AKNOWLEDGEMENT

The research work, COMPARATIVE STUDY OF EULOGISTIC WORKS OF BHATTS, Bhai Gurdas and Bhai Nand Lal (With specific reference to the Sikh Gurus) was a difficult task.

I am highly indebted to Dr. Aziz Abhas, the Senior Lecturer in Urdu & Persian Department, Guru Nanak Dev University, Amritsar, who provided me guidance in this arduous and tedious work especially due to the involvement of Persian language.

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Undoubtedly, it was a difficult task for me since it was based upon the dialectical study of languages. Bhai Nand Lal has accomplished most of his works in Persian while the Bhattas have written in medieval Panjabi. Bhai Gurdas also has lingual differences with Bhattas as well as Bhai Nand Lal. So, with a view to go through a comparative study, though from a single aspect, it was required to study deeply the whole text of the referred authors. I undertook this topic since it was not only interesting but also a rare one. I could accomplish this hard work, by the grace of the Almighty as well as the co-operation of the concerned scholars especially my guide.

HARDEV SINGH
The art of Poetry is an outcome of human taste. It emerged in each culture, region and civilization in each epoch - the ancient, medieval and modern. People have been transferring and developing different poetic-specimens from one generation to another. The poetic forms emerged with needs and tastes of human beings and its specimens vanish with the passage of time. To remain in existence, a poetic form needs the mentioned elements:

(A) Proximity with Masses

The poetic specimens which were subjected to the needs of common man remained alive for a long time. The poetic works which could quench the spiritual thirst of the masses earned the status of scriptures. It is notable that the scriptures of major religions and numerous sects are found originally in poetry and were translated in prose accordingly. "The "Psalms of Solomon", "the Psalms of David" and even other chapters of Old and New Testaments were originally compiled in verse. The Holy Quran, compiled in the rhythmic prose, earned high status due to many facts including its rhythmic values. Similarly, Sri Guru Granth Sahib took the status of a holy scripture since the poetic works therein satiate the human beings spiritually. So, they are deeply rooted in the minds of devotees. The holy Quran deals with the human nature and propounds the solution of human problems. Its laws are beneficial for the poor as well as the rulers but they specifically deal with the problems of the common man in the same way, Sri Guru Granth Sahib propounds human values which are acceptable in each sphere of life and satisfies the spiritual quest not only of the Sikh community, rather of the whole humanity for its universal approach. It is even not wrong to say that Sri Guru Granth Sahib is highly practical and scientific in its subjects.
B) Political Patronage

The poetic works though scriptures got long life due to political patronage. The religion due to non-availability of political patronage prevailed in the shape of sects. The self dominative communities or their political patronage provided long life to their favorite holy scriptures. The Arabs after the emergence of Islam got political hold in numerous countries and inspired and even compelled the public to embrace their religion and pay homage to its scripture. Similarly, the Sikh community acquired political hold in Panjab and the public of the time was inclined to pay respects to Sri Guru Granth Sahib. The Christians in the twentieth century AD exhorted the political power in Asia and its missionaries scattered in Asian countries and successfully propagated Christianity there. The Sikh chronicles remind us of the following lines:

*Raj bina na dharam chale hai
Dharma bina sab dale male hai*

Therefore, Sri Guru Gobind Singh Ji pronounced to his disciples that they must struggle to acquire the political hold of the country for the survival of their religion.

C) Poets from the Masses

Kabir, Namdev, Ravidas etc: in the Indian context got no political patronage but their theology was supporting the downtrodden classes who were continuously oppressed by Brahmnnical ideologies as well as the ruling classes. In their poetic works they favoured the general masses and the public provided a long life to their works. In the same way, the awesta of the Zoroastrian reduced to a minority community and its status was exhorted by the Quran. The Anjil (New Testament) acquired the place of the Zabur which had succeeded the status of pentetute (Torah).

Religions did flourish neither in a day nor by a single attempt. The Christianity emerged from Jewish religion and the historical aspects evince that
Christ emerged with teachings after a long time span of fourteen to fifteen centuries after Moses. During these times Ezekiel, Ruth, Solomon, David, Judges, Daniel and many more personalities emerged in Jewish religion who provided a solid background to Christianity. The Hindu religion acquired development step by step by the efforts of its kings, scholars, rishi-munis and Brahmans. Similarly, the *Caliphates* played dominative role to propagate the theology of Islam. Afterwards, the Islamic scholars with continuous efforts brought this religion on global level.

So far as the Sikh theology is concerned, it is propounded by Guru Nanak in fifteenth century passed through different stages and acquired its finalization during the seventeenth century by the endeavours of Sri Guru Gobind Singh. There were some homosapiens who being the disciples of the Sikh Gurus; helped to propagate the teachings of the Gurus among the masses.

The poets under study were also from the same personalities who played influential role to popularize the messages of the Gurus and attracted the public to assemble in the holy congregation. The bards being the disciples of Guru Arjan composed *swayyas*, Bhai Gurdas their contemporary chose the local form of *var* and Bhai Nand Lal being a Persian scholar and a devoted Sikh of Guru Gobind Singh preferred to compose Persian *mathnavis* in the glories of the Gurus. They played the successful role of media of their times and provided eye witness to numerous historical facts.

Thus the above mentioned literature is not a form of Brahmanic incantations but solid and confirmed document of their ideologies. They versified whatever they thought about the Sikh Gurus. Therefore, the works are forceful testament which highlights the significance and merits of Sikh religion specifically in the context of present times.

The study of the referred works encouraged the homosapiens to go through them by different viewpoints. There are various spiritual, natural and ethnic subjects narrated in them. The Panjabi scholars have studied the referred Panjabi
works and evolved commendable findings. The scholars engaged in the studies of the Sikh religion have put forth their studies but Bhai Nand Lal being a Persian scholar was being neglected. So herein the study in hand I have endeavoured to undertake the referred poet along with the other two.