CHAPTER V

IMPACT OF THE SIKH MARTYRS ON THE FORMATION OF THE SIKH HISTORY
The impact of Sikh martyrs on the Sikh history can only be understood if the concept 'What is History' is clarified. After the meaning of the word 'history' as conceived in the present times is clear, Bhakti Movement which preceded the Sikh Movement will be taken up. Though the Sikh movement was also a religious movement, in no way it was exactly the same as Bhakti movement. Sikhism has different ideology which created Sikh history. This Sikh ideology greatly influenced the minds of the followers of Sikhism which encouraged them to sacrifice their lives for the spiritual uplift of mankind. It were these enlightened people who changed the course of Sikh history. It is in this perspective that I plan to write this chapter in the given sequence:-

i) Concept of history.

ii) Bhakti movement and origin of Sikhism.

iii) Sikh Ideology.

iv) Part played by Sikh martyrs in the formation of Sikh history.

i) Concept of History

Various scholars, thinkers, critics, writers
and politicians have different views regarding history. Much dust which had gathered from time to time and troubled the minds of men has been cleared and now the writers have more or less similar ideas about what history is?

The word 'history' is derivative of the Greek word 'historia'. It means 'information' or 'an enquiry' designed to elicit "truth".\(^1\) History may mean either the record of events or events themselves. Originally limited to inquiry and statement it was only in comparatively modern times that the meaning of the word was extended to include the phenomena which form or might form their subject.... Now indeed it is the common meaning, we speak of the "History of England" without reference to any literary narrative we term king and stateman the "makers of history" and sometimes say that the historian only records the history which they make. History in this connection is obviously not the record, but the thing to be recorded.\(^2\)

Some thinkers believe that history has something to do with only human beings and their ideas. These thinkers do not seem to include the events or happenings which make history. That is why it is thought that there is only the history of man. At the same time, they say that history should be a systematic record of
men in relation to time. There are still others who include nature, beasts, jungles, social customs, institutions, language and all that is produced by human beings. This point is strongly favoured by Pandit Nehru when he says, "History is story of man's struggle through the ages, against nature and the elements, against wild beasts and the jungle and some of his own kind who have tried to keep him down and to exploit him for their own benefit." Even the development of mountains, seas, plants, animals means history to some people, others go further and include planets, fossils, infact everything that happened in the universe and that which changed the events and the lives of men. It is wrong to include all such things in the definition of history.

Later on, thinkers came with the idea that men make history while others believe that history makes men. They believe that men only do what they are bound to do in a particular social, economic and cultural set up. According to them everything is divine pre-planned by some power when it comes to light, history is made. Thus human beings are puppets in the hands of God or destiny or circumstances.

All these ideas and approaches have some value. The social, economic, political, cultural conditions force the human beings to act in a particular way and
great men may at times even change the social, economic, religious and cultural setup of particular land in the universe. Thus they change the course of history. *History is the story of man in time. In order to tell that story it is necessary to investigate what has happened to man. What he has done." Thus *the more common use of the word history means a record of man's past. In this sense, it is not true that 'history is being made everyday'. History is made, not by statesman or by soldiers, but by historians who prepare the records. Many of the events of our times will surely be forgotten in a hundred years. Historians of the future will pick out and record the events of our time which seem important to them, rather than those which now seem important to us. Historians have done this through ages. Events of the past take on different shape when they are viewed in the light of current happening and affairs."

From what has been described above certain points have come up very clearly about what history is. It is evident that history is the study of man not in isolation but in association with man's struggle and achievements. It is not a struggle of any particular age, but it is a man's struggle through the ages. Time factor is also very important in history. History deals with events which occurred at a given point in time.
It reveals the process of human development through the ages. Change is natural and normal. History tells us that no human being, no ideology or institutions has unchanging, everlasting values. Thus time brings changes. These changes are not only social, political, cultural or economic through the actions and interactions of man in relation to his physical and geographical environment or it is not only a record of events or casual happenings but it is a systematic record of selected happenings which help in framing laws, political, social and economic set-up of the universe. Thus no event or happening is taken up in isolation in the universe.

Events do not happen alone or in isolation but they happen because of the events which occurred before. History shows the human progress as it is handed over from generation to generation from society to society, and from country to country. History is the continuous series of events from the past to the present. "Thus history is the story of what men and women have done, of what they have left for others to enjoy and suffer. People had made fantastic blunders and noble contributions, but regardless of the quality of human activity, it has given us a legacy of civilization, not always fine and noble but on the whole there has been progress both material and moral."
It can be safely concluded that history "is a record of past events usually written accounts of the development of human civilization, arranged chronologically and including explanations of how and why the events occurred. Political and economic movements, advancement of learning and the development of religion, law and literature and science are all parts of the historical records."\(^7\)

Now the question arises that who created history. History is created by some powerful persons who are committed to ideology. History is full of examples when people in the ideology made the history different like Jean Jacques Rousseau was a philosopher and political theorist, whose revolutionary ideas moved his century and inspired the leaders of the French Revolution, Helvetius, Holbach and Quesnay's ideas also gave impetus to this movement. Karl Marx, a great socialist, gave the idea of communism and socialism to the world and by following his political and economic theory of abolition of private ownership of means of production with provision of work and subsistence for all. Russians changed their history. Russia became a communist country and abolished the monarchism.

Similarly, it is a known fact that Guru Nanak and his successors were born in a dark age when the political, religious and social conditions of the country were in
bad shape. At that time the Gurus preached their mission of truth not only in India but also extended it to foreign lands. As a result, "it was through the teaching of Guru Nanak and his successors that no worship was recognized except that of the one God, that mythology was uprooted, idolatry exterminated, morals uplifted, customs and rituals blended together and simplified, and caste bondage broken. Then finally martial spirit having been infused into a fallen degraded, and down-trodden race and their dormant, nay dead energies having been aroused, they reversed the ordinary state of affairs, sparrows fighting the eagles and lambs swallowing up the lions. They were all drawn with a general union, to the one common centre with inward communication of thought by magnetic force of simple and irresistible truth." It is clear that the Sikh Gurus changed the psychology of the masses and awakened them religiously, socially and politically. The people started fighting for their rights and learned to challenge the tyranny and power of the government. In this way the Sikh Gurus brought a new movement which threw off chains of age-old slavery.

We see that powerful persons like Rousseau, Karl Marx and Sikh Gurus etc. created the new history on the basis of ideology, which greatly influenced the events of the country. The movements which had no ideology
were not able to create any history, as the Bhaktas of Bhakti movement were unable to have their own history and their movement remain\textsuperscript{5} to this day as\textsuperscript{6} where they left it.

\textbf{Bhakti Movement as compared with Sikhism:}

The political, religious and social conditions in India which gave an impetus to various movements in medieval period were discussed in the last chapter. Here it is enough to say that, "the spirit of both Hinduism and Islam was hidden beneath a mass of formalities and extraneous observances. Tyranny reigned supreme, the tyranny of might, the tyranny of forms and the tyranny of names. The unity of Godhead was lost in the worship of numerous avatars and divinities, pirs and dargahs, pilgrimages and empty ritualistic practices had taken the place of the real devotion of the heart, blind faith and superstition had driven truth away. The Hindus and the Muhammadans quarrelled, the Brahman and the Mulla wrangled, social and political inequalities reigned rampant and there was strife, eternal strife everywhere."\textsuperscript{9}

The Muslim invaders while invading and conquering India demolished many temples and idols. The masses had great faith in the immortality and invincibility of gods and goddesses. They were shocked to see their faith losing all ground. The leaders started thinking seriously about the growing degradation
in Hindu religion. As a result they thought of bringing about certain modifications and changes in their religion. All these factors prepared ground for the Bhakti movement and ultimately for the Sikhism in Punjab. The aim was to console and give peace to the down-trodden people. Efforts were made to lessen the gulf between the followers of Hinduism and Islam.

The ultimate goal of life, according to the Hindu belief, is freedom from bondage of action (karma) and death and salvation can be achieved by three means viz., _gyan marg_, _karm marg_, _yogi-marga_ and _Bhakti marg_. As the masses were illiterate, it was not possible to attain salvation through knowledge i.e. _Gyan Marg_, good actions can only be followed if you exercise _Karma marg_. So it was difficult to practise. Then the leaders of the Bhakti movement laid more stress on the third mean i.e. _Bhakti marg_. According to which a man can get salvation through devotion to God.

Back to origin of Bhakti movement in the southern India Shankracharya (A.D. 800), a great reformer and a Brahmin of Malabar, was successful in slowing down the spread of Buddhism and putting Hinduism on strong philosophical footing. His system was more intellectual and philosophical and failed to evoke much response from the illiterate masses.
Shankaracharya was more of a metaphysician and could not further the mass movement started by Alvars and Adyars. Ramanuja (A.D. 1016-1137) did not agree with Shankaracharya on his purely logical approach to religious problems and strongly advocated the path of Bhakti. Ramananda popularised the Bhakti movement in Northern India.

The leaders of the Bhakti movement preached that God is one and only Guru could help to attain God through devotion and meditation. According to them only those served the God best who submit themselves completely to His Will. They did not believe in idol worship. They also preached that there should be no caste-distinction.

Many Bhaktas of the movement did not put into practice what they preached with the result that Bhakti movement could not be made a distinct movement with the ideas they preached. Ultimately the movement could not stand by itself without the support of the common people and merged with Hinduism losing its identity. Even the powerful members of this movement like Kabir could not make any eventful impact to make new history and identity of its own. Like the other sects, after short time of Kabir's death, his cult also became a part of Brahminical religion.

The religious movement which the Bhaktas preached decayed one by one later or sooner because they had
not any particular ideology. Theoretically they advocated the unity of God but continued to worship the incarnations of God in the form of Vishnu or Shiva depicting them through stone idols. The most effective declaration that all men are equal could not have any impact except that of allowing the low caste people to become their followers. As these reformers believed in the will of God and nothingness of man they did not make substantial effect or put forth any idea to bring about social change leading to social upliftment of masses. All this has been aptly supported by the eminent writer, Cunnigham when he says, "Ramanand and Gorakh had preached religious equalities and Chaitan had repeated that faith levelled caste. Kabir had denounced images and appealed to the people in their own tongue and Vallabh had taught that effectual devotion was compatible with the ordinary duties of the world. But these good and able men appear to have been so impressed with the nothingness of this life, that they deemed the amelioration of man's social condition to be unworthy of a thought. They aimed chiefly at emancipation from priest craft or from the grossness of idolatry and polytheism. They formed pious associations of contented quietists, or they gave themselves up to the contemplation of futurity in the hope of approaching bliss, rather than called upon their
fellow creatures to throw aside every social as well as religious trammel, and to arise a new people freed from the debasing corruption of ages. They perfected forms of dissent rather than planted the germs of nations, and their sects remain to this day as they left them. It was reserved for Nanak to perceive the true principles of reform and to lay these broad foundations which enabled his successor Gobind to fire the minds of his countrymen with a new nationality, and to give practical effect to the doctrine that the lowest is equal with the highest in race as in creed in political rights as well as in religious hopes.\textsuperscript{10}

It has been discussed above that instead of reforming the prevailing meaningless rituals of Hinduism, the Bhakti cults ultimately became Brahmanical in character, whereas Sikhism developed keeping its identity without merging in Hinduism. That it has stood the test of the time whereas most of the other contemporary movements have practically vanished. Because Sikh Gurus had definite ideology and they gave practical shape to it. Besides it, the firm social commitment of the Sikh movement prevented it from developing into a mere sect of mystics. Sikh Gurus established the suitable institution like Sangat, Langar, Sarbat Khalsa Pangat, Mansad System, Gurmata etc. As Sikh movement had social element along with the religious teachings,
the masses generally the downtrodden like peasants, traders, artisans etc. supported it. This helped Sikhism to survive and to create a new nation. In this way it was different than Bhakti movement.

Ideology of the Sikh Gurus:

Guru Nanak, the first Sikh Guru and the founder of Sikhism, came on the Indian scene when the Indian society was at its lowest ebb politically, economically, socially, religiously and morally; when the mankind was for a groping in the dark/silver lining as a ray of hope to take it out from turmoil, utter darkness, confusion, helplessness; when it did not have anybody to show the right path; when it was struggling aimlessly; when it was down-troddened by only a few select men. At this stage, socio-religious change was the need of the day. The Gurus had an extremely difficult task to perform. Where goodness, righteousness and higher values of life was to be built up. Men and groups of men into which Indians were disintegrated had to be disciplined mostly through interaction with common people rather than with rulers, with weak rather than with the powerful, with oppressed rather than with oppressors. To accomplish all this Sikh Gurus formulated some principles which were to be appreciatingly followed and adopted by their disciples. Later on these disciples
who grouped together according to the moral, social, religious, economic and political demands of the day were combined into Khalsa by Guru Gobind Singh as different from other groups of people but with a definite ideology.

Satbir Singh considers Guru Nanak the founder of modern Indian thought, when he says, "modernity in Indian thought begins with him. He emphasized the good and true living which is the fate of a man than truthful living decides that kind of idea of religion a man will chose because his thought is rooted in his inclinations and emotions ... So, Guru Nanak started a movement to overthrow peacefully an existing order and replacing it by a historically more progressive one which began to be called Sikhism. I feel Panth is organised to lead humanity and he identified with humanity and transcended the narrow limits of his contemporary society and criticised his or any other society because of this from the stand-point of humanity."

Nanak, a great practical thinker, changed the course of the history of mankind. During the times of Guru Nanak, the masses could not fight against the oppression of the rulers. They had become weak, powerless and hypocrites and they started believing in superstitions, omens, fate and empty ceremonies and rituals without ever understanding their meanings.
There was degradation in the social morals of the people. They were still sticking to the old beliefs and were in no position to improve upon them. At this time, the Sikh Gurus took up their mission of liberating men parochialism of all lands and to lay the foundations of the a society for betterment of the people of not only India but the whole mankind. Thus Sikh Gurus formulated certain doctrines for the uplift and emancipation of man.

During the fifteenth century, the Bhakti movement was in full swing in north India. Guru Nanak gave new dimension to the Bhakti movement. Sikhism did not came out as a part of it rather started independently with its own ideology and system. According to Surjit Singh Gandhi, "Guru Nanak's Bhakti was positive in its social content, clear in its spiritualism and emphatic in the pursuance of the ethical principles.... Guru Nanak, on his part, took keen interest in masses, social moral and political." As great practical thinker, Guru Nanak showed the path of a real spiritual life by his own example. He practised what he preached.

Sikhism was a people's movement which built up a society outside the caste-ridden society. Later on this very peaceful religion that originated in Punjab tried to gain political power to achieve human liberty and equality when the time required. For this vigorous
and continued efforts were required to break away the hardened traditional belief and strongly ingrained which social, political and economic spheres had religious implications in one form or the other. People could never perform any action without referring it to religious traditions. Thus the Sikh Gurus had to use the language of religion to bring about social change. In fact, through religion, the Sikh Gurus tackled the various problems of life. This they did by formulating definite ideology.

Traditionally in India, it was believed that the world is a place of suffering and regarded it with indifference. The end at all religious endeavour was salvation or spiritual bliss i.e. Moksa or Mukti. Gurus broke away from this belief and for them world is real and meaningful:

"Slander not the world for anything, for it is created by the Master."\(^{13}\)

- Adi Granth, p. 611

Gurus believed in worshipping God and none other and God is one:

"In the whole world, there is but One True Lord. There is not any other."\(^{14}\)

- Adi Granth, p. 660
"I read not regarding duality, 
worship not any but my God 
and visit not mausoleums or 
crematoriums."¹⁵

(Adi Granth, p. 634)

If world is real then man should try to lead a 
truly moral and spiritual life. Achievement of Mukti 
or salvation is not attained by leaving the world:-

"If man cherishes love and meditation of God 
and calls himself lowly, it is then, 
O Nanak that he obtains salvation."¹⁶

(Adi Granth, p. 470)

"By mere words of mouth, man goes not to heaven. 
The deliverance is by the practice of 
truth, alone."¹⁷

(Adi Granth, p. 141)

The Sikh Gurus gave a new meaning to the idea 
of Mukti. It meant release from self-centredness, 
selfishness and individualism and not from world. In 
fact, Mukti was linked to the service of humanity.

Man should not run away from the world, one must 
lead a full life. The Gurus did not believe life as 
something futile or a place to repent for the sins.

According to Indian religious tradition asceticism 
was must. Gurus and Chelas were not supposed to live 
in the community. They had to take Sanyas and bid 
farewell to household life. The Gurus themselves led
life with family. It was a revolutionary step in Indian spiritual tradition. "Gurus made Sikhism a household religion in a special sense. The Gurus lived same life as their disciples did, they shared their joys and sorrows. The human side of their character gave a new tone and intensity to their spiritual solidarity within the community."\[18

The Sikh Gurus believed in brotherhood of man. With a clear idea that those who loved fellowmen came out successful in life, by following this ideology the Gurus stressed involvement in society, in the welfare of man:

"Make the brotherhood with all, the highest sect of yogic order and deem the conquering of self the conquest of the world."\[19

(Adi Granth, o. 6)

Along with this, in order to purify self one must develop a positive social attitude. Man should strive hard to improve the abode of God so that salvation is attained by living being in this world.

According to the Sikh Gurus all exploitations - political, social, religious and economic - must stop and, at the same time they preach that it is cowardness to tolerate tyranny. Man should fight for his basic rights.

The Gurus even advocated against hoarding and collecting wealth as it cannot be done without being bad, without committing sin and without social evils.
It is a sin to keep money with oneself while the other fellow beings do not have enough to make both ends meet. The only right way to earn one's living is doing hard work and following pious means.

Thus Guru Nanak "fixed new goal before the people, the goal of establishing global society on the basis of social equality, honest creative labour and faith in oneness of God. The precepts of social equality and honest creative labour naturally evoked new aspirations and hopes among the majority of the people, and they began to view the future with hope, confidence and optimism." The ideology of the Gurus changed the psychology of the people and backed the new movement.

Part played by Sikh martyrs in making the Sikh history:

The ideology of the Gurus was followed in letter and spirit by their disciples. Whenever the need arose to make the highest type of sacrifice for the sake of any principle advocated, Gurus readily did so. Not to talk of the Gurus alone, but even their followers did not hesitate to tread the footsteps of the Gurus.

The martyrdom of Guru Arjun Dev, the first Sikh martyr, gave new turn to the character of Sikh movement. As Trumpp says, "The death of Guru Arjun Dev is, therefore, the great turning-point in the development of Sikh
community, as from that time the struggle commenced which changed the whole character of this reformatory religious movement."

The emperor Jahangir thought that the death of Guru would keep the Sikhs demoralised for quite some time, but his view was falsified and the martyrdom of their beloved Guru stirred the peace-loving Sikhs. "Guru Arjun set the noblest example of courage and boldness in resisting the wrongs of the mightiest power on earth, and thus sowed the seed which was to bear rich fruit in due course."22

The Sikhs realized that they would have to face harder days ahead because the circumstances were such. Akbar's liberal religious policy which gave an impetus to communal harmony was no more. Jahangir was an orthodox Muslim king. The Sixth Guru, Hargobind estimated that the peaceful movement of the Sikh community might not survive in the changed situation. And he realised that in order to live honourably and to survive the Sikhs should arm themselves. Guru started working on the lines as suggested by Guru Nanak. In fact the Sikhs had to fight for the protection of egalitarian society, following the principles of Guru Nanak, against the cruel and unjust aggression. Guru Hargobind also thought that no outside power would help the Sikhs and they themselves would have to challenge the oppression.
Guru Arjun Dev himself saw the coming danger, that is why he sent his last message to Guru Hargobind that, "I have succeeded in effecting the object of my life. Go to my son the holy Hargobind and give him from me ample consolation.Bid him not mourn or indulge in unmanly lamentations but sing God's praises. Let him also restrain from grief the other members of my family. Let him sit fully armed on his throne and maintain an army the best of his ability."  

Guru Hargobind was only eleven years old at that time. After receiving the message of his father, Guru Hargobind, at the time of ceremony of Guruship, wore two swords, Miri and Piri - one represented spiritual and other temporal power. He told his disciples that in future in Guru's house "religion and worldly enjoyment shall be combined the cauldron to supply the poor and the needy and the scimitar to smite the oppressors." As a matter of fact the Guru set before his followers the ideal of protecting the masses from oppression which was as old as Sikhism. It was the need of the changed situation and to complete the social and political commitment made by Guru Nanak. Guru Nanak himself challenged the contemporary political, social and religious conditions.

Guru Nanak's important teaching is that man should be the "liberated individual". So, according to this, to tolerate tyranny or injustice is an act of cowardice. It is the duty of man to wage war against injustice.
"The Sikh religion started as a protest against corruption in Hindu religious thought and against the political depravity of the ruling classes and it declared right in the beginning that war was a perfectly legitimate and permissible activity both as a measure of national policy and as an individual activity expressing itself in the use of force and employment of retributive measure."

The decision to adopt a new course necessitated that the Guru should symbolise the changes in his own person and bring changes in ideals and institutions. "To the symbols of asceticism were added the paraphernalia of royalty, the sword, the umbrella, the crest and the hawk. The presents which were now pouring in from all sides took the form of horses, arms and other equipment of war." Guru himself started wearing a military dress and spent much time in martial exercise and hunting. He established a stable of 830 horses. The Akal Takhat was built in front of Harmandir Sahib, it related with the political affairs of the Sikhs. He built a small fortress named Lohgarh in Amritsar.

"Guru Hargobind thus inaugurated a new policy for the uplift of the most down-trodden people. He gave up the policy of passive resistance. It was felt that it was no use preaching spirituality at the cost of respectable life, a community must be able to protect itself; spirituality leading to national
degradation, is of no use, one must be able to lead a life of dignity. Guru Hargobind was the first Guru who resorted to arms to redress the grievances of the slave community; he proved that fighting for self-defence was an essential ingredient of practical religion." In reality Guru rendered a unique service to this country in showing the true path of deliverance from political bondage."

The policy of militarisation helped the Sikhs in another way. If Guru Hargobind had not done this the Sikh religion would have fallen back as saints, medicants to be absorbed into the Hinduism. "The impulse which he gave to the Sikhs was such as to separate them a long way from all Hindu sects and after the time of Hargobind the 'disciples' were in little danger of relapsing into the limited merit or utility of monks and mendicants." The Sixth Guru was mostly misunderstood for his new policy. It was said that he had fallen short of the lofty ideals of his predecessors in matters of spirituality and religion. "Indeed it appears that many among his contemporaries came to think that the lure of politics and the glamour of Gurus were leading him away from the true path of a religious and spiritual leader." It is wrong to suppose that there could be any sudden departure in the old lines of work established by the early Gurus. The new policy was a voice of time.
Guru Nanak himself felt the political and social degradation of his people as much as religious deterioration. The Sikh Gurus gave due consideration to different psychological and sociological facts of the people's life. However their emphasis on ethics was based on political consideration. To implement their teachings the Gurus underwent all sorts of suffering. But all this was aimed at the liberation of man from all kinds of oppression.

Like the martyrdom of Guru Arjun Dev, the sacrifice of Guru Tegh Bahadur, the second Sikh martyr, had far-reaching impact on the history of Sikhs. "The martyrdom of Guru Arjun, earlier had produced the doctrine of *Miri* and *Piri* in the time of his immediate successor, Guru Hargobind. The martyrdom of Guru Tegh Bahadur produced the militant brotherhood of Khalsa in the time of his immediate successor, Guru Gobind Singh. The urgency of a more closely knit and disciplined organisation was never felt more strongly and more intensely than at the time of Guru Tegh Bahadur's execution at Delhi in 1675 A.D." 33 After the martyrdom of Guru Tegh Bahadur, the history of the Sikhs assumed a new aspect. It was no longer a peaceful sect but Sikhs waged open struggle against the organised oppression of the Mughals.

The martyrdom of Guru Tegh Bahadur was a self-sacrifice for justice, freedom and righteousness. But this sacrifice did not bring any change in the
discriminatory religious policy of Aurangzeb and non-Muslims continued to suffer. "In the light of his experience of the policies pursued by the Mughal government, Guru Gobind Singh felt that there would be no alleviation of the people's suffering and no restoration of 'righteousness' unless and until they were taught to return brick with stone."

This event convinced Gobind Singh that the Sikhs must all be transformed into a class of brave, fearless and selfless warriors who were prepared to lay down their lives for the sake of sacred cause. With this view in his mind Guru Gobind Singh created a new order namely Khalsa. "In Chet, Sambat 1755 (1699 A.D.) Guru Gobind Singh issued an edict for his Sikhs in all countries to come to him at Anandpur, and on the Ist of Baisakh Sambat 1755 (1699 A.D.), he held a grand Darbar there." After the morning prayers, the Guru appeared before the congregation, drew his sword and demanded five men for sacrifice. After some silence, one rose. Guru took him into a tent and returned with his sword dropping with blood and asked for another man. In this manner, five men were called for "sacrifice". Later on Guru came out with five men and announced that the 'Five Beloved Ones' were to be the nucleus of a new community. They were baptized, then Guru asked them to baptise him. 'Singh' was added to Sikh's names and they were to
observe 'Five Kakas' - Kesh (hair), Kangha (comb), Kach (long underwear), Kara (an iron bracelet), Kirpan (sword).

The Khalsa was inspired by a sense of divine mission to right the wrongs of the world and in the discharge of his duties no fear of earthly power stood in his way. It was founded on the principles of equality and Khalsa brotherhood and on the principle of democracy. Guru Gobind Singh vested real power in the Khalsa brotherhood. Guru abolished the nomination of any person as the Guru and democratized the Sikh community. It was based on casteless society.

Khalsa was a great achievement of Guru Gobind Singh and the outcome of the martyrdom of Guru Tegh Bahadur. "It was a revolutionary step of unique significance in Sikh history which brought about a complete change in the outlook of the lifeless, oppressed and downtrodden people, who were groaning under the yoke of the caste system and tyrannical rule of the Mughals."36

Some writers like J.N. Sarkar condemned the creation of Khalsa. "Guru Gobind organised the Sikhs to suit a special purpose... He converted the spiritual unity of religious sect into an instrument of political advancement."37 It introduced the new question whether Gobind Singh meant to change the faith of Guru Nanak.
It is evident that in Khalsa, we find a new spirit but in its essential beliefs Guru Gobind Singh introduced no change. His religion was the same as that of other Gurus, believing in one God. Guru Nanak condemned caste-system. He abolished it. Guru Nanak condemned Lodhi kings for their oppression, Guru Gobind Singh fought against them. In reality, we can say that Guru Nanak placed ideals before his disciples and Guru Gobind Singh gave practical shape to achieve the same mission.

The followers of Sikh Gurus also influenced the Sikh history by sacrificing their lives. As Banda Bahadur stands prominent among them. Banda aimed at national awakening and liberation of the country from the oppressive government of the day. Guru Hargobind and Guru Gobind Singh fought battles, but they fought for self-defence. They did not want to establish their own rule within the country. But as contrary to it, Banda Bahadur always took offensive, he wanted to destroy the roots of the tyrannical empire and to establish in its place a national rule. He seized enemy's property and set up his own democratic government in small part at Punjab. Banda was the first man who laid the foundation of political sovereignty of the Sikhs. "... Banda had shown what self-government meant."

Although the movement of Banda Bahadur was crushed, it did not minimise his role in the making of Sikh history. "But all the success gained by him was not
in the battle field. There were a revolution in the minds of the people of which history often fails to take note. A will was created in the ordinary masses to resist tyranny and to live and die for a national cause. The example set by Banda and his companions in this respect was to serve them as a beacon-light in the darker days to come. The idea of a national state, long dead, once again became a living aspiration, and although suppressed for the time being by relentless persecution, it went on working underground like a smouldering fire, and came out forty years later with a fuller effulgence, never to be suppressed again."^9

The history of the Sikhs after the martyrdom of Banda Bahadur was a record of the life and death struggle of the Sikhs for their survival and to gain the political power. The government waged a vigorous campaign of persecution against the Sikhs. In the process this policy of the rulers, the Sikhs developed a kind of love for suffering. It is because for this that they never afraid of dying for a cause. The Sikhs struggled till they established their own rule in Punjab.

At the time of dark period of Sikh history, after the death of Banda Bahadur till the end of 18th century the Sikhs sacrificed their lives for the faith, religion, save the honour of holy places and for the principle of Sikhism. "The Sikhs of eighteenth century saved the
honour of the people of India, won for them independence and to respectable life which India have never experienced since 1000 A.D. This was the desire of the Indian people which the Sikhs fulfilled.*40

In the end we may conclude that "history is the record of those events which indicate the growth of man's mind, man's intelligence and how he uses them to discover better ways of living and to build up orderly societies which we call civilization or culture. Culture is that complex whole which includes knowledge, belief, art, morals, customs and any other capabilities or habits acquired by man as a member of the society....History is related to something changing as opposed to something which is constant or repeats itself. It includes both nature and humanity in their changing - either growth or decline phase."*41

So history is a result of past events which show man's struggle through ages for freedom by recording his achievements and failures. Only a few enlightened people change the course of history. We discussed that people with no definite principle could not influence the history.

The Sikh Gurus with solid ideology greatly influenced the history of the coming generations. It was their doctrines which encouraged earlier the and Gurus/ later on their followers to sacrifice their lives.
One can say that Sikh history is the history of martyrs. Sikhism produced martyrs more than any other religion. Without martyrs there would be no Sikh history. They changed the course of the history. The martyrs made the Sikh history as it stands today. It owes to their sacrifices that the Sikh religion survives with its own identity. "The Sikh martyrs, by a magic wand, as it were completely metamorphised the society and the country that gave them birth. They completely changed the course of events in the times in which they lived, falsifying the much talked of and much commented upon theory that great men are mere products of their times." The future of history of India has a clear bearing in fact of the Sikh martyrs ideology based struggle.

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