CONCLUSION

In this study the works of the authors have been gone through from different facets i.e. lingual, textual, poetic strategy etc. The subject related and unrelated works also have been gone though to calculate the approach of the poets towards their objective. To fund out more information’s the studies were extended to primary and secondary resources. The works which were compiled by various writers in the modern times, annotations, translations, transliterations and commentaries have been studied from different view points. The works of the modern scholars about the authors, composed in Persian Panjabi and English have been studied. The facts and figures found in the subject to related works have been analyzed and corroborated to find out true and reliable information’s. Therefore, the study has brought out the under mentioned facts:

A) The poets understudy have propounded the Sikh religious values in their contemporary phenomena. The bards, Bhai Gurdas as well as Bhai Nand Lal Goya have revealed the numerous facts of the Sikhism evincing that it was different from the Hindu culture as well as Islam. In the light of their narratives they have proved that the aforesaid religion with its theology was superior to the contemporary socio-religious phenomena.

B) The bards, undoubtedly, by means of their works have introduced the Brahmanic culture with Sikh Gurus and their religious values. Their language, an admixture of Sanskrit, Prakrits, Braj etc. narrated the behavioral nature of the Gurus and put forth influential characteristics for the Brahmanic classes beyond Panjab.

C) The Gurus were not sycophants, we got no evidence proving that they liked eulogies but each Guru considered his moral duty to praise his earlier Gurus like the relation of murshid and murid of Sufism. There is no difference in the interrelations of murshid - murid as well as that of Guru and his Sikh. A Sikh pays full respect to his Guru and is always affectionate towards him while a murid loves his murshid to the utmost.
D) Bhai Gurdas by means of his heroic ballads (vars) has narrated the Sikh theologies in simple Panjabi language which was followable for the common Panjabi mob. He had also made significant place in Brahman scholars by means of his Kabits and Swayyas. By this way he is equally known in scholars as well as the general Panjabi masses of his times.

E) Bhai Gurdas in his eulogies subjected to the Sikh Gurus has used puranic characters as well as mythological characters. But his such usage is less than that of the bards who were keenly related with the Brahamanic class.

F) Bhai Gurdas took the art of spiritual ballads initiated by Guru Nanak and brought it to the highest peaks. In the history of the Panjabi literature he was the poet who accomplished this technique and left no scope for the forthcoming Panjabi poets.

G) The Bhattas, Bhai Gurdas and Bhai Nand Lal in their works written in the eulogy of Sikh Gurus justify that all the Sikh Gurus had Single Swaroop

H) Bhai Gurdas following the works of the Bhattas wrote Kabitts and Swayyas. He was equally influenced by the tradition of heroic ballads singing during the times of Guru Hargobind Ji and compiled heroic ballads subjected to the Sikh theology. Bhai Gurdas has been a great interpreter of Gurbani. His Vars and Kabitt-Swayyas simplify the terms and doctrines given in Gurbanil. That is why, his writings were honoured by Sri Guru Arjan Dev Ji “Key to Gurbani”.

I) The bards may be termed as the professional eulogists but Bhai Gurdas and Bhai Nand Lal had true devotion for his Gurus and his works proved helpful for the propagation of the Sikh religion and its religious and moral values. And still we have no doubt about the devotional aptitude of the bards about the Sikh Gurus.

J) There is much difference in the languages used by the bards and Bhai Gurdas. In the Kabitts and Swayyas, the latter has used similar language to that of the formers. The fact reveals that the bards were scholars for scholars while Bhai
Gurdas was a poet of common people who preached the Sikh tenets and theology by means of his poetic works, especially *vars*.

K) The bards as well as Bhai Gurdas put forth works that have significance in the contemporary socio-religions phenomena. Their works are certainly eye witness to the Sikh Gurus of their times. The profound study of the texts of Bhai Gurdas and Bhai Nand Lal shows that they are aware of contemporary political happenings. But this element is least found in the Bhatt Bani.

L) Theologically as well as artistically the writings of Bhai Gurdas and Bhai Nand Lal outdo the works of Bhattas. The Bhattas in their verses Singh only and only the praises of the Sikh Gurus whereas the works of Bhai Gurdas and Bhai Nand Lal encompass many other aspects of their times such as religious, social, political, historical and literary ones. Bhai Nand Lal proves himself a poet of great skill exercising many poetic techniques in the eulogy of Sikh Gurus as well as propagation of Sikh religion. His use of prose for the eulogy of the Gurus is excellent.

M) Bhai Nand Lal Goya was the first poet who acknowledge all the Sikh Gurus and the Sikh theology with the Persian worlds. The facts he produced about the Sikh disciplines are true and reliable as well as eye witness, especially he had revealed the evidences about the tenth Gurus by whom he was patronized for years to stay in the court of the tenth Guru. Bhai Nand Lal has also been an interpreter of the doctrines of Sikhism but his works like *Tansif-o-Sana Va Khatma, Dastoor-ul-Insha* and *Arz-ul-Alfaz* make him a scholarly poet. Only a scholarly person with deep knowledge of Persian and Arabic can understand the works fully.

N) Bhai Nand Lal, though could not make his place well established in the history of the Persian literature. Due to his traditional poetic style yet he could acquire a respectable status in the field of Sikh (*Gurmat*) literature due to his devotional poetry. He was well devoted to the Sikh religion and for the same reason he could narrate his experiences about the Sikh culture.
O) Bhai Nand Lal Goya successfully presented the Indian Sikh culture of his times in the Persian wraps. His forms of poetry are Persian while subjects and narratives are purely Indian.

P) The history of the Sikh (Gurmat) literatures is incomplete without the specific role of Bhai Nand Lal that he owed by means of his poetical works.

Q) There is much scope to study the works of Bhai Nand Lal like to compare him with Chader Bhan Brahaman, Sarmad and Guru Gobind Singh and more poets who wrote their works in Persian during the same time.