CHAPTER IV

MISSION OF THE

SIKH MARTYRS
The mission of one's life, according to Sikhism is to get salvation which can be attained by practising the high values of life. The spiritual upliftment of man is only possible if he has got full religious, political and social freedom. But at the time of Sikh Gurus, India was passing through the period of religious, political and social turmoil. The Gurus condemned the prevailing situation and preached new ideas. So, they had to face opposition from State and religious leaders of Islam and Hinduism. Then started the process of martyrdom in Sikh religion. In order to survive and to achieve the aim of life, Sikh Gurus and their disciples had to suffer.

Firstly the political, social and religious conditions at that time and reforms introduced by the Gurus will be described. Then the high values of life, according to Sikhism, will be taken up.

POLITICAL CONDITION

The history of Muslim invaders started with Mohammed-bin-Qasim, who in 672 A.D. marched through Baluchistan and ravaged the whole of Sind. There was intermission after the invasion of Qasim, then Mahmud of Ghazni (A.D. 971-1030), invaded northern India and
destroyed the Hindu temples wherever he went. The Muslim rule in India established with the Sultan of Delhi (1206-1526 A.D.). "Taimur's invasion in A.D. 1398 was the end of organised government in northern India. Local Governors threw off allegiance to the Sultan of Delhi and set themselves up as independent monarchs. Thereafter there was constant strife between the king and his provincial satraps, and lawless elements began to raise their heads in defiance."^1

Guru Nanak was born in 1469 A.D. at Talwandi, now in Pakistan, when Bahlol Lodhi reigned at Delhi. Guru Nanak, the first Sikh Guru was an eye-witness to the subversion of the Delhi Sultanate and the establishment of the Mughal Empire, after defeating Ibrahim Lodhi in 1526 A.D. at Panipat. Guru Nanak was the first reformer, who courageously criticised the destruction brought about by Babar's invasion.

Guru Nanak says:

"The rulers had lost their conscience in merry-making,
sensual spectacles and revelments.
When Babar's rule was proclaimed,
Then no Pathan prince ate his food."^2

Adi Granth, p. 417

Again he says:

"Nanak, the paeans of murder are sung,
and the saffron of blood is sprinkled,
O Lalo."^3

Adi Granth, p. 722
The Muslim rule over the Hindu India brought about sharply noticeable degradation in the status of the masses. Because they ruled according to the Shariat (Law of Islam). Then the Hindus who constituted the majority of the population had to suffer on the basis of political disadvantages as they were considered unbelievers. They were given the status of second citizens and lived like slaves in their own country. Millions of innocent Hindus were prosecuted in very inhuman manners. They could not enjoy any political freedom and were deprived of high official posts. At every step, the Hindus were humiliated and discriminated against and they were living miserably. Qazi Mughis-ud-din of Bayana, explains the status of Hindus in a Muslim country in the court of Sultan Ala-ud-din Khilji, as follows:

"They are called payers of tribute, and when the revenue officers demand silver from them, they should, without question and with all humility and respect, tender gold. If the tax collector chooses to spit on the mouth of a Hindu, the latter must open his mouth without hesitation.... God himself has commanded their complete degradation in as much as the Hindus are the deadliest foes of the Prophet. The Prophet had said that they should either embrace Islam or they should be slain or enslaved, and their property should be confiscated to the state."
Guru Nanak described this age as Kaliyug:

"The dark-age is the sealpel, 
the Kings are butchers and 
righteousness has taken wings and flown. 

In this no-moon night of falsehood, 
the moon of truth is not seen 
to rise anywhere."5 

Adi Granth, p. 145

Further, Guru Nanak describes its characteristics:

"In this age of darkness, 
men have faces like dogs 
and carrion is their food. 
They bark as they utter, 
utter falsehood and they are 
rid of the thought of piety."6 

Adi Granth, p. 1242

About the degradation of ruling class and the masses, Guru Nanak says:

"Both avarice and sin are the King 
and Minister and falsehood is the 
Master of Mint. Lust, 
the assistant official is summoned and 
consulted. 
They all sit together and chalk out 
evil plans."7 

Adi Granth, p. 468
Injustice and corruption prevailed everywhere. The rulers were also morally degraded:

"Becoming a judge, he sits to administer justice. He tells the rosary and mutters God's Name. Taking bribe, he does justice. If someone asks him, then he quotes and reads out some aphorism." 8

Adi Granth, p. 951

SOCIAL CONDITION

At the time of Sikh Gurus the Indian society was mainly divided into two sections: Muslims and Hindus. "Both lived in the same land but separately and segregated from each other by social rules and habits. The Hindus tightened their customs, lived in water-tight compartments, quite secluded and uncompromisingly aloof. As such no cohesion between the two communities could be cemented."9 As a result of the advent of Muslim civilization in India the Hindu conservatives became more conservative about their social customs.

The Hindu society was divided into four castes. Brahmins, Kshatraya, Vaishyas and Shudras. These castes were again divided into many sections and
sub-sections. The Shudras, commonly known as untouchables, did not receive good treatment by their own co-religionist. They were not allowed to read the Hindu religious scriptures and to enter the places of worship. Even the government did not provide any facility for the education, social, and cultural uplift of the Hindus. Ignorance led to many social evils.

About the moral degradation of the masses Guru Nanak says:

"The subjects are blind and without wisdom they satisfy the official's fire of greed with (bribe) or (carrion). The divines dance, play musical instruments and disguise and decorate themselves. They shout aloud and sing of epic poems and heroes tales. The fools call themselves scholars and with devices and cavils, they love to amass wealth. The virtuous disfigure their meritorious acts by asking for the door of salvation. They call themselves continent leave their home and hearth and know not the way of life." 10

Adi Granth, p.469
The Brahmins, who enjoyed the highest status in Hindu society, exploited the masses for their own benefits. Guru Nanak says:-

"The Brahmins read books but understand not their real meaning. They instruct others and walk away themselves. They trade in wealth. They wander about the world talking falsehood, while they, who abide by the Name, are the host."  

Adi Granth, p. 516

The Hindus feared the Muslims and they adopted the language, dress and the other habits of the Muslims:-

"The Khatris have abjured their religion and have taken to the foreign language. The whole world has assumed the same caste and ordinance of righteousness has lapsed."  

Adi Granth, p. 663

"As time rolled by the Muslim Society divided itself into classes, of course contrary to the theory of oft-held belief that an Islamic Society was based on the idea of social equality. The classes were (i) the nobles, (ii) the clergy, (iii) the peasantry and others, and (iv) the slaves."  

The Muslim women did not enjoy the high position in society. A Muslim could marry at least four times legally. The
institutions of prostitution and dancing girls were
given due recognition in society. Even in Hindu society
the women did not occupy any position of honour. They
were considered equal to man's shoe. Child marriage
was in practice and widow re-marriage was prohibited,
sati-system and pardah system was in fashion. In short,
falsehood prevailed everywhere and masses were morally
demolished and ignorant. Guru Nanak aptly says:-

"No, no, this is not the time,
when the people know the way to Yog
and truth.
The world's places of worship are
polluted and this-wise the world
is being drowned." 14
Adi Granth, p.662

All these circumstances forced the masses to lead
a miserable, poverty-stricken and destitude life.

RELIGIOUS CONDITIONS:

The political and social conditions had direct
effect on the religion of that time to some extent.
The Muslims had converted the entire population of
Arabia, Iraq, Morroco, Afghanistan and several
other countries. But they failed to bring the
population of India in the fold of Islam. "The Hindu
philosophy and the Hindu way of life seemed to defeat
the proselytizing Muslim priests and biogated Muslim conquerors, who styled themselves ghais. Excepting the low-caste Shudras and a handful of the fighting forces, none seemed to be accepting Islam. The victors felt defeated in their designs.  

Khushwant Singh describes the religious traditions of the times in these words, "Political turmoil affected the religious practices of the masses. For the Muslim, the most meritorious act became conversion or destruction of infidels. For the rest, he simply had to be circumcised, refrain from eating flesh forbidden by Koran, and fast during the month of Ramajans, to pass off for a good Mussalman. Hindus reverted to the worship of idols to the washing away their sins in holy rivers, to the wearing of caste marks and "sacred" threads, as well as to fads like vegetarianism and cooking food in precisely demecrated squares."  

Thus it is clear that at the time of Guru Nanak there was no true religion in India. In this political and social confusion, when the atmosphere of uncertainty prevailed, the people took refuge in millions of gods and goddesses. "Idolatory became common. Every city, every town, every village or even a home had its own deity or god. People looked to them for protection. Magnificent temples were built in
honour of these gods. They were worshipped with great pomp and show. Superstition had gripped the minds of the people. Even trees, tombs, floods and snakes were worshipped.\textsuperscript{17} Bhai Gurdas also described the same situation.\textsuperscript{18}

This religious state of affairs seems to have been brought about by the religious heads of both the religions i.e. Hinduism and Islam. The philosophy of Hinduism could not be understood by the common people because they were un-educated and the Brahmins failed to bring home the religious scriptures originally written in Sanskrit. The Qazis, Brahmins and Yogis were guiding masses in their religious affairs. They were selfish and thus exploited the masses. This is evident from the hymns of Guru Nanak:

"The Qazi tells lies and eats filth.  
The Brahman slays life and takes ablution.  
The blind Yogi knows not the way.  
All the three make the make of annihilation."\textsuperscript{19}  
\textit{Adi Granth, p. 662}

Again Guru Amar Das says:

"The Pandits read Vedas but obtain not God's Nector.  
Infatuated by mammon they enter into controversies.  
The ignorantly intellected are ever in darkness and the Guruwards know the God and sing His praises."\textsuperscript{20}
Basically Islam was a very simple religion. It believed in one God only and did not recognize any other God. "The ambition of Mohamad had been to establish the worship of one God. But his followers had so many pirs and fagirs to worship. The idol worship had been condemned in Islam, yet the Muslim did worse than this by adoring the graves." But with the passage of time degradation in Islam started Muslims began worshipping the tombs and went out for pilgrimages.

Besides the above two seats, there was still another - the Yogis. "... they gained importance probably because of the degenerative tendencies in the two religions. People tried to find solace in taking refuge in them, but because of their emphasis upon asceticism after discarding the householder's life and leading instead a life of seclusion, the common man could not hold on for long." At this juncture, when the Hinduism and Islam were passing through very critical times, "the only flicker during these dark days was the human concept preached and practised by the bhaktas, Sufi saints and aulias." The sufis who came to India with early Muslim invaders to spread the gospel of prophet, did not believe in using any violent means but believed in using peaceful means. Thus by the
13th century, Sufism established firmly its roots in the Northern India. Sufis were successful in converting more Hindus to Islam than the Muslim invaders could by the force of sword.

In the South India, the Bhakti movement had started with the aim to bring about reforms in Hinduism. This movement was brought to Punjab by Ramanuja.

To conclude, it can be safely said that the whole social, political and religious system of India was in a pitiable state and it had reached at the lowest ebb - social freedom, equality, liberty, social justice and dignity of human beings had taken to wings. Fissiparous tendency and class system had politically weakened the Indian states and they were at a loss to defend themselves from the onslaught of the mighty Mughal forces. Religion was reduced to merely a matter of following rituals, fasting, making sacrifices and believing in superstitions. Not only that even it changed the style of living and people forgot the rich heritage of Hindu philosophy. Hindus were totally engrossed in worshipping idols, gods and goddesses.

At this time of dark age when humanity was wading through extremely troubled waters - socially, politically and religiously, the Sikh Gurus appeared on the scenario. The teachings of Sikh Gurus, that is,
the Sikh religion shot into limelight as a silver lining in the dark clouds.

The Sikh Gurus, whose main mission was, the spiritual uplift of the mankind and to bring salvation to the individuals reacted strongly to the prevailing situation and challenged the old traditions. The Gurus were neither political thinkers nor socialists, their aim was to bring religious freedom to people. The social, political and religious conditions were to be changed. They believed that socio-political and religious freedom was the birthright of every human being. So they started working in the direction which could bring the humanity closer to its goal - that is spiritual development. The Sikh Gurus never fought against any religion but they fought to liberate mankind from oppression.

**POLITICAL REFORMS**

The Gurus could not tolerate the political degradation of the masses and felt the condition of helplessness of the common man. In order to develop a healthy society in healthy state, the Sikh Gurus tried to free Hindustan from the tyranny of rulers.

Guru Nanak condemned the Emperors and their inhuman actions towards the subjects. He was the first Indian reformer, who started war of thoughts against tyrannical rulers. His teachings gave the hope to the
common man. They paved the way for a just political progress. This political thought, concealed in his teaching was continued by his successors. For Guru Nanak liberty was a condition of man's moral and spiritual growth. According to him, state should be based on justice.

"Nanak, pure is the mouthful of water, if some one fully knows how to gargle it. For the King the mouthful is of justice and for the learned man of the true reflection."

Adi Granth, p.1240

The Gurus believed in the sovereignty of God over the whole universe. God is the king of kings, says Guru Nanak:

"Whatever pleases His Honour, beholds His handiwork. Whatever pleases Him, he does that. To Him no one can, an order, issue."

Adi Granth, p.6

Sikhism does not believe in the divine rights of the king, but Gurus advised the democratic form of government.

The Tenth Guru, Gobind Singh, introduced theocratic type of government by creating Khalsa. He brought a wonderful change in the religious, military and political life of the people of northern India, Guru wished to give new life to people by creating a nation based on justice, freedom, equality and fraternity. "The service of Guru Gobind Singh was that he united politics with religion and thus purified
politics. But while doing this, he himself did not
develop any political ambition...." Guru Gobind
Singh evolved divine kingdom i.e. Khalsa Raj. The
characteristics of Khalsa Raj are summed by Trilochan
Singh under "Ultimately sovereignty, both political
and spiritual (miri and piri) are vested in the
prophet man whom the Sikhs call the True King. Through
him it is vested in the assembly of the elect (sangat,
the Panth, the Khalsa). This rule is guided by the
idea of creating the kingdom of God on earth a
ramraja - a dharma raja through Raje Yogic. The
Philosopher kings." 27

SOCIAL REACTION/REFORMS:
The Sikh Gurus reacted against the old traditions
and advocated a new social order. "A new society was
established which was free from caste and ritualism.
This new society was both humanitarian and idealistic." 28

The Sikh Gurus believed in the equality of man,
irrespective of caste, creed and religion. They also
believed in the brotherhood of man. The Gurus believed
in the positive thinking of the people, who should not
cling to superstitions of man made prejudices and
rituals. "For them the mind was to be the only
lamp that illuminates the dark path of ignorance and
this lamp was to be kept eternally lighted." 29

The Sikh Gurus were of the view that caste-
system is a great obstacle in creating ideal society.

"The Lord asks not mortals caste and birth, so find thou out the Lord's True Home That alone is man's caste and that his glory, as are the deeds, which he does."\textit{Adi Granth}, p. 1330

All the Sikh Gurus preached and themselves practised a householder's life. According to them such a life disciplines one's passions and he prays to God for self-control, hard work and meditation. More emphasis was laid on honest work. Sikhs were to follow unscrupulously kirat karna which means do one's work with honesty, nam japna means remembering the God and wand chakkna means share one's earning with the others.

As Guru Nanak says:

"He who eats what he earns through his earnest labour and from his hand gives some charity; he alone, O Nanak, knows the true way of life."\textit{Adi Granth}, p. 1245

The Sikh society is a society of the workers. Even for spiritual attainment the Sikhs were to do work.

The Gurus strongly raised the voice against the status given to women at that time. They advocated equal status to women with men. The Sikhs protested against infanticide Sati system, Purdah System and and encouraged widow remarriage. The emancipation of women is the greatest reform preached by the Sikh
Gurus. Guru Nanak remarked:

"Within a woman, the man is conceived and from a woman he is born. With a woman he is betrothed and married. With a woman, man contracts friendship and through a woman that the system of propagation keeps on going. When one's wife dies, another lady is sought for. To lady the man is bound. Why call her bad, from whom are born the kings?"

Adi Granth, p. 473

The last Guru, Gobind Singh entirely changed the character of Sikh religious society into the Khalsa society. This society played a significant role in fighting against the ills and evils prevailing in the contemporary society. In classless society, he advocated the same rights and privileges to all. "He thus enunciated one hundred years earlier the principles of liberty, equality and fraternity, which formed the bed-rock of French Revolution."³³

Thus the concept of equal rights in society of Guru Nanak were matured in the form of Khalsa - classless society in the time of Guru Gobind Singh. "Sikhism laid foundation of a new type of society in India till then quite foreign to her. The society founded was egalitarian in spirit and structure which was something un-Indian."³⁴
RELIGIOUS REACTION/REFORMS:

Guru Nanak realized that moral degradation was the root cause of all evils prevailing in the society, the result was helplessness, discontement, ignorance and greed. He was of the opinion that masses could not be freed from religious superstitions without removing ignorance, corruption and exploitation of the masses. Guru Nanak wisely did not react to the religion Hinduism or Islam or their original pure form. He reacted strongly and condemned openly the evil and corrupt practices followed by the clever and greedy Mullahs and Brahmans. According to Guru Nanak the true religion is one i.e. the religion of truth. In his view, Hinduism and Islam are the same religions but follow different ways to attain salvation. The true religion according to Guru Nanak is:

"Yog consists not in wandering to yonder tombs, or crematoriums, or sitting in trance. Yog consists not in wandering in native and foreign lands, nor in bathing at places of pilgrimage. Abide thou pure amid the worldly impurities. Thus shalt thou find the way of Yog." \textit{Adi Granth}, p. 730

The distinguished features of the new faith as expounded by Guru Nanak are summed up by H.R. Gupta in the following words: "Nanak's religion consisted in the love of God, love of man and love of godly
living. His religion was above the limits of caste, creed and country. He gave his love to all, Hindus, Muslims, Indians and foreigners alike. His religion was a people's movement based on modern conception of secularism and socialism, a common brotherhood of all human beings.... Nanak's faith was simple and sublime. It was the life lived. His religion was not a system of philosophy like Hinduism. It was a discipline, a way of life, a force, which connected one Sikh with another as well as with the Guru.$^36$

According to the principles of Sikhism, God is one and is free from bondage of birth and death and is above all avatars. The Gurus denounced all external manifestations of holiness, ritualism, pilgrimages and penances. They did not believe in asceticism and renunciation of the world: They believed that God cannot be represented by idols.

The Sikh Gurus believed in true devotion and complete surrender of self/constant thoughtful Nam-Simran. According to them the Guru is essential for the realisation of God, only a Guru helps man to have communion with God. The five fires - lust, anger, greed, infatuation, and ego do not help a person to realise God. With the grace of Guru, a man can overpower these fires. By having control over these fires one can promote self and strive to attain higher values of life.
In the following paragraphs I am going to discuss the higher values of life for the attainment of which the Sikh Gurus and their followers had to sacrifice their lives and achieve martyrdom.

CONCEPT OF VALUES

All human activity in one's life is initiated from the notion of value or disvalue of each activity. That is to say values play an important role in one's life. In any situation different persons react differently according to their needs, likes, dislikes, interests, attitudes, which develop during the development of life. These values, being an important element of culture include customs, manners, conscience and charity. According to M. Hiriyanna 'value' may be defined as "that which is desired" and disvalue as "that which is shunned or avoided".  

Human values form the basis by means of which a person chooses one's course and rejects the other, judge one as better than the other and considers right than wrong. Thus human values are subjects of human desires and aspirations. As such values are objective as well as subjective.

Human values can be of two types: the higher or spiritual values and the lower or survival values. Survival values lay stress on self-
preservation wealth and worldly pleasures, while spiritual values include moral values, goodness, truth and bliss. It is only through spiritual values that one can achieve self-perfection.

The life of a true Sikh both moral and spiritual revolves around the values which he considers precious. It also includes clear understanding and appreciation of higher and lower values. Guru Nanak was of the view that higher values cannot exist without the lower values. He gives more importance to the highest values of life i.e. spiritual values while considering economic materialists and other inferior values as basis to one's life i.e. existence.

The highest value of life, according to Sikhism, is to be in tune with God. Sikhism lays great importance on human life. It is a rare gift. Human being is the highest creature of the world who has soul and realised the supreme spirit within himself, only if he makes efforts. The Gurus set an example of an ideal man by being in tune with God and by realising the highest spiritual values in life. They advised their followers to first become a perfect man. Guru Nanak called this type of man by the name Gurmukh. He says:

"He who gets resigned to Guru's will, he is absorbed in the Lord's Name."  
Adi Granth, p.1330
Guru Arjun Dev gave the name of *Brahm Giani* to such a man:

"The knower of God, ever, remains unattached like the lotus which abides detached in water."  
*Adi Granth*, p. 272

A perfect man who possesses true knowledge of God and acts in accordance with this order, renounces the evils of world. A Gurmukh is a spiritual as well as a worldly man, his mission in life is the service of mankind by prompting good deeds. Thus a perfect man is one who:

"The pious person is blessed with the Name, charity and purity, The pious person's attention remains fixed in the Lord."  
*Adi Granth*, p. 942

There are certain qualities which a man must possess to become a perfect man and to attain spirituality.

**I Truth**

Truth is the highest human value for Gurus. According to Sikhism truth is used to indicate the ultimate reality i.e. God because:

"True in the prime, true in the beginning of ages, true He is even now and verily, true He shall be, O Nanak!"  
*Adi Granth*, p. 1
Truth is not the be-all, and-all of the life, but it
is more important to act upon the knowledge of truth:

Guru says:

"Truth is the medicine for all.
It removes and washes away the sin."

Sins originate from ignorance but truth is the remedy of all evils.

Gurus emphasised on truthful living:

"Everything is underneath truth.
The True character is superior to all."

A man of God always speaks truth as in whose heart God dwells, has the courage to speak truth. Only truthful living leads to the realisation of the Ultimate value that is to be one with God.

II Love:

Love is given an important place in the supreme values of human life. It is stated that unless the feeling of universal love for all beings and God gets initiated through the Guru’s instructions and the Word, there is no chance of realising the Ultimate. It is only when one mediates Nam that he develops the faculty of pure intellect and out of such intellect develops the intense love for God and he enters into a blissful state of existence. When one is full of such love, only the doubt caused by maya vanishes and the intuitive experiences of reality take place.

"The innerself is empty without Lord’s love.
The body shall crumble down into a heap of ashes."

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III Contentment:

Contentment is an important value. A man must remain contented in whatever circumstances he is placed. Application of contentment puts restrictions on individual's passions, furies and infatuation. It recommends non-attachment with worldly affairs and further implies a central over egoistic and self-centred pursuits. It is only through the practice of contentment that spiritual progress is possible.

Contentment is indicative of emancipation of fear or misgiving about the life hereafter. A contented person rises higher and continues making efforts without fear.

Closely associated with this value is another value called Sabar or patience. "Both Sabar and Samtos come from the spirit of self-consecration for higher spiritual values. It is a state of mind in which there is a grand self-control and the wildest storms of fate cannot disturb such a mind. It will not bow before a tyrant's sword, or the agony of any suffering that may stand in the way of its ultimate goal of life. It is a stoic virtue which is predominant in martyr who quietly lay down their life for freedom and higher values." 45

The truly contented is one who: "The contented, who meditate on God, the Truest of the true, do
the real service. They place not their foot in sin, do good deeds and practise piety. They burst the worldly bonds and live on a little corn and water." Adi Granth, p.467

IV. Courage:

Courage is a prime virtue of life, "courage means willingness to risk dangers for the protection of one's own interests and deals and those of the group one belong to and the oppressed. It entails making sacrifices and enduring hardships for some high cause." 47

Courage may be moral or physical. Moral courage is required to follow the right course of action in the face of social disapproval, even on the risk of personal safety. Practice of dharma and righteousness in the face of social, political and military oppression cannot take place unless one has physical as well as moral courage.

Only a courageous man can fight against the wrongs of man in power, injustice and evils of society. This type of man can bring spiritual upliftment in himself because spirituality demands war against one's own egoistic impulses and can save humanity from being exploited. Therefore a great value is attached to courage in Sikh thought.

The Gurus and later on their disciples showed
great courage in propagating and practising what was right and morally good in the face of oppression. The Sikh history is full of examples when the Sikhs suffered death rather than submit before injustice.

V. Fearlessness:

It is another high value of life. A person can only fight against evils if he becomes fearless. He has to deal with persons gifted with more power or equal powers. Because of his failings, prejudices and jealousies he fears others. In this world only God is fearless and He is above everything. Thus a man becomes fearless if he remains in the fear of God.

"He, who remains immersed in Lord's fear becomes fearless." 48  
Adi Granth, p. 223

A man has no need to fear anything and anybody except God:

"Fear, if thou have any other fear than that of Lord.
To be awed with fear other than the fear of God is but mind's tumult." 49  
Adi Granth, p. 51

VI. Self-surrender:

As long as man identifies himself with the egoistic self no spirituality can flow into him. It is only after that he surrenders himself to the will
of God that the grace of God can shower on him.

Self-centred man can do no act of moral goodness. In Sikhism great stress is laid on self-surrender to God because by surrendering himself to God, a man can become free from any kind of ego and worldly attachments.

"Nanak, by surrendering his head, the man is emancipated and receives honour in God's court." \textit{Adi Granth}, p.421

VII. Self-respect:

In Sikhism, the self-respect of man, is greatly valued by the Gurus. A man has to maintain his self-respect under all conditions. In Sikhism it is better to die than live without respect.

VIII. Humility

It means that a Sikh should sacrifice his personal pride. It brings peace to man by avoiding all the egoistic conflicts in the secular life.

Guru Nanak says:

"Sweetness and humility, 0 Nanak, is the essence of merits and virtues." \textit{Adi Granth}, p.470

By practicing humility a man becomes fearless to face all the tyrannies. "An enlightened humble man never submits to tyranny and he alone has the courage to be fearless and show an
IX. Surrender to Will of God:

Sikhism believes that this universe is controlled by God and it dominates everything. A man takes birth and dies according to His Will. God does what He wants. We are like puppets in His hands. God plans all the elements of the world and lives of men. So man should accept the will of God.

This doctrine is called the theory of predestination. The faith on God's will teaches man to love God to accept the laws of nature, we lead a life of satisfaction, we rise above the pleasures of passion to the high security of contemplation. We live happy under the pain and pleasures as it is a part of God's will. The will of God is to guide mankind on the right path. Sikhism seeks to create "a class of God-conscious people, who would operate in the mundane world of phenomena, with the object of transformation, and spiritualizing the life of earth into a higher and more abundant plane of existence. The God-conscious man is animated with the intense desire to do good in this world."53

X. Service of humanity:

Sikhism lays great emphasis on the doctrine of service (sewa), which means the selfless service of
mankind. Service can be of different types such as serving the poor and the needy, giving money in charity, helping a person in distress or serving one's life or serving the suffering humanity.

A Sikh whether rich or poor must put his heart into the task of serving the others and lessening the sufferings of mankind. It encourages the sense of brotherhood among the Sikhs. Guru Nanak describes the importance of service:

"In this world perform Lord's service. Then, shalt thou get a seat in Master's Court."54

Adi Granth, p.26

XI. Follow the Guru's Instructions:

"While literally, this word may be rendered as Teacher, Guide, Preceptor its further connotations are very wide. Guru stands in Sikh religious thought as much for the human Teacher or Preceptor as for the Divine."55

In Sikhism, Guru occupies an important place, a man can only attain God by following the instructions of the Guru.

"Without the True Guru None has obtained the Lord; without the True Guru, none has obtained the Lord."56

Adi Granth, p.466
To conclude we can say that in the fifteenth century degradation on all fronts i.e. social, political and religious had reached at its peak. The demand of the times was that *adharma* should be replaced by *dharma*. The fear and terror of the rulers was so powerful that both culture, religious and socio-political conditions in the country had gone into the most humiliating and sorry state of affairs.

At such a time some one was required who could take strong action to awaken the downtrodden Hindu public and put it back on the path of self-respect, unity, regard for fellow beings and social justice. This could only be done by means of "mighty" spiritual force and unbending and un-diminishing determination to combat total opposition full of difficulties.

The Sikh Gurus could not tolerate the human sufferings in the country at the hands of the invaders who had emerged conquerors not only of the land but also of the human body, mind and soul. During 16th and 17th centuries, the Sikh Gurus stood like a rock and were successful in building up an atmosphere of social and spiritual transformation by establishing Sikhism.

Ultimately the last Guru, Gobind Singh was successful in bringing about metamorphosis in Sikhs by creating Khalsa - a socio-religious-military force.
The fundamental principles were to create highest values of life through human dignity, freedom of faith and one's way of life. Only the high values - that is spiritualism could bring one intune with God.

The path and goal to be achieved was not a bed of roses - it was full of problems and difficulties. Thus in the face of opposition from both church and state, the Sikhs had to sacrifice their lives to achieve the mission i.e. to be in unison with God and to achieve the highest values of life. Courage, patience, selfless service of mankind and the sense of sacrificing one's life to attain the goal were the qualities to be imbibed from the spiritual base of these Sikh patriots.
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tारी दीव, भाग 1, पृ.: 1

42. सब समस्त दोहे रचौं पत्र ते पढ़ि।

tारी दीव, भाग 1, पृ.: 468

43. तस्बू ईमत भूल दे दूरति नकल यथार्थ।

tारी दीव, भाग 1, पृ.: 62

44. तैनात हास्य दूर निद्रा दृष्टि देः उठ बालु।

tारी दीव, भाग 1, पृ.: 62

45. Dr. Trilochan Singh, The Ethical Philosophy of Guru Nanak, p. 45.

46. भूे को दी मैद्रासी निली सवे सब विषय ग्रन्थ।

ि तै जी दुई ह खिल खैर मुहिम वजु अरितक।

ि तै उदंतर इंक बैंदर जेड भरो संग बहु अरितक।

tारी दीव, भाग 2, पृ.: 467


48. ते विच लगे ए निजाम देखा।

tारी दीव, भाग 1, पृ.: 223

49. तैही ते उड़ ते देखा।

ि तै निज इंजर न जा रही।

tारी दीव, भाग 1, पृ.: 131

50. तरंग मिले दे उदी खे, उड़बार पार गए।

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