses and sent a call to able bodied Sikhs to enlist in his army. Soon he raised a cavalry of 300 with 800 horses, 60 Musketeers and infantry rising to total of 2200.²² These actions lifted the stunned feeling of remorse felt by the Sikhs for the loss of their *Sachcha Patshah*. “The Gurus’ abode did in fact become like that of true king. He sat on a throne and held court. He went out with a royal umbrella over his head and was always accompanied by armed retainers. He sent envoys to ruling princes and received their agents in Darbar where presents were exchanged. With Arjun, the title *Sacha Patshah* was only honorific but with Hargobind, it became a reality. He was *Miri-Piri Da Malik* (the Lord of spiritual and secular domains). The change of emphasis from a peaceful propagation of the faith to the forthright declaration of the right to defend that faith by force of arms proved to be extremely popular”²³

The army added grandeur to the Guru Darbar and the Sikhs got the message that the spirituality being preached by the Gurus for over 100 years was not meant for personal salvation (*Mukti*) only. Now the Sikhs had their central spiritual shrine in Darbar Sahib and close by was the Akal Takht where Guru Hargobind took charge of the temporal affairs of the *Panth*. But for the Akal Takht and the taking up of arms, the *Panth* had the danger of quickly regressing into a sect of *Kirtanias* organizing *Langars* only. The Akal Takht provided the message that the *Panth* had higher duties to perform. “To the symbols of sainthood was added the paraphernalia of sovereignty including the umbrella and the crest.” “The guru created a government of

his own like that of the Mughals. All his disciples formed a separate and independent entity and had nothing to do with the agencies of the government of the day. Thus the Sikhs came to occupy a kind of a separate state within the Mughal State, the position of which was securely established by the fiscal policy of Guru Amar Das, Guru Arjun and his own armed system.”²⁴ It is significant that no Sikh took service under the Delhi Darbar and none joined the Mughal army. Farming, cottage industries and trade were the only professions taken up by the Sikhs apart from joining the army of the gurus or their own armies for 150 years after 1699.

Sovereignty Defended – Early Phase

Two notable events established Guru Hargobind’s’ Supreme Spiritual Authority in one and the Supreme temporal authority in the other. It is indeed a great wonder that Jehangir who had ordered killing of Guru Arjun by torture “To destroy his shop of false hood”²⁵, released Guru Hargobind from Gwalior along with 52 other princes who had been confined there for political purposes. Not only this, Jehangir did not mind Guru Hargobind moving about with his army of body guards and his being addressed as *Sachcha Patshah*. This was the spiritual hold of Guru Hargobind and the power of Akal Takht. Dr. H.R. Gupta²⁶ lists 6 skirmishes and battles between 1628-1635 engaged by the Gurus’ army with that of the troops of Shah Jahan, the Mughal Emperor. The cause of the main battle of Amritsar (14th April, 1634) was capturing of a Royal hawk by the Guru’s hunting party and the Sikhs inflicting casualties on the Imperial party demanding the return of the bird. Shah Jahan sent his trusted general Mukhlis Khan. “Mukhlis Khan Marched from Lahore at the head of 7000 troops, who were, however, signally defeated near Amritsar, their leader being killed in the engagement. The defeated army returned to Lahore after losing many in killed and wounded. This was the first combat in the annals of Punjab which was fought between the Mohammedans and the Sikhs.”²⁷ For the Sikhs the message was clear that the Sikh army was not a show piece and the Lord of Akal Takht was supreme and they were not to bow to the Delhi Throne. This was also the first defeat of the Muslim army in Punjab in 500 years.

Guru Har Rai brought home to the Sikhs another big lesson when he turned out his elder son, Ram Rai from the Sikh Panth. Ram Rai had sought to please the Mughal king, Aurangzeb by misinterpreting *Gurbani*. This was a remarkable lesson for the *Panth* that **pleasing the Delhi Darbar for personal favours was not pardonable**. Ram Rai’s mother and other Sikhs interceded and beseeched Guru Ji to relent and pardon the 17 years’ old Ram Rai, but Guru Ji ordered Ram Rai never to come to his presence and sent word to all *sikh sangats* not to be entertain Ram Rai. It is strange that we Sikhs considered it an anecdote, a *Sakhi* and never considered it as a precedent laid out for us by Guru Ji.

Guru Har Rai could easily appoint Tegh Bahadur as the Guru after him but the spirit of Nanak was passed on to the 5 year old Harkishan. After the revolutionary Guruship of 11 years’ old Guru Hargobind, no Sikh doubted that the spirit of Nanak prevailed in the 5 year old Guru Harkishan. This was a grand strategy of Guru Har Rai so that Sikhs for all times would firmly believe that it was the spirit of Nanak which was present in all the subsequent Gurus and that the *panth* was taking shape as pre-planned. Guru Harkishan refused to see Aurangzeb to show that the throne of Nanak was superior to that of Delhi.

Peace keeping and Defence of Human Rights

The ninth Nanak, Guru Tegh Bahadur, did two remarkable acts. He accompanied Raja Ram Singh, a General of Aurangzeb, who had been sent to subdue Raja of Kamrup in Assam. Guru Sahib brought about reconciliation between the two avoiding bloodshed emphasizing the peace keeping role of the Panth.²⁸ In the second, Guru Tegh Bahadur sacrificed himself to establish the right of Kashmiri Pandits to have their *tilak* (Saffron Mark on forehead) and wear their sacred thread (Bachitar Natak-Guru Gobind Singh). Guru Nanak had refused to wear the sacred thread as a ritual of no significance but in his 9th incarnation he proclaimed by his *shahidi* (Martyrdom) the right of Hindus to follow their creed. **This was to proclaim that the *Panth* is to serve the whole humanity.**

Defence of Sovereignty Continued

Guru Gobind Singh, the tenth Nanak had to complete and give final shape to the emerging *Sikhi* and the *Panth*. He faced an uphill task when he occupied the throne of Nanak at the age of Nine. The hill Rajas around Anandpur became hostile. Their important leader Raja Bhim Chand of Bilaspur declared "I cannot as a Hindu be on good terms with a man who hath discarded our holy faith." "No men of high caste have joined the Guru, his followers are carries, barbers, fishermen, washermen, sweepers and similar non descript persons"²⁹ He forced two battles on the young Guru for taking possession of his property specially a trained elephant presented to him by Raja Rattan Rai of Assam and a costly tent presented by a Sikh. The first battle was in 1682 and the second in 1685, but he could not succeed.³⁰ He prevailed upon other hill Rajas to form a united front against Guru Gobind and made a forceful attempt to kill the Guru while he was at Paonta. This battle of Bhangani was fought in Sept. 1688 between the Guru and Rajas lead by Fateh Shah and Harichand. Five Hundred Pathans employed by Guru Gobind at the behest of Pir Budhu Shah defected to hill Rajas expecting that the large hill army with the help of Pathans would overpower the Guru and plunder his treasury. Pir Budhu Shah came with 700 disciples and his four sons at the nick of the time and fought on the side of the Guru. The hill Rajas and Pathans were thoroughly routed. Guru Gobind describes his victory in Bachittar Natak ascribing it to the benevolence of the Lord. Hill Rajas became convinced that they could not fight and oust the Guru on their own and sought help of local Mughal officers. Guru Ji erected several small fortresses and a large drum, *Ranjit Nagara* to build up the morale of Sikhs and fortify his defences. Sikhs were ever ready to fight and lay down their lives. Guruji was involved in 5 such battles between 1691-1697.³¹

Creation of the Khalsa of Waheguru

From 1499 Sikhs had been learning how to remain attuned to Akal Purukh through recitation of Gurbani. Guru Arjun the fifth Nanak who had compiled *gurbani* bowed before the collection (*Pothi Sahib*) which he had installed in the Darbar Sahib. He had thus impressed upon the Sikhs the higher authority of *Gurbani* over his personal status as Guru. For two hundred years the Sikhs had been taught how to live in His presence and to realise His Immanence in the entire creation. Sikhs had learnt that Sikhi is not a philosophy but a living discipline where life can be sacrificed for the sake of truth. The time had come for the young Nation to learn that the Gurus

had moulded them as the God's own special force to spread righteousness throughout the world.

Guru Gobind felt satisfied that since the time of Guru Hargobind from 1628 onwards Sikhs had been sacrificing themselves to uphold the Panth whenever the occasion demanded. Three Sikhs, Bhai Mati Das, Sati Das and Bhai Dyala had accepted death following extreme torture in front of Guru Tegh Bahadur in 1675 but did not give up their religion. From 1675 to 1697 Sikhs fought bravely, many of them dying in the battle field but not one had ever run away forsaking his religion for his life. He planned to infuse this spirit in the whole mass of Sikhs spread out all over the country. He sent message to *sangats* all over that they should all come to Anandpur Vaisakhi in 1699 with intact *Keshas*. According to Kapur Singh "there is ample testimony in the meagre Sikh contemporary records and writings that from the very beginning, from Guru Nanak onwards, almost all the gurus gave indication sufficiently clear, that the type of man and the society at which they were aiming must wear uncut hair as a veritable symbol and testament of the spiritual integrity."³² Guru Gobind knew that hitherto the Sikhs had been sacrificing themselves encouraged by the presence of their Guru in their midst. Hence it was necessary that they should always feel that Guru was with them because he was going to be the last Guru in physical form. Guru Gobind enacted two miracles on the Vaisakhi day of 1699. When he stood before the large gathering brandishing his sword and asking for the Sikhs to come forward and offer their heads to him, then the first one was Daya Ram, *Khatri* from Lahore second was Dharam Chand a *Jat* from Delhi, 3rd Mohkam Chand a *washerman* from Dwarka, Fourth Himmat Rai from Jagannath Puri, a *water carrier* and the fifth one was Sahib Chand, a *barber* from Bidar in Karnataka. Only Guru Nanak had been to Jagannath Puri in Orissa, Bidar in Karnataka and Dwarka in Gujrat around 1510 and Guru Gobind Singh made his call 190 years later. The first miracle was actually that of Guru Nanak that the families who imbibed his religious thoughts, kept up the same by maintaining their contact with Guru Nanak and all the Gurus subsequently. The second miracle of Guru Gobind Singh was that the names of these five *Piaras* or the beloved 5 Sikhs denote the five prime qualities of the Khalsa. *Daya* or mercy and benevolence; *Dharam* or Duty, righteousness integrity, justice and devotion, *Mohkam* or unshakable and firm, *Himmat* or Courage, valour and fortitude and *Sahib* or master, Lord and boss. The Guru prepared the *Pahul* by stirring water with sugar puffs or *patashas* in an iron vessel with *Khanda* or double edged sword while reciting 5 *Banis* while the five were listening intently. This baptismal water or *Amrit* was given on the cupped palm 5 times for sipping and the *piara* was asked to speak loudly: *Waheguru ji ka Khalsa, Waheguru ji ki Fateh* (Khalsa belongs to the Primal Lord and the Primal Lord is ever victorious) each time, then the same was put in his *keshas* 5 times, sprinkled in his eyes 5 times. The remaining *amrit* in the iron bowl was then rotated from the first to the fifth and back again each time the Sikh took a sip and loudly exclaimed "*Waheguru ji ka Khalsa, Waheguru ji ki Fateh*". Thus the Sikh of the Guru had by this unique method was made **Khalsa of Waheguru**.

This is what Nanak and all the subsequent Gurus had been preaching through recitation and singing of *Gurbani*. This ceremony was to be firmly ingrained in the minds of the Sikhs that now they verily belong to the *Akal Purukh*. "*Khalsa Akal Purukh ki Fauj*" (Khalsa is the Army of God) Guru Gobind hailed them as Singhs and asked them to use this suffix with their names. He asked them always to wear *kes*

(Long Hair), *Kanga* (Comb), *Kirpan* (Sword), *Kachh* (Short drawers) and *Kara* or steel bracelet. They must consider a complete break with their past beliefs and practises: *Kulnash* – Forsaking of their previous caste ties, *Kritnash* – hereditary occupations which determined their place in their society; *Dharam Nash* – giving up their previous beliefs and creeds and *Karam Nash* – giving up of all rituals they had been observing. Another important part of the ceremony was when Guru Gobind Rai touched his forehead on the feet of each of the five *piaras* and with folded hands begged them to initiate him into the fold of the Khalsa and give him the *pahul* in the same manner. After initial hesitation and surprise the five *piaras* then administered the *Pahul* of the double edged sword or Khanda to Guru Gobind Singh. This was the Gurus' way to show to the assembled Sikhs that the five baptised Sikhs were the embodiment of the guru and thus five baptized Khalsa, keeping the code and conduct and following the dictates of *Gurbani* and contemplating Gurbani should feel that the guru resides within them and they belong to the primal Lord. They were expected always to act and behave as one close to and in the presence of God.

At the time of initiation of the Khalsa by administration of the *Amrit* or *Pahul*, the Persian historian Ghulam Mohi-u-din sent the Emperor a report of the Guru's address to his Sikhs. It is dated the first of Viasakh Sambat 1756 (AD 1699): "Let all embrace one creed and obliterate differences of religion. Let the four Hindu castes who have different rules for their guidance abandon them all, adopt the one form of adoration and become brothers. Let none deem himself superior to another. Let men of the four castes receive my baptism, eat out of one dish, and feel no disgust or contempt for one another" On this great occasion the hill chiefs including Raja Ajmer Chand visited the Guru. Guru Ji asked them to become baptized and become Sikhs. Ajmer Chand replied "Great king we must worship our idols and shave on the occasions of death in our house. "Guruji continued to address the assembled rajas: "How has your religious, political and social status deteriorated! You have abandoned the worship of the true God and addressed your devotion to Gods, Goddesses, rivers, trees etc... you despise and loathe one another through your narrow prejudices and you act contrary to the wishes of Almighty Father. Your morals have become so perverted that through fear and with a desire to please Musalman rulers, you give them your daughters. Self respect has no place in your thoughts. I am intensely concerned for your fallen state. Are you not ashamed to call yourself Rajputs when Musalmans seize your wives and daughters before your very eyes? Your temples have been demolished and mosques built on their sites and many have been forcibly converted to Islam. If you still possess a trace of bravery and of the ancient spirit of your race then listen to my advice, embrace the Khalsa religion and gird up your loins to elevate the fallen condition of your country."³³ Upon this the Rajas took their departure.



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