

GURU NANAK & HIS MISSION

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A Synopsis

During the "Guru period" of 239 years (1469-1708) the mission and history of Sikhism was recorded only in the *Gurubani* and the *Vaars* of Bhai Gurdas. A chapter on Nanak Panthis by Mohsin Fani is perhaps the only other contemporary historical source, written around 1650. This book discusses as to: Who was Guru Nanak and what is given in the SGGS and VBG about the spirit of Guru Nanak and his successor Gurus.

The significance of Akal Takht as a symbol of the Khalsa Sovereignty for all time is discussed in detail. The Light of The Lord Himself, Guru Hargobind Ji established this throne of the Timeless Lord (Akal Purakh) with a holy purpose. Its role was perpetual and *Akal Purakh ki Fauj* was organized to work under it for giving lead to the world. It brings out that in 1699, Guru Gobind Singh Ji transformed the Sikhs into the Khalsa of the Waheguru. *Waheguru ji ki Khalsa, Waheguru ji ki Fateh* is not a mere slogan or a form of salutation. This was to remind the Khalsa about its duty to humanity. The book brings out how emperor Jahangir accepted the institution of the Akal Takht as the Supreme Throne and he accepted Guru Hargobind keeping an army of 2200 warriors.

The concept of Sovereign State under Akal Takht established by Guru Hargobind Ji continued during the Guru period. All the battles fought by Guru Gobind Singh Ji were to confirm the sovereignty of the Khalsa. Following Guru Gobind Singh Ji, the Sikhs continued to assert their independence throughout the 18th Century.

A simple fact has escaped the Sikhs: that throughout the Guru period the *Panth* acted as a single entity being led by the Guru. **The detractors of the Gurus, like Minas and Ram Raiyas, were rejected out of the fold of the Panth by an edict of Guru Gobind Singh Ji.** During the 18th Century, up to the demise of Nawab Kapur Singh and Sultan-ul-Qaum Jassa Singh Ahluwalia, the *Panth* more or less remained a single institution. The various misl heads became selfish and corrupt and commenced fighting with one another for personal advancement. The situation has deteriorated in recent times.

Khalsa of Waheguru is Unique. This is the only body of people on this earth who claim their Kinship with and represent *Waheguru* or the Primal Lord.

Guru Nanak's *Bani* is meant for giving inner strength to each individual for remaining in Supreme Bliss and act for the good of humanity, according to the teachings enshrined in Guru Granth Sahib. With this feeling of "*Charhdi Kala*" the Sikhs have to realize their role. They have to bring about the end of strife everywhere and usher in "*Halemi Raaj*" to serve the poorest of the society. The poorest 10 percent in every country of the world are bearing the brunt of hunger and deprivation on account of the ever-increasing defence budgets.

Contents of the book: prologue by Noel Q. King, Prof. Emeritus, History and Comparative Religion, University of California USA; Foreword by Darshan Singh Maini; Introduction; Who Was Guru Nanak?; Guru Nanak and His Revolution; Compilation of Aad Sri Guru Granth Sahib; Akal Takht (Role in 21st century); Historical facts in the *Vaars* of Bhai Gurdas; Spirit of Bhangani; The three great victories of the Khalsa Spirit; Compilation of "Dasam Granth"; Four major attempts made by the Sikhs for attaining independence; Maharaja Ranjit Singh; Bliss at Darbar Sahib; Glimpses of Gurbani; Epilogue; Bibliography; Index.

Core Idea of the Book: "Sikhi, Khalsa and Panth did not result from the impact of Historical forces or events but emerged according to the mandate of Akal Purakh received by Guru Nanak and worked upon step by step by Him and His nine successors."

Contributed

